

# The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the  
dogmas and reservations of the Papal and Protestant Churches

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”

Edited by **W. J. WHITE, B. J. DOWLING**  
and **C. F. FORD**

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## "The Wood of the Life"

**By Dr. John Thomas**

To him, then, who "believes the things concerning the Kingdom of God, and the name of Jesus Anointed;" and has therefore been immersed (Acts viii. 12) and thenceforth, " by a patient continuance in well doing, seeks for glory, and honor, and incorruptibility"(Rom. ii. 7): and thus overcomes the world—" to him," saith the Spirit, "I will give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity."

The reader will perceive that I have here rendered the Greek phrase which, in the English version, is expressed by the phrase "of the Tree of Life," by the words from the Wood of the Life. This is not a departure from the common form for the sake of singularity, as the following remarks will show.

In the Apocalypse there are two Greek words, xulon and dendron, which are both rendered tree in the English version, but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea; but the rather, because there was a distinction of ideas, which required different words to convey it. To translate xulon by "tree," involves one in a difficulty respecting Rev. xxii. 2, from which there is no satisfactory extrication. This passage reads thus, "In the midst of her broad place and on this side and that side of the river a Xulon of life, bearing twelve fruits," etc. Now, if xulon be rendered "tree," the difficulty is, how can a tree be at one and the same time on both sides of a river? The difficulty, however, vanishes by rendering- xulon by the word wood. A wood may be "on this side and the other" of a river, and yet be one wood; a singular of plurality, which harmonizes with the structure of other apocalyptic symbols, which are formed upon the principle of many in one; as, many sons of men in One Son of man; many emperors in One Head of the Beast; many popes in One False Prophet; and many trees, in One xulon, or Wood.

The word dendron, "a tree," occurs in Rev. vii. 1,3; viii. 7; ix. 4, and is so rendered there correctly enough; but in Rev. ii. 7; xxii. 2, 14, "tree," in the English Version, is xulon in the Greek; and in ch. xviii. 12, it is also xulon twice, but in both instances rendered wood; as "thyine wood" and "precious wood."

We may here remark that while dendron, in the singular, only represents one tree, the word xulon, in the singular, may represent a plurality; as "they made their feet fast in the stocks"—"eis to xulon." In short, the matter of all trees is used symbolically for any number of individual trees—one material, or xulon, typical of a whole forest, or aggregation of dendra.

The idea of plurality in connection with what is commonly styled "the Tree of Life," is first suggested in Gen. ii. 9, where it is styled by Moses, aitz ha-chayim, a tree of the lives. In this phrase, the tree is the type of the lives, and though single represents plurality. It was in the midst of Eden's garden, and would have imparted life for the Olahm had Adam and Eve, the representatives of the whole family of man, been permitted to take of the fruit of the tree and eat thereof. But they were excluded on account of disobedience; and the eating of a tree of life was set before the race as a thing to be attained consequent upon obedience to the commands of God.

This tree in the Mosaic Paradise was allegorical of the wood in the apocalyptic. The original phrase here suffers a sort of transposition. Lives is changed into life, and tree into wood; that is, the idea of plurality is found in the wood, and the oneness in the life. Thus, the Spirit in Jesus said, "I am the life;" "I am the Vine, and ye (my apostles) are the branches." Here was a tree consisting of fourteen living persons, all animated by one and the same life-principle; namely, the Spirit, Jesus, and the Twelve Apostles. Now let this idea be extended so as to embrace "the multitude which no man can number"—all in Jesus Anointed—and we have a tree, which in the beginning was "as a grain of mustard seed, which a man took and planted in his garden, and it grew and waxed a great tree and the fowls of the air came and lodged in the branches of it (Luke xiii. 18)—a tree, which with its feathered songsters of the aerial, is apocalyptically symbolized by a Wood of trees in the Garden, or Paradise of the Deity.

As Jesus anointed with holy spirit was a vine-tree, so are all his brethren trees also. Speaking of the man who delights in the instruction of Yahweh, 'the Spirit in David says, "He shall be as a tree planted by the channels of waters, which shall yield its fruit in its season, and its leaf shall not fade; and whatsoever he shall work shall prosper. This is a perennial tree which lives for ever; for "its leaf shall not fade;" which is affirmable only of a tree incapable of decay.

The Spirit also in Isaiah, speaking of the same class, informs us, that Messiah's mission is, among other things, "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of Yahweh, that he might be glorified"—ch. Ixi. 3.

"As the apple tree among the trees of the wood, so is my Beloved among the Sons"—Cant. ii. 3. In this, the Messiah is likened to an apple tree, and his brethren, the Sons of Deity, to "the tree's of the wood."

"To him that overcomes, saith the Spirit, I will give to eat from the wood of life." A man's victory over the world is not complete so long as he is engaged in the conflict of life. In this state of existence, then, a man does not eat from the wood of the life promised; he is, therefore, in no sense immortal. The promise of life is, that we shall have it when the victory is won. "I will give to him to eat," points us to the future. We must first appear before the throne by resurrection, to learn whether we are accounted worthy of the life; and then, if the verdict be in our favor, we shall be permitted to eat; otherwise, not.

"I will give to eat." Mastication, deglutition, and assimilation, constitute the whole process of eating, which is the conversion of food into blood, which is the life. But the life of the saints in the Millennial Aion is not blood; for "flesh and blood cannot inherit the kingdom of God;" for it is corruptible, and the kingdom of God is indestructible, and not to be left to a succession; hence, "corruption cannot inherit incorruption." Their life in that Aion is holy spirit. When this is poured out upon their bodies, posterior to their resurrection, it assimilates to itself. "in the twinkling of an eye," all the particles of their flesh and bones; and they become transformed into incorruptible, deathless, and glorious bodies, according to Paul's testimony, who says, "the Lord Jesus Anointed, shall change the nature of the body of our humiliation, that it may become of like form with the body of his glory, by the inworking of what enables him also to subdue all things to himself"—Phil. iii. 21,—that is, of the Spirit. This inworking, by which the nature of the resurrected body is changed, so as that it becomes a spirit-body, or spirit, is the giving to eat of the wood of life. When the victor has thus eaten he becomes an

element of the wood, whose leaf shall never fade, and whatsoever he doeth shall prosper.

## **Hold Fast!** **An Exhortation by Bro. Roberts**

We have been reminded of the high position to which we have been called in having been invited to the possibility and prospect of being made equal to the angels. Such a prospect is the highest possible to the human imagination. It is the highest possible in the nature of things. To those unacquainted with the grounds on which it rests, it is nothing more than an idle dream. How far it is in truth from being such, you very well know. It is no mere conception of a poetic imagination, though containing within itself all and more than such an imagination could picture as desirable. It is no Utopian ideal, though coming up to and going beyond the utmost excellence that could possibly be associated with such an ideal. It is a sober matter of fact, commended to our judgment and faith by many evidences and considerations which enable us emphatically to endorse Peter's statement that we have not followed cunningly-devised fables.

But there is another side to the question which it will be profitable for a moment to look at. It is the side associated with the thought that must have presented itself more than once to every thoughtful mind, namely,

"Can it be that all the people we know in connection with the profession of the truth are destined to become equal with the angels?"

We are able to obtain for this enquiry a positive Scriptural answer. We have the Lord's authority for a decided "No." He tells us in many ways that it is not every one that is called that will be chosen. He plainly makes us understand by various forms of teaching that only a selection will be made from among those who profess His name; and the matter that ought to constantly engage our attention is, the principle upon which the selection will be made. As to this also, we need never be in any manner of doubt. The reason why He will choose some, and not choose others, has been stated by Him with a plainness that is almost considered childish by the wise of our generation. It is for us to discern and conform to this reason remembering that the Lord has said,

"Except a man receive the kingdom of God as a little child, he shall in no case enter therein."

He has told us that it is not sufficient to know about Him; that many in the day of decision will say to him, "Have we not preached in thy name?" to whom he will say, "I never knew you."

To what then, besides the knowledge of him, must we attain? We get the answer by considering the various indications scattered about in the apostolic writings. Here is one: Paul says, in Hebrew iii. 6, that we are the house of Christ,

"if we hold fast the confidence and rejoicing of the hope firm unto the end."

We can all understand this. The least gifted among us knows what it is to be "confident" and to "rejoice." To be confident about a thing is to be sure. He wants us to be sure about the hope; to banish all doubt. This is reasonable. To lack certainty is to dishonor him. Even men refuse friendship to men when doubt is harbored with regard to declared intentions; how much more

essential to acceptance with God in Christ is it that we fully believe that what He has promised He will perform. You know the declaration that

"without faith it is impossible to please God" (Heb. xi. 6).

But perhaps you say "It is my nature to doubt; I cannot be confident; and if I cannot help it why should I be rejected?" Well, there is an answer. There are things which no man doubts, whatever be his nature, provided only that he be properly informed. No man doubts that Queen Victoria reigns in England, and that London is on the banks of the Thames, If a man could be found doubting these facts, it would be because of ignorance which would scarcely be considered an excuse. Uncertainty is an effect. It is the result either of ignorance or forgetfulness. Now for a man to be ignorant or forgetful in relation to the hope, he must be neglectful of the means of knowledge and memory God has given us. God has given us abundant reason for confidence in giving us the Scriptures, and the many confirmations with which those Scriptures are accompanied. Now, if we neglect the Scriptures, are we not responsible for the effect that will spring from this neglect? Are we not chargeable with the uncertainty of faith that will arise? Is it not reasonable that Paul should ask,

"How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was afterwards spoken unto us by them that heard him?"

It is certain that we cannot escape if we are guilty of this folly. Consequently the course of wisdom is evident, how narrow-minded or vulgar soever it may be considered by the "polite." Let us not neglect, but give a daily attention to the Bible. There is no need of excess: but a daily place it ought to have.

Do not be too much taken up with temporal things. Be taken up enough with them, of course. There is no need to advocate attention to temporal things. They are sure to be attended to: the only danger connected with them is the danger of attending to them too much, and not too little. And there is little danger of attending to spiritual things too much: the danger is of attending to them too little. The situation of things on this point is very well indicated by the fact that while there are many hundreds of entreaties in the Bible to attend to wisdom, there is only one caution against going too far in this direction (Ecc. vii. 16). There may be a possibility of going to extremes of devotedness to God's great salvation, but the liability is as one to a thousand. The need of exertion lies all in the opposite direction. Do not devote the energies of your life to the attainment of a present result. Labour not to be rich. Lay not up treasure upon earth. Where your treasure is there will your heart be also. Jesus makes this a reason why we should not pile treasure now. We must all allow the reason to be good and true. We must all admit that wherever what we treasure is laid, there our hearts will be. It is a universal and inevitable rule. If we lay up treasure in the present order of things, our hearts will be bound up with the present order of things, and, consequently, our sympathies will be weakened for the purpose of God to do away with the present order of things and establish a new order. Let our treasure be laid up in heaven. This is Christ's advice, and he has told us how to do it. Whatever we give to God is laid up in heaven; and we give to God when we give to the poor or to the furtherance of His truth among men. The man who appropriates and lays up all for his own use, Jesus speaks of a man,

"who layeth up treasure for himself and is not rich towards God " (Luke xii. 21).

We must, therefore, beware of the sophistry by which men think they have done enough, when they provide for themselves and their own families. It is part of well-doing to make this provision: but there is another part, which is more acceptable, because more difficult and more Godlike: viz., to provide for the poor and the gospel, according to the ability God hath given us. This is a hard saying for the children of the flesh: but it is the doctrine of the first-born of the children of the spirit: and time will yet show it the wisest doctrine. Even now, there is a reward.

