

Price 8d

July 1934

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.**

Published by W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

Subscription ...8/- per annum, post free.

CONTENTS	Page
The Ephesian State (Dr. John Thomas)	241
Nazareth	243
Let us take Courage (R. Roberts)	244
The Prophets of Israel—Jonah	250
Editorial: — Fellowship and Withdrawal... ..	255
Take Heed that Ye be not Deceived	258
Things Hateful to God	261
The Healing of the Man Born Blind	262
Land of Israel News	263
Reflections	264
Signs of the Times	266
Correspondence	270
<u>Ecclesial News</u>	<u>271</u>

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

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

ACCRINGTON (Lancs.)—*See Rochdale (Lancs.)*

BEDFORD. —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 11 a.m.)

BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

BEXLEY HEATH. —*See Welling.*

BIRMINGHAM. —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

BLACKHEATH (Staffs). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —J. Wilkinson, 850 Wimborne Road. (B.B. 11 a.m.)

BRIDGEND. —Gomer Jones, 9 Grove Road. (B.B. 11 a.m.)

BRIDPORT (Dorset). —S. F. Osborn, “Turnpike,” Dottery, Bridport. (B.B. 3 p.m.)

BRIGHTON. —J. D. Webster, 60 Elm Drive, West Hove, Sussex. (B.B. 11.15 a.m.)

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, 2, West St., St. Phillips, (B.B. 11 a.m.)

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

CARDIFF. —G. Morse 42, Stanway Road.

CHEPSTOW. —Mrs. R. Jain, Tyrie Cottage, Brockweir, Nr. Chepstow.

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

COVENTRY. —Oliver Clee, 52 Broadway, (B.B. 3 p.m.)

CROYDON. —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, 23 St. Nicholas Street.

GLASGOW. —*See Motherwell*

GREAT BRIDGE. —T. Phipps, 91 New Road.

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W. 7.

HITCHIN. —H.S. Shorter, 61 Radcliffe Road. (B.B. 5. 30 p.m.)

HORN’S CROSS (Kent). —E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent. (B.B. 11 a.m.)

ILFORD. —*See Seven Kings.*

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEAMINGTON. —Leigh Feltham, “Holmdene,” 36 Warwick New Rd. Leamington Spa. (B.B. 11)

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LONDON (Holloway, N.). —G. H. Denney, 47 Birchington Road, Crouch End, N.8. (B.B. 11 a.m.)

LONDON (Putney). —A. Cattle, 14c Buer Road, Fulham, S.W.6. (B.B. 11 a.m.)

LONDON (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High St. South, Dunstable. (B.B. 11.)

MARGATE. —V. Lloyd, 69 All Saints Road. (B.B. 4.15 p.m.)

MOTHERWELL. —Rod. H. Ross, 34 Coronation Rd., New Stevenston, Scotland. (B.B. 11.30 a.m.)

NEW BARNET —F. R. Wright, 57 Woodville Road.

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street. (B.B. 11 a.m.)

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 11 a.m.)

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

NUNEATON. —W. H. Wilson, “Trewethern,” Weston-in-Arden.

OLDHAM. —W. Cockcroft, 43 Werneth Hall Road. (B.B. 11 a.m.)

OXFORD. — F. P. Resthall, “Endways,” Barton Lane, Old Headington.

PEMBERTON. —B. Littler, 2 Short St., Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —J. Hodge, 1 Notte Street, (B.B. 11.)

PURLEY. —*See Croydon.*

REDHILL. —W. H. Whiting, 65 Frenches Road. (B.B. by appointment).

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

ROPLEY (Hants). —S. Marchant, Monkwood.

SEVEN KINGS. —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

SHANKLIN (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

SOUTHEND. —W. L. Wille, 11 Byron Avenue, (B.B. 6. 15 p.m.)

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —S.F. Jeacock, “Eureka,” 45 Cambridge Road. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, “Hillmead,” Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr. (B.B. 11 a.m.)

SWINDON (Wilts.). —J. H. Dyer, 39 Bath Road, (B.B. by appointment).

THORNE (Near Doncaster). —E. Foster, Caravan, 1 West Street.

TIER’S CROSS. —H. Thomas, Deer Parks, Tier’s Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WELLING (Kent). —A. M. Grant, 19 Awliscombe Road. (B.B. 11 a.m.)

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

WORCESTER. —H. Blake, 56 St. Dunstan’s Cres.

INDIA.

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

AUSTRALIA.

VICTORIA. —J. Hughes, 14 Riddell Parade, Elsternwick, S.4. Melbourne.

CANBERRA FEDERAL CAPITAL TERRITORY. —O. E. Dye, “Naioth,” Coranderrk, St. Reid

NEW ZEALAND.

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

EAST AFRICA

F. Browning, P.O. Box 121 Nairobi, Kenya Colony.

STRAITS SETTLEMENTS

R. H. W. Smith, c/o Asiatic Petroleum Co., Ltd., Singapore

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 and B. J. DOWLING.
and C. F. FORD.
Published by

W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey.

