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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 Berean

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Volume XXII

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The Amen

By Dr. John Thomas

The epistle to the Laodiceans, like the others, is from the Spirit, who styles himself, "*The Amen, the Witness faithful and true, and the beginning of the creation of the Deity.*" Jesus, by the transforming energy of the Father-Deity, became Spirit, and is now "the Lord the Spirit." Speaking some sixty years and upwards after the event of the transformation, he said to John in Patmos, "I am the First and the Last, and the Living One; and I have been dead, and behold I am living for the Aions of the Aions, AMEN." He was the individual Amen—the incarnation of faithfulness, and therefore "the Witness *faithful and true*"—the Amen-Witness; "for," saith Paul, in 2 Cor. i. 19, "the| Son of the Deity, Jesus Anointed, who was preached among you through us, through me, Sylvanus, and Timothy, he was not yea and nay, but in him was yea: for all the promises of Deity in him are the yea, and in him the Amen, to the Deity with glory through us." *All the promises of the Deity in Jesus are the Amen.* This is the definition of the individual Amen contained in this passage from Paul, Now, if only some promises were fulfilled in Jesus, such as those pertaining to the sufferings of the Anointed One; and some others, such as those relating to the good things promised to Judah, Israel, and Jerusalem, and the glory consequent thereon, are never fulfilled in and through him, then, instead of Jesus being, "*the Amen,*" he would be "*the yea and the nay:*" and if the promises concerning the sufferings and glory are not at all fulfilled in him, then he would be "*the Nay.*" But some have been fulfilled in him, and all the rest of the promises will yet be accomplished in him, and therefore he is "*the yea*" and "*the Amen*" or the truth and faithfulness itself. When, therefore, the glorified Jesus says to the Star-Angel Presbytery of the ecclesia of the Laodiceans, and through it to all that generation of ecclesias, and to us of these later times in fellowship with them through belief of the same things they received—when He says, he is "*the Amen*" it is equivalent to saying, that all the promises not fulfilled in his first coming, will assuredly be accomplished when he comes again; and that this advent with glory is as certain as the existence of the Deity, which none but a fool would call in question. *All the promises* fulfilled in and through Jesus are the Amen. All who do not recognize this, do not accept him as "the Amen," and therefore in effect charge the Deity with unfaithfulness; for apart from Jesus Anointed they will never be performed. "*I am the truth,*" said Jesus; that is, all the truth spoken by the Eternal Spirit receives

incarnate fulfilment in, by, and through him; and all this "*to the Deity with glory*"—to the manifestation of the Deity in his Sons with glory, styled by Paul elsewhere, "the manifestation of the Sons of the Deity," which is the full development of the great mystery of godliness, "*Deity manifested in flesh.*"

THE WITNESS FAITHFUL AND TRUE.

As all the promises are to be fulfilled in and through Jesus Anointed, according to the testimony he gave in the day of his weakness, he is endorsed also as "*the Witness faithful and true.*" He was "the Witness" by eminence. When standing at Pilate's bar, he said, in answer to Pilate's question, "Art thou King then?" "Thou sayest, for I am King. I have been born for this; and I came into the world for this, *that I might bear witness to the truth.* Every one being of the truth, hearkeneth to my voice." He bore this witness before the people, and at the bar of Caiaphas as well. Before these he testified, that he was "*the anointed One, the Son of the Deity;*" and that his enemies should "hereafter see the Son of Man sitting in right places of the Power, and coming upon the clouds of the heaven"—Matt. xxvi. 64. But, as he told Nicodemus, "We (that is, the Father and Himself), speak what we do know, and testify what we have seen; and ye receive not our witness." His contemporaries in the flesh rejected him as a false witness; for John the immerser speaking of him, says, "What he hath seen and heard that he testifieth, and *no man receiveth his testimony.*" There were but few exceptions to this, yet sufficient of them to be noted, for John also said, "He that hath received his testimony, hath set to his seal that God is true. For he whom the Deity hath sent *speareth the words of the Deity*"—John iii. 32. These words were set forth in "the Gospel of the Kingdom of the Deity," which Jesus declared he was sent to preach—Luke iv. 13, 19, 43; and if it might then be said that "no man received his testimony," it might with great propriety be said so now, and for the same reason, because the pious and others seek honor one of another, and "not the honor which cometh from the Deity only."

Jesus admitted, that "if he bore witness of himself his witness was not true." This was incontrovertible. The Mosaic law, under which Jesus lived, required two or three witnesses for the establishment of truth, so that if Jesus could have adduced no other evidence than his own, the people of Judah would have been guiltless in rejecting his claims to the Messiahship, and in repudiating the gospel of the kingdom to be manifested through him. No man of himself can demonstrate his own parentage. Jesus claimed to be the Son of the Deity, a claim which could only be established, in view of the natural untruthfulness of humanity, and the frailty of woman, by the Deity himself. This was publicly and notably done before the multitude on Jordan's banks, when the Spirit of the Deity descended upon Jesus in the form of a dove, and the voice came from the excellent glory in the heaven, saying, "This is my Son the Beloved, with whom I am well pleased." Thus the Father attested him; and afterwards, John the immerser, who heard and saw the wonder; and all the apostles who were present, and especially Peter, James, and John, who afterwards, in the presence of Jesus, Moses, and Elijah, heard the same declaration on the mount, with the addition of the words, "HEAR YE HIM!"

Here, then, were John the baptizer, "a burning and a shining light;" "the Father himself;" the scriptures of the prophets; the multitude at his baptism; the apostles; and the sanction of the heavenly host which announced his birth to the shepherds; to say nothing of Joseph, Mary, and their immediate kin, who might be suspected of false testimony from interested motives—all testifying that he was "a witness faithful and true." In the salutation in ch. i. 5, John introduces this characteristic of Jesus: "Grace," says he, "unto you, and peace * * * from Jesus Anointed, *the Faithful Witness.*" There has been none upon earth more faithful than he; therefore, he is pre-eminently the faithful one—faithful to the truth, and to him that sent him; "faithful as a Son over his own house"—Heb. iii. 6; faithful unto death, as an example for all in him to follow. He styles himself "faithful and true*" because his sayings are such. He testifies the truth in this apocalypse. The Lord God, or Adonai Yahweh, of the holy prophets—that is, Jesus *Anointed*—sent his messenger, to show unto his servants, through John, the things which must be shortly done: "and he said unto me," saith John, "these sayings are faithful and true"—ch. xxii. 6. In ch. xix. 11, the word "*witness*" is dropped, and the Lord the Spirit, who speaks to the Laodiceans, is styled "the Faithful and True, who judges and makes war in righteousness." He does

not come, then, as a witness, but to perform all the things which have been promised from of old—to destroy the Apostasy, and to bless all nations in Abraham and his Seed.

Let Us Reason Together

"Come, let us reason together," said God to unfaithful Israel. What an example for us! How much trouble we should avoid and how much good we should do, if we always followed this example—by first courting a little heart-to-heart discussion, instead of rushing into battle with those who differ from us. A divergence of mind, even when the point of difference is grave, is not necessarily irremovable, or a sign of criminality. Some are feeble in discerning right and wrong, and some need much coaxing and argument to induce them to abandon prejudices, and adopt a proper stand. It might be argued that this ought not to be, but the brethren and sisters are not divine, in nature, character, or intellect. Some may approach a higher standard than others, but all need to avoid highmindedness, for to-morrow the best may fall. To convert the erring is a duty, but to start by denouncing and calling them bad names, is not the way to gain this end, or their respect. Again, when brethren show indications of repentance, they should be treated with kindness and tact, and not taunted with having changed. There are, of course, some, as was the case with the bulk of Israel, who are inflexibly perverse, but before we act on this assumption—before we stop our gentle and becoming pleading and reasoning—let us be quite certain that we have imitated God in His patience, forbearance, and His great desire for the reclamation of the prodigals and wrong-doers (*Selected. Per E.B.*).

Naaman, Jeremiah, and the Corinthians

An Exhortation by Bro. Roberts

A great many are, in various parts of the earth, engaged as we are engaged this morning; and from week to week for centuries past, have men been found assembling themselves thus, around this spread table, to eat bread and drink wine, and to speak one to another. Suppose a stranger, unacquainted with the meaning and origin of this exercise were to walk into our midst, he would be at a loss to comprehend our object. He would naturally enquire, Why do you do this? What good do you get in coming together in this quiet way and going through such a very tame performance? We should be pleased, doubtless, to be asked such a question. It would be a real pleasure to answer it.

Our answer would take us a long way back, and lead us to speak of the things we have expressly come together to call to mind this morning. We should have to tell him, we do this because Christ has said—

"Do this in remembrance of me:"

If he asked who was Christ that he should be thus remembered, we should have to tell him that he was a man begotten of the power of God in the family of David in Judea, 1800 years ago, in fulfilment of a promise God had made long before— that He would raise unto David a Righteous Branch, —a King who should reign and prosper in the earth. If he asked, Did he reign and prosper in the earth, we should have to answer, No, he was despised and rejected of men—a man of sorrow and acquainted with grief. If he asked, What became of him, we should have to sorrowfully confess that he was taken by the authorities and executed as a public criminal. If he said, Why do you call such a man to mind, we should have to say,

"God raised him from the dead, and took him away from the earth to die no more."

If he asked, Of what advantage is that to you, we should have to inform him that though gone to heaven, he was coming again to deliver from death and evil all who believed in him and obeyed him; and that because of this he had commanded his friends to "Do this until he come."

If he were further inquisitive and asked, Why did God allow His own Son to be prevailed against by wicked men, instead of defending him against them all, and establishing him as king triumphant, we should have to explain to him that that was God's providential way of bringing about what He had appointed—viz., that Christ should be made an offering for sin, suffering rejection and death before entering into his glory; further, that there was a need for this in the necessity there was that God's authority and love should be established in the sight of men as the foundation of God's goodwill to men. We should have to explain to him that in the death of Christ (at the hands of men who, with wicked hands, had him crucified and slain), sin was publicly condemned in its own flesh, and the righteousness of God declared, with the result of establishing a propitiatory or meeting point between God and man, and enabling God to be "just and the justifier of him that believes in Jesus" so crucified and raised.

We could not expect him to understand these things at one rehearsal. We should at all events edify and strengthen our own minds in such an exhibition of the unseen realities represented by this table which has been the meeting point of the friends of Christ for ages past. Often have the saints been so edified in their generations; and much do they stand in need of it. Apart from this renewal of their faith, they are liable to grow "weary and faint in their minds." They have the misfortune, for the time being, of appearing to nurse phantoms and chimeras, while all the world outside appear to be securing the substance. The fact is contrary to the appearance. The things of Christ are the only enduring realities: the affairs of the present evil world are but the appearance of a moment. You see this if you consider how completely vanished from the face of the earth are the men and the affairs of three or four generations ago. Time has taken them all away: and the same time that took them is bearing us also along on its broad and rapid-flowing current, and will shortly fling us over the same precipice into the same abyss of oblivion. The time that is thus against all human things as they now are, is on the side of the things that belong to Christ. It is hurrying the world on to the time for those things to be manifest upon the earth; and when those things come, they will remain: they will endure for ever.

God has appointed that in the attitude of waiting for them, His people should be comforted. For this reason the breaking of bread has been appointed. For this reason His word has been given. We have been reading portions of His word this morning. Every time we read it we experience the truth of Paul's declaration, that it is able to thoroughly furnish the man of God to every good work. That is, it so strengthens him in his convictions and enlightens him in his perceptions that he feels himself equipped for the energetic performance of the part that belongs to him as a stranger and a pilgrim, having here no continuing city. We shall glance, with this object, at a leading feature or two of what has come under our notice.