The man who acts out this policy of Christ finds his confidence growing stronger day by day, instead of reaping the experience of the penurious man who is apt to find his faith getting thinner and weaker as time advances, until at last he wonders if he has any faith at all, or worse still, makes shipwreck of it altogether, and is again entangled and overcome of the world, after having once escaped its bondage. Solomon speaks of the faith of the righteous shining brighter and brighter unto the perfect day. This is the result of persevering attention and obedience. The confidence of the hope increases as time advances, until the heart settles into the condition of Abraham who, against hope, believed in hope: that what God had promised He would certainly, in due time, perform.

This state of confidence in the heart of saints gives pleasure to God and to Christ. It is a ground of acceptance with them. But there is not only the confidence but the rejoicing of the hope. We must not forget this part. It is a necessary part. God requires it of our hands. I think we will say it is reasonable that He should if we but reflect. Suppose it is the case of our own children: we promise them something good on conditions: they fulfill the conditions in part, but are not greatly concerned whether they get what we promise or not. They show indifference. They are not glad. Should we not in such a state of things feel disinclined to bestow what we proposed? How different in the other case. How interested we are to give when we see our children building upon our promise, and anticipating with gladness its fulfillment. Of course there is a difference between mortal parents and God: still we are in His image: and the Scriptures give us to understand that, though in much higher measure, He works upon similar principles.

Surely it is the natural outcome of the confidence in His promises that we should rejoice in them. What could be so calculated to make a person glad as the prospect of what God has promised to those who believe and obey Him? If we rejoice not, it must be because our faith is weakened by what Jesus calls "the lust of other things." What those other things are, we know; because we have all had experience of them and know how easily they kill confidence and joy in the things of the Spirit. We must be on our guard against them. Some people seem to think we don't require to take care. Such people sooner or later become the best examples of the need of taking care. Their interest in the purpose of God and the things of the Spirit, and the work of Christ becomes so weak that they are a drag on every true servant of Christ. Their faith is so uncertain that they never refresh a fellow traveler by rejoicing in the hope: but are all the time rather in the condition of having to be persuaded by argument there is a hope. For this state God holds a man responsible, because it is the result of causes in his control. It is the result of his attending very little to what God requires at his hand, and attending very much to matters in which his own pleasure merely is engaged. He neglects the Bible; he neglects God in prayer, in service, and in meeting; he neglects God's friends. He attends much to business, much to professional study, much to light reading, and much to worldly friends: the result is, his heart is drawn away, and he grows dead. He serves himself much, and others little, and God not at all. Can we wonder at his sinking into such a state of barrenness and paralysis in relation to all God's affairs?

Let us repudiate the policy that leads to such results. Let us

### "HOLD FAST"

to everything that keeps us in God's company, and we shall thus hold fast the rejoicing as well as the confidence of the hope, steadfast unto the end. Not that we shall never know sorrow or gloom. On the contrary, the joy the truth gives us has its obverse side. The burden of mortal nature, and the evil state of the world in all its aspects, will unitedly operate to cast us down—not rarely. Still these are accidental and transient. They are but as the dullness of a cloud-covered sky. They do not blot out the sun. They do not alter the fundamental verities of the ages and the universe. All things are on our side if we are in harmony with God. Our sadness is but for a moment, and on the surface. We have no reason but mechanical and short-lived reasons for being sad. The state and the time we live in overbear the perceptions of the understanding yes, sometimes, because of our weakness. But we can blow the clouds away, often, with a rally. We can ask with David,

"Why art thou cast down, O my soul? and why art thou so disquieted within me ? Hope thou in God: for I shall yet praise Him who is the health of my countenance."

We discover by such introspections that there is no cause for sadness, and that our glooms are due to the weakness of the hour, for which we are not responsible. How much better to be thus than in the state that calls for the contrary question. If David said "Why am I sad?" James asks others, why they are glad. He tells them to let their laughter be turned to mourning, and their joy to heaviness, and to be afflicted and mourn and weep (Jas. iv. 9), and these too, recollect, were brethren by profession—men who had a status among the brotherhood, and were in good odour with many whom, nevertheless, James describes as "sinners" and double-minded men, and whose sinfulness Paul defines as a walk after the flesh and minding earthly things. (To be continued)

## **Editorial**

### "THE UNITY OF THE FAITH"

This essential feature of the "One Hope" is copiously illustrated throughout the Scriptures. That familiar and simple phrase the "One Body" is frequently used as such, and a more instructive comparison could not be made, nor a better or more impressive simile chosen.

What a miracle of skill is that of the formation of the human body with all its reciprocal adaptation of parts and wonderful fitness and capacity, all so fearfully and wonderfully made.

From standard works on the anatomy of man we learn that his unrivalled mechanism consists of no less than 445 bones, each having 40 distinct adaptations, and in addition to these there are nearly as many muscles, each having an astonishing variety of action, design and scope.

In conjunction with these there is a marvelous lubricating system located in the joints, with various balls and sockets, all working in perfect harmony, the one with the other.

Beside the bones, muscles and joints, there are hundreds of tendons, ligaments and nerves: thousand of arteries, veins, glands and food assimilating vessels, all functioning in a perfectly marvelous manner.

There is also that wonderful alimentary organ—the stomach, which functions in a most amazing manner, digesting everything that is good for food except itself.

Connected with the stomach are powerful juices and delicate muscular coatings with thin folds of membranous tissues covering all—a miracle of construction in itself.

Co-operating with this organic marvel are the kidneys, liver and numerous other organs all of which have their diversified functions to perform with eliminating, refining and assimilating processes.

To this assembly of members or parts were added those wonderfully adjusted pneumatic organs—the lungs, by which the spirit or breath of lives contained in the air we breath (the air inhaled containing the spirit or life, that exhaled being deprived of it) is continuously supplied to the blood through these respiratory organs and is there covered by the blood, which in turn is propelled by that marvelous hydraulic contrivance—the heart, giving life and vitality to every part of the being:

"For the life of the flesh is in the blood."—Lev. xvii: 11.

The motion of these two last organs—the lungs and the heart is regulated by a brief interval of pause, affording scope for the healthful action of other dependent and compound organs; and thus is preserved a perfect equilibrium in the marvelous functioning of the whole.

The entire mechanism is crowned with a precious and dominant head with which every part or member of the body has private amity or friendly relations.

In this head are the pearly chambers of the brain, the citadel of the senses, which constitutes the map of capacity, with its amazing multiplicity of discerning faculties by which objects are not only physically but mentally perceived, and by the wonderful functioning of which the whole body is directed and controlled.

As we contemplate the marvelously involved and systematic working of the human machine, and the quiet and unobtrusive harmony and essential unity of the various functions of the human body, we begin to learn the lesson that this striking Scriptural simile is designed to teach us, concerning the "One Body" of which Christ is the Head, and the united concert of action that should obtain in its functioning, for

"We being many are one body in Christ, and every one members one of another."—Rom. xii: 5.

Each member is related to all other members as well as to the Head, and the fullest sympathy ought ever to exist among all those who are directed and governed by the Head, and their growth toward God should be manifested spiritually and intellectually day by day,

"That we henceforth be no more children tossed to and fro and carried about with every wind of doctrine, by the sleight of man and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of very part, maketh increase of the body, unto the edifying of itself in love."—Eph. iv: 14-16.

The saints in Christ Jesus form a "Body" divinely framed as truly as the natural body which types it, and thus the admirable arrangement of the members of the human body in healthful action conveys a much needed lesson to the Christadelphians of to-day, showing that it is the positive duty of every member to contribute their share to the healthy and harmonious action of the whole.

Moreover, the Head which directs, will give the needed support and the correct action to every part, through the vital influence of the Word, for in every instance

"The entrance of thy word giveth light."—Ps. cxix: 130.

Without the essential ascendancy and guidance of the Word in directing our ways and our work, everything will become muddled and confused, followed by intellectual stupidity and obtuseness, ending in all probability in a strong delusion—believing a lie.

Again, inspiration warns us—

"Let no man beguile you of your reward, .... intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, not holding the Head from which all the body by joints and bands have nourishment ministered and are knit together."—Col. 11 . 18, 19.

Disloyalty to the head works derangement and destruction to the body, for by him all the body through its joints and bands are supplied, and knit together, a compact and harmonious structure.

Failure to hold fast to the Head is possible through false teachers, who would divert our faith from the Lord's Christ to another Jesus differing in nature from us, and thus they would rob us of our reward. Therefore, let no man beguile you by fair speeches, for there are many deceivers.

"Prove all things and hold fast that which is good."—1 Thess. v: 21.

"Hold fast the form of sound words."—2 Tim. i. 13.

"Let us hold fast our profession,"—Heb. iv. 14.

"Hold that fast which thou hast."—Rev. iii: 11.

Only by this holding fast to the Head can the "One Body" be properly nourished and directed and the new man be "created in righteousness and true holiness," and the unity of the faith be preserved: not rent asunder.

Throughout the Spirit Word "unity" is distinctly and ardently emphasized:

"With one mind striving together [or the faith of the gospel."—Phil. i: 27.

"Being of one accord, of one mind."—Phil, ii 2.

"Can two walk together except they be agreed."—Amos iii. 3.

"The multitude of them that believed were of one heart and one mind."—Acts iv . 32.

"Keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

"God .... grant that ye may with one mind and one mouth glorify God."—Rom. xv . 5.  
"Be of the same mind, one toward another."—Rom. xii: 16.

"Be of one mind .... and the God of love and peace shall be with you."—1 Cor. xiii:  
11.

"Finally, be ye all of one mind . ... be courteous."—1 Pet. iii. 8.

We are "many members yet one body," therefore, no member of the "One Body" can be independent of all others. We are not the body of Christ individually but collectively.

The interest of the individual must never overshadow that of the "One Body." One perverse member of the body may do much harm in giving bad advice and thus perverting the better mind of others; especially if he be desirous of notoriety, inflated with pride or mentally distressed with jealousy.

Such an individual instead of considering it an honor to humbly minister to the ecclesias according to his ability, would rather force the rest of the body to pander to the indulgence of his special and non-essential hobby, which has been the cause of his derangement.

Oft-times the simple are too easily deceived by the specious profession and plausible protestations of such, claiming that their activities are for the common good.

Such have little chance of distinguishing themselves in times of peace and harmony, so they stir up strife and division.

What follows? The hand says to the eye, "I have no need of thee"; and the arm will say to the foot "I have no need for you," whereas, the hand needs the eye, and they both need the arm, and they all need the feet.

Inspiration rebukes the pride of those who are the cause of this distressing anomaly, and who think themselves to be exclusively valuable and above all. Their action is injurious not only to themselves but to all concerned; therefore, any attempt to set one member in opposition to another is alike contrary to Scripture and to nature, and contempt for one member by another

is baneful and deleterious.

Consequently, if we "fear God" who hath framed the "One Body," we should love the brotherhood, and honor all, for "he that loveth not his brother abideth in death" (1 John iii. 14). Furthermore, every spiritually healthy member of the body, however humble its functioning may be, is necessary for the well-being of the whole, and is worthy of our love.

On the other hand, sometimes in the most promising member, the eating canker of error dwells, and if the wound cannot be cured by probing, severer methods must be adopted, for as in the natural so in the spiritual, the diseases of the mind impair the bodily powers, and if a cure cannot be effected the disorder must be overcome and sorrowfully removed in order to preserve the normal unified functioning of the body.

As we conclude let us note particularly the lesson taught in that delightful ode from the Psalmist's pen—the cxxxiii<sup>rd</sup> Psalm.

"Behold, how good and how pleasant it is for brethren to dwell in unity! It is like the precious ointment."