Volume XXII

JULY, 1934

NO. 259

The Ephesian State

By Dr. John Thomas

Ignatius was an elder of the ecclesia at Antioch, but possessed of a fanatical desire for martyrdom, which was contrary to the instruction of the Lord Jesus, who said, "when they persecute you in one city, flee to another." But instead of this, when the Emperor Trajan came to Antioch, about A.D. 107, in his way to the Parthian war, Ignatius voluntarily delivered himself up to Trajan, into whose presence he was introduced. "What an impious spirit art thou," said the Emperor, "both to transgress our commands, and to inveigle others into the same folly to their ruin!"

Ignatius. Theophorus ought not to be called so, forasmuch as all wicked spirits are departed far from the servants of God. But if you call me impious because I am hostile to evil spirits, I own the charge in that respect. For I dissolve all their snares, through the inward support of Christ the heavenly King.

Trajan. Pray, who is Theophorus?

Ignatius. He who has Christ in his breast.

Trajan. And thinkest thou not that gods reside in us also, who fight for us against our enemies?

Ignatius. You mistake in calling the demons of the nations by the name of gods. For there is only one God, who made heaven, and earth, the sea, and all that is in them; and one Jesus Christ, his only begotten son, *whose kingdom be my portion.*

Trajan. His kingdom, do you say, who was crucified under Pilate?

Ignatius. HIS *who crucified my sin with ITS AUTHOR*; and has put all the fraud and malice of Satan under the feet of those who carry him in their hearts.

Trajan. Dost thou, then, carry him who was crucified within thee?

Ignatius. I do; for it is written, "I dwell in them, and walk in them."

Upon this Trajan said, "Since Ignatius confesses that he carries within himself him that was crucified, we command, that he be carried bound by soldiers to Great Rome, there to be thrown to the wild beasts, for the entertainment of the people."

The brethren in Rome hearing of this sentence upon him, met him on his arrival at Ostia, a few miles from the city. They had written to him before, proposing to intercede on his behalf. But he would listen to no such thing, but determined to be devoured at all events. Referring to this, Milner remarks, "I fear the example of Ignatius did harm in this respect to the church. Martyrdom was, as we know, made too much of in the third century." Having shown how contrary was the course of the apostles, he says of Ignatius, "I suspect there was not an equal degree of calm resignation to the Divine Will."

Besides his excessive desire of martyrdom, which was a species of suicide, Ignatius advocated an unscriptural supremacy of one whom it had become fashionable to style "*the Bishop*." When the New Testament exhorts the faithful in relation to their rulers, it says, "Obey *them* that have the rule over you;" and these are particularized as "apostles, prophets, evangelists, pastors, and teachers;" and were all "bishops," or "*overseers*." But Ignatius adopted a different style in speaking of these functionaries. "Let us," says he in writing to the Ephesians, "study obedience to *the Bishop*, that we may be subject to God." And again, "Since ye are subject to *the Bishop* as to Jesus Christ, ye appear to live, not after man, but after Jesus Christ." And, "it is not lawful, without *the Bishop*, to baptize, or to make a love feast;" and lastly, "It behoves the married to enter into that connection with the consent of *the Bishop*, that the marriage may be after the will of God, and not to fulfil the lusts of the flesh." These passages show that in that early day one man in each congregation had been set up above all the other elders of the presbytery, who, in proportion as he was aggrandized, were diminished, and caused to assume the position of his inferiors. These notions of Ignatius and his contemporaries laid the foundation of martyrolatry, episcopal usurpation and lordship, the invalidity of ordinances ministered by an unofficial brother, and of matrimony as "a sacrament of the church." A mind running in this current of ideas, had evidently fallen a notch or two below the scriptural standard which characterized the apostolical state in its beginning. Yet Ignatius was more scriptural in his thinking upon religious topics, than any of the writers that succeeded him. He belonged to the fallen Ephesian State, the works of which were not so acceptable as the first.

Nazareth

"It is one peculiarity of the Galilean hills, as distinct from those of Ephraim or Judah, that they contain or sustain green basins of table land just below their topmost ridges . . . Such is Nazareth. Fifteen gently rounded hills 'seem as if they had met to form an enclosure' for this peaceful basin. They rise round it like the edge of a shell to guard it from intrusion. It is 'a rich and beautiful field' in the midst of these green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture . . . The village stands on the steep slope of the south-western side of the valley . . . From the crest of the hill which thus screens it, especially from that called Nebi-Said, or Ismail, on the western side, is one of the most striking views in Palestine; Tabor, with its rounded dome, on the south-east; Hermon's white top in the distant north; Carmel and the Mediterranean Sea to the west; a conjunction of those three famous mountains, probably unique in the views of Palestine; and in the nearer prospect, the uplands in which Nazareth itself stands, its own circular basin behind it; on the west, enclosed by similar hills, overhanging the plains of Acre, lies the town of Sepphorieh . . . ; on the south and south-east lies the broad plain of Esdraelon . . . These are the natural features which for nearly thirty years, met the almost daily view

of him who 'increased in wisdom and stature' within this beautiful seclusion." (From "*Sinai and Palestine*")

Let us take Courage

An Exhortation by Bro. Roberts

We are seven days further on the journey than when we last broke bread together. It is a weary journey in which we need rest and refreshment or else we should fail altogether by the way. Like the children of Israel, we are going through a great and terrible wilderness, wherein are scorpions and fiery flying serpents. We read of Israel that—

"the soul of the people was much discouraged because of the way."