We have had the interesting story of Naaman, who was cured of his leprosy by Elisha. Naaman heard that Elisha could do this thing; so he came to the outside of Elisha's house with a great equipage, expecting Elisha to come out and attend to him with the ceremonial deference due to his rank. Elisha did not come out, but sent a message to him downstairs. At this, the great man was greatly affronted, and went away in great rage. Just what the great people of our day would do under similar circumstances. But wasn't it rude on the part of Elisha? No; the favour asked was a favour from God; and rich people may have God's favours if they will humble themselves as little children, but not if they elevate themselves on a pedestal of foolish pride. This requires sometimes to be put to the test. In Naaman's case an apparent want of civility in the mode of conveying the desired information furnished all the test that was needed. Naaman found it severe enough, and was likely to fail under it. A little common sense expostulation from his servants, however, rallied his reason, and brought him to the wise decision to comply with the prophet's directions. The truth may come to a man in this way—without personal blandishment or customary deferences. The question from a rich man,

"What must I do to be saved?"

may receive its answer in a way calculated to test the question whether he is a self-worshipper or a worshipper of God. It may hurt his dignity, but prove his faith. If he is a wise man, he will not look at manners, but matters. If in the weakness of human nature, his first impulse be to "go away in a rage," his feelings on reflection will subside, and give way to the suggestion of reason that perhaps it is the answer of health that comes to him in a manner so little soothing to his personal complacency.

Elisha's direction to Naaman was, that he was to dip himself seven times in the river Jordan. He rebelled against the absurdity of such a remedy. Were not the rivers of Syria as good as Jordan—ay, better, No doubt, as regarded natural power to cure leprosy, one water was as good as another, and that was, no good at all. The waters of Jordan were as innocent of healing power as all the waters of Syria. Why, then, was Jordan prescribed,

"That God in all things may be glorified."

This is the solution of much that is enigmatical in the Scriptures to the natural man. Jordan was the river of the land of the God of Israel, and to have Naaman cured there, instead of in the river of Abana, was to illustrate and proclaim that there was no God in all the earth but the God of Israel, whom Israel themselves were forsaking for the stupidities of Baal.

Naaman went: he undressed and dipped. At the first dip, there was no result. He dipped again: still no result. So with the third, fourth and fifth. At the sixth, he was still uncured. The curing power was not in the water. It was in God, who made the receiving of the cure conditional on compliance with his appointment. At the seventh time, his diseased flesh was healed in a moment, and became as the flesh of a little child, because God, by the prophet had told him to dip seven times. When obedience was complete, the blessing came. Is it not so with regard to the institutions of the gospel? We are commanded to believe, to be baptised, and to patiently observe the commandments of Christ as the rule of our life during our probation in this mortal state: and on these conditions, we are assured that God will cure us of the disease of death from which we are suffering. We believe, but we are as before. We are baptised, but still salvation waits. We patiently continue in well-doing, and still we remain frail, mortal, dying men. Shall we be discouraged? Suppose Naaman had got out of the water at the sixth immersion because he found no change, would he not have acted the part of folly and forfeited the blessing? It is not in belief to save us; nor in baptism, nor in obedience. It is in God alone, but He has appointed these as the conditions which He requires at our hand. They are, therefore, all important to us. We must fulfil them to the full. We must continue in them. We must finish our course; and in due time, we shall experience the sweet result in the cure of our mortal flesh, of which Naaman's was but a type. Our flesh will come again as a child's—as an angel's—to remain such without change. This mortal putting on immortality will secure for us the fresh life and joy of youth for ever. It will be the work of God because of our compliance with His appointments in Christ. These appointments are such on the face of them as to appear foolish in the eyes of men, because they are such in themselves as are incapable of yielding the results proposed. There is an object in this which Paul has explained,

"The weak things of this world and things despised, yea and things that are not hath God chosen, to bring to nought the things that are, that no flesh should glory in His sight, according as it is written, Let him that glorieth glory in the Lord."

The succeeding incidents in the case—Naaman's proffered but refused recompense—Gehazi's deceitful acceptance—his discovery, &c, would be also interesting to consider: but we must hasten on with the hasting time. We look at the chapter read from Jeremiah's Lamentations. It is a piercing wail that comes pealing down the corridors of time. It is one that must evoke a sympathetic response in every heart that is truly in love with the hope of Israel. It is, of course, naturally not possible for us to feel so intensely as Jeremiah did, the grief that harrowed his soul, and to which he here gives such fervid expression. We have not seen what he saw. We have not known the blessedness of living in a system of things wholly divine. Jeremiah lived in a land and among a people who, however far from a true submission to God's will, were under the unfurled banner of divine law and wisdom. Israel was a

people—holiness to the Lord. Their laws and institutions were divine and unalterable, and beautiful as divine. Jerusalem was the visible enthronement of Yahweh's name and majesty, to the presence of which, three times in the year, the people were required to come for a fortnight's holiday, to worship and feast, and to rejoice before the Lord.

We have known nothing of this. We are accustomed to the dreariness of human law in every country. We have become grimly inured to the desolation of Jehovah's land, the dispersion of his people, the nullity of his laws and institutions. But when Jeremiah wrote, this was (to him) a new experience. The glory and the comfort of Jerusalem had all been just engulfed in ruin and desolation. We can understand with what poignant feelings Jeremiah would write these words:

"How doth the city sit solitary that was full of people! how is she become as a widow! She that was great among the nations and princess among the provinces, how is she become tributary . . . The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh: her virgins are afflicted, and she is in bitterness. Her adversaries are the chief: her enemies prosper: for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy. . . . She came down wonderfully: she had no comforter! O Lord, behold my affliction: for the enemy hath magnified himself. . . . The law is no more: her prophets also find no vision from the Lord. The elders of the daughter of Zion sit upon the ground and keep silence . . . For these things, I weep; mine eye runneth down with water."

Well, if we cannot join in the demonstrative ardour of Jeremiah's grief, we certainly mourn with him in a larger form of the same sorrow. We mourn for Jerusalem in a sense not known to those who consider the matter from a merely picturesque point of view. We lament the downtreading of divine law in the earth, because divine law is precious to us both for God's sake and man's sake. We mourn the ascendancy of a Gentile system of law and government in all countries, because such a system necessarily engenders poverty and godlessness and debasement among the people brought up under it. We dwell wearily in a dry and thirsty land where the waters are not flowing that can come from the fountain of the divine personal authority alone. We wait with strong desire, yet with the patience which Israel's God calls for at our hands, the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. With the arrival of those times, Jeremiah, with all the prophets, will have their tears dried and their hearts gladdened with the feast of fat things which the Lord of Hosts will spread for all people in Mount Zion. We are here because we hope to share the gladness of the Lord's redeemed when they shall come with singing unto Zion, with everlasting joy on their heads, sorrow and mourning having fled for ever away. We drink this wine now as the symbol of sorrow

"until the kingdom of God shall come;"

then, we hope to drink it new in the Father's kingdom in token and fulfilment of the joy of God and man.

While so waiting, we need all the strength we can get from the provision God has made for us in the Scriptures of truth. Strength is to be got in very unlikely places within the two boards of the Bible. Our reading from 1 Cor. xiv. is an example. What is there here to build us in the patience of hope? Paul chides the brethren in Corinth for their irregularities, imploring them to be no longer children in understanding. It does not seem as if this would be likely to yield us much comfort. But look again: what is it he is chiding them about? About the unwise employment of the gifts of the Spirit. A brother who can speak in a foreign tongue, he says, is to keep silence unless there be an interpreter who can impart the ideas to the assembly, A brother speaking in the meeting is to give way to another sitting by, to whom something is suddenly revealed. All are to be at liberty to prophesy, but it is to be, by course—one by one. Speaking with tongues is not to be absolutely interdicted: but speaking to edification is rather to be encouraged, since tongues are a sign to the unbeliever, and not a gift for use among the brethren. Paul could speak with tongues more than any of them, but would

prefer to speak five words with a comforting meaning than ten thousand words that would be of no use to any one. The great thing was to promote edification or strengthened conviction; and to avoid confusion.

Now, what does all this prove but that the miraculous gifts of the Spirit were in free and common experience among the brethren in Corinth? It is inconceivable that Paul should write to correct abuses that had no existence. There never was such a thing under the sun as a man having personal and official relations with a body of people writing to them to regulate the doing of things that were never done in their midst. The rector of a university does not recommend the professors to adopt a different plan in the teaching of a science that is never taught within the walls of the institution. Paul never could in the nature of things, have written to the Corinthian brethren advising a wise way of using the miraculous gifts of the Spirit if those gifts were not the realities of experience in their midst.

This chapter proves the presence of the gifts: and what then? The gifts prove the descent of the Spirit on the day of Pentecost. And what then? The descent of the Spirit on the day of Pentecost proves the resurrection and glorification of Christ? And what then? The resurrection of Christ proves his present existence, his coming again, the resurrection of believers at his advent, the bestowal of life eternal, and the setting up of the kingdom of God. Thus our whole hope is established by the reasonable construction of the facts reflected in this unpromising 14th chapter of 1st Corinthians.

Dear brethren and sisters we stand upon a foundation of truth that cannot be moved. Let us hold fast to the hope set before us in the gospel. Let us not cast away our confidence which hath great recompense of reward. Yet a little while, and he that shall come, will come, and will not tarry. Ye have need of patience, that after ye have done the will of God, ye might receive the promise.

Editorial

"LEAD US NOT INTO TEMPTATION."

As the Bible has ever been regarded as the Book of all books, so the Lord's Prayer, for a period of nearly two thousand years, has been known as the Prayer of all prayers.

Only from the lips of the Son of God could such a model proceed.

To "speak after the manner of men," the Lord's Prayer embraces the Gospel in a nutshell. It is brief but comprehensive, simple and yet profound.

It includes all the essential objects of prayer divinely arranged in proper order, for all human needs and devotion; and it is infinitely superior to human efforts and vastly different from the mere repetitions of men.

Blest indeed are those who have been taught by so good and great an authority as the Son of God himself, as to the manner in which we should approach the Father in our devotions, and what is right and proper for us to ask of God in prayer.

It is not our purpose at this time to attempt a consideration of the varied petitions of this wonderful prayer, but simply to affirm that while its conciseness is both striking and impressive there is not a shadow of obscurity in any portion or part of the prayer.

We do this at the request of a valued correspondent, in whose letter there is a vague surmise or suggestion that the fifth petition, "Lead us *not* into temptation" is rather out of harmony with the statement of the Apostle James, which reads:

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, NEITHER TEMPTETH HE ANY MAN"—Jas. i. 13.

Our correspondent suggests that the prayer should read "leave," or "abandon" us not *in* temptation.

While such a petition is quite suitable to the occasion, such a translation is not warranted by the original word, which is correctly rendered by our English word "lead" or "bring."

However, there is not even a shadow of contradiction nor incongruity between the two quotations. On the contrary, there exists the mutual fitness and perfect harmony that has always distinguished the inspired records.

That God leads and guides those who put their trust in Him, there can be no question.

Of Jacob it is written, the Lord

"LED him about He instructed him, He kept him as the apple of His eye . . . the Lord alone did LEAD him"—Deut xxxii. 10, 12.

David's prayer was:

"For thy Nome's sake, LEAD me and guide me"—Ps. xxxi. 3.

"LEAD me to the Rock that is higher than I"—Ps. lxi. 2.

"LEAD me in the way everlasting"—Ps. cxxxix. 24.

"He LEADETH me beside the still waters"—Ps. xxiii. 2.

And of David's most illustrious son, it is written:

"Then was Jesus LED UP OF THE SPIRIT into the wilderness to be tempted"—Matt. iv. 1.

Mark uses the word "driveth"—

"The Spirit driveth him into the wilderness"—Ch. i. 12.

The word "driveth" however, implies no use of violence. The same word in the original, is employed in John x. 4, where it describes the gentle guidance of a Shepherd.

Jesus did not court temptation nor rush into it; neither did he shirk it when he entered into it, but met it bravely.

The object of temptation is to develop a pure and loving loyalty to divine principle.

Every successive victory gained over temptation forms a stepping stone to wisdom, and adds to the strength and power of our individual characters.

Even Christ "increased in wisdom" (Luke ii. 52) and "learned obedience" (Heb. v. 8) in this manner. It is in temptation that patience finds "her perfect work" (Jas. i. 3, 4). God permits the righteous to be tempted and tried, to confirm, fortify and perfect their characters.

The vine and its branches are always the better for the pruning, and so it is with the antitypes—they learn obedience by the things which they suffer.

"Grapes never come to the proof till they come to the press"; even so it is with the righteous. The greater the temptation the greater the glory in overcoming it; the severity of the conflict adds to the triumph of the victor; so it was with Christ and so it is with all those who follow in his steps.

In all our temptations we should ever bear in mind the reassuring words of Paul:

"God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it"—1 Cor. x. 13.

These inspired words prove that God controls, modifies and regulates the temptation according to the ability to bear it; He "tempers the wind to the shorn lamb." God's justice will always give us an issue from our trials, if we will only avail ourselves of it.