In this transporting sacred song, the word "Behold" summons our attention to the great and superior merit of "unity," and not only invites but enjoins upon us the duty of devoutly considering how absolutely essential it is in the struggle to attain to "life forevermore."

Nowhere has the indispensability of "unity" among brethren been so faithfully explained and so gracefully illustrated as in this short psalm.

Concord among brethren and their willingness and fitness for association together are here shown to be as absolutely necessary for acceptable worship, as was the "holy anointing oil," which was specially prepared with "principal spices" (Ex. xxx. 23-33), and poured upon the head of Aaron, and which ran down his beard and went down to the skirts of his garments. It consecrated and sanctified all the members of the one body of Israel, represented by Aaron and his breastplate, and the fragrance of the ointment signified the acceptability of the service thus rendered, and no religious ministrations were welcomed as pleasing to the Deity without the consecrating unction of the holy anointing oil.

From this we learn that in order that our worship of the Deity may be acceptable in His sight, there must be a unity of faith, a substantial and intelligent agreement upon first principles; a oneness of mind in aim and purpose and a readiness to co-operate in the work of the Truth. Such unity in fellowship is essential that our worship may be "a sweet-smelling savour" unto God. Hence, the urgency and fervency of Jesus' prayer,

"That they all may be one."—John xvii: 21, 22.

Let us also remark here, that the preservation of this essential feature of unity in fellowship and worship was the object in view, in the selection of one place, to which the tribes should go up to keep the feasts of the Lord, three times in the year. This intercommuning, the one with the other, was an efficient bond of union, fostering and cementing "unity" in their faith and worship. Read also Zech. xiv. 16-18, yet future.

Unity is the fairest product of self-control, motivated by obedience to the Will of God. Unity is therefore a divine element, and gives strength to the humble in spirit; but discord is human and weakens those who stir it up. Unity is not only "good" but "pleasant" among brethren; whereas, dissension is a viper, the offspring of a crafty generation.

However, whatever the issue may be with such, the true brethren of Christ will ever share the common danger, whether it be great or small, knowing that our safety for the present and our salvation in the future is based upon "the unity of the Faith."

Without it there can be no divine favor shown when the Deliverer shall come out of Zion, "for there the Lord commanded the blessing even Life forevermore."

B.J.D.

## A Sunday Morning Exhortation at the

### Clapham Ecclesia (12)

In the last communication the Lord Jesus Christ has made to us, he said, "Behold, I come quickly (or suddenly), and my reward is with me," but he added something else, "to give to every man according as his work shall be." So it is very certain from that communication of the Lord—which is in keeping with everything else he has said, whether from his own lips or from the pens of his apostles and inspired messengers—it is very certain that, no work, no reward. That is most clear. James this week has been instilling that into our hearts. He has been pointing out that it is all right for us to have faith, but that will not save us. It is true the right kind of faith will help us, but the right kind of faith will not be alone—if alone, faith is dead and useless so far as receiving any portion of the reward which the Lord Jesus Christ will bring back with him to the earth. Faith without works is dead. Bro. Roberts once pointed out that we are so inclined when we come into the Truth to, as it were, assure ourselves that we have heard the gospel, we have believed the gospel, we have been baptized, and all is well. Certainly there is not the slightest doubt about it that had we met with an accident or something of that kind on the way home from being baptized into the Truth, following faith in the Lord Jesus Christ and belief of the gospel—there is no doubt our salvation would have been assured; but so long as God gives to us health and strength, so long we have to continue to work. No true son or daughter of God, no true brother or sister of the Lord Jesus Christ can ever get into that position in which they can say, "I have done my bit and now I can rest on my oars." No, we must continue; so long as God gives us health and strength and opportunity we have to use all those things in His service.

There are many ways in which we can work. James gives quite a number of them in this epistle; in fact the epistle is so full of maxims it has been spoken of as the Christian's book of Proverbs, and so it is—practical all the way through, no sentimentality, but pure religion—he has something to say upon that. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The first part perhaps is easy enough, but the latter part wants a lot of doing, and it is a work we have all to engage in whether in our teens and just come into the Truth, or whether we have long passed the allotted span of life—there is still our work to keep ourselves unspotted from the world, and the best way is to keep as far away from the world as possible, not to court the world or any of its votaries.

Another practical matter the Apostle James brings under our notice is the subject of prayer. Brethren and sisters, what should we be without prayer! I can understand a man not having that privilege, that opportunity of approaching to God, wanting to get out of it all; but we can approach God in our direst moments. We want no appointment—whenever we like, in spirit and in truth, we can approach His throne of grace and He will hear us.

Some may say— "But prayer—what is there in prayer— why pray? You say you believe God, that He hears everything you say, you believe that He is all good and that He is all powerful and He knows before you ask what you are going to ask Him—then why pray?" But we do not simply pray by way of intercession, in asking for things. That is not the beginning and end of prayer, it is only a part of it. Prayer means adoration. The very opening words of the exemplary prayer that the Lord gave— "Our Father" —adoration, praise, and next thanksgiving. If we pray aright we do not start with what we want God to give us. We thank Him that He has manifested Himself to us as being all powerful, all good, all kind, and whatever He gives us is for our good although it may be His chastening hand. We thank Him for all those things, and then of course we supplicate Him for those things we think we stand in need of, but if our prayer is of the right character our mind will be, "Not my will, but Thine be done." We shall be able to realize that all things are for our good.

God's good gifts are conditional, that is clear from the command given to us—"Ask and ye shall receive." What is the converse? Do not ask and you will not receive. That would never have been placed on record by the Lord Jesus Christ unless there was something in it, and therefore if we want things we have to ask God and we can only do so in prayer.

There is something else in regard to the good gifts of God —health, strength, food

and raiment, and the wherewithal to provide the necessaries of this life and perhaps a little over to minister to the wants of others; — "Seek and ye shall find." It is not for us to sit with folded hands, and think that God knows we want these things and therefore He will give them to us. He is a Father who likes to be approached and praised and thanked and supplicated, and He will not withhold these things from those who do that.

How do we stand in this subject of prayer? I do not think there would be the number of long faces we sometimes meet with—even in the Truth—bemoaning their lot—if we made more use of prayer. We often think of those lines—

"O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry,  
Everything to God in prayer."

Now let us do a little examination of ourselves during this week. Have we grumbled, have we murmured? Why? Because we perhaps have not had that which we wanted. Have we carried the matter to God in prayer—not gone to other people, poor creatures of the dust like ourselves, but have we gone to the God of the Bible with our trouble, whatever it be, not telling anyone else about it, but opening our hearts to God? I am sure many have done that this week, and have realized at the conclusion of their prayer that there is a God in heaven who heareth, whose eyes are never closed, whose ears are never sealed. We get up from our knees and realize that there is a God who hears and sees. As we go through the day we find this thing we thought was a load is no longer a burden, it has been made very much lighter by having carried the matter to God. No wonder the Lord Jesus Christ said, "Men ought always to pray," and if they do not, they will faint. Jesus is our pattern in this respect. It is recorded of him that "in the morning rising up a great while before day he went out and departed into a solitary place alone and there prayed." Only his Father and himself present. He did not ask anybody else, and he did not want to be interrupted in his intercourse with God—he goes to a solitary place, and very early in the morning. There is no doubt about it the morning is the freshest time, we can approach God in our solitary attitude with no one else present. Then we think of some of the pitfalls and dangers, and we think about some of our difficulties and perplexities, and tell them all to Him. And are we not the better men and women for having so done, because we realize we have to live in the light of His countenance if we are to receive the blessings we have prayed for?

And we are not to be satisfied with once a day approaching to God, and asking His blessing upon all we do. We want to think of Daniel who tells us three times a day he prayed to God. The man after God's own heart—seven times a day he prayed to God. Brethren and sisters, if Jesus needed this prayer, if he needed to get up early to go into the presence of God and ask Him and seek of Him those things which are to be had and found, how much more you and me? It was Jesus Christ who had the Spirit without measure, who has shewn us by his actions that he needed to be continually approaching God in prayer.

James's words are full of meaning. "Ye have not because ye ask not." Have we expected to receive something and not asked God for it? God will not listen to us unless we approach Him, and He has told us how we can approach Him. We can take our sacrifices on to the altar, and we have an altar whereof those who are outside have no right to partake. What a privilege this is!

What is there we think we should have liked this week? We would perhaps rather have been without this, that or the other, and would rather have had this other thing. We have asked God and made it a matter of prayer, "not our will but His be done," and that He would enable us to see why He has withheld it, and we can see that all things have worked together for our good, it may be months or years afterwards. We think of things we asked for and know they would have been our downfall had God heard our prayer. No, we may ask and not receive, and James tells us one of the reasons— "Because ye ask amiss, that ye may consume it upon your lusts." Lusts, not in the evil sense of the word, but in the Scriptural sense—desires, simply thinking about what we want and desire; when we have prayed we have prayed because we would like these things, but have we always thought about the things we ask for—" Will this be for my good ?" We may pray for success in business and wonder why God has not given it to

us—because it would not have been for our good. We have seen many successful in life and they have died apostates, gone back to the things of the world, forgetful altogether that whatever good things we get from God and when He gives them to us we are His stewards and have to use these things as in His sight, and not to ourselves for the purpose of satisfying the lusts and desires of the natural man. If we are of the right stamp we shall pray to God, "All I ask for is enough," and if He gives us more than that, then rest assured He has given it to us because He expects us to use it aright, and if we are called according to His purpose we shall do it. If He withholds these things it is sure and certain evidence that we have no right to them, and are better Christadelphians without them. No good thing will God withhold from them that fear Him. That will prevent us murmuring at our condition in life, we shall know it is all right. Let us see to it that we are making use of the one talent if that is all we have, and not bemoaning our lot because we have not nine others as some have.

What is our burden? We are told what we are to do with our burden; "Cast thy burden on the Lord," but a better rendering is, "Roll thy burden on the Lord and He will sustain thee." Now what is our burden? If any brother or sister tells me they have not a burden I am sorry for them, because it is through much tribulation we shall enter the Kingdom of God, and if we are trying to work out our salvation with fear and trembling we have a burden. "The heart knoweth its own bitterness," and we may depend upon it that bitterness is as great with our brethren and sisters. They do not talk about it to us but to God. I remember an occasion once, in company with a brother, coming back from a long tour in the East and we were approaching Marseilles, and you know what the end is like of a long holiday, or rather I think an educational tour is a better expression in regard to Biblical matters. We were not very much inclined to talk with one another as we made our journey home, we each felt we should like to be alone and think about what had happened in the past, and of the future, and I caught sight of my companion in the prow of the vessel. I took his photograph and labeled it "A fit of the Blues," and the brother said, "You could not have given a better title to the picture than that, and I had not been in England long before the skeletons came out of the cupboard and made their obeisance to me." That is how we all feel sometimes, but it is no use talking to our brethren about these skeletons, but roll our burden on the Lord.

Now this morning we each have a burden. We do not know what are the burdens of others, but we can each think for ourselves, examine ourselves, and we find we have a burden—it may be this or that, one of a hundred different things. The question comes, have we carried it to the Lord in prayer and not put the burden on to other people, they have enough of their own, let us try and lighten theirs if we can. Take them to the Lord and He will help us to bear them if He does not remove them. It must be displeasing to God to speak of our burdens to others, it is a finding fault with the ways of Providence, or the works of God.

What a number of forms a burden can take! In the case of some, illness, and we know something of the burden sick brethren and sisters have to bear. We want to get into touch with some of these cases and have a heart that can feel for another, and we shall not be always talking about our own troubles and small trials. We shall go about trying to do good. If it is a case of illness then pray. Think of Hezekiah—fifteen years added unto him because he asked of God, and God heard him.