It is no wonder. When difficulty succeeds difficulty apparently without end, human strength and patience are liable to give way. "Israel's journey was long and trying; but under divine leadership, they persevered, and the end came at last. They found themselves at the end of the forty years, (and after a few years fighting), settled in peace and safety in the land of promise.

These things were types and examples. They serve their purpose if we learn from them to be patient under all the toils of the journey we are making through the present evil world. The journey will not last for ever. It is sure to come to an end. It may end sooner than we are expecting. To fall asleep in Christ is a quicker road to the kingdom than having to wait for his appearing in the land of the living. By a single step, we go from the presence of the darkness at present brooding upon life on the earth, into the glorious presence of Christ returned; for the death state is but a wink of sleep to the dead.

But while we are here in conflict with the evil, we need to be fortified—fortified to endure. To fortify the mind is to make it strong; and to make it strong is to fill it with ideas that give a joyful reason for action. There are ideas that have no power to influence the mind in this way, but contrariwise. This is why some books are profitable, and some not: some men helpful, and some not. The ideas that inspire us to endure tribulation, and to deny ourselves, are those that are connected with God. As David says,

"I saw the Lord always before me, therefore I shall not be moved."

In proportion as God is a vision before the mind, will we feel strong to sustain the part of waiting for Him. We cannot in our day get this vision apart from the Bible. We cannot see God with the natural eye. We could even do this, if God permitted. We may hope to see and to feel Him in the glorious ages, if we are permitted to have a place therein. But, meanwhile, our privilege is limited to knowledge and faith, and these we do not get as students of nature, but as students of the Scriptures. God has put it in our power to know Him by the abundant revelation He has made. Oh, how privileged we are to have this revelation. It is communicated to us in a form so full of interest and so able to thoroughly furnish the man of God unto all good works. Those discover this who read it methodically and daily. By this habit, they open for themselves treasures of acquaintance and conviction that cannot be reached by the casual, desultory, or indifferent reader.

The Bible is the book for men in trouble, and trouble is the thing for preparing men for divine use—always presupposing that they know God and fear Him, and habitually subject their lives to Him. We profess to belong to this class by assembling ourselves at this "table of the Lord." The use for which God is preparing us is not visible now. It is to be discerned only in the revelation of His purpose by His servants, the prophets and apostles; and even here, our discernment is necessarily feeble from inherent weakness and lack of experience in the matters presented to our view. But we can see enough to re-echo all that Paul says about its exceeding glory. We can form some faint idea of the satisfaction

that must accompany divine recognition and acknowledgment in the day of Christ, and its consequent bestowment of immortal vigour of constitution and allotment of a place among His glorified associates, and the conferment of power and dignity among a happy and submissive population in the new and righteous order of things he will establish upon earth. Consider how high and great is the position offered to the friends of Christ, and that death will never terminate their felicity. Realising this, we cannot marvel that we are called on to suffer now. It is a rule among men that the severity of a man's training is in proportion to the eminence of the position for which he is intended. If you want farm labourers, there is no need for training of any kind. Any education or no education will do: but if you want a man to lead an army or guide a state, you must bring to bear much preparatory discipline. Now, though the qualification required in men for divine use is very different from that which human employment calls for, the same necessity exists for discipline and preparation. The use to what God intends to put His chosen is great and lasting, and, therefore, the trial is sharp and long. Peter tells us to "think it not strange." We are enabled to catch his thought by such reflections as these. Apart from those reflections, we are liable to "thing it strange,"—very strange—that God should hide His face and leave those who seek and love Him in affliction. Human nature—weak and blind—is apt to grow weary and doubtful under the process. The words are needful which say to us,

"Despise not thou the chastening of the Lord nor faint when thou are rebuked of Him."

The reason is all powerful:

"for whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth."

The Scriptures enable us to endure with patience. They do so by the perceptions they impart. Wherever we dip into them, we find something to aid us in this matter. Even in so apparently stern and barren a portion of the word as that read this morning from Amos, we find something to furnish the man of God in his warfare. Damascus, Gaza, Tyrus, Edom and Moab are addressed on the subject of their sins, and not only they, but Israel and Judah—God's own people—of whom he says in the third verse of the third chapter,

"You only have I known of all the families of the earth."

There is not a good word for any of them: there is condemnation for all. From the divine standpoint, they are all wrong—"none that doeth good—no not one." There is no book on the earth like the Bible for this: because there is no book on earth in which God speaks but the Bible. Man speaks in all other books, but in this, it is God and God only. We have refused to listen to those who would invite us to allow a place to man also in this book of God. We will not have it, and for this we are in trouble. But what is there in this unfavourable portraiture of human nature, to upbuild and strengthen the man of God? Just this: the truth has called upon us to accept the monstrous conclusion, as people consider it, that the world at large is walking in the way of death. We have accepted the conclusion, but the weight of it is sometimes burdensome to human weakness. We ask ourselves, Can it be? We look at the truth again. We say, "It must be." Amiable neighbours reprove, and uncertain believers suggest, and astute-minded critics maintain it cannot be. In the conflict of feeling and opinion, conviction is liable to waver. But here, in the presence of a prophet, through whom God speaks, discernment is fortified and confirmed; and we are enabled in spite of the apparent presumption and enormity of the thought, to hold on to the attitude imposed upon us by the testimony of Jesus and the apostles, and to say,

"By ecclesiastical sorcery, all nations are deceived,"

and

"If men speak not according to the oracles of God, it is because there is no light in them."