Where much strength and support is given, much is required. The heaviest attacks are necessarily made upon the strongest forts, and the same thought is applicable to some extent at least, to the testing and proving; although with a wholly different object in view. Therefore, in the case of Abraham, the father of the faithful; of Job, the "perfect and upright" patriarch; and Christ, the Seed of Abraham; the tests appear to have come through superhuman agencies—see Gen. xxii. 1, Job. ii. 10 and xlii. 11.

As indicated above the object of temptation and trial is the development of the divine character in man, preparatory to this mortal putting on immortality; and in harmony with the law governing the development of all character, this requires individual volition as its groundwork or foundation, and the voluntary submission to God's will by the individual accomplishes the work and brings the desired end.

Temptation hurts no one unless there be a willingness to comply. On the contrary, if resisted, it increases the firmness and stability of the divine character generated by the word dwelling within, and tends only to render us "steadfast and immovable, always abounding in the work of the Lord." Therefore—

"The trial of your faith is much more precious than of gold that perisheth, though it be tried with fire"—1 Pet. i. 7.

JAMES' DEFINITION OF TEMPTATION.

It must be admitted that the Apostle James deals more fully with the abstract phenomena of temptation and their analysis, than any other of the inspired writers.

He confirms the fact alluded to by Paul in his letter to the ecclesia at Rome, wherein he wrote saying, "I find then a law, that, when I would do good, evil is present with me"—ch. vii. 21; and in the 23rd verse, he styles it "the law of sin which is in my members." The history of this natural law dates back to Eden, where as an "element of corruption," it was reaped by Adam as the result of his transgression.

The Apostle James would have us understand that this element in our nature—the law of sin in our members, is really the natural power of the most of our temptations, but that to be tempted is not committing sin. Actual transgression consists in yielding or consenting to this natural impulse which lusteth against the Spirit.

When "lust" obtains the consent of the "will," and all resistance and opposition is disarmed, then lust conceives and bringeth forth sin. By the pernicious union of "lust" and the "will" sin is conceived in the heart (Acts v. 4), and the embryo conception develops into a deed of positive transgression. Those who dally with temptation instead of resisting it, will ultimately succumb to it.

IS THERE CONTRADICTION HERE?

James wrote saying:

"God cannot be tempted with evil"—Ch. i. 13.

Yet we read in Hebrews iii. 9:

"Your fathers tempted me, proved me."

Moreover, the Apostle declared, concerning God:

"Neither tempteth He any man"—Jas. i. 13.

Nevertheless, it is written—

"That God did tempt Abraham"—Gen. xxii. 1.

Some would say: here we surely have an unhappy contradiction. Still there is no real disagreement nor incongruity in the statements here made, because the word "tempt" like many other words has several well-defined meanings, and is used in different senses.

The context shows that James uses the word to signify enticing or reducing from the path of virtue, soliciting or entreating men to evil compliance. This God never does. He cannot be seduced, neither seduces He any man.

He may lead us or place us in circumstances where our faith will be tried as it were by fire, for the express purpose of proving us, building us up, strengthening and establishing our fidelity.

The temptation of Abraham was of this character. He was commanded to offer up his son as a sacrifice: a command that was wholly opposed to the promptings of human nature, and quite inconsistent with God's promise to him, that—

"In Isaac shall thy seed be called."

As the father of the faithful it was appropriate that his faith and obedience should be subjected to a very severe test, as an example to all succeeding generations, and as supplying a standard or criticism of the faith and obedience that is pleasing to the Deity. Yet with the temptation God made a way of escape by providing the requisite lamb.

Abraham's temptation was also a unique type of the sacrifice of Christ—the Lamb of God; and the quiet demeanour of Isaac in bearing the wood was a type of Jesus bearing his cross with lamb-like patience.

God suffers the righteous to be disciplined by temptation, to develop an entire surrender to the Will of God. In this respect it has an immense moral value when we are rightly exercised thereby, and it constitutes a most essential part of the divine process by which saints become partakers of that holiness without which none shall see the Lord.

One of the most dangerous of the many temptations to which believers are exposed in the "latter days," to test them, is that of false prophets or teachers that arise "to draw away disciples after them." Concerning these consult 2 Pet. ii. 1-3, 1 John iv. 1, 1 Cor. xi. 19, Rom. xvi. 17, 18.

Knowing the frailty of human nature and its tendency to be friendly with "good words and fair speeches" from every quarter, we should "watch and pray" most devoutly, that into such, and other equally dangerous temptations we may not be led.

That Spirit-indited prayer—

"Lead us not into temptation,"

is one of humility, embodying a modest distrust of ourselves.

Realizing our own native weakness, and knowing that temptation always involves much self-denial, and consequently makes well-doing difficult, we earnestly plead for any possible exemption. But this humble prayer must ever be coupled, as in the case of Jesus, with the sacrificial spirit of entire submission to the Divine Will, to drink the cup, if it still be held to our lips.

Therefore, in harmony with the foregoing, Jesus admonished his disciples to—

"Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak"—Matt. xxvi. 41.

"Blessed is he that watcheth and keepeth his garments"—Rev. xvi. 15.

And Paul the Apostle to the Gentiles, urges believers to—

"Pray always" and *"watch with all perseverance"*—Eph. vi. 18.

B.J.D.

We may know Christ well in a theoretical way, and be busy enough about his affairs in the department of doctrine, preaching and contention; but if we obey not his commandments he will disown us at the last, saying, "Why called ye me Lord, Lord, and did not the things that I said" (Luke vi. 46).

The Prophets of Israel

OBADIAH.

Of the prophet himself, nothing whatever is known. The important thing is his message from God, and after the introductory words "the vision of Obadiah," no further reference to the prophet is made, either in the words which follow or elsewhere in the scriptures.

The time of the prophecy is calculated at about 588 B.C. on the grounds that it was spoken against Edom (v.1) who were blamed not only for rejoicing at the invasion of Judah by Nebuchadnezzar but also for going into the Holy City to partake of the spoil. They also laid in wait to cut off those who fled from the Babylonians and delivered them up to their enemies (vv.10-14). This no doubt is the time referred to in Psalm 137, which speaks of the captivity of God's people, and in v.7 God is petitioned to—

"remember O Lord, the children of Edom in the DAY OF JERUSALEM; who said 'Rase it, rase it even to the foundation thereof'."

That Edom should be remembered in the "day of Jerusalem," which is analogous to the "day of the Lord," at once suggests that there is still a future judgment to come upon Edom, and therefore the prophecy of Obadiah must be considered from this aspect as well as from the aspect of fulfilled prophecy.

The country of Edom (called Idumea in the New Testament) extended from the Dead Sea to the Red Sea, being a narrow mountainous district about 100 miles long and 20 miles wide. Its average height above sea level is put at about 2000 feet. It was bounded on the east by the Arabian desert and on the west by the land of Judah. Its wild and rugged character coupled with its elevated position, is referred to in vv. 3-4 of Obadiah. In the prophecy of Jeremiah, Edom is described as—

"thou that dwellest in the clefts of the rock, that holdest the height of the hill."

and God declares—

"though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence."

This then was the land occupied by Esau after the death of his father Isaac (Gen. xxxvi. 6-8). The descriptions of Edom, and Petra in particular, as given by various writers show it to have been built literally in the solid rocks in almost impregnable positions. One writer, quoted in "Keith's Evidence of Prophecy," declares—

"On the left were yet more portals in the precipice so high that it was inconceivable how they were ever reached. The longer we stayed and the more mountain temples we climbed to, the more I felt that the inhabitants, among their other peculiarities, must have been winged."

The reasons for the Divine judgments which have been, and are yet to be, poured out upon Edom, can be understood from a brief survey of her history, when it will be plainly seen that the Edomites were numbered amongst the greatest of Israel's enemies. This enmity dates back to the time of Esau and Jacob. These two men were twins but Esau was born first. Rebecca was, however, Divinely informed that "the elder shall serve the younger." When therefore Jacob later obtained the birthright and supplanted his brother in the blessing from Isaac, a deep and bitter hatred was engendered. Jacob was forced to flee to Laban and although upon his return, Esau met him without strife, the feud was continued between their descendants. Thus for instance, it is recorded in Numbers, ch. xx. that when Israel, towards the end of their journeying in the wilderness, requested permission to pass through Edom on the way to the land of promise, it was refused.

It is interesting to note that an Edomite in the person of Doeg betrayed David to Saul, and later on when Solomon married strange wives, "Hadad the Edomite" was Divinely stirred up as an adversary against him. In the reign of Ahaz, as recorded in 2 Chron. xxviii. 17, the Edomites came up against Judah and took captives. The verse reads "and AGAIN the Edomites had come and smitten Judah," thus showing that they had done so before, and this hostility on their part is Divinely condemned through the prophet Ezekiel xxv. 12-14. A reference to the 2 Chron. xxv. 14 clearly shows that the Edomites were idolaters. At the time when Jesus was preaching the gospel of the Kingdom, Edom was still a formidable country and Petra was its mightiest stronghold; and even in the beginning of the second century, although having lost its independence, the city was still the chief of a Roman province. But God had spoken against Edom, not only in the words of Obadiah, but also through Isaiah, Jeremiah, Ezekiel and others. It is a Divine axiom concerning Israel—

"CURSED IS HE THAT CURSETH THEE "

and when we consider the malignant hostility which Edom always showed towards God's people, we can understand how well they deserve that which has been Divinely decreed against them. In fact their hatred of Israel is given in Ezekiel as one of the causes of God's displeasure, Ezekiel xxxv. 5-8. In v. 9 God declares "I will make thee perpetual desolations and thy cities shall not return and ye shall know that I am the Lord."

Thus it came to pass, by the agency of nature and of man. In "Keith's Evidence of Prophecy" the writer declares—

"The total cessation of its commerce; the artificial irrigation of its valleys wholly neglected; the destruction of all the cities and the continued spoliation of the country by the Arabs; the permanent exposure for ages of the soil, unsheltered by its ancient groves and unprotected by any covering from the scorching rays of the sun: are causes which may have all combined their baneful operation in rendering Edom most desolate, the desolation of desolations."

Much might be written here concerning Edom's past glory and her present desolation, but as this would only represent a reiteration of what can be read in detail in "Keith's Evidence of Prophecy" and elsewhere, we will pass on to a consideration of the prophecy of Obadiah in regard to that which is still future. We see the hand of God Himself in the desolation and eternal ruin of Edom, and this is surely an earnest of the certain fulfilment of that which is yet to be accomplished.

It might be wondered how it is possible to have any future application of the prophecy, if Edom is already a "desolation of desolations." The explanation involves a consideration of those two seeds Divinely indicated in Genesis, when God declared to the serpent, "I will put enmity between thee and the woman and between thy seed and her seed." The two lines were divided in Cain and Seth (who was raised up "another seed instead of Abel whom Cain slew"). After the flood, only the line of Seth remained but later the two seeds were again discernible in the line of Shem ("Blessed be the Lord God of Shem") whilst Ham and Japheth represented the line of Cain. Later still, Abraham in the line of Shem was separated from idolatrous Chaldea. Ishmael his son was rejected that "in Isaac" might be the seed of promise. Then when Rebecca had conceived, God informed her whilst the children were yet unborn "the elder shall serve the younger," the reason being Divinely indicated through Malachi, "Jacob have I loved but Esau have I hated."

Keeping then in mind these two representative seeds, we can understand the latter day application. The seed of the woman through Abraham, is the Lord Jesus Christ (Gals. iii. 16), and the seed of the serpent in its latter day aspect, is typical Esau or Gog. Christ is coming to overthrow the kingdom of men and establish the kingdom of God, Thus in *Eureka*, vol. 1 p. 46, Doctor Thomas says—

"Edom in the prophecies concerning the restoration of Israel's kingdom in the latter days is representative of the enemies of Jacob, banded together under the guardianship of Gog, who is then the CHIEF OF THE HOUSE OF ESAU."

The Divine indictment against Mt. Seir (which is Esau) expressed through the prophet Ezekiel, is that he declared—

"these two nations and these two countries shall be mine and we will possess it, though the Lord were there."