Some have not illness but there are other things, and God has heard the prayer of those who have approached Him in this matter with determination to realize that whatever happens the will of the Lord is for the best, for He doeth all things well.

With some of us who are servants, it may be a hard master or mistress; have we taken the matter to God in prayer? I remember one of the first situations I had, somebody above me was in favor with the master. I was only a boy and could never get on with that man, whatever happened. I do not mind confessing that it occupied the bigger place in my mind, and I prayed in the morning that there would not be the same disagreements, and I am convinced that God's ears and eyes are open to such prayers. "When a man's ways please the Lord he maketh even his enemies to be at peace with him."

We were speaking to somebody this week about the difference between having a house and a flat. I said what a nuisance it was to have people next door so close that you could hear the gramophone. But this man said "and a flat is worse," and he spoke about disagreements with people in the next flat. Had he been in the Truth I should have said, "Have you made it a matter of prayer?" and I could have mentioned another text, "A soft answer turneth away wrath"; it is a hard answer that stirs up strife. We cannot expect to have a peaceful life if we do

that sort of thing.

Our burden may be a rebellious son or daughter; we know there are some. If that is ours, have we approached to God, and prayed that His eyes might be on our child and that our endeavor to do what is right might have the right effect upon them? We think of Hannah's prayer, and something else written in that practical book of Proverbs: "Train up a child in the way he should go, and when he is old he will not depart from it." We know there some who say "that is nonsense, it has not worked in my case"; but I prefer to believe the Bible. If our child should be going astray, let us make it a matter of prayer and ask God to help us.

Some may say, "I am lonely, I am without a companion." If that is so, have we prayed? We want to think of Abraham's servant going out for the purpose of finding a wife for the son of his master, and he made it a matter of prayer.

What we want is sometimes to say as did the Apostles, "Lord, increase my faith." The more faith we have the more we shall be men and women of prayer. I do not mean by that that when we are called upon here to give thanks for the bread or wine that we should pray for everything that the presiding brother has asked for. If we realize that we have been called upon to pray and give thanks for the bread, that will be uppermost in our minds. The presiding brother has to voice, as their representative, so many minds, and that is why so many things are mentioned, but when we are asked to give thanks for the bread or wine, that is all that is necessary. Let us be men and women of few words, which are more acceptable to God than all the prayers of the Baal type, "O Baal hear us, O Baal hear us." That is unnecessary with our Father who is in heaven.

Then it may be that we know of some brother or sister slackening in the Truth, and it disturbs us when we see that those we have walked with in the past are getting slack. Do we pray to God about them? Do we carry that burden, that load, to God in prayer? It will be all the lighter if we do.

Then there is another burden—a besetting sin. It may be a desire for money or ambition, it may be a desire for society, but it is not pleasing to God. It may be a hundred and one different things,—let us make it a matter of prayer, because God has told us He will not suffer us- to be tempted above that we are able to bear. We shall not be able to charge God with forsaking us, because if we draw nigh to Him He will draw nigh to us. The Lord is nigh unto all them that call upon Him in sincerity and truth. But as we have said we want to keep in mind that when we do pray we not only pray to God for what we want but we must see that we do not ask amiss that we may consume it upon our desires. Let us examine ourselves that we may pray for right things, and our prayer will be, "Lord, increase our faith," and we shall remember the words of the Apostle, "Faith cometh by hearing, and hearing by the Word of God." Where is the Word of God? It is here, we cannot get it by talking to people who are not in the Truth, business men, fellow-servants, or neighbors, who have no love for divine things. In that way we shall lose faith and think more of the things that concern them. Let us therefore not forsake the assembling of ourselves together, otherwise our faith will soon go.

F. G. Jannaway.

## Signs of the Times

**IMPORTANT EVENTS IN GERMANY** — Events in Germany still dominate the political situation in Europe, and there seems little doubt that the uprise of Hitler to the virtual dictatorship of Germany will have a considerable influence on the trend of events in the immediate future. It may prove to be of even more importance than we are able at present to perceive, for Gog is to be "of the land of Magog"; Dr. Thomas considering it "proved" that Magog represents Germany (Elpis Israel, 1917 Ed. p.432).

It would of course be very unwise to predict that Hitler is Gog, but it would not be going too far to say that the way is being rapidly prepared for Gog's appearance in the political arena. It is at least remarkable that Hitler is an Austrian (Austria being the seat of the two-horned beast that caused the earth to worship the first beast, i.e. the Papacy), and a Catholic (he

has already made a secret treaty with the Vatican) and a bitter persecutor of the Jews. Fascism, it should be remembered, has a distinct connection with ancient Imperial Rome, being named after the fasces, a symbol consisting of a bundle of sticks tied round an axe. To this extent the Fascist movements in all countries are united. Thus Sir Oswald Mosley, who is the leader of the Fascists in Britain, explains the matter:—" We are proud of our European civilization and are determined to preserve it, even though our motto is Britain first and we put our nation before all others. The Fasces is the emblem which founded Imperial Rome, the mother of European civilization, culture and progress during the last 2,000 years." We make these remarks because it is evident that the growth of Fascism in Europe is an important latter day development. It is becoming strong in other countries than Germany and Italy, and whilst it is favorable to monarchism, it is noticeable that the two leaders who have attained to power were of humble origin,—Mussolini's father was a blacksmith, and Hitler himself a house decorator, and subsequently a corporal in the Austrian army.

Again, it is curious that whilst Europe is gradually forming into two opposing camps, Communism and Fascism, both these forms of extremism have their origin in Socialism. Mussolini and Sir O. Mosley were both prominent Socialists until they became leaders of a new party, whilst in Germany, the Fascists are "The National Socialist Party." It is the ambition of both Communists and Fascists that their power shall become worldwide in extent, both parties claiming that the world's troubles will be cured by such an event taking place. For example, Fascism says "Fascist organization is the method of world peace among nations bound together by the universal Fascism of the twentieth century."

By what means will the ruler of Germany also become ruler of Russia? By what means will the nations of the world adhere sufficiently for Nebuchadnezzar's image to stand on its feet? These questions will be answered for us very soon by the actual fulfillment of the predictions concerning them, but we know that the adhesion will be an artificial one only, for the iron and clay elements will not mingle. Rather will their standing together prove to be a source of weakness, for the little stone smiting the iron and clay feet will cause the whole image to fall and be broken in pieces.

With regard to current affairs in Germany there have been some remarkable events. On July 25th what was described as "the biggest hold-up in history" took place. Every vehicle on the roads and every train was stopped at noon and a complete search made of all persons and luggage for any anti-Government literature. All persons suspected of hostility to the Nazis are confined in concentration camps, and it would appear that the lot of all those who fall under Government displeasure is a most unhappy one.

On July 31st Hitler was given dictatorial powers, enabling him to issue new laws without reference either to the cabinet or to Parliament, since when he has done much. Various political offences have been made punishable by death—by being beheaded by an axe! Relations with Austria have become strained almost to breaking point, and although Dr. Dollfuss, the Austrian Chancellor, is fighting the Nazi movement with all his power, it seems that he must eventually succumb; in which event union with Germany seems inevitable, in spite of French opposition.

To add to the general confusion in Europe, as a result of these events, Hitler has sounded the death knell of disarmament projects by ignoring the provisions of the Treaty of Versailles and proceeding with the re-arming of Germany both on land and in the air. The immediate result has been a Franco-Russian Pact of which the details do not appear to have been made public. It is only fear of Germany that could inspire such a treaty, and in view of the prediction that men's hearts should fail them for fear, the following extract from the Daily Express is apposite. "Paris fears the growth of Communism in France; Moscow fears a stranglehold of French capitalism over Europe—with the ultimate intention of collecting Czarist debts. But they both dread the mad dog of Berlin more than they distrust each other. Their union is unnatural and forced, dictated by the strongest of all emotions—FEAR."

The persecution of the Jews continues unabated and it is impossible to urge the importance of this sign of the times too strongly, on the brethren and sisters. The Daily Herald on July 26th headed its front page "Jews ready for Exodus from Germany," with sub-headings "400,000 victims of Pharaoh Hitler. 'Give us land' cry to the world." The article commences "Following the example of their forefathers in Egypt, it is of course, to Palestine that the eyes of fleeing Jewry are turned."

The reference to Pharaoh is of extreme interest, for Micah vii. IS refers to Israel's restoration thus: "According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things. The nations shall see and be confounded at all their might." Israel would never have been willing to face the dangers and discomforts of removing from Egypt to Canaan had not their bondage been so acute; so German Jewry would never have considered Palestine as a future home had not persecution assailed them so bitterly. The German Jews in particular have ridiculed Zionism, so "it is of grim irony that the German Jews who are now to be saved from their dire distress by the united efforts of their world brethren, were in the van of those who derided the Jewish National Home idea up to a few months ago" (Pioneer, July 1933).

The 18th Zionist Congress will open at Prague on August 21st and it meets "in an atmosphere of deep gloom." 500,000 Jews in Germany are "in a state of anguish to which it would be difficult to find a parallel."

Paul Goodman, a Jew, writes "The Nazi plan is hanging over the Jewish people like a dark cloud" ("Darkness shall cover the earth," Is. ix. 2). "The Jews in Germany can see no ray of light" ("Arise, shine for thy light is come"). How remarkably is scripture illustrated! The writer continues "It has become a commonplace view that the only place of refuge that can now be found in all the wide world where an immigration on a considerable scale could take place is Palestine." A Fund has been established with the object of raising sufficient money to settle no less than 250,000 German Jews in Palestine, and attempts are being made to obtain British Government consent to allow Jews to settle in Transjordan. Palestine is the only country in the world where there is not merely no unemployment but a real shortage of labor; a shortage that can be met only by immigration. How wonderfully has God been directing human affairs that this should be the case! In Britain, Israel's latter day arm of flesh, there has been nothing but sympathy for the Jews. In the East End of London there have been Days of Mourning, great processions and mass meetings; such unity of purpose among all sections of Jewry as has never been known. On July 26th permission was given to Commander Locker-Lampson to introduce a "Nationality of Jews Bill, to promote and extend opportunities of citizenship for Jews resident outside the British Empire" (The Times). He cited the case of Professor Einstein, perhaps the most famous scientist in the world, but now a refugee, who, when asked to sign the register at his hotel and state his address, he could only write "Without any."

We are glad that Britain does not share in persecuting the Jews—the Germans will surely suffer for it as did the Egyptians—for says God "I am very sore displeased with the nations that are at ease: for I was but a little displeased, and they helped forward the affliction" (Zech. i. 15).

But Com. Lampson's plan is no remedy. One of the reasons for Jacob's trouble is that he has said "We will be as the heathen" (Ezek. xx. 32), instead of maintaining himself "as a special people" (Deut. vii. 6).

God will compel them to come out from the countries in which they are scattered "and ye shall know that I am the Lord when I shall bring you into the land of Israel" (Ezek. xx. 42).

Dr. Brodetsky (a well-known Zionist) rightly says "The solution of the Jewish problem is the segregation of the Jews of the world in one territory to the greatest possible extent" (Pioneer, July). And if only a small part of the Zionists' present plans are fulfilled in the immediate future, how imminent must be that invasion of Gog "upon the desolate places that are now inhabited and upon the people that are gathered out of the nations" (Ezek. xxxviii, 12). And if Gog be of German origin, how natural that Jewish prosperity in Palestine should rouse his ire and provoke him to seek their destruction! Thus the signs of Christ's coming develop remarkably. The wonderful flight of the Italian Air Armada of 24 seaplanes has shown what aerial warfare will be able to accomplish in the future. A new generation of young men now exists who have not known War; they cannot appreciate the horrors of 1914-18, and the semi-militarist organizations that exist everywhere (Fascisti, Steel Helmets, etc.) bode ill for future peace. Mr. Henderson has just returned from a visit to the European capitals in the cause of peace and he reports "There are signs of people departing from the peace ideal and the idea of the League of Nations."