Then we look at the things that God charges against these communities, and we learn another lesson not just visible in the charges themselves. They are different in form; Damascus had inflicted cruelty on Gilead; Gaza had handed over Israel to captivity; Tyre had violated the covenant with Judah; Edom had nursed perpetual anger with his brother Jacob; Moab had burnt the bones of the king

of Edom into lime, &c, &c. But though differing thus in form one from another, all these offences (here made the ground of condemnation) resembled each other in this that at the time they were committed, they were apparently unnoticed and unrecorded. Those who got the upper hand in them and by them, seemed to do so with impunity. When Moab's slow fire, for example, was incinerating the bones of the enemy whom they had got into their power, it did not seem to matter to any one. There was no interruption to the sunshine; the fresh air was not withheld; the Moabites were able to go home and sleep and rise and partake of their meals in all peace and security. Yet the iniquity was seen and remembered by One who does not forget, and here it comes forth by the pen of Amos, written on the indelible page of that Scripture that cannot be broken.

This reflection has a special value in our own circumstances. The most depressing part of our experience consists of this very thing. In hundreds of matters, we see the wrong done with presumptuous fearlessness on the part of the wrong-doers and without the least indication that God sees or regards. Time passes, and the wrong doer not only seems none the worse but all the better for his wrong doing. In this, our faith is sorely tried. But if we are wise, we will endure the trial. We will not be deceived by appearances. We will be guided and fortified by this instruction of the Scripture. We will behold, without dismay, the success of evil-doing in the knowledge of a final and effectual remedy. We will hearken to the voice that addresses us by Solomon:

"If thou seest the oppression of the poor and violent perverting of justice and judgment in a province, marvel not at the matter, for he that is higher than the highest regardeth."

We will remember that though God suffers long, there is an end to His patience with iniquity. This end is an appointed end and a revealed end. Great Babylon comes at last into remembrance before God, "to give unto her the cup of the wine of the fierceness of his wrath" (Rev. xvi. 19). God's elect crying night and day unto him, will at last be thoroughly avenged, as Jesus tells us (Luke xviii. 7, 8).

"God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Ecc. xii. 14).

Here, saith the Spirit, is the faith and the patience of the saints. That is, it is these convictions that inspire faith and induce patience. We can endure when we have a reason for it. We have great reason for endurance when we know that God will at last put right the dreadful wrongs of the present hour.

The second of to-day's readings (1 Tim. iv. and v.) tells us that the Spirit expressly foreshadowed the evil state of things from which we suffer.

"The Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth."

The "some" spoken of here as departing from the faith are by Peter described as "many." "Many shall follow their pernicious way" (2 Pet. ii. 2). So many are they at last that "all nations" are ensnared (Rev. xvii. 2; xviii. 3); and the situation among men at last is so spiritually barren that Jesus did not anticipate finding faith upon the earth at his coming, though that coming was to be in response to the prayers of the faithful (Luke xviii. 8). Yea, he plainly says that the state of things at his coming would resemble the state of things "in the days of Noah," when only one small family were found in an acceptable attitude before God. In view of all this, what can we say concerning our evil day but that in a certain sense, things are as they ought to be. Few are they who are found honouring the name of God and waiting upon Him in the way appointed in His word. Few are they with whom His commandment is a law, and to whom the things in which He delights is a pleasure. Few are they to whom His kingdom is a reality, and the high calling a business of practical moment. It was thus in the days of Noah. The multitude now, are where they were then—seeking their own ways, finding their own

pleasure, looking upon the claims of God as an intrusion; His will, an inconvenience; and His purpose, a distasteful interference with their rights and occupations. It is an evil situation—a dark and dreadful day. But let understanding rule, and we shall not be overthrown.

What we see and mourn at, was foretold. It was foretold because it was foreseen. It was foreseen because to God all things are known; and with God, we may abide in peace, even during the evil day; for, not only has the evil day been foreshown, but the glorious day that comes after, —the day of light and gladness, and righteousness, and honour. The fact that the evil days have come, is a guarantee that the day of good will come. Come it certainly will, however long it tarry, and however sore the evil, with which, in the wisdom of God it is preceded. And when it comes, it comes to stay. Never again will darkness cover the earth or death reign. Never again shall we know the weakness of mortal nature, the distress of misjudgment, the inexpressible misery of sojourning, poor and powerless, in a benighted population that know not God and obey not the gospel of our Lord Jesus Christ. The day of the Lord will not only be without cloud, but without end.

We are unable to grasp this fact in all its magnitude and power. But the knowledge we have, enables us to receive it in faith, even if the faith of a helpless little child. Reason leads us to the threshold of the morning dawn, even if our weak eyes are unable to behold the brightness of the everlasting glory, that presents itself to our view. By this we are strengthened to endure the horrors of the night. By this we are enabled to hold on in the face of all discouragement; to retain confidence and purpose in the midst of a thousand contradictions; to pursue an indomitable way against a world in arms, and the path of our pilgrimage through this great and terrible wilderness, notwithstanding the hiss of the serpent and the arrow of the Amalekite. The night will end and the day will dawn; and happy shall we be if it then appear to have been our part now to have walked—not as children of the night, but of the day.