These words are described by Ezekiel as "blasphemies against the Mountains of Israel," for the very obvious reason that if they were true they make the promise of God to Abraham of none effect. In the prophecy of Ezekiel xxxviii., is described the attempt to put the blasphemy into effect. Gog as chief of the house of Esau, ascends and comes like a storm as a cloud to cover the land. But—

"it shall come to pass at the same time when Gog shall come against the land of Israel saith the Lord God, that my fury shall come up into my face . . . and I will plead against him with pestilence and with blood . . . thus will I magnify myself and sanctify myself and I will be known in the eyes of many nations and they shall know that I am the Lord."

Under another symbol described in Zechariah, the fall of Gog is likened to the great mountain which is to be levelled "before Zerubbabel." Thus Obadiah in v. 8 declares—

"Shall I not in that day, saith the Lord, even destroy the wise men out of Edom and understanding out of the MOUNT OF ESAU.
And they mighty men O Teman, shall be dismayed to the end that every one of the MOUNT OF ESAU may be cut off by slaughter."

After the destruction of Gog upon the mountains of Israel, the ten tribes are hissed for out of the surrounding nations and unlike the time of the Exodus when they went by Edom, they now fight their way through all the countries of the house of Esau. Doctor Thomas in *Eureka*, vol. 3 p. 415, says,

"In this Jubilee return under the second and third Angels 'the House of Jacob' says Obadiah (v.18) shall be a FIRE and the house of Joseph a FLAME and the house of Esau for stubble and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau. For Saviours shall come up on Mt. Zion (the Lamb with the 144,000) to judge the Mount of Esau and the Kingdom shall be Yahweh's . . . Esau will have had the dominion over Jacob long enough and the time will now have arrived to prove to mankind 'that there is a God that judgeth in the earth.' Esau has lived by his sword but not righteously; he crucified the King of Israel, persecuted and killed his brethren, corrupted the faith, trod under foot the Holy City forty and two months and poured out the blood of Jacob like water upon the ground. But they who war against Zion and her sons 'shall be as nothing, as a thing of nought'."

Now is fulfilled in its complete sense the declaration concerning Esau and Jacob that "the elder shall serve the younger" for hitherto Jacob has been under the heel of Esau, but at the time of which the prophet speaks, all nations will serve Christ reigning in Jerusalem.

Little need be said here concerning the last verse of Obadiah's prophecy, for it is obvious that the "saviours" who go up on Mount Zion represent that glorified multitudinous host that proceeds with Christ to "execute the judgments written." We are wise if we so prepare ourselves now in harmony with God's precepts that in that day we may be found worthy to participate in that great work of possessing the Mount of Esau. F. C. WOOD.

Uzzah

Little is recorded in the scriptures of the life of Uzzah, but sufficient to teach lessons of the highest value. He played an important part in connection with the removal of the Ark from the house of Abinadab in Kirjath-jearim, where it had remained since the days of Samuel, when the Philistines had returned it to the land of Israel.

David and the Elders of Israel purposed to bring the Ark to Jerusalem, which was a very laudable intention, but it would appear that their enthusiasm outweighed their carefulness to obey Divine instructions. Following the method of conveyance used by the Philistines to transfer the Ark to the land of Israel, the Israelites set it upon a new cart drawn by oxen, and with Uzzah and Ahio, the sons of Abinadab, preceding it, commenced to bring it to Jerusalem. Already the explicit instructions of God in the law of Moses had been flagrantly set aside. It had been commanded that the Ark should be carried by means of staves upon the shoulders of the Kohathites, who were of the tribe of Levi. To set it upon a cart was disobedience, and Uzzah and Ahio who were of the tribe of Judah, had no right to take part in the conveyance of the holy things. It is little wonder that the enterprise met with such disastrous results. On reaching the threshing-floor of Nachon, the oxen stumbled, and Uzzah put forth his hand to hold the Ark. This also was a breach of the Law of Moses, for even the Kohathites were forbidden to touch the Ark on pain of death (Num. iv. 15).

"And the anger of the Lord was kindled against Uzzah, and God smote him there for his rashness, and there he died by the ark of God." Many pious people would be disposed to question God's justice in the matter, but the whole incident illustrates the inflexibility of God's laws. Ignorance or motive, however well-intentioned, cannot be advanced as justification for disobeying God. If His

threatened punishments upon the unfaithful were not carried into effect, how could we have confidence in his promises of blessing to those that please Him?

Uzzah had before him both precept and example, and he had disregarded both. The Law was plain, and its literal meaning had been illustrated not a great number of years before, when the men of Bethshemesh had been smitten for daring to look into the Ark. The case of Uzzah shows how forgetful is human nature, and how slow it is to profit by the experience of others.

The lesson of God's supremacy, and the necessity for strict compliance with His requirements, is enforced many times in the scriptures. Nadab and Abihu were slain because they offered strange fire before the Lord, which he commanded them not, and God declared, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Moses was not allowed to enter the promised land because "he sanctified God not in the midst of the children of Israel." The history of God's chosen people is the greatest illustration of all of the immutability of His Word. "Because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not, therefore ... ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Israel's long night of sorrows testifies to the truth of God's Word.

When the evil befell Uzzah, David feared to convey the Ark further, and it was turned aside to the house of Obed-edom, the Gittite. It is clear that David afterwards recognised the cause of the disaster, for when the Ark was subsequently taken to Jerusalem, the Law of Moses was strictly observed, and David acknowledged that "the Lord our God made a breach upon us, for that we sought him not after the due order" (1 Chron. xv. 13),

The lesson of the narrative is that God will brook no wilful disregard of His commandments. It is a glorious truth that mercy, love, and forgiveness, will be plenteously bestowed upon the righteous at the Judgment Seat of Christ, but foolish will he be who relies upon the plea of "special circumstances" or supposedly worthy motives to justify his unfaithful acts. Let us ever remember that God is not only "full of compassion, gracious, longsuffering, and plenteous in mercy," but that He is also "a consuming fire."

H. T. ATKINSON.

Land of Israel News

"All nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of Hosts"
(Malachi iii. 12).

During the month of January 2,278 immigrants, of whom 2,205 were Jews, entered Palestine, 285 Jews came in under the capitalist category, as possessed of a sum of £1000 or more, bringing in a capital of at least £285,000 during the month. They were accompanied by 271 dependent relatives. The figures also include 143 tourists who have obtained legal permission to remain permanently in the country.

* * *

According to figures published in a pamphlet issued by the Immigration and Labour Department of the Jewish Agency Executive in Jerusalem, 30,327 Jewish Immigrants entered Palestine during 1933, of whom 27,289 were certificated newcomers, and 2,465 tourists who were afterwards permitted to remain after the expiry of their three months' visas. According to Government returns, there were 26,002 Jewish tourists in 1933. The number of those leaving was registered as 15,626, so that 10,376 remained behind.

* * *

It is reported that Dr. Weizmann and Mr. Shertok (the member of the Jewish Agency who is responsible for the Political Department in Palestine) have paid a visit to Beirut, where they are said to

have had an interview with the French High Commissioner for Syria. Their visit was connected with a scheme to settle German Jewish refugees on a tract of land in Syria near the Palestine frontier.

* * *

It is officially announced that at the forthcoming Levant Fair in Palestine the following countries will participate: Great Britain, Austria, Belgium, Bulgaria, France, Italy, Japan, Poland, Sweden and Switzerland. There is reason to think that participation, official or otherwise, is also contemplated by: Czechoslovakia, Cyprus, Denmark, Finland, Holland, Lithuania, Norway, Rumania, and Yugoslavia.

It will be noted that Russia is not included in this list; It is however certain that she is a keenly interested observer of the development of Palestine.

* * *

A recent visitor to the Land is reported in the *Jewish Chronicle* as declaring that "development is going on at an enormous rate. There is an immense future for farming and agriculture in Palestine."

* * * *

Mr. Robert B. Soloman the President of the Jewish National Fund in England, who has returned from a visit to Palestine, is enthusiastic of the progress that has been made in the last few years. He describes it as "Marvellous"! "a great industrial and semi-rural population, actively engaged in producing wealth for the country and the world"! "it needs no prophetic vision to foresee in Haifa a port as important, populous and prosperous as is Alexandria"; "every day fresh discoveries and developments make a closer settlement possible. More springs, new pasturage, fresh markets, new products, stronger hybrids, new methods of growth and distribution, more draining, more water catchments, fresh terraces, new roads and transport facilities—all these are adding every day to the absorptive capacity of the country."

Reflections

What is the use of presenting the Truth to the public if you have only a hot bed of strife to invite them into, after they have received the Truth? The Truth is of no advantage to any one when the fruits of the Spirit do not prevail.

* * *

We do not think it likely there will be any re-union among professors of the Truth before the coming of the Lord. The Lord's own reference to the situation of things at his coming assumes the existence of strife. The great point is to be found on the right side.

* * *

Do not think we undervalue comforting words because we do not privately respond. The approbation of the Lord's true friends is valued next to his own approbation, for which we also hope. If our enemies are forgiven and approved also, it will be according to our prayers.

* * *

To demand "apologies" when an attempt is being made to make peace belongs to the old man of the flesh, and not to a state of subjection to the Spirit's precepts. Christ requires us to take bad usage of hand or tongue without resistance.

* * *

Thanksgiving should not be a prayer to be *made thankful* but an acknowledgment that we *are* thankful. Say "Father, we thank thee for this food," not "Make us truly thankful," this form of words implies we are not thankful.

* * *

We cannot fight with everything that cannot be approved. Silence is sometimes the only wise course. We fight when things are formidably bad, and then only from necessity. We have no natural love of fighting. If we had not the answer of a good conscience, and faith in the divine adjudication that awaits us all, we should be completely discouraged at the incessant misunderstandings and calumnies that assail us.

R.R.

Signs of the Times

Wonderful Developments in Palestine; Jewish Troubles; Russia and the League; European Movements.

During the past month there have been an extraordinary number of articles in the English newspapers about Palestine, so remarkable is its rapid development and prosperity. This state of affairs in the Holy Land is a sign of the times greater than all others, for although there is "distress of nations," and "Men's hearts are failing them for fear" we should not be able to affirm definitely that these things marked the imminence of Christ's return unless the development of Palestine were equally evident. There have often been times of distress (e.g. during the French Revolution and during 1914-1918), but until the close of the Great War Palestine was under the heel of the oppressor, and development on such a scale as to excite the cupidity of the King of the North was not possible. Never, during the Christian Era, until the last few years have the saints been able to witness this last great sign which heralds without any possibility of doubt the impending return of Israel's Messiah. The Kingdom was to be overturned until He come, so it is plain that before the Jews can have returned in sufficient numbers to set up a State of their own, Jesus must have come. With what feelings then do we contemplate the Immigration figures for 1933, issued towards the end of March. The number of Jews settling in Palestine was 30,327, including 6,803 refugees from Germany. This figure alone is amazing, but how much more the announcement (made on the same day as the publication of these figures) that "In an effort to ease the dangerous situation caused by the scarcity of labour, the Jewish Agency has been advanced 1,350 immigration certificates by the Palestine Government on account of the next Labour Immigration Schedule" (*Jewish Chronicle*, 23/3/34).

There is not another country in the world that could absorb immigrants in this way, nor even find employment for all its existing inhabitants. As Colonel Wedgwood said recently, "Palestine is the only prosperous land in the world to-day."

Elsewhere, Anti-Semitism and Jewish distress become continually more acute, so that the urge to find a home in Palestine becomes continually stronger.

It is said that in Warsaw (Poland) alone, no less than 60,000 Jews are begging for relief, and in provincial districts of Poland the situation is even worse. "In some townships the whole Jewish population stands in need of assistance but there is nobody who can give it." Needless to say, multitudes of these Jews feel that their one hope of salvation is emigration to Palestine, though but a small proportion can obtain the necessary certificates. The feeling amongst them is illustrated by an incident at the railway station when the last party of about 500 left. "An old grey bearded orthodox Jew of Warsaw was kissing his son good-bye. 'You are happier than Moses,' he said, 'you will see Eretz Yisrael'."

In Austria too, "disquieting reports of actual or threatened anti-Jewish discrimination continue to keep Austrian Jewry in a state of live apprehension for the future."

In Germany the situation remains the same without hope of amelioration. Its gravity may be judged from the fact that the British Fund organised by the Anglo-Jewish community has already

spent £216,000, and is about to appeal for still more and more, for the amount required seems limitless.