Knowing these things and not knowing their remedy would be a cause of great

distress—the outlook for the world is a fearful one—but the saints know that God's judgments are for the wicked; for themselves He "will be a refuge in time of trouble."

W.J.

## Land of Israel News

*"Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest; turn again, O virgin of Israel, turn again to these thy cities." (Jer. xxxi. 21).*

During the month of May 1,854 Jews entered Palestine, according to official figures. The total number of immigrants during the month was 1,958. Two hundred and forty-two of the Jews who entered the country during May were in possession of over £1,000.

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The following interesting figures are given in the Jewish Chronicle, showing the respective death rates of the different communities in Palestine.

Jews	Christians	Moslems
965	1590	2631 (per 1,000)

The figures for infants are:—

85-77	141-38	164-44
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"These satisfactory (to the Jewish community) figures are attributable," says the Chronicle, "to the excellence of the Jewish health services."

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The High Commissioner, Sir Arthur Wauchope, recently flew to Beer Tuvia and met the leaders of the Colony. He visited the farms and the various colony institutions, and expressed his satisfaction at the progress made by the Colony.

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Further stimulus to the rapid development of Eretz Yisrael will be provided in the next Levant Fair to be held in Tel-Aviv in 1934. It will provide employment for hundreds of people, as well as being a permanent centre for trade activity. That the Fair is now an institution of international standing is shown by the fact that in 1932, 24 countries and 821 firms participated, as against 14 countries and 121 firms in 1929. The official opening ceremony is to be held next month, and it is anticipated that the first edifice will be the large British Pavilion, to house exhibits representing British export industries.

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The Tel-Aviv Fair next year will mark the twenty-fifth birthday of the city. From a suburb in 1909, it has grown into a city of over 70,000 inhabitants, and it is growing apace.

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The British Government proposes to loan £2,000,000 "to meet the essential economic interests of the country and benefit all sections of the population." The provisional program includes new water supply and drainage schemes for Jerusalem and Haifa, and a water supply for Hebron; a hydrographic survey and provision for the improvement of village water supplies; a new post office and telephone exchange for Jerusalem; provision for the capital cost of school buildings; also provision for the construction of an oil export dock in Haifa Harbor for the use of the Iraq Petroleum Company.

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The sum of £2,273 was raised on the first day of the collection for a £20,000 fund to be raised by the Palestine Jewish Labor Federation, Histadrut Haovdim, for agricultural enterprises for settling German Jews in Palestine.

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A decision to absorb two thousand Jewish emigrants from Germany, between the ages of 17 and 20, has been adopted at a Conference of Palestine Labor Settlements that has just been held.

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All who have already received immigration certificates for Palestine under the new immigration schedule are appealed to by the Palestine Jewish Labor Federation (Histadrut Haovdim), to come to Palestine immediately, because there is a shortage of labor in all parts of the country, particularly in the colonies, and as much labor as can be obtained is needed in order to make it possible for the work to be carried out successfully and to retain all the Jewish positions.

## Reflections

Those who receive the Truth in the love of it renounce all friendship with the world, and dissociate themselves from its ways and thoughts. It must be so, because they have "repented," that is, changed their minds concerning the world, having perceived that it is estranged from God and lies in wickedness before Him. "The World" means the people who inhabit it, concerning whom it is written "The friendship of the world is enmity with God, whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

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Many have made shipwreck of their calling, and will lose their place in the Kingdom through friendship with the world. Alien marriages have their beginnings in this friendship. God's strict commandment to be separate is set aside; deliberate plans and calculations are made, ignoring the Apostolic direction to the believers to "marry only in the Lord"; is it possible to conceive a more flagrant act of rebellion?

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Can two walk together who are not in agreement? Only if one of the two gives way or is silent upon the points of disagreement, and it will be found that it is the Truth which is sacrificed every time. The faithful Christadelphian will be guided by the Spirit's teaching in Psalm cxix: "I am a companion of all them that fear thee, and of them that keep thy precepts," and avoid the company of all who do not.

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Christ's prayer for his brethren was "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John xvii. 15).

How shall we escape the evil? By confining our contact with the world to the discharge of our daily duties and the ordinary courtesies of life; doing good to all as we have opportunity, but never seeking the company or friendship of any.

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Never Hide The Truth. If we make that the guiding rule of our lives, we shall find all perplexities or difficulties concerning companions and friends will disappear. Only those who are likely to receive the Truth will desire the company of those who make it clear that they put God and His ways before everything else.

Quartus.

## CORRESPONDENCE

Having received and read the Berean for July I am writing on behalf of the brethren and sisters in fellowship in this neighborhood to thank those responsible for the good words of counsel and exhortation it contains.

We are very sorry to hear of the recent divisions in the Household, and sincerely trust that the efforts of the brethren to restore peace on a scriptural basis (if indeed it has not already been established) will receive divine blessing. From the communications we have received from the majority and minority brethren at Pemberton we are hoping that this is now the case.

As we have received a certain number of communications this year and on previous occasions, addressed to the "Ecclesia at Oxford" we would like to take this opportunity of stating that there is no established ecclesia here, and consequently it is not possible for us to give an ecclesial reply to much that is received, as the five of us in fellowship are scarcely ever able to meet at one time, but in twos and threes, as opportunity and distance allows. Nevertheless we are sincerely thankful to all who have written to us for our enlightenment and edification.

With regard to the brother of the Temperance Hall Ecclesia here, who was making enquiries of bro. Jannaway, I have handed on to him, as suggested, all the available literature concerning the Birmingham trouble, which he has now read, but I have not succeeded in arousing his desire to go further than this in the matter.

As the signs of the nearness of our Master's return are on the increase, our prayer is for his whole Household, that we may not grow weary and lose those things for which we have wrought, but that we may maintain an affectionate zeal for those works which, however difficult at times, we know to be "not in vain in the Lord."—Sincerely your brother in Christ.

F. P. Restall.

"Endways," Barton Lane,  
Old Headington, Oxon.  
14th July, 1933.

P.S.—Since this letter was written (and circulated for approval to the others in fellowship) we have received a letter from Wigan with the good news that the division at Pemberton is at an end, and we sincerely trust that unity of mind and fellowship on this matter has now been re-established in the brotherhood.

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In the five ecclesias in which I have found fellowship upon our basis during the past few years I have found the same sentiment expressed concerning the "Berean" and it is that the matter and style of expression contained therein is much better than has been provided for many long years. Looking through the past numbers of our and other magazines I thoroughly concur with these views, and hope that the editors will be strengthened to go on in this very useful work for the Truth.

New Tredegar (Mon.).

Ivor Morgan.

## **"Who shall stand when He appeareth"?**

(Mai. iii. 1)

In that terrible day, the man will stand unmoved who has acted the part of a friend of God in the midst of the "crooked and perverse generation" now upon earth in apparent safety.

He will pass unharmed through 'the destructive revolutions in which thrones will perish and society itself be dissolved. He will be under the shadow of the Almighty during the time of trouble such as never was; and when the storm has passed and the sun shines out, he will stand forth in safety and glory as one of the Kings and priests whose work it will be to rebuild the shattered fabric of human life, and lead mankind in ways of peace, blessedness and well-being. But in vain will you look round at that moment for those believers who merely have a name to live during these times of probation, but who are dead as shown by their non-submission to all the requirements of the word of the living God.

The difference between the two classes is scarcely discernible now; it will be known and read of all men then.

R.R.

## **Ecclesial News**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known at the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh", or fellowships those who do so.

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London,

S.W.9. not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism".

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester, Mass., U.S.A.

**ALL NAMES (both CHRISTIAN and SURNAME) must be given IN PRINTED LETTERS**

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE" (Colossians iv. 9).

**BLACKHEATH (Staffs.)**—Christadelphian Hall Ross. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday, Bible Class, 7.30 p.m. We are still encouraged by the continued attendance of one or two interested friends at our meetings, and are very grateful to the brethren from other Ecclesias for their labor of love which enables us to keep the light of the Truth shining in this town. We have pleasure in recording the obedience on 17th July of two more who have put on the name of Christ in the appointed way. Mr. E. Johnson and his wife Daisy Johnson (formerly neutral). We pray that they may, with us, enter into the "Rest that remaineth" for those who are faithful in their day of opportunity.

We are pleased to report that bro. Harold Elliott and sis. Miriam Sturman were united in marriage on the 29th July, 1933; we pray that our Father's rich blessing may rest upon them in their new relationship and that they will be helpmeets as heirs together of the grace of life. We spent a most enjoyable afternoon on July 22nd when our Sunday School scholars had their summer outing; about 47 brethren and sisters and scholars met at Haden Hill Park, Old Hill, including bro. and sis. O. Clee of Coventry. We have welcomed to the Memorial feast bro. and sis. Woodhouse, sis. W. Southall and sis. Weetman, all of Birmingham. —C. Bennett, Rec. bro.

**BOURNEMOUTH.**—850, Wimborne Road. Sundays: Breaking of Bread, 11 a.m. Eureka Class: Sunday, 7 p.m.; Bible Class: Thursday, 8 p.m., both at "Bethany," 138, Portland Road. We are pleased to report that one more has obeyed the Divine Call and come out on the Lord's side. On July 29th it was our pleasing duty to baptize into Christ Mr. Horace Walter Wilkinson, 46, the eldest son of our bro. J. Wilkinson, after a good confession of the things of the Kingdom and Name. Our new brother was brought up years ago in the Sunday School, but hitherto had resisted the demands of the Truth. Having now rendered obedience, we trust he will be strengthened to continue steadfast, and to endure unto the end, to receive the inheritance amongst those who are sanctified. We continue to plant and to water, in the hope that further increase may be granted by the Lord of the vineyard to His own glory. There are several interested friends with whom we are in touch. Since last report we have been visited by various brethren and sisters and have much appreciated the ministrations of brethren J. Warwick, Leslie Walker (Clapham), M. Smith and Mettam (Sutton), R. Mercer (Holloway), and Gomer Jones (Bridgend). We tender our thanks to these fellow helpers.

Visitors have been: brethren Webster and Woodgate (Brighton), Perry (Putney), Squires (Luton); sisters Webster, Woodgate, Henderson, Potier (Brighton), L. Walker, Handley, Warwick, Banter (Clapham), Mettam, Smith (Sutton), Mercer (Holloway), Jones (Bridgend).

Our Recording brother (bro. B. A. Warrender) is, we believe, on the way back from California now, and we look forward to his return and labors amongst us with great pleasure.—Kerman Jackson (for Rec. bro.)

**BRIDGEND.**—Dunraven Place. Sundays: 11 and 6.30. Tuesdays: 7.30. We continue to witness for the Truth, being encouraged by the attendance of an interested lady at the lectures. We pray our heavenly Father that He will grant her that spiritual sight that she may perceive the things of the glorious Gospel of salvation and obey it by obedience in the Divinely appointed way.

Our visitors have been bro. and sis. Tellum of Brighton and sis. R. Williams of Baling whom we were pleased to meet at the table of our Lord.—Gomer Jones, Rec. bro.