Although the covenant of Sinai is "done away in Christ," it is not done away in the sense of abolishing the excellent rules of action which that covenant enjoined. The ten commandments are done away as a ground of title to life eternal, but not done away as illustrating to us the will of God as to what men ought to be. All men who walk obediently in Christ walk according to these most excellent rules.

R.R.

The Prophets of Israel

JONAH

It is the fashion today to smile at what men are pleased to term "The Story of Jonah and the whale," and when we confess our implicit belief in the truth of the record we are regarded as a people of extraordinary credulity and quite out of touch with modern thought and conclusions. Well we do not mind, we are in excellent company, for the Lord Jesus accepted the record of Jonah's remarkable experiences without question. The book bearing the prophet's name is a part of the Holy Scriptures which we treasure as the wholly inspired and infallible word of God, and so we now turn our attention to the prophecy, ready to be instructed, that we may be the more thoroughly furnished unto all good works.

First, in what sort of times did Jonah live? We find from the divine record that he lived during the divided condition of the kingdom of Israel, when Jeroboam II was reigning over the ten tribes. Jonah's native town was Gath-Hepher, in the tribe of Zebulun, pleasantly situated on the northern side of the valley of Jezreel. But the days were evil. A dozen bad kings had reigned over Israel since the kingdom was divided—all of whom had walked in the way of Jeroboam the son of Nebat "who made Israel to sin." As a result the blessings of the field and cattle, basket and store had been withdrawn, and the enemy permitted by God to overrun the land. The Syrians made frequent inroads, and Israel was reduced to misery.

Thus it was in the days of Jonah. But the Lord is very merciful; He looked down from His holy habitation and saw the affliction of Israel that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven: but He saved them by the hand of Jeroboam the son of Joash.

This restoration in Israel's affairs was prophesied by Jonah. "Jeroboam restored the coast of Israel from the entering of Hamath unto the sea of the plain according to the word of the Lord God of Israel which he spake by the hand of his servant Jonah, the son of Amittai, the prophet which was of Gath-Hepher" (II Kings xiv. 25).

Suddenly the word of the Lord came to Jonah. "*Arise, go to Nineveh that great city and cry against it, for their wickedness is come up before me!*" Jonah was amazed and bewildered. No prophet had ever been sent to preach thus to a Gentile nation before! —and especially disturbing was it to be told to go to Nineveh, the great capital city of the cruel Assyrian nation, who were already threatening the peace of Israel.

Jonah could not bring himself to face the task, but hastened to Joppa—the modern Jaffa—and paid for a passage in a vessel going to Tarshish. This was no doubt a Phoenician ship, for the men of Tyre and Sidon were great mariners in those days: their vessels sailed all the Mediterranean waters and even passed the pillars of Hercules into the Atlantic, and so round to Cornwall for tin and lead. "Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin and lead they traded in thy fairs." It is not improbable that Britain was the Tarshish to which Jonah sought to flee.

However, God has declared "Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth? saith the Lord." The vessel duly set sail, but before long the fair Mediterranean skies became overclouded and an increasing wind lashed the waves to fury. The situation on board was one of extreme peril—the cargo was jettisoned, and the break-up of the vessel seemed imminent. In their extremity the mariners prayed to their respective gods. Jonah however was down below—fast asleep. The captain finding him thus, roused him with the urgent appeal, "What meanest thou O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not!"

In Phoenician religion each locality had its Baal or "divine Lord." All good things were supposed to be given by the Baalim, and pain or misfortune were regarded as the consequences of their anger. Hence their worshippers sought to propitiate them by every means in their power. The sailors cast lots to find out for whose cause the storm had come upon them. A superstitious practice which in the ordinary way would quite unfairly fix the responsibility on some innocent victim. But this was not an ordinary case. God was behind the storm, and God guided the lot so that it fell on Jonah. Eagerly the men in the vessel crowded round him. "Where do you come from?" "What is your occupation?" "What have you done that all this trouble has fallen upon us?" Jonah's faith had become strengthened and he faced the situation bravely. He declared that he was a servant of the Lord, the God of heaven, which made both the dry land and the sea—now so tempestuous. He also declared the message that had come to him from God, to go and preach against Nineveh, and how he had fled from the work.

The men hearing this were exceedingly afraid. "What shall we do to you that the sea may be calm unto us?" Again Jonah's courage and faith are shown. "I know that for my sake this great tempest is upon you—cast me forth into the sea, so shall the sea be calm unto you." They delayed however to adopt so drastic an expedient, and made a vain attempt to row to land. But the waves mounted up to heaven, and went down again to the depths, they reeled to and fro and staggered like a drunken man. It seemed that the vessel must go down; so they took Jonah, and doing as he bade them, threw him overboard to what they thought would be certain death.

What an extraordinary and instant change! The wind immediately ceased, the clouds rolled away, the waves flattened out, and the craft lay calm on the sparkling waters of the sunny Mediterranean. What a profound effect on the men on board! They feared the Lord exceedingly and offered a sacrifice unto the Lord and vowed vows. We can well imagine how they spread the news of their experiences far and wide on reaching land, even, we have good reason to believe, to Nineveh itself.