For a whole year Hitler has not dared to apply the Aryan Clause to the Army and Navy (for the number of highly placed officers with Jewish connections is considerable), but he now feels strong enough to impose it, and by May 31st these Services must be Aryanised. This is "virtually a sentence of denationalisation" as the *Jewish Chronicle* says. As in the case of the Polish Jews there is no other hope for many thousands of German Jews than to be allowed to go to Palestine, but for the majority of these also, it is impossible.

Viscount Cecil refers to his great anxiety for the future in view of the fact that Palestine could not take more than 10,000 a year, but there were already 60,000 waiting. Many of those who have gone are obliged to send what money they can to Germany to keep their parents alive. It is assuredly "the time of Jacob's trouble."

But not even in Palestine will the Jews find the security which they seek until their Messiah becomes their "peace" (Micah v. 5). Although during the period of extraordinary prosperity which the land is now enjoying, little is heard about the Arab opposition, the problem of the Arab versus the Jew becomes in fact more and more acute. The outlook of the two races is wholly different, and each is determined to make Palestine "a national home." Both races consider themselves hardly treated by the terms of the Mandate, and "if it were not for the comparatively disinterested British administration, heaven knows what would happen" (*Sunday Express*, 1/4/34). "When the boom reaches its peak and the people look around for someone to get annoyed with about it, then look out."

Naturally, the faster Jewish immigration flows, the more annoyed the Arabs become. And we may be sure this situation will not mend, but become more accentuated until the time comes for Ps. lxxxiii. to be fulfilled, when Israel's enemies say, "Come and let us cut them off from being a nation" and Assur joins with them to help the children of Lot (v. 8). The mixed origins of the Arabs in Palestine (see cover note, April *Berean*) is a striking commentary on the confederates named in this Psalm.

It now seems quite certain that nothing can be done to prevent the re-arming of Germany. Alone amongst the nations Britain remains optimistic on the subject of disarmament, and still hopes to bring Germany back into the League. France does not, and finding that Russia is equally with her, afraid of Germany's territorial ambitions, is endeavouring to get Russia into the League. A Continental pact of "mutual assistance against the aggressor" is contemplated, with Russia occupying the decisive role which France has hitherto hoped Britain would accept. Russia is disposed to accept; M. Rosenberg (a Soviet official) declaring "Given the necessary conditions Soviet Russia would not hesitate to co-operate with the League of Nations in an effort to strengthen it in its struggle for peace."

Eventually this will inevitably mean British defection from the League, for British and Russian policies are diametrically opposed, but for the present it may result in an apparent welding of the nations to bring about the saying of peace and safety which will precede their destruction.

It will be of interest to watch the developments in this direction.

Meanwhile another interesting agreement has been signed between Italy, Austria, and Hungary. The efforts of France to prevent Austro-German union have thus succeeded for the present, but the association of Austria with Italy has both annoyed and alarmed the French, who accuse Mussolini of fishing for European prestige. The words applied by a Frenchman to Mussolini surely apply far more to the French themselves, for it is their continual intriguing (just as in the days of Napoleon III—see *Eureka* III) that causes most of the trouble in Europe. He says "The policy of prestige consists of fishing in troubled waters, and the more troubled the waters are, the better it suits the fisherman" (*Manchester Guardian*, 23/3/34). France it may be added is particularly afraid of Italy because of her threatened intention to expand in Asia and Africa.

A number of other international agreements have also been signed during the month, perhaps unimportant in themselves, but important inasmuch as they mark a definite return to the prewar building up of balances of power and a virtual abandonment of the League of Nations. Such grouping and counter-grouping can have but one ultimate result—War. Even Britain sees fit to increase the Naval and Military Estimates for the current year, and to announce the creation of a Defence Force to be ready in case of War.

W.J.

CORRESPONDENCE

After reading the exceedingly interesting and informative article by brother A. Johnson in the March "*Berean*," no doubt the minds of many in this country went back to the experiences of the brotherhood under the Military Service Acts of 1916-19.

Just as the world to-day is forgetting the lessons of the great conflict of 1914-18, so there is the danger that in the Household of Faith the impressions of those days may fade from memory.

There are many who have accepted the Truth of recent years who know little or nothing of the great deliverance (yes, indeed, a miraculous protection) opened up in the face of, humanly speaking, overwhelming obstacles.

Whether we shall be called upon again to witness for the Christadelphian position in like manner, remains to be seen.

The possibilities seem to be—

- (a) That the saints will be called to the Judgment Seat at any time prior to the final outbreak of Divine wrath on the nations (Dan. xii. 1; Rev. xvi. 15), or
- (b) There will be a time of testing during the earlier stages of worldwide upheaval, with a way of escape as before, or
- (c) "There may be days of trial before us all. It is through much tribulation that we must enter the Kingdom. Knowing the reality of the recent deliverance by our Heavenly Father we can confidently face whatever comes, even the sacrifice of all we count dear in this life" ("*Without the Camp*").

The work of faithful brethren in petitioning the "powers that be" was blessed by God and will, no doubt, be again should occasion require and it be in harmony with the Divine purpose. In a changing world there can be no royal road and no formula can at present be laid down (Matt. x. 18-20). Rather is it a matter of faith and prayer, coupled with a determination, under Divine help, to do the right, remembering—again to quote from "*Without the Camp*" which every brother and sister should read— "God's ways are higher than our ways, and His thoughts than our thoughts. Three years* of warfare have abundantly proved it so."

Sincerely your brother in the hope of Israel.

M. JOSLIN.

Wellington, Surrey.

*Written 1917.

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 Recognised Basis of Faith, currently known as 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.

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 Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only 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).**

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BIRMINGHAM. —*Shakespeare Rooms, Edmund Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 o'clock.* We have much pleasure in reporting the obedience of faith, by Baptism, on the part of Mr. H. S. RODGER and Miss MARJORIE TARPLEE. Both the immersions took place at Dudley, the former on March 14th and the latter on March 29th. Our bro. Rodger came to a knowledge of the Truth in the first place, through bro. Jannaway's newspaper adverts, and subsequent correspondence. Our sis. Tarplee is the daughter of bro. and sis. Tarplee of this ecclesia. We pray that God's blessing will enable them to pass successfully through their probationary career and meet with the approval of the Master when He returns. I inadvertently omitted to mention last month that our bro. Raymond Poppett and sis. P. Bray, have been united in marriage. They have our sincere and best wishes and prayer that it will be a union "according to knowledge and as being heirs together of the grace of life." Our Fraternal Gathering on "Good Friday" was again a period of uplifting and refreshment with many visiting brethren and sisters from all parts. We have welcomed the following visitors around the Table of the Lord. Bro. Warrender, Bournemouth; bro. and sis. Mercer, Holloway; bro. Powell, Sr., sis. Joan Powell, brethren J. and P. Powell and bro. Harvey of Blackheath; bro. T. Phipps and sis. Deane, Great Bridge; bro. and sis. T. Hughes, Dudley; bro. S. M. Harrison and sis. Nellie Harrison, Lichfield; and bro. Eric Aston, Oldham, who is for the time being residing in Coventry. We would like to mention also for the benefit of those passing through or requiring information in the Coventry district, that our bro. and sis. Clee, reside at 52, Broadway, Coventry. —W. SOUTHALL, *Rec. bro.*

BRIDGEND. —*Christadelphian Hall, 40, Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m.* We are greatly indebted to an anonymous brother for a cheque for £10 for the furtherance of the Gospel. We again assure our brother that we very carefully utilize such money in a manner, we feel sure, our Heavenly Father and our brother would wish us to. We again rejoice in the fact that another of the Sons of Adam has put on the Saving Name by belief in Baptism. Mr. RICHARD GARDINER, 20 (late Wesleyan) son of our sis. Gardiner, was examined in the things concerning the Kingdom and the Name, and was immersed on March 10th, and received into fellowship on Sunday, March 11th. We pray our new bro. will so run and obtain an abundant entrance into our Master's Glorious Kingdom. The attendance of the stranger still gives us cause for encouragement. We are hoping for further results. —GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* It is with much pleasure that we record the baptism of Mrs. C. PETTITT who was immersed into the saving Name of Christ on March 25th. We

trust that our new sister having now commenced her probation, may endure faithfully to the end, and at last obtain the prize of immortality. The Clapham ecclesia was again ready to help us in this matter and we thank them for their willing assistance. On March 31st our bro. Emlyn Jones and sis. Ivy Stokes of Holloway Ecclesia were united in marriage and we extend unto them our best wishes and trust they will be true help-meets to each other on the road to the Kingdom. Holloway's loss by the removal of sis. Jones is our gain. Since our last report, able service in the Lord's work has been rendered by brethren A. Cattle (Putney), A. A. Jeacock (Croydon), H. M. Doust, F. W. Brooks, I. P. Evans, H. M. Lee and H. W. Hathaway (all of Clapham) whom we thank for their labour of love. It is a great encouragement to us all here and we think also to our serving brethren, to be blessed by a good attendance of strangers at our meetings. We are averaging about fifteen lately, some of whom are very interested and attend not only our Sunday lectures but also our mid-week meeting. Welcome visitors to our memorial feast have been sis. I. Stokes and bro. W. Rivers (Holloway), sis. Fletcher and sis. Hathaway (Clapham) and sis. Jeacock (Croydon). We shall be pleased to see any brethren and sisters at our meetings who may be on holiday in this district during the summer months. A warm welcome awaits them. We also express our gratitude to a brother (who wishes to remain anonymous) for his gift of £10, which, with our Father's aid, will be wisely spent in HIS service. During the next few months we are augmenting our usual advertising by the display of over one hundred posters, of a large size, throughout the town. Our prayer is that our Father's blessing may rest upon our "sowing" and may it be His good pleasure to give "the increase."— J. D. WEBSTER, *Rec. bro.*

BRISTOL. —"*Druids Hall*" 8, *Perry Road (Top of Colston Street)*. *Sundays: Breaking of Bread, 11 o'clock a.m. Tuesdays: Bible Class, 7.30 p.m.* Loving Greetings in the Name of Him we call our Lord and Master, even Christ Jesus, our Elder Brother. We purpose holding a Tea and Fraternal Gathering, if the Lord will, on Whitsun Monday, May 21st, at Weston-Super-Mare (Christadelphian Hall, Carlton Street); Fraternal Meeting in afternoon from 2 till 4. Tea at 5, with a further Meeting after Tea for those who do not have to catch an early boat or train home. All brethren and sisters visiting Weston-Super-Mare on that day will receive a hearty welcome. Detailed Programme containing Time Table for the day, boat service, etc., will be forwarded on request. We are hoping for a representative meeting from the Midlands and South Wales (in addition to those who have arranged to come from the London Meetings), and we are all anticipating a Spiritual uplift that will help us to walk faithfully towards the Kingdom, for the establishment of which we all earnestly pray. We have been pleased to welcome to the Lord's Table sis. G. Corfe (Clapham); bro. and sis. Tandy of Weston-Super-Mare have also been welcome guests to the Table every Sunday since they moved to this part of the country. —A. G. HIGGS, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture: 6.30 p.m. Wednesdays: Bible Class at 8 p.m. (in Y.M.C.A., North End)*. During the past month we have had the pleasure of welcoming to the Table of the Lord brethren D. L. Jenkins and Leal (Clapham), C. R. Crawley (Luton), and S. F. Jeacock (St. Albans), who have ministered to us the word of exhortation on the occasions of their visits, and we have also had the company of sis. S. F. Jeacock of St. Albans. We shall be pleased to welcome all brethren and sisters in fellowship to our Meetings, and shall appreciate all the support possible in our efforts to keep the light burning in this district. We have received from a brother who desires to remain anonymous a gift of £10 to enable us to make known on a wider scale, the glorious Gospel of the Kingdom of God. We thank our brother for this valuable help and will endeavour to use the gift wisely in the Master's service. — ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall Scotts Green, Dudley. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m.* We shall hold our ecclesial Fraternal on Saturday, May 5th, God willing, and extend a cordial invitation to brethren and sisters in fellowship. During March we had four lectures in the neighbouring district of Pensnett— 1. God, His power, personality and unity; 2. Man, his nature and destiny; 3. Salvation, the divine scheme centred in Christ; 4. Immortality, the gift of God. Not many strangers attended but we are hoping good will result from those who did. We have been pleased to welcome bro. S. M. Harrison, Lichfield; bro. E. W. Evans, London; and bro. R. Barton, Wigan; who have been with us in the Service of the Truth; also

sis. Barton, bro. and sis. Mynott, senr., and sis. Smith, Nottingham, sis. Lee, Pemberton, and bro. A. Redman of Wolverhampton. Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

HITCHIN. —*Hermitage Halls, Hermitage Road. Sunday: Breaking of Bread, 5.45 p.m.; Lecture, 7 p.m. Wednesday: Bible Class, 8 p.m. at "Eureka," Radcliffe Road.* Since our last report we have been cheered by visitors from Seven Kings, Sutton, West Ealing, North London, St. Albans and Clapham Ecclesias and have greatly appreciated the help of visiting brothers who have exhorted and lectured for us and with whose help we have been able to maintain weekly lectures. We have also been helped to this end by a gift to our funds from an anonymous donor.