**BRIGHTON.**—Y.M.C.A. Lecture Hall Old Steine. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We are pleased to report that we are able to advertise the Truth's lectures in this town by posters once again. Thus by advertising by cards and posters we continue to sow and water in this direction and we leave the rest to our Father, who giveth the increase. We have been assisted in the Lord's work during June and July by brethren Hathaway, Lee, Atkinson, Kirby and F. G. Ford (all of Clapham) and A. A. Jeacock (Croydon). Welcome visitors to the memorial feast have been bro. and sis. S. Wood, sis. Molter, sis. G. Molter, sis. Squires, sis. Kirby, sis. Glover, sis. Cordial, bro. and sis. Lee, bro. and sis. Hathaway, bro. and sis. Wharton, bro. T. Wilson, bro. R. A. Parks, bro. P. Flowers, sis. W. A. Ramus, sis. I. Barrett (all of Clapham), bro. Flowers (Sutton), bro. W. Rivers and sis. I. Stokes, bro. and sis. Lethbridge (Holloway), sis. Callow (Bournemouth), sis. Whitmore (Croydon), sis. F. G. Ford (Sutton), sis. Handford (Leicester), bro. and sis. Hodges (St. Albans), and bro. and sis. Crawley (Luton).—J. D. Webster, Rec. bro.

**DUDLEY.**—Christadelphian Hall, Scotts Green, Dudley. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: 7.30 p.m. Wednesday. We are pleased to report another addition in sis. Iris Male, who put on Christ by baptism on Wednesday, July 19th. We trust our sister will adorn the doctrine of Christ and seek those means of grace which will enable her to mould a character well pleasing in the sight of God. We have been helped in the Service of the Truth by bro. T. Phipps (Great Bridge), bro. M. L. Evans (London) and bro. W. Cockcroft Junr. (Oldham), all of whom we thank for their faithful ministrations. The Sunday School visited West Bromwich Park on Saturday, July 8th, under very favorable conditions. About 90 scholars and SO brethren and sisters enjoyed a day in good company and in recognition of God's goodness, naturally and spiritually.—Fred H. Jakeman, Rec. bro.

**LONDON (Clapham).**—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with great sorrow that we report the death of our beloved sister J. M. Evans who died on the 18th July, 1933, after nearly 50 years in the Truth. Sister Evans (nee sister Florence Bramwell) was immersed at the age of 16, in May 1885, as recorded in the Intelligence bearing that date of the old Westminster Ecclesia, from which the South London Ecclesia was afterwards formed. At that time sister Evans was living at Weston-super-Mare, but soon afterwards returned to London and was one of the earliest members of the ecclesia. In March, 1892, she married the late bro. J. M. Evans, and removed for a short while to Swansea, returning with her husband to South London in March, 1893. From that time onwards she commenced a work which not only endeared her to all with whom she came into contact, but remains an example of unselfish devotion to the service of our loving Father in heaven. Sister Evans was a staunch supporter of the Sisters' Class, and also worked hard in the interests of the Sunday School, for which she had a special affection. But perhaps our sister will be remembered most of all for her loving devotion to the care of the sick, and for those in trouble there was an ever ready sympathy, whilst her house had an open door for all. Especially was this fact appreciated by many sisters who without homes of their own in the Truth, could always make their home at 24 Flodden Road. These things are mentioned with the object of showing that although sisters are commanded not to speak in the Ecclesias, yet there is a great work which they can do, and in this respect sister J. M. Evans has set an example which has been an influence for good in this Ecclesia. She was indeed a "mother in Israel," and by her death we have suffered a great loss. Our loving Father doeth all things well, and it is for the sisters to see that the work so faithfully done by our sister Evans, is carried on. We laid her to rest in the same grave as our late bro. J. M. Evans in Streatham Cemetery on July 22nd, in the presence of a large number of brethren and sisters, bro. F. G. Jannaway speaking words of comfort from the scriptures. Our loving sympathy goes out to her daughter Mona, and her five sons, who are all actively engaged in the work of the Truth. It is on such occasions that we take to heart the words of Paul "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For

this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS." We have been further saddened because it was our painful duty at our last Quarterly Business Meeting held on July 13th, to withdraw from brother B. H. Roythorne for continued absence from the Table of the Lord, after a little over two years probation. There is a lesson to be learned from this case which we all do well to learn. Prior to obeying the Truth, brother Roythorne was fond of Sport but at the time of immersion was unable to take part in games because of a slight lameness. Afterwards however, he got better and then the influence of worldly companions gradually brought back the old longing, and he decided that the benefits of this life were more to be desired than the Truth. It is true that he lived in the country and was only able to attend our meetings occasionally, but he had the company and influence for good of two sisters who were immersed at the same time and who are still faithfully carrying on the work to which they have put their hands. We pray that they may be strengthened in their labours. We gain by removal brother A. E. Redman from Manchester and brother and sister Cyril Clements from Sutton, but we are sorry to lose the company of sister E. Silliter and her daughter Eileen who will in future meet with those of like precious faith at Seven Kings. We have been pleased to welcome the following brethren and sisters to the Table of the Lord, namely, bro. and sis. Higgs and sis. Doris Higgs (Bristol), sis. Deadman (Croydon), bro. Symonds (Horns Cross), bro. W. A. Rivers (Holloway), bro. May (Manchester), sis. I. Johnson (Nottingham), bro. and sis. Mayes (Oxford), sis. L. Foster, bro. Barton and bro. Coulton (Pemberton), bro. and sis. Young, bro. and sis. F. Jeacock, sis. Winnall, bro. Ell, sis. E. Perry (Putney), bro. and sis. Webster and sis. Mills (Seven Kings), bro. Boothroyd (W. Ealing), sis. Briggs (Toronto, Canada).—F. C. Wood, Ass. Rec. bro.

**LONDON (Holloway).**—Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital, 11 a.m. Our Ecclesial Outing in conjunction with St. Albans' Ecclesia took place on Saturday, July 1st, to Hadley Common and Wood. Between 50 and 60 brethren and sisters availed themselves of the opportunity, and the favorable weather, to be with us, and make the outing a success. Tea was provided in the garden of The Cottage Tea Rooms opposite Hadley Church, after which the Company adjourned to the Common for a consideration of matters relating to the "Paradise of God," in addresses by brethren S. Jeacock (St. Albans) and Barker (Holloway). Our next Fraternal Tea and Gathering will be held (if the Lord will) on Saturday, September 30th. Programs will be available in due course. We have had the company at the Memorial Meeting of bro. and sis. J. T. Warwick, sisters Irving and W. Irving, R. Pinchen of Clapham, bro. and sis. Crawley (Luton), sis. Ramus (Southend), bro. E. Ramus (Brighton). Brethren Crawley (Luton), Hatchman and M. L. Evans (Clapham) have been with us in the Truth's Service. Their labors are much appreciated.—F. R. Wright, Rec. bro.

**MANCHESTER.**—Rechabite Hall Queens Road, Miles Platting. Breaking of Bread, 3 p.m. Sunday School, 3 p.m.; Lecture, 6.30. We have been encouraged by the obedience of another of Adam's race Miss Margaret Eleanor Jones, who has put on the name of Christ, and who we pray with our Father's blessing will adorn the Gospel. We have welcomed to the table of the Lord the following: bro. and sis. W. J. Elston of Nottingham, bro. and sis. W. V. Butterfield and bro. and sis. J. H. Mellor of Oldham. We thank these brethren for their assistance in the public work of the ecclesia. We take this opportunity to thank the brother who desires to remain anonymous for the gift of £5 to help in the proclamation of the Truth. The following resolution was passed unanimously on July 9th—"To clarify our position we, as an ecclesia, refuse to fellowship any holding erroneous views with regard to the position of sisters speaking in the assemblies of the ecclesia and those who remain in fellowship with those who hold erroneous views."—H. S. Nicholson, Rec. bro.

**NEWPORT (Mon.)**—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m. We are pleased to report that on July 16th we had a visit from our bro. and sis. A. Bickers of Dudley, our brother faithfully delivering the word of Exhortation and Lecturing in the evening. The attendance of strangers is very disappointing, which proves conclusively that we are living in the times of the end. Therefore realizing this great truth, we take courage, and so with our Heavenly Father's mercy and blessings, towards us, we plod on endeavoring to strengthen the things that remain, so that we shall not be found wanting, in the great day of our Lord's coming.—David M. Williams, Rec. bro.

**NEW TREDEGAR.**—Workman's Hall. Breaking of Bread, 6 p.m. We are very pleased to report that bro. and sis. Morgan will settle down among us again, bro. Morgan having obtained regular employment here; he will be a great help in the Truth's service. We have also been encouraged by the visit of bro. Birch, Clapham, who broke bread with us, and bro. and sis. Ellis of the Rhondda on July 16th and 23rd, bro. Ellis exhorting us to work and patience at becoming fishermen of the Master's calling. We endeavor to arouse the interest of the stranger without apparent success, but we plod on hoping that some will come, even at the eleventh hour to glorify the Name of Jesus. —T. Davies, Rec. bro.

*(We have since received similar intelligence from another writer, and can only suppose a change of Rec. bro. has taken place, of which we have not been advised.—Eds.)*

**OLDHAM.**—Guild Room, Greenacre Hill Stores, Greenwood St. Sundays: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. (Mechanics' Institute, Manchester Street, Werneth, As a result of the Special Meeting of July 5th (reported in the August "Berean") four brethren and sisters have withdrawn from us (notice being received by letter July 14th). The rest of the ecclesia are of one mind, all upholding the scriptural definition as expressed in August "Berean" (page 317). We hope the above will explain our ecclesial news last month. We have welcomed to the table of the Lord, bro. and sis. D. C. Jakeman, and bro. J. Allen (Dudley), bro. E. W. Evans and sis. Westmoreland (London), and sisters York and Edna York (Bacup). Brethren D. C. Jakeman and E. W. Evans assisted us in the work of the Truth and we thank them for their acceptable labors.—W. Cockcroft Junr., Rec. bro.

**PLYMOUTH.**—Oddfellows Hall, 148, Union Street. Sundays: 11 a.m.. Breaking of Bread; 6 p.m.. Lecture, Thursdays : 7.45 p.m., Bible Class. At the quarterly business meeting of the Ecclesia, it was unanimously agreed to uphold the Commandments of Christ, given by the Apostle Paul, which forbid sisters teaching or speaking in any of the Ecclesial assemblies. We resolved that all absent members of our Ecclesia should each signify in writing their assent, before presenting themselves at the Table. We have been endeavoring to uphold a pure fellowship in the troublesome time our Ecclesia has been passing through, and have reluctantly been compelled to disfellowship bro. P. Mitchell, sisters A. Williams, D. Quin, E. Sandy, E. Hosking, on account of their voting against our withdrawal from brethren A. J. and H. R. Nicholls, and failing to witness with the Ecclesia, against the wrong-doing of these brethren against our fellowship. Our concern has been, that these members have allowed sympathy to overrule sound judgment with regard to fellowship, and voted against the recommendation of our arranging brethren, to withdraw from these brethren who had taken such deliberate action against our Fellowship, because they wished to give them another hearing, when the Ecclesia had voted against such a course. We have also had to withdraw Fellowship from sister J. J. Nicholls, on her own admission of having no desire or intention of returning to the fellowship of the Ecclesia, and for her general attitude towards the Ecclesia and the Truth. We are glad to be able to say that sister E. Sandy has since considered her position and now acknowledges that she unintentionally voted against the withdrawal of the two brethren by the Ecclesia, and has returned to fellowship. We have had the pleasure of the company at the Lord's Table, of bro. Sutcht bro. and sis. Evan Evans, bro. M. L. Evans and sis. M. Evans. We would welcome the help of any brethren in fellowship in the work of the Truth if this way on holiday.—John Hodge, Rec. bro.