But what of Jonah? Instead of plunging to death in the stormy waters, the inspired record tells us that "the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights." It is quite possible that some on board actually saw the fish receive the prophet, which would be to them an added token of the hand of God in the whole matter.

The learned are at great pains to argue whether there are such fish in the Mediterranean capable of swallowing a man whole, but we need not waste time considering their speculations on the matter. The Bible record is simple and sufficient: "The Lord had *prepared* a great fish." The whole transaction was a miracle. First, a fish of suitable size and construction was prepared; then it was at the side of the ship at exactly the right moment to receive the prophet; the latter was miraculously sustained alive during his symbolic burial, and at the end of the period, the fish vomited Jonah, not into the open sea where he would have been drowned, but on to the dry land.

Jonah's first feelings were naturally those of terror. "My soul fainted within me." He cried to the Lord in prayer, and was heard. He gained that composure of mind which always comes after we have earnestly poured out our heart to God when in trouble. His faith was strengthened and he realised that his miraculous preservation from the sea was an earnest that God would further deliver him from "the belly of sheol," and "bring up his life from the pit." Consoled, he was able to say with confidence, "Yet will I look again toward thy holy temple." "I will sacrifice unto thee with the voice of thanksgiving. I will pay that that I have vowed. Salvation is of the Lord."

The Lord spake to the fish, and it cast out Jonah upon the dry land.

Jonah's symbolic death and resurrection were a sign. "The sign of the prophet Jonas." We all remember Jesus' reply to the scribes and Pharisees when they asked a sign of him. They should have no sign but the sign of the prophet Jonas. "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." They disbelieved his miracles, attributing them to the power of Beelzebub. "Show us a sign from heaven" they demanded. Was not Christ's resurrection after being buried in the heart of the earth the greatest of all signs? A man could not raise himself from the dead. Here was a demonstration of the power of God, sufficient to convince all honest men and women. It did not convince the scribes and Pharisees. We know how, with hardened hearts, they did all in their power to stop the apostles spreading the glorious news of Christ's resurrection from the dead.

The word of the Lord came a second time to Jonah, telling him to go to Nineveh and preach as he had been bidden. Whether this second call came immediately after he had reached dry land or whether there was an interval, we are not told. This time however Jonah was ready for the work. He had vowed when in the belly of the fish, and now set off at once for the Assyrian capital. His appearance and preaching in Nineveh had instant effect. Jesus said that Jonas was a sign unto the Ninevites (Luke xi. 30). If, as seems fairly certain, the news had spread to Nineveh, of the prophet Jonah, who, fleeing from his task of prophesying the overthrow of Nineveh, had been cast overboard in the Mediterranean at his own request, and the miraculous calm which immediately followed, then we can well imagine the profound and telling effect the appearance of Jonah would have as he entered their city. They would be moved to great fear by this sign. The divine record tells us that the king of Nineveh arose from his throne, laid his robe from him, and covering himself with sackcloth, he sat in ashes. He and his nobles also issued a decree, that no man or beast was to eat or drink, but the whole population was to clad themselves in sackcloth and cry mightily to God. They were to turn from their

evil ways and from violence. "Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?"

God observed their repentance and stayed the execution of the judgments He had proclaimed against them.

But Jonah was displeased. Like James and John in later times, he would like to have seen the power of God displayed in fire coming down from heaven to consume the wicked. He had to learn to appreciate God's great mercy and longsuffering toward all. "As I live saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live." Jonah went and sat outside the city to see what would become of it. Although he had made himself a booth, he was very grateful for the protecting shade afforded by a gourd which grew up rapidly in a night. But the gourd suddenly withered—a worm at the root—and a burning wind arose; the sun also beat on Jonah's head till he fainted and wished he were dead. Then the voice of God spoke to him. "Thou hast had pity *on the gourd*, for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night. **And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left, and also much cattle?**"

What a lesson! But is it not a lesson that touches us also? It tells us that we cannot and must not limit the mercy of God. The very fact that we are in the Truth, brethren and sisters of Christ, is due to the mercy and love of God. He called us whilst we were yet in the darkness of the world. And God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Can we too exhibit these qualities of mercy and kindness toward those who are without? Yes: we must do good unto all men. And what greater service can we render than trying to turn men from darkness and bring them to the glorious light of the gospel. When we survey a whole world lying in wickedness as we do today, and when we think of the suffering, cruelty, trouble and perplexity that exists, we realise how limited are our powers in sending forth the call to "Come, and take of the water of life." But we can pray—and pray earnestly, not only for ourselves, but for a suffering and sin-stricken world, that Jesus may soon be here, to take the affairs of the world in hand and right all that is wrong. The happy result we know. Instead of the shouts of wickedness rising like a stink in the nostrils of the Almighty, there will ascend glory to God in the highest, with the delightful and happy reciprocation, "On earth peace, good will toward men."

G.M.C.

Editorial

FELLOWSHIP AND WITHDRAWAL

One of the greatest needs of the present day is clear thinking leading to right views on the subject of fellowship, without which we are in danger of drifting into a hopelessly false position, to the grave endangering of the Truth to which we have become related.