HORNS CROSS (Kent). —*Co-operative Hall, High Street, Swanscombe. Sunday: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Thursday: Bible Class at 22, Carlton Avenue, Stone, Greenhithe, 8 p.m.* We gratefully acknowledge the gift of £5 from a brother who wishes to remain anonymous. We much appreciate the thoughtfulness and spirit in which it is given, and assure our bro. that it will be used to the best advantage in the manner suggested. We have also been greatly helped by the following brethren during the past month: bro. D. J. Hunt-Smith of Sutton and brn. L. Walker, I. P. Evans and R. W. Parks of Clapham. We again thank them for their services in the Truth so willingly given. We purpose, God willing, to hold a tea and meeting at Dartford Heath on June 16th. Further details will follow later. —E. R. CUER, *Rec. bro.*

IPSWICH. —*Breaking of Bread, 11.15; Lecture, monthly.* Since our last report we have had the pleasure of the company and fellowship of the following brethren and sisters, bro. H. L. Evans, bro. D. L. Jenkins, bro. and sis. H. L. Hayward, bro. S. Tarling, bro. and sis. Ivor Milner, of the Clapham ecclesia, bro. H. P. Christmas, Bury St. Edmunds, and sis. Young, Newmarket. On behalf of our Ecclesia we have received from a brother "anonymous" the sum of £10 to help us in our endeavours to make known the glad tidings of the Gospel. May God bless us, and him in the work of the Truth is the prayer of your fellow-worker. —W. P. HAYWARD, *Rec. bro.*

LEICESTER. —*71, London Road. Sundays: Breaking of Bread, 5 p.m. Lecture, 6.30 p.m.* We take this opportunity to acknowledge with grateful thanks an anonymous gift which will be used as the sender desires to assist in the proclamation of the Truth. Since our last report we have been cheered by the company at the Table of the Lord of bro. L. Feltham (Leamington), bro. W. Reeves (Holloway), bro. and sis. A. H. Warry (West Ealing), sis. V. Webster (seven Kings), and sis. E. Hathaway (Clapham). Also we much appreciate the help of the following brethren who have visited us in the service of the Truth: J. T. Warwick, E. C. Clements, H. L. Evans, I. P. Evans, P. G. Kemp, H. W. Hathaway (Clapham), E. H. Bath (Holloway), W. J. Webster (Seven Kings), A. Cattle (Putney), and G. Mynott (Nottingham). —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sunday: 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.* We are pleased to report the obedience of two more to the Divine Command to be baptized. April 1st, LESLIE NICHOL DAVIS (son of our sis. Davis and ex-Sunday School); April 8th (Mrs.) ANNIE WHITMORE (formerly Baptist). Our earnest prayer is that they may both receive the prize for which we all are striving. These two cases illustrate that God is no "respector of persons." Our young bro. Davis is aged 17 whilst sis. Whitmore is 76. She attended our lectures many years ago but lost touch for a while; then a year or so ago her daughter obeyed the Truth at Croydon, and now towards the close of her natural life, our new sis. Whitmore has found the "pearl of great price." We have been much saddened by the death of our young sis. Ivy Woodward, in tragic circumstances. Sis. Ivy Woodward was a nurse and whilst travelling in a Ambulance near Cambridge on March 21st, was involved in an accident from which she died almost immediately. The interment took place in Streatham Park Cemetery on Saturday, March 24th, bro. P. L. Hone speaking words of comfort at the graveside. Our loving sympathy is extended to sis. Ivy's mother, our sis. Woodward, in her great loss and we pray that she may be strengthened to bear her trial. Sis. Ivy Woodward has had a sad probation, for twice before she

has had so severe an illness that it appeared a miracle that she should recover. But she was patient in suffering, enduring for the joy set before her. It is not for us to reason why our young sister should now be so suddenly taken from us, but "God is wisdom, God is love," and in the day of His coming, which was all her hope and desire, we shall understand the working of God's loving hand, if we are found worthy to attain to the joys of the age to come. The lesson therefore is that in the midst of life we are in death—we know not the day nor the hour, and it behoves us each one to "watch," for we also may be taken in death before Jesus comes, as suddenly as was our sis. Ivy Woodward. We are sorry to lose the company of our bro. V. W. Lloyd who will in future meet with his parents in the Margate Ecclesia, and where he will find much useful work in the service of the Truth, to which he can put his hands. On March 30th we held our Annual Prize Distribution to the Sunday School Scholars in the afternoon, followed by tea at 5 o'clock, and a Fraternal Meeting at 6 o'clock. It was a delightful afternoon, and as we saw the young children taking their prizes, bro. Jannaway reminded us that if Jesus tarried, they formed the nucleus of the future Clapham ecclesia. One very pleasing feature was the attendance to receive prizes of many scholars from the provinces who are taught by our Sunday School Correspondence Section, under the supervision of bro. H. Southgate. There was a record attendance of brethren and sisters from all parts, the Hall being packed both in the afternoon, and also in the evening, when four splendid addresses were delivered upon the subject of "True Wisdom." Such gatherings tend to unite us in the bonds of the Truth in love, and to spur us forward to the day when we shall stand before our Lord to receive our prize, according to our faithfulness. May we all receive the prize, not merely some, as was the case with the children on the occasion just referred to. We look forward to another Fraternal, if the Lord will, at Denison House, Victoria, on May 12th. The following visitors have been welcomed at the Table of the Lord, namely, sis. Henderson and sis. Potier of Brighton, sis. D. Higgs and sis. Acock of Bristol, sis. Devene, brn. W. Rivers and G. H. Denney, bro. and sis. Townsend and sis. Annals of Holloway, sis. Bradshaw (Leicester), sis. G. Feltham (Leamington), sisters P. Squires, M. Squires and M. Day (Luton), sis. E. Furneaux (Margate), sis. Ida Johnson (Nottingham), sis. Stafford (Seven Kings), sis. Doris Jannaway (Southport), sis. Bowen (Swansea) and sis. Gillespie (W. Ealing). —F. C. WOOD, *Ass. Rec. bro.*

LONDON (Holloway, N.). —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital Tubes Highgate or Holloway Road). Sunday, 11.0 a.m. and 7.0 p.m. Wednesday, 8.0 p.m.* During March we carried our special effort through in our own Hall on Wednesday evenings. Although the attendance was not large it was encouraging and has also helped our Sunday evening lectures. We purpose, God willing, holding a further special effort at Finchley in the Arcadia Hall, Church End, on Tuesday evenings, May 1st and 15th, and would be glad to see any present from other meetings who could conveniently attend. In this work we have been greatly helped by a gift from an anonymous brother of £20 which we shall use to preach the Truth in our neighbourhood. Sis. Ivy Stokes, having been united in marriage to bro. E. Jones of Brighton, will in future meet at Brighton. We shall greatly miss her for she has been a most faithful and consistent member of our meeting and very much beloved. Our prayers ascend for her future blessing in her new relationship. We have welcomed as visitors, sis. R. Nicholson of Seven Kings, sis. R. Pinchen of Clapham and sis. Milroy of Croydon. Bros. A. A. Jeacock, W. R. Jeacock, E. W. Evans, H. Atkinson, T. Wilson, and P. L. Hone, have helped us in our public testimony. —GEO. H. DENNEY, *Rec. bro.*

LONDON (Putney). —*Scouts Hall Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 35, Norray Road, Putney, at 8 p.m.* It gives us great pleasure to be able to announce three further immersions into the saving name of Christ. Our new brethren are ALBERT UDALL, LESLIE SELWYN BAKER (who were immersed on the 14th March) and WALTER RONALD FISHER, who was immersed on the 21st March. Bro. Udall is the husband of our sis. Udall, and now being united by the call of the Gospel will be a source of strength and comfort to one another in the Race. Bro. Baker works in the same firm as our bro. Dormer and his immersion is the result, subject of course to God's call, of letting the light shine before men. Bro. Fisher was a scholar of the Clapham Sunday School and his immersion will rejoice the hearts of those that labour in that good work. Our numbers have also been increased by the transfer from the Clapham Ecclesia of sis. Fisher, the mother of our new bro. Fisher. We welcome her in to our midst. We gratefully acknowledge a gift of £10 for the work of the Truth and we will endeavour to use the same to the best advantage in furthering that glorious work.

We hope and pray that those whose immersions we have announced will ultimately enter the Kingdom of God after a race well and truly run. —A. CATTLE, *Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.13. Sundays: Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m. 24, The Broadway, West Ealing.* We are pleased to record the obedience of two more in baptism, DORIS MARJORIE WELLS, and KENNETH GEORGE THORPE, the second son of our bro. and sis. Thorpe, who were immersed at the Ealing Public Baths on March 27th. We trust that they with us will be accepted at the coming of the Lord. Our joy however is mixed with sorrow as it has pleased the Lord to take our bro. Charles Carter to rest until the coming of the Lord which draweth nigh. Our bro. who obeyed the Truth some 16 years ago has been an inmate of the Springfield Mental Home for some years. We take this opportunity of recording our appreciation of the visits of the brethren and sisters from other meetings to our late bro. in his distressing circumstances. We hope if the Lord will to hold our Fraternal meeting on Whit Monday, May 21st and shall be pleased to see as many brethren and sisters in fellowship with us on that occasion as possible. The following have visited us at the Table of the Lord: bro. Heyworth (St. Albans), bro. and sis. Kemp and bro. Brooks (Clapham), bro. Headen (Holloway), bro. Bighton (Seven Kings), and sis. E. Hill (Sutton). —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. It gives us great pleasure to report that THOMAS STENHOUSE (formerly neutral) after witnessing a good confession, was baptised into the name of Jesus on March 31st. May he run the race with patience. Bro. "Anonymous" has again been our benefactor we having received £10 from him to keep the light burning in Luton, which God helping us we shall do. We held our Annual Fraternal on Easter Monday and a very profitable time was spent; we thank all who supported us (about 130 were present) and regret that there was not sufficient accommodation for all who came. Our visitors have been bro. Bath (Holloway), bro. Carter, and bro. J. Hodges (St. Albans), bro. J. Warwick (Clapham), sis. Watsham (Colchester), and bro. Redman (Manchester). Sincerely your bro. —S. BURTON, *Rec. bro.*