**SEVEN KINGS.**—Mayfield Hall, 686, Green Lane, Goodmayes, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m., 27, Wanstead Park Road, Ilford. Tuesdays: M.I.C. and Eureka (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m. We regret to report that at our Ecclesial Business Meeting held on July 14th we had to withdraw from bro. Gadsby for continued and persistent absence from the Lord's Table and for conduct unworthy of the name of Christ. We are very pleased to report the addition to our numbers by transfer (caused by removal) from Clapham of sis. Silliter and sis. E. Silliter. We trust that we shall all be found mutually helpful on our way to the Kingdom. It has given us much pleasure to welcome the following to the Lord's Table: sis. Singleton (Clapham), sis. R. Nicholson (Welling), bro. Headen (Holloway), and bro. Carter (St. Albans). The brethren were with us in our Master's service, and we were strengthened by their ministrations.—Wm. J. Webster, Rec. bro.

**SOUTHEND-ON-SEA.**—11, Byron Ave., (Trackless Trams and Buses to North Ave., thence one minute through Sycamore Grove). Breaking of Bread every Sunday except first, at 6.15 p.m. Since our last report we are glad to note that the Pemberton division is at an end and trust that the dislocation caused in other ecclesias will soon be put right. A little love and forbearance, and a little scriptural reasoning and we ought now to see a complete settlement. The whole ecclesia joins in expressing this pleasure at the settlement effected in the original seat of the trouble, and has no sympathy with its extension where so unwarranted in other directions. In matters of certain command we must stand for the whole truth: where uncertain detail is concerned we must "Let each be persuaded in his own mind." We have been glad to welcome at the Table sis. C. F. Ford of Clapham, and bro. Handley also of Clapham. We have received visits on other days from bro. and sis. Mercer of N. London and bro. and sis. Phillips of Luton. We very much appreciate these wayside helps and extend a welcome to all who can visit us.—W. Leslie Wille, Rec. bro.

**SUTTON (Surrey).**—The Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. We are indebted to the following brethren who have lectured for us, viz:—W. J. White, M. Joslin, E. A. Clements, H. M. Doust, A. L. Deadman, C. H. Lindars, H. Southgate, and D. L. Jenkins. Visitors to the Lord's table since last report have been brethren Jenkins, Doust, E. A. Clements (Clapham) (who also gave us the word of exhortation), bro. R. W. Parks, sisters Kingswood, Pizzey, Southgate, Brewer, Capon, Greenacre, and Wilson (Clapham), and sis. Hallett (Bridport). Bro. and sis. A. Draper (Putney) having removed to Worcester Park will in future meet with us. We lose the company of bro. and sis. C. Clements who have returned to Clapham.—G. F. King, Rec. bro.

**TIER'S CROSS (Pembroke).**—Tier's Cross. Breaking of Bread, every Sunday 2.30 p.m. Since last report we have received the sad news of our greatly beloved sister J. M. Evans having gone to rest for a short time; knowing our Lord is about to appear we will not sorrow as do others who have no such hope. We have been encouraged by the company of bro. and sis. N. Mercer of Holloway, and bro. T. Wilson and bro. Flowers of Clapham whose company and exhortations we greatly enjoyed. We do thank them for coming over 200 miles to cheer us on our road,—may our Heavenly Father shortly reward them.—H. Thomas, Rec. bro.

**WELLING (Kent).**—Scours' Matt, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School and Bible Class, 3 p.m.; Lecture, 6.30 p.m. The division at Pemberton was brought forward at our business meeting on July 13th and the following minute was unanimously accepted. "That as our Ecclesia was of one mind and in harmony with the recent declaration of the Pemberton (Majority) we sincerely hoped that the minority would return, and ecclesial peace ensue." Since this we have received confirmation that such is the case (Matthew 5-9). We had a pleasant and uplifting time at our Sunday School outing at Dartford Heath on July 15th and much appreciated the attendance of so many Clapham brethren and sisters, bro. E. A. Clements giving the children (as well as ourselves) encouragement in the things that are of God's Mercy and Loving Kindness. In all 31 sat down to tea. The Sunday School teachers deserve all the encouragement we can give them, they have the care and welfare of 18 scholars, 11 of whom are children of strangers. To the following we are indebted for assistance and

attendance with us in our labors:—brethren W. White, C. Owen, E. Maundrell, D. L. Jenkins, C. Kitchen and sisters E. Maundrell, E. Maundrell, Jr., C. Ask and N. Kitchen (all of Clapham), brethren J. L. Mettam, J. Hunt-Smith of Sutton, bro. and sis. E. H. Bath (Holloway), and bro. W. M. Whelan (Seven Kings). The attendance of strangers at lectures continues very small. We were also pleased to have once more among us our bro. W. Weekes, who, though still far from well, was allowed a brief respite of five days from the Grosvenor Sanatorium, Ashford, Kent. A visit from any bro. or sis. who should be passing near will be much appreciated in his tribulation, and we were thankful to learn from him that a brother had called on him in this way. May all our labors end with the Promised Reward is the hope of your bro. in Christ Jesus.—A. M. Grant, Rec. bro.

## CANADA

**LETHBRIDGE (Alberta).**—Berean Christadelphian Hall, 633, 7th St. South. Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday at & p.m.: Lecture. The only means of generating faith in God is by the word of Truth, as it is written, "faith cometh by hearing, and hearing by the Word of God"; and the only way of keeping faith alive after it has received existence, is the continued use of the thing which was first instrumental in begetting it. We have evidence of this in the fact that by our continued labors in spreading the glorious news of the gospel, that faith has been begotten in another of Adam's race, with whom we rejoice because faith in God and His Word has led to obedience of Miss Norah Bennett, 18 (formerly member of the Church of Christ), to obey the command to be baptized given as a last commission to His disciples in the turning of Gentiles from unbelief to be fellow-heirs with Christ, and members of the household of that body of believers, who claim Christ as their Elder Brother, and eventually hope to share with him that precious gift of God, even Life for evermore. The immersion of our sister took place in our Hall, on May 31st. She is sister in the flesh to our sisters Bennett, whose immersion was recorded in last month's intelligence. She also is a member of the Sunday School, and has been a regular attender at the meetings for some considerable time. For this increase we thank God and take courage; may it be her lot to walk worthy of the high calling to which she has been called, so that in the day of the manifestation of the Son of God with power, she may be among the jewels who will be gathered into the Kingdom. With Love to all our Brethren and Sisters, wherever they may be.—Sidney T. Batsford, Rec. bro.

**WINNIPEG.**—Royal Templar Bldg., 360. Young St. Sundays: 9.50 a.m. School; 11 a.m. Memorial; 7 p.m. Lecture. Wednesdays: 8.15 p.m. Bible Class. We are pleased to be able to record the immersion of Charles Douglas Buckland (36) of Flin Flon, Man., on February 21st, 1933. Two days later brother Buckland and sister A. Evelyn McArthur of this Ecclesia were united in marriage. They will live in Flin Flon, where they will be in isolation. May the blessings of our Loving Heavenly Father attend them always and may they in deed and in truth be help-meets the one to the other in their journey towards the Kingdom of God. Bro. and sis. Wilfred Bailey having endorsed our Ecclesial position are now in fellowship with us. We held our Fraternal Gathering on Good Friday and a pleasant and profitable time was spent by all those present. We have had as visitors sis. M. E. Craig from Sioux Lookout, Ont., and bro. J. W. Sadler from Dafoe, Sask. It is a pleasure to have with us those of like precious Faith. We have lost by removal to Brandon, Man., bro. and sis. Jules Boux, where they will be in isolation; we are sorry to see them go, but we hope to see them frequently as they will be only about 150 miles West on a good highway. Our Sunday School and Ecclesial Picnic was held this year at Sunny-side Beach, on the banks of the Assinaboine River on the last Saturday in June. We made the journey by motor bus. The weather was ideal and everyone enjoyed the outing.—W. J. Turner, Rec. bro.

## UNITED STATES

**CANTON (Ohio).**—Eagle block, 4th floor, Cor. Market and Sixth Sts. S.W. Sundays: Breaking of Bread, 10.15 a.m. It has been our pleasant privilege within the last two months to assist nine more to put on the sin covering Name of Christ after giving satisfactory answers to the things of the Kingdom and the Name of Christ, viz: on May 11th, Mr. Franklin Slayman, and on June 7th eight were immersed at one time, viz: Mr. Ralph McDonald, age (35), his wife Mrs. Hazel McDonald, age (34), their son Herman McDonald, age (15), Mrs. Flora Passwater, age (62), her son Kenneth Passwater, age (22), Otto Miller, age (14) son of bro. and sis. John Miller, and William and Herbert Phillips, ages (19) and (13) respectively, sons of bro. and sis. T. A. Phillips. We trust they will all strive to make their calling and election sure, and that each will obtain an abundant entrance into the Kingdom of our Lord. Two marriages have taken place among our members during the year, viz: bro. Howard Phillips, (son of the writer) and sis. Thelma Inman, on March 25th, and bro. Franklin Slayman and sis. Dorothy Porath on May 24th. The Ecclesia's best wishes go out to the newly-weds, hoping that as true help-meets they will strive together for the hope of the gospel. We have gained one member by the arrival of bro. Chas. Collins and family from Cleveland, O., but have lost four by the removal of bro. John Miller and family to Jasonville, Ind., where they have found employment, and where they will be in the company of brethren and sisters of like faith. We are pleased to report that employment is now on the increase here, and a few of our brethren long out of employment are working again, and we hope it will not be long before all of our members that are able to work will find something to do.

Bro. T. A. Phillips has recovered somewhat from his injuries of last December, though still wearing a plaster cast over a broken arm that seems reluctant to heal properly, but has recently resumed his place on our speaking list. Recent visitors to our meetings around the Table of the Lord were as follows, sis. Emma Hanes, Cleveland, O. bro. and sis. J. D. Thomas, Warren, O. sis. Theo. Jentsch, Akron, O.—P. M. Phillips, Rec. bro.

**CHICAGO (Ill.)**—1920 Irving Park. Breaking of Bread, 10.45 a.m. To the Berean Ecclesias.—The Chicago Ecclesia on November 12th, 1932, sent a circular letter to all Berean Ecclesias asking co-operation for an exhibit to display, and give away Christadelphian literature at the Century of Progress Exposition at Chicago 1933. Owing to the financial distress throughout the world the Chicago Ecclesia voted to annul it. We thank all brethren for their kind response in answering our letter. We thank those that gave us words of encouragement, and offers of money ("thou didst well that it was in thine heart"). We also thank those that criticized us, being imperfect people we do nothing perfect. A. S. Barcus, Rec. bro.

**NEWARK (N.J.)**—It is with much sorrow that we report the death of our beloved sister Jessica Seldon, who on February 25th, 1933, was claimed by our common enemy, who is no respecter of persons. Sister Seldon had been in the Truth for about forty-four years, having been baptized in Boston, Mass., on November 26th, 1888. Although our sister suffered from an incurable disease, her ardour for the Truth did not abate. As is the case with every true Christadelphian, her greatest desire was to live to see the return of Christ to the earth. On occasions of this kind we are reminded of Paul's words: "The living shall not prevent them which are asleep," and so we believe our sister shall rise again at the last day to have her desire gratified in seeing our Master on the earth again. It is our earnest prayer that she may be approved by Him, and hear the words addressed to her, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Alex Packie, Rec. bro.