We do not need to be reminded that fellowship is one of the fundamental doctrines of the Scriptures, the principles governing it having been clearly and authoritatively revealed in the Word of God. Where men and women are content to receive those principles without question, little or no difficulty is experienced. Unfortunately, however, in the present days a disposition to go to unwarranted extremes has arisen in our midst, to the sad disruption of ecclesias, and the hindering of the work of the Truth. Some are inclined towards laxity in relation to the subject, and to regard as self-righteous and unbrotherly those who are faithful in the application of the principles to which we have referred; whilst others, and these are oftentimes the most troublesome, although well-meaning, go beyond what is enjoined upon us as our duty in regard to fellowship and withdrawal, and adopt principles of their own, rather than comply with the Spirit's teaching. In our view these are equally

mischievous and unscriptural. A sincere and loving obedience to the Word of God is required of us, and to add to, or take away from this is expressly forbidden (Rev. xxii. 19).

Fellowship in the Truth is a Divine arrangement. It does not rest upon any human rules, although human rules are sometimes necessary to define our understanding of Divine arrangements and institutions. Nothing is clearer than that fellowship with God depends upon unity of mind in relation to Divine things. The apostle John thus defines it—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John i. 3-7).

From these statements it is quite clear that the basis of true fellowship is the teaching of the Spirit, or "the light" as exhibited in the utterances of Christ and his apostles. When we believe this teaching, and render obedience in baptism in the Divinely-appointed way, we at once establish fellowship, not only one with another, but with the Father and His Son, Jesus Christ. So long as we continue to walk according to this teaching, true fellowship is maintained. If however, we become unfaithful to it, ceasing to walk "in the light," either in doctrine or practice, fellowship is no longer continued. We submit that these are the simple principles underlying this doctrine, as revealed in the Scriptures. Consequently we have the numerous exhortations and commands in the New Testament emphasising the necessity of maintaining sound doctrine and unity of mind. For example—

"But speak thou the things which become sound doctrine " (Titus ii. 1).

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27).

"Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind" (Phil. ii. 2)

These then are the principles underlying the subject of fellowship, and our well-being, both present and future, depends upon a faithful observance of them. Where they cease to be observed by any of our number, and when our efforts to "gain our brother" have manifestly failed to bring about repentance, the obligation to withdraw must be faithfully discharged, if we ourselves are to be accounted worthy of our calling.

It is here, however, that we desire to give a word of warning. When we assume the responsibility of withdrawing fellowship from any of our number, let us be perfectly sure that it is for a legitimate reason, and the only adequate cause is, as we have already seen, the cessation of "unity of mind in Divine things," or in other words, "a departure from the teaching of Christ," in reference to either doctrine or practice, or possibly both.

We are constrained to make these comments because of the growing disposition in some quarters to exalt a "human Constitution" to the level of the Scriptures, and to withdraw fellowship where complete submission to the Constitution is lacking. In our view the Scriptures neither command nor authorize such withdrawals. To withdraw our fellowship from brethren and sisters is a serious matter, and should only be undertaken where the conditions laid down by the Spirit are unquestionably existent. There are many circumstances which may call for serious exhortation and counsel, but if the counsel be unheeded, it does not of necessity follow that withdrawal of fellowship is justifiable. Instances have occurred where brethren and sisters have desired to establish a new ecclesia, which others sincerely believe to be unnecessary and unwise, and for these reasons permission has been withheld by the ecclesia concerned. Under these circumstances wisdom suggests that it were better if

possible to continue to meet as one ecclesia, but if some persist in their desire to establish another meeting, surely that of itself is not a legitimate cause of disfellowship. We earnestly beseech all, in these difficult and closing days of our pilgrimage, to manifest true love and brotherly kindness in handling these ecclesial difficulties. The Scriptures and not the "Constitution" must be our guide in the matter of fellowship.

Much trouble and sorrow have lately been caused by a failure to recognise these simple facts. There are adequate and inadequate causes of withdrawal, and we must endeavour to discriminate between them. It is not justifiable to withdraw from brethren and sisters who are faithfully upholding the Commandments of Christ and against whom no charge of departure from the Truth can be brought. To withdraw from any because of suspicion or for disagreement on any matters which do not imply departure from the Truth will inevitably incur Divine displeasure to our ultimate undoing in the day of Christ.

The foregoing is written in an earnest endeavour to remove some of the present ecclesial troubles, and if possible to check the growing tendency when these troubles occur, of immediately withdrawing fellowship without the necessary careful consideration of all the facts, and then to appeal to the Editors to endorse these rash actions by withholding Ecclesial News from those who have thus been withdrawn from. This we cannot do.

W.J.W.

Take Heed that Ye be not Deceived

The result of searching the Scriptures produces different effects on different individuals. An understanding of the Commands of Christ may or may not induce obedience. Very much depends on the type of mind, but not necessarily the intellect. Indeed if one is of a humble mind (no matter how clever he may be) the truth is more likely to find acceptance than with the haughty and proud, and the Scriptures reveal the fact that God is well pleased with those who keep themselves in that humble condition in His sight, as is written in Isaiah lxvi. 2: "To this man will I look, to him that is poor and of a contrite spirit and trembleth at my word." An appreciation of this fact brings to our notice the strong line of demarcation between those in the world and those in the Truth. Not once or twice but constantly throughout the Scriptures we see this sharp contrast. In a word it is haughtiness versus humility, and the humble mind has to put up with the gibes, the sneers and the scorn of worldly wisdom in all its aspects, the Lord Jesus Christ being the outstanding example.