MARGATE. —*Forresters Hall. Breaking of Bread, 4.15 p.m.; Lecture, 3 p.m.; Sunday.* Since our last intelligence we have had the pleasure of welcoming to the Table of our Lord the following brethren and sisters: — bro. Bishop, bro. Jenkins, sis. Jenkins, sis. Eileen Jenkins, sis. Crumplin, sis. Reeves, all of Clapham, and sis. Mercer of Holloway. We have had the pleasure of not only welcoming brethren S. Tarling, Ivor Evans, R. C. Wright, H. T. Atkinson, M. L. Evans, F. W. Brookers, R. Parks, E. Clements, and Kemp, but also of enjoying their lectures and exhortations; and we extend to them our deep appreciation of their great help, to this small ecclesia. Sis. Reeves who for some time has been a constant visitor that we have almost looked upon her as a member of this ecclesia, returns to London. We would take this opportunity of thanking her for the great help she has rendered us in our endeavours to further the work of the Truth; we shall indeed miss her. It is with pleasure we report two additions to our membership. Sis. Stiff, formerly of Suffolk Street, having giving satisfactory evidence of her soundness in our doctrine will in future meet with us, and bro. V. W. Lloyd of Clapham, who by removal has associated himself with this ecclesia. Here is indeed cause for rejoicing, as we are sure that both our sis. and bro. will find much to do here in the Lord's work. We have to tender our grateful thanks to a bro. who anonymously and most generously sent a gift of £10 to help our little meeting in the expenses of lectures, etc. Bad news must come last. We regret that we have had to withdraw Fellowship from sis. Botley for continued absence from the table. With such a small ecclesia the loss of even one is indeed great, and such a step was not taken without most serious consideration and long prayer, and after every effort had been made to keep her in the fold. —V. H. LLOYD, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). 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 March 11th, we had a visit from our brethren Shakespeare and Allen of Dudley, our bro. Shakespeare administering the Word of Exhortation which was much appreciated by all and Lecturing in the evening, two strangers being present. Our small Ecclesia has

sustained another loss, by the removal of our sis. C. Cambray to Glasgow. Our sis. having gone to join her husband there, bro. C. Cambray. Our loss will be the gain to the brethren and sisters at the Motherwell Ecclesia to whom we heartily commend her. We are also pleased to state, that we have had an anonymous gift of £10 sent to this Ecclesia for the furtherance of the Truth in this town. We need hardly mention, that with God's mercy and blessing towards us the gift will be used for that for which it was sent, and our prayer is, may God bless the giver of such. We also take this opportunity of making known once again that we shall be pleased to welcome any bro. and sis. who may be this way during the summer months to join with us around the table of our absent Lord. Also we shall be glad to hear from any speaking bro. who would like to pay us a visit in the Master's service. Trusting this appeal for speakers will have due effect, we also take the opportunity of thanking all those who up to now, have assisted us in the Truth's service in this place, and hope and trust that with God's mercy and blessings upon us they will continue to so assist, for which we shall be truly thankful. —D. M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR (Mon.) —*Pentwyn House, Cwmsyfiog.* The ecclesia here are again indebted to a brother who wishes to remain unknown as the sender of £10 to be used in the spreading of the glorious Truth. Our bro. is truly following the advice of our Lord as found in Luke xvi. 9, 10, 11, and we only hope our use of these gifts which we have received will also be founded upon the desire of our bro., viz., that the Truth may be more widely known and received. Our recent special lecture efforts have only been made possible through our brother's generosity and although there is no positive evidence of their having convinced others of the Truth as we know it, there still remains sufficient grounds for belief that some have been set thinking. We also wish to thank others of the Household of Faith for their concern for those placed in unfortunate circumstances amongst us. Any literature concerning the Truth could be placed to advantage amongst those not able to procure for themselves in our midst here. —IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. — *Old Lenton Street Hall, off Broad Street Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.45 p.m. at 6, Rolleston Drive.* The attendance of strangers has been a little more encouraging lately though still small, but we continue to sow the seed realising that the increase belongs to God. Since our last report our visiting speakers have been brethren J. Allen, S. Shakespeare (Dudley), and bro. Southall (Birmingham). We have also been pleased to have the company of bro. and sis. D. C. Jakeman and sis. Allen (Dudley), and sis. Smith (Northallerton). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*34, Union Street Sunday School 9.50 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* We gratefully acknowledge the receipt of £5 (during January) from an ecclesia, and £10 during March from a brother, both of whom wish to remain anonymous. The money will be fully used as directed in the promulgation of the Truth. We deeply sympathise with our sis Tracey in the death of her daughter, Dora aged 7 years, who was one of our Sunday School scholars. We have now, over a period of several years, advertised the lectures in the local daily paper and also distributed lecture cards, 1,000 per week, containing a month's subjects always up-to-date, thus reaching 4,000 houses per month. The results seen, are apparently small, an average of 6 strangers per week being the record of the last quarter. It is surprising therefore, to find that there are people in the town still apparently unaware of our labours, as revealed in a letter sent in reply to bro. F. G. Jannaway's advertisement. It is a pleasure to find any in the world interested in Divine things and we follow up all cases (by letter or visit) sent by brethren Bath and Jannaway. Up to the present there have been no material results. We are greatly encouraged however, by the results we do see, realising that we live in the closing days of the Gentiles. Events from the natural viewpoint are distressing, but from the Divine viewpoint are very encouraging and we endeavour to review all things in the light of God's revealed purpose. We have lost by the removal of our bro. Eric Aston to Coventry, where he is now employed, and meets with the Birmingham ecclesia, which we trust will be to their mutual edification. We have welcomed at the Table of the Lord: brethren R. Smith (Birmingham), J. Silcock (Pemberton), and E. Aston (Coventry), and sisters York and Edna York (Bacup). Brethren Smith and Silcock were here in the Truth's service and we thank them for their labours on our behalf. —W. COCKCROFT, Jr., *Rec. bro.*

PEMBERTON. —*Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* We take this opportunity of thanking the Anonymous donor for gift of £10, which will be disposed of in the Master's service. We have been assisted in the proclamation of the Truth by our brethren T. Bailey of Preston, and W. Cockcroft Senr., of Oldham, whose work is much appreciated. We have also been pleased to welcome as visitor to the Table of the Lord, sis. D. Jannaway of Southport. —B. LITTLER, *Rec. bro.*

PLYMOUTH. —*Oddfellows Hall, 148, Union Street. Sundays: 11 a.m. Breaking of Bread; 6.30 p.m. Lecture. Thursday: 7 p.m. Bible Class.* We have been pleased to help Miss ROGERS of Taunton in putting on the Sin-Covering Name of Christ by Baptism. While on a visit to Plymouth she became interested in the Truth, and believing the Gospel she desired to be baptised. She made a good confession before our examining brethren and was immersed on Wednesday, March 7th. Our sister will be in isolation at Taunton, and we commend her to our brethren and sisters who can encourage her by correspondence. We appreciate the anonymous gift of £10 for the service of the Truth. —JOHN HODGE, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are sorry to report the loss of bro. John Heyworth, who has had to return to Rochdale on account of his father's illness. Although not with us for long we have all enjoyed his company as a willing and zealous servant of the Truth. Attendance at the lectures is well maintained and we have had an average of 8 to 9 visitors each Sunday during the first quarter of the year. During March four lectures on the Book of Revelation were given. They were specially advertised and we were pleased to observe an increased attendance or visitors at each lecture. We have the pleasure of acknowledging once more a gift of £10 to the Ecclesia from an anonymous brother per bro. F. G. Jannaway. The arranging brethren have decided, God willing, to use the money later on for special lectures in St. Albans and Harpenden. If the Lord will, it is proposed to hold a Fraternal Gathering at St. Albans on Saturday, June 23rd, at the Central Hall, Victoria St. A good tea will be provided and we hope to arrange an attractive programme, so trust that there will be a good response to our invitation. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall, 686, Green Lane, Goodmayes, Essex. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m., 27, Wanstead Park Road, Ilford. Tuesday: M.L.C. and Eureka (alternately), 8 p.m. Thursday: Bible Class, 8 p.m.* Our Fraternal Meeting held on March 17th last was a source of great blessing and strength to us all. We were very pleased to be able to welcome nearly 200 brethren and sisters from Brighton, Bristol, Clapham, Colchester, Croydon, Holloway, Horns Cross, Hitchin, Putney, Leicester, St. Albans, Sutton, Southend, Welling and West Ealing. Bro. F. Walker, assisted by his model opened our understanding to some of the lessons contained in the Tabernacle which Israel erected (by Divine command) in the Wilderness. With the lessons there were suitable words of comfort, help and warning, so that we all felt that it was good for us to have been with each other. We desire to thank an anonymous bro. for a donation of £10 toward the work of proclaiming the Gospel in this district and trust that we shall use the gift in a way well pleasing to our Father. We have also been greatly blessed inasmuch as we have been enabled to recommence a Sunday School. This will fill a gap in our Ecclesial activities and we pray will be a means of further sowing the Word. Our numbers have been increased by the transfer from Welling following removal to this district of sis. Nicholson and sis. Ruth Nicholson; also by the return to fellowship of sis. Pritchett who is now in agreement with us on current Ecclesial questions. We welcome these sisters and trust the benefit will be mutual. It is with regret, however, that we have to report that at our Business Meeting held on March 8th last, it was our painful duty to withdraw from sis. Doris Wornell, for assembling with those from whom we withdrew several years ago for holding reservations concerning service in the forces of the State. The following have visited us recently and we were pleased to welcome them: bro. Nicholson (Welling), bro. Hembling (Horns Cross), bro. F. Walker (Bristol), bro. and sis. Hathaway, bro. R. C. Wright and sis. M. Wharton (Clapham). Brethren

Hathaway, Hembling, Walker and Wright were with us in the Master's service and we thank them for their labours which were very helpful to us. — W. J. WEBSTER, *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 have gained by the transfer of bro. P. Flower from the Clapham meeting, who has decided to throw in his lot with us. We are glad to have his company. Our thanks are due to the following brethren who have assisted in the proclamation of the truth: — bren. H. M. Doust and H. L. Evans (Clapham), C. R. Crawley (Luton), and W. L. Wille (Southend). Visitors since last report have been: — sis. Lethbridge and sis. E. Lethbridge (Holloway), bro. Ramus, bro. and sis. Kirby, bro. H. M. Doust, bro. and sis. C. Clements, sis. Clements Snr., sisters Pizzey, Southgate, V. Draper, H. Walpole, Macree, Greenacre, L. Neate, and Sharp (Clapham), bro. Crawley (Luton), bro. W. L. Wille (Southend), sis. Gillespie (W. Ealing). — G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sunday: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.* We gratefully acknowledge a donation of £10 from an anonymous brother, which will assist us in proclaiming the glorious truth as it is in Jesus and we feel sure the righteous Judge will not be unmindful of such deeds in the day so near at hand. We have again been assisted in the work of the Truth by the Bridgend Ecclesia and brother George Morse of Cardiff, and thank them for their ministration in Lectures and exhortation. — W. MORSE, *Rec. bro.*

TIERS CROSS. —*Haverfordwest, Pembroke. Breaking of Bread, 2.30 p.m.* Greetings to all our beloved brethren and sisters, home and abroad, Since last report we have been greatly blessed on April 1st with the company of bro. and sis. Owen, bro. and sis. Bayles, and sis. Dorothy Bayles, all of Clapham, whose coming and the exhortations of the brethren greatly strengthened us in our isolation; we are very thankful to them for coming such a distance. We know their labour will not be in vain for it is written "inasmuch as ye did it to the least of these my brethren ye did it to me"; how blessed will those be to whom those words will be addressed. — H. THOMAS, *Rec. bro.*

WELLING (Kent). —*Scouts Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8.15 p.m.* It is our pleasing duty to announce an addition to the Household of Faith, by the baptism of JOHN EDWARD HARRINGTON (formerly neutral) into the Saving Name of Jesus, and our hope is, he will gain the Crown of Life. We are indeed thankful for the help and assistance of the Clapham Ecclesia, in the examination and immersion of our new brother. We lose by transfer to the Seven Kings Ecclesia, our sisters, H. and R. Nicholson, and we are indeed sorry to lose their company. Our labours have received further encouragement by the receipt of an anonymous gift of £10 to enable us to proclaim the Glad Tidings more widely. Truly it is an age full of darkness, growing more intense, in spite of the wonderful advances and achievements, in all spheres of sciences so called (Proverbs xi. 30, 31). On Wednesday evening, March 7th, our Sunday School scholars were given a lantern lecture in the Co-op. Hall on "The Life of Elijah" and lessons from "Coal Mining," by bro. H. L. Evans, assisted by bro. S. Tarling of the Clapham Ecclesia. The scholars, as well as ourselves, had a very interesting and uplifting time. The following brethren and sisters have been in our company: — brethren C. A. Ask, E. C. Clements, D. L. Jenkins, E. Maundrell, sisters C. A. Ask, N. Kitchen, E. Maundrell and E. Maundrell, Jnr. (all of Clapham), and bro. A. E. Headon (Holloway). To all who have ministered to us by the word of exhortation and the preaching of the Gospel, our sincere gratitude for the help so freely given. — A. M. GRANT, *Rec. bro.*

WHITWORTH. —*19, Tonacliffe Terrace, nr. Rochdale, Lancs.* Greetings in Christ. We continue to sow the good seed of the Kingdom, the response is only poor. Of late we have addressed men's classes, and distributed the booklet "Bible Divine" with the hope of creating interest in God's Word. The failure to hear God's word, is but a sign of the Times and encourages us to look for the Master's return. We also write to the addresses sent to us, and from one we have received much correspondence, and in return have placed much Truth before them, nevertheless the present pleasures and ideas seem to prevail, we hope however that the seed will grow, to God's glory and honour. Our

bro. J. R. Heyworth of St. Albans returned to us on March 10th, 1934, owing to the writer's illness; at the time of writing there is much improvement and good hopes of recovery. With our united love in the Truth, faithfully your bro. in Israel's Hope. — T. HEYWORTH.