**PHILADELPHIA (Pa.)**—Grand Fraternity Building, 1626, Arch St. Sunday: Breaking of Bread, 10.30 a.m. Our Sunday School and Lecture service is suspended for the hot weather period. It is with sorrow we report that bro. and sis. Harold Elliott of this ecclesia, have lost by the hand of death their only offspring, a boy of 14 years. Their grief was intensified through his not being related to the promise of life which is in Christ Jesus. Brother J. A. Chisholm conducted the funeral service in the boy's home. Much sympathy was shown to bro. and sis. Elliott in their great loss, which was greatly appreciated by them. On the occasion of our Half-yearly Business Meeting held on May 30th, we held a Tea and after meeting, when we listened to a good address by bro. P. P. Bayles on "Current Events in Relation to the Coming of Christ"; and also one by bro. H. MacAllister on "The Realities of the Kingdom of God." There was a good attendance. The addresses were interspersed by scripture reading and hymns. On

June the 20th we had the pleasure of immersing Mrs. Sarah Ellen Evans (80) into the Name of Christ. Our new sister though deaf, answered a long list of written questions with astonishing clearness, due to long and patient instruction by bro. D. C. Wilson. Sis. Evans is the mother of sis. Weinman of this ecclesia. On July 1st we baptized Mrs. Annie Macallister, mother of bro. H. MacAllister, after an intelligent confession of the faith that saves. May they realize the promised inheritance. Sis. Lily Butler has returned from Stone Harbour. Our annual summer School Tea Party was held on July 8th at Knights Park Cam-den. There was an attendance of 80, and an enjoyable time was brought to a close by an address on the scripture quotation. "Remember Thy Creator in the days of thy Youth," by bro. O. S. Johnson. During the month of May, brethren Twelves and Rappaport of Elizabeth, exhorted and lectured acceptably in our assembly. Other visitors have been sis. Twelves, sis. Rappaport of Elizabeth, bro. Seldon and bro. and sis. Burness of Newark, bro. Stringer of Rosenhayn, N.J., and bro. and sis. Carlisle of Baltimore.—Herbert Fidler, Rec. bro.

**PORTLAND (Oregon).**—517, Maeglg-Tichner Building, Broadway and Alder St. It is a long time since we in Portland have sent any intelligence, and perhaps it will be of interest to say that we number at present nine brethren and sisters. The father of the writer, bro. Charles L. Hanson, pleased us all very much last January by returning to fellowship after 24 years, and was so happy to be with us again. While getting ready to go to meeting with us on Sunday, February 19th, of this year he suddenly without warning fell dead; he was laid to rest by bro. Willimont, awaiting our Master's call to come forth. Our aged bro. Thomson is back with us after being confined home with an infected foot five months, for which we are very thankful; he is almost well now and in active participation in the Sunday services. We have had visitors from Los Angeles, Santa Barbara and Canada, and are very glad to welcome those in our fellowship, patiently awaiting Our Master's return. Best wishes to the brotherhood.—C. W. Hanson, Rec. bro.

**TOMS RIVER (NJ.)**—Answering a Cry from Toms River to "Come over and help us," several brethren of the Philadelphia Ecclesia visited this place, where they found three believers who wished to get in touch with us, and desiring us to examine two prospective candidates for immersion into the Name of Christ. We are pleased to report that the visits of the brethren were quite successful; for they not only found the believers very hearty, but those- to be examined warm and enlightened acceptors of Christ. The last visit of the brethren, was from morn until midnight on June 21st, when Lawrence Magel (46) and Paul Morante (14), were baptized into the Saving Name of Christ. The latter is the son of bro. and sis. Morante of Toms River. We hope the interest awakened will continue, and that all will be winners in the race for life.—Herbert Fidler.

## TASMANIA

**EAST LAUNCESTON.**—National Hall, Paterson St. Sunday School 2.30 p.m.; Breaking of Bread, 3.30 p.m.; Lecture, 7 p.m.: Bible Class, 7.30 p.m. 5, Lanoma St., East Launceston. We have altered the hour of our memorial meeting, from 11 a.m. to 3.30 p.m. on account of a sister in our small meeting being unable to attend at the earlier hour. On Sunday, 29th January, we held our annual distribution of prizes (which were all of a scriptural character) and marked the close of the last year's Sunday School work, the attendance being well maintained. On Monday 30th, "Foundation day," we had our annual outing on the banks of the North Esk river, when we had an enjoyable day, so far as the elements allowed. We are thankful to the giver of all good, to be able to record that sister Galna, after undergoing a very dangerous operation, is slowly recovering, though at present feeling the after effects. We are sorry to have to announce our withdrawal from sis. Moss on account of her revival of a matter, settled some four years ago, and which we thought was forgotten, also in connection therewith, making charges against a sister, which we believe are not true, and which she has not

withdrawn. The meeting not supporting her, sis. Moss withdrew from us, but as we could not allow the matter to stand at this, we notified her, to the effect, that until she withdrew her charges made against our sister, and acted in a more scriptural manner, we were forced to withdraw from her. In matters of doctrine, the East Launceston ecclesia follows the teachings of Dr. Thomas and Robert Roberts. Being grounded and settled in the Truth, will pamphleteers, please note, we want not the "Instruction that causeth to err." Taking heed to this will save us the trouble of destroying their epistles; but if any bro. or sis. in our fellowship desire to ask us any questions about our position, we will do our best to reply.—J. Galna, Rec. bro.

## AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – P. Mitchinson, "Yorkville," 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

East Launceston, Tasmania. – J. Galna, 5 Lanoma St.

Inglewood, Victoria. – W. H. Appleby.

South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

## CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson, Hatfield Point, Kings Co., N.B.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> Avenue South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester Co., Nova Scotia.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – P. S. Randell, 3358 East 26<sup>th</sup> Ave.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor. Simcoe Street.

Winnipeg. – W. J. Turner, 108 Home Street.

Windsor, Ont. – William Harvey, 420 Erie Street, W.

## UNITED STATES

Baltimore, Md. – Milton P. Mason, 1301 Decatur Street.

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Dripping Springs, Texas. – J. O. Banta, P.O. Box 250, Goose Creek, Texas.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. –Chas. W. Reed., R.F.D. No.2.

Jersey City, N.J. - Louis F. Bas, 118 Washington Avenue, Rutherford, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village, N. J.

Philadelphia, Pa. – D. C. Wilson, 3330 North 15<sup>th</sup> Street.

Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.

Portland, Oregon. – C. W. Hanson, 2349 N.W. Roosevelt Street.

Post City, Texas. – A. W. Greer.

Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – W.S. Davis, 2817 Lacy Avenue.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - *See Glendale.*

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, Cowgill Data Gardens, Coachella, Calif.

Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – *See Rochdale (Lancs.)*

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, “Westcot,” Bromham, Bedford.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster

Bexley Heath. – *See Welling.*

Birmingham. – W. Southall, 10 Bragg Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road.

Bridport (Dorset) – S. F. Osborn, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove, Sussex

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. - A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. R. Jaine, Tyrie Cottage, Brockwell, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, 48 Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Glasgow. – *See Motherwell.*

Great Bridge. – T. Phipps, 91 New Road.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Ilford. – *See Seven Kings.*

Ipswich. – W. Hayward, 78 Rosebery Road.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – F. R. Wright, 57 Woodville Road, New Barnet.

London (Putney). – A. Cattle, 14c Buer Road, Fulham, S.W 6.,

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W. 5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 37 Eaton Road, Margate.

Motherwell. – Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

New Barnet, F. R. Wright, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, “Trewethern”, Weston-in-Arden.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, “Endways,” Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – J. Hodge, 1 Notte Street.

Purley. – *See Croydon.*

Redhill. – W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings. – W. J. Webster, 72 Meath Road, Ilford.

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

Sutton (Surrey). – G. F. King, "Hillmead," Buckles Way, Banstead, Surrey.

Swansea. – W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr.

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

Tier’s Cross. – H. Thomas, Deer Parks, Tier’s Cross, Haverfordwest, Pembroke.

Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – A. M. Grant, 19 Awliscombe Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 56 St. Dunstan’s Cres.

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### **India**

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

### **Australia**

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

### **New Zealand**

K. R. MacDonald, P. O. Box 55, Whangarei.

### **East Africa**

F. Browning, Box 121, Nairobi, Kenya Colony

### **Notes**

Bearing One Another's Burdens. — In reference to the death of our Sis. J. M. Evans (see Clapham Ecclesial News this month) we have received from the members of her family the following request: "We would like to express our appreciation of the loving sympathy shown to us during the sad period through which we have passed. The many letters and other expressions of sympathy, which we have received, have indeed been a source of real comfort and strength, and great though our loss is, we thank God for these loving ministrations, and take courage."

Nottingham.—The following item of Ecclesial News arrived too late for inclusion in its proper place:—Nottingham.—6 Rolleston Drive. Breaking of Bread, Sundays, 11 a.m.; Lecture, 6.30 p.m.; Wednesdays, 8.45 p.m. Eleven brethren and sisters are meeting at the above address, until, if the Lord will, we are able to procure a suitable room. We have been pleased to have the help of bro. W. Southall in the work of the Truth, and of the company of bro. J. Evans (Clapham) and Sis. Stafford (Seven Kings).—(Signed) J. B. Strawson.

Books, Newspapers, Etc. Received.—"The Bible Divine." A challenge to the Skeptic, by bro. F. G. Jannaway. A 20-page booklet enforcing the truth of the claim indicated by its title. Well got-up, and very useful for distribution in these skeptical times. The Wanganui Herald for May 22nd with long article in Correspondence column exhibiting the truth in regard to Jewish history and prophecy, in which their future blessedness is well emphasized. The article is over the signature of "Elpis Israel." The Times, July 24, 25, 27, 28, containing four articles on "Hitler on his Creed," taken from the authorized English translation of Herr Hitler's "Mein Kampf." Will the senders of all such matters of interest, please accept our thanks.

Italy and Russia.—Negotiations for an agreement of a political nature between Italy

and the Soviet Union are progressing favorably. It may be signed this month.

The Centenary of The Oxford Movement.—This movement is really an effort to Romanize the Church of England and is responsible for introducing much superstition and pagan ritual into the Church. A Centenary Prayer Book has been issued containing a Litany of the Blessed Virgin in which Mary is addressed under several titles, and a petition appended that she will pray for us; conclusive evidence that the Church of England is a daughter of the Harlot Mother of Rome.

Jewish Day of Mourning.—There are over 5000 Jewish shops in White-chapel, Mile End, Hackney and Stepney. Every one was closed on July 20th in sympathy with their persecuted brethren in Germany.

"A Jewish Inferno."—The famous American Rabbi, Dr. Wise, says: "To those who imagine that the tales of Hitlerite ruthlessness are exaggerated, I commend a visit to that inferno, wherein I found Jews who somehow had the courage and the will to live on in spite of the worse than mediaeval bitterness of their lot"—(Sunday Times.)

Franco - Russian concord.—It is reported that France has now succeeded in forming a defensive ring of states completely encompassing Germany. Russia has signed treaties with the Baltic States, the Little Entente and Turkey, and now the Franco-Russian Entente completes the group. The conditions in Europe to-day are almost identical with those prior to the outbreak of war in 1914.

Christ's "Holy Robe."—It is alleged that when the earthquake took place at the Crucifixion, the soldiers in their panic dropped the coat spoken of in John xix. 23, 24. When Helena, the mother of Constantine went to Jerusalem she declared that she found the "True Cross" and the coat, styled by Catholics the "Holy Robe." It was taken to Treves (said to be the burying place of Matthew) and on occasion is shown to the "pious." This year is the first time since 1891 that it has been exposed, and millions of pilgrims are expected. It need hardly be added that the whole thing is a disgraceful fraud. But remembering the Apocalyptic designation of the Roman Apostasy as "Merchants," we need not wonder that such lucrative frauds are encouraged.





























