WIGAN. —*Educational Room, behind Co-operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* Greetings in the One we try to serve. We extend our appreciation and thanks to bro. J. Silcock of Pemberton, and bro. W. Cockcroft, sen., of Oldham, for their labours in the work of the Truth. We have been pleased to welcome to the Memorial table, sis. M. Silcock of Pemberton, and sis. S. Heyworth of Whitworth. On March 31st bro. G. W. Park and sis. M. Harrison were united in marriage, we pray that our heavenly Father will bless them in their new relationship, and that they will keep as frontlets before their eyes the exhortation of the Apostle Paul in his letter to the ecclesia at Ephesus contained in the fifth chapter. With profound appreciation we thank the brother who wishes to remain anonymous for the gift of £10, at the same time giving the assurance that the same will be utilised in the service of the Truth. We have great pleasure in reporting the appearance of strangers at our lectures, one in particular (to whom was given a copy of *Christendom astray from the Bible*) was the outcome of a letter received from bro. F. G. Jannaway, via bro. Parks of Peckham. —R. BARTON, *Rec. bro.*

CANADA

BRANTFORD. —*Christadelphian Hall, 44, George St. Sundays: 10.30 a.m., 3 and 7 p.m. Wednesdays: Eureka Class, 8 p.m.* Visitors since last report include bren. Harry Fotheringham, Jr. and Sen., (Hamilton), sis. Grace Leaper (Winnipeg), bren. Fred and Ashley Higham and Arthur Livermore (Detroit). Our Christmas entertainment and prize distribution passed off very nicely, and on New Year's day we journeyed to Hamilton to enjoy the Fraternal gathering. —H. W. STYLES, *Rec. bro.*

MONTREAL (Que.). —*Allies Hall 687, Charron St., Pt. St. Charles. Breaking of Bread, Sundays, 11 a.m.; Sunday School, 10 a.m.* We are sorry to announce that our numbers have again been depleted by the removal of bro. Dick Manicom and sis. Manicom to Haileybury, Ont., to join bro. Manicom who is at present in isolation there. We hope their parting will only be temporary and that they will all be with us again shortly. Also sis. Sutcliff who has resigned from the meeting. —J. V. RICHMOND, *Rec. bro.*

TASMANIA

EAST LAUNCESTON. —*National Hall, Charles St. Sunday School 2.30 p.m.; Memorial Service, 3.30 p.m.; Lecture, 7 p.m. Bible Class: Wednesday, 7.30 p.m., 5, Lanoma St., East Launceston.* On Monday, January the 22nd, we held our Annual Sunday School Outing, journeying by motor bus to Swanpoint on the river Tamar. The place is historical by reason of it being the highest point sailed up the river by the Dutch navigator Tasman, when he discovered Tasmania, A.D. 1642, in a ship named the "Swan." But such things were not in our thoughts while we sought and found a quiet spot away from the trippers where we first had the daily readings, afterwards having physical recreations, so dear to the youthful, enjoying also some of the good things of life so necessary for the time that now is. On Sunday, January 28th we had our annual distribution of prizes, when books were awarded to the scholars, of a character calculated to educate them in the Truth. Through structural alterations, we had to vacate our hall under the National theatre, but have been provided by the proprietors with another meeting place next door. On December 26th we had the pleasure of a visit from bro. Gregory of Melbourne; his stay with us was all too short as he was anxious to proceed to Preolenna to see his aged father and mother, who are in isolation in that district. —J. GALNA, *Rec. bro.*

UNITED STATES

CANTON (Ohio). —*Eagle Temple, Sixth St. and Market Ave., S.W. Sundays: School 9.15 a.m.; Breaking of Bread, 10.15 a.m. Bible Class: Thursdays, 7.30 p.m. in Nusly Piano School Auditorium, Third St. and Market Ave, N.W.* We have recovered the loss of four members reported in our last Intelligence by the return of bro. and sis. John Miller with their son and daughter, bro. Otto and sis. Susie from Jasonville, Ind., where they were able to find only temporary employment. We have recently gained two more from the near vicinity of Jasonville by the return of bro. and sis. Edward Inman after an absence of almost five years, who have come here seeking employment and the association of others of like faith. Our sympathies go out to bro. and sis. A. E. Woolliscroft in their bereavement and loss of their second infant child. During the past fall and winter months we have devoted every fourth evening of our mid-week Bible Class to special efforts in the proclamation of the truth to the alien around us, which efforts have proven to be encouraging to ourselves by the goodly number of strangers and interested friends that have been present to hear on most occasions. Visitors to our meetings, bro. and sis. J. D. Thomas, Warren, Ohio; sis. Jentsch, Akron, Ohio. —P. M. PHILLIPS, *Rec. bro.*

CARLTON (Texas). —Beloved brethren and sisters scattered abroad over the earth and soon to be gathered and rewarded with eternal life if prepared. How many fruitful branches will be found among us when the Master comes "Meditate on these things and give thyself wholly to them." Let us not be hearers only but doers of the word. Since our last report the hand of death has been in our midst. Our sis. Cecil Wolfe fell asleep after having been bedridden for two years. She leaves her husband bro. Lee Wolfe and two children; we greatly miss her in our little meeting, but of course we do not mourn for her as we would had she not laid hold of that Glorious hope. We in Texas are doing very little in spreading the Truth. We wish some bro. that was qualified and willing would come to Texas and help us. We wish to state with regard to the stand and the spirit of the "*Berean*" that we are wholeheartedly with it and its Editors. May God grant us each the same humble Christ-like spirit is our humble prayer through Jesus Anointed. —S. S. WOLFE, *Rec. bro.*

HOUSTON (Texas). —We are thankful to report the obedience to the Gospel call of HERMAN LUCAS and his wife VIVIAN, who were baptised into the only name given in which there is salvation, on Sunday, February 18th, 1934. On Sunday morning, February 25th, 1934, ROBERT HAROLD CARNEY and his bride of one week, (TELITHA) and also his sister, Miss ARLEEN CARNEY, were baptised into the one name given wherein there is salvation. On Wednesday, March 14th, 1934, JOHN HARTLEY, age 18, set a noble example of courage to the young people by entering the race for eternal life, by obeying the Divine commands to be baptised. The four baptisms listed bring the total baptisms since May, 1933, to twelve, which brings our Ecclesia membership to twenty-two (22). Your bro. in the hope of Israel. —J. O. BANTA, *Rec. bro.*

AUSTRALIA

Adamstown, N.S.Wales. — D. T. James, The Reservoir, 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, Sullivan Street.

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, 12 Erie Avenue.
Guelph. — J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, — E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B. — J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th 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 Courcellette 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 26th Ave.
Victoria, B.C. — H. G. Graham, 204 St. Andrews Street, cnr. Simcoe Street.
Winnipeg, — W. J. Turner, 108 Home Street.
Windsor, Ont. — William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash. — Mrs. M. Jordan.
Baltimore, Md. — Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
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 Street.
Canton, Ohio. — P. Phillips, 1123 Third Street, N.E.
Carlton, Texas. — S. S. Wolff.
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 Dixon, No. 340 Irvington Place.
Detroit, Mich. — G. Growcott, 1380 Seward Ave.
Elizabeth, N.J. — Ernest Twelves, 409 Washington Avenue.
Glendale, Pa. — T. J. Llewellyn, 105—15th St. Scranton, Pa.
Hawley, Pa. — H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. — J. Lloyd.
Houston, Texas. — Joseph H. Lloyd, 7304 Rusk Avenue, Houston, Texas.
Jasonville, Indiana. — Chas. W. Reed, R.F.D. No. 2.
Jersey City, N.J. — Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Lampasas, Texas. — W. A. Ray.
Liverpool, N.Y. — At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*
Los Angeles, Calif. — T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.
Lackawaxen, Pa. — John L. D. Van Akin.
Lansing, Ohio. — Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. — A. L. 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 15th Street.
Pomona, Cal. — Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. — C. W. Hanson, 2349 N.W, Roosevelt Street.
Rochester, N.Y. — G. G. Biers, 243 Genesee Pk. Blvd.

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.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. —R. Smead, Cowgill Date Gardens, Coachella, Calif.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The receipt of the following amounts is acknowledged; they will be included in a remittance about to be made to the Hospital at Jerusalem. Oxford, 5s.; Ilford, £1.0s.0d.; Colchester, £1 10s. 0d.

BRO. AND SIS. E. CALLOW (Bournemouth) desire to express their thanks for all the loving letters of sympathy they have received in their recent bereavement.

FORTHCOMING FRATERNAL MEETINGS. —Dudley, May 5th; Clapham (Denison House), May 12th; Bristol, May 21st; West Ealing, May 21st; Horns Cross, June 16th; St. Albans, June 21st.

FOUND AFTER SEVEN KINGS FRATERNAL. —Lady's black silk umbrella with striped border. Apply bro. Webster, 72 Meath Road, Ilford, Essex.

BRN. H.A., G.M.C., S.F.J., J.B.S., M.S., W.S. AND OTHERS. —Many thanks for your expressions of appreciation; they are encouraging amid much that is otherwise.

APARTMENTS FURNISHED. —A sister offers a comfortable home to one or two sisters, or a brother and sister. Convenient for all meetings, Apply M.K., 2a Cato Road, Clapham, S.W.4.

HOLIDAY ACCOMMODATION (BRIGHTON). —Bed and Breakfast, or full Board. Bus service to Meeting Hall, and to sea. Sis. E. Ramus, 74 Elm Drive, West Hove, Sussex.

HOLIDAY ACCOMMODATION AT PORTHLEVEN, CORNWALL. —Furnished bedroom for one or two persons, with full board; or bed and breakfast. Near beach. Terms moderate. Write, (sister) Ella Hosking, 5 Norton Avenue, Lipson, Plymouth.

OUTING TO THE BRITISH MUSEUM. —A visit to the British Museum will be made, if the Lord will, by the Clapham M.I.C, on Saturday, May 12th. Parties will leave the Entrance Hall from 2.0 p.m. to 2. 45 p.m. for a conducted tour round selected parts of the Museum. Tea at 4.30 p.m. at the Zeeta Cafe, 138 Victoria Street, S.W. 1 (close to Victoria Station); After-Meeting at 6 p.m. at Denison House, near the Station.

NEWSPAPERS, ETC. RECEIVED. —The *Daily Express* for March 10th, with a prominent advertisement under the heading "Christ and the Bible." "*Christendom Astray*" is having a greater publicity in these last days, than its author, bro. R. Roberts probably ever contemplated. The advertisement appears on a page almost entirely occupied with a long and rambling article attempting to prove that Christ is here! A strange mixture of truth and error. Also, the *New Judea, Russia To-Day*, and other papers for which we thank the senders.

GOERING AND HITLER. —"That savage Goering" (Mr. Lloyd George's description) says that God has sent Germany "a man"—Hitler. But Hitler is an oppressor, and God is going to send "a man," Jesus Christ, presently to put down oppressors and rule the world in righteousness (see Psalm lxxii. 4 and 17).

"THOUGH I MAKE AN END OF ALL NATIONS." — The *Jewish Chronicle* very rightly says (30/3/34), "Our people were not redeemed from Egypt to perish aeons after, at the hands of an obscure Western oppressor."

JEWISH UNBELIEF. —"We Jews believe that the only part of man which is immortal is the soul; we believe that the body perishes and that the soul alone survives." Thus says the *Jewish Chronicle*, illustrating the utter darkness in which the Jews are groping. No wonder we never find mention of the promises to Abraham in a Jewish paper!

"THE LAW SHALL GO FORTH FROM ZION."—On April 1st, a World Jewish Legal Conference assembled in Jerusalem for the first time in history. It seems astonishing that the *Jewish Chronicle* should comment "We hope that valuable results will come from such action, reverently undertaken by responsible men, and that the day is at hand when once again 'the Law shall go forth from Zion'." What can they suppose is the meaning of the context?