Not that we are to be without learning. On the contrary, from the moment we identify ourselves as brethren and sisters of Christ we find ourselves constantly under instruction, —ever learning more and more of the mind and will of God. Jesus is the master and we (his brethren) are scholars. The lessons we have to learn cover a variety of subjects—matters of doctrine, the amplification of first principles, rules of conduct, positive and negative virtues—and many other things are enumerated for us, in the commandments of our Master. We are not to resist evil, but neither are we to allow ourselves to be imposed upon, or subvert our mind on account of humbleness. No! we have to exercise our mind—his disciples are warned to be wise as serpents but harmless as doves. And in the exercise of that wisdom we are warned to take heed that we be not deceived.

The words (taken from the Gospel according to Luke) have of course a special significance in connection with the things of which Christ was speaking. Many false Christs have arisen since then, even down to our own days. We are not *likely* to be deceived by such claimants, although the danger is always present. But in this as in so many instances the words of the Master have a much wider application for those who have eyes to see and ears to hear.

Take heed that ye be not deceived! Is it possible that we who have embraced the truth can be deceived in anything affecting our faith? Unfortunately it is! —quite possible. As we see it that possibility comes from three separate quarters.

1. The world without.
2. False teachers within.
3. Our own weak nature.

We never entirely succeed in keeping apart from the world without, and the more we mix with the world the more likely we are to be deceived by it. Let us beware of its attractions, for to participate in them will most certainly not lead us to the Kingdom of God. We may for instance be attracted by the fine arts—music, painting, singing and so on, but what is that compared with the finest art of all—the art of worshipping God in spirit and in truth. That is the Art we are asked to cultivate.

Again it may be we meet with those who are inclined to be studious, particularly on scriptural matters. It is quite possible that we may be deceived by studying theological books. We need to be very careful in the books we choose. The wisdom of this world is very subtle—for it has deceived many cleverer people than ourselves. To study with those who have the same faith as ourself is far more profitable than to study with aliens however clever they may be, hence the exhortation to "forsake not the assembling of yourselves together as the manner of some is." In writing to the Colossians ii. 8, Paul touches on this subtlety. He says "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world and not after Christ!"

Yet again we may be very fond of arguing with those who oppose the truth. Excellent up to a certain point, and that point is if the individual concerned shows a desire to know the will of God. Otherwise, we are casting pearls before swine, inviting contentious debate and thus deceiving ourselves in supposing we are doing the truth a service. We should be as workmen approved before God—rightly dividing the word of truth and ready to give an answer to any who may ask us concerning our faith with meekness and fear. *But* let us be quite sure we are such workmen before we attempt to convert the alien, or it may be we shall find ourselves, not having drawn others to righteousness, but ourselves back again in the world, the victims of deception. Phenomena we do not understand, specious arguments which seem unanswerable, alleged modern miracles, claims for answers to prayer, and many other things we are faced with from time to time. It is no new thing and it may be a great trial but the brethren of Christ have always had their faith tried by such difficulties. Consider Peter's warning and comforting assurance in his 1st Epistle 4th chap. 12th verse—"Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy." Do not let any of the world's trivialities deceive us. This world is passing away—the Kingdom of God is to be revealed to those who hold fast to the profession of their faith without wavering.

Some may be prone to listen to the scientist and the philosopher, or to the plausible reasoning and argument of such men as G. K. Chesterton or Bernard Shaw, —intellectual men, well versed in the wisdom of this world. But those who heed the exhortation to "take heed lest ye be deceived" will beware of any temptation to interest themselves in their speculation.

Then there are difficulties which come from false teachers within. And these as we know are far more worrying than those from without, but they must be dealt with. Why should such questions be agitated among us? Why should there be divisions? It means that someone is being deceived and is attempting to deceive others. A brother attains some notoriety by what he has said or written. Exception is taken to it, —disputes and anger ensue. Self is offended. Humility of mind—the great Peacemaker, is forgotten. Haughtiness in the guise of dignity reigns supreme. What says the wise man? "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." It is a sad thought, but experience has shown that the more prominent a brother becomes in an ecclesia the more likely he is to display that proud and haughty spirit. It is not becoming to a brother of Christ—it is the weakness of the flesh. But do not let us worry unduly about these trials, and above all do not let us deceive ourselves into supposing the truth is affected thereby. *The Truth is*

unalterable. Let these trials from whatever quarter they may come have the effect of tightening our hold on our faith—not loosening it; and let us rest in faith and hope, knowing that the Master will soon return to sweep away all deception and misunderstandings, and institute that reign of righteousness for which we all long.

F. G. FORD.

Things Hateful to God

God hates a sower of discord among brethren (Prov. vi. 19). A fruitful source of discord is evil speaking. Evil-speaking springs from many causes; from spite, envy, and sometimes from the careless, unthinking use of the "little member." Evil-speaking is not necessarily false speaking, though for the most part it is so.

A brother may speak evilly by retailing from a wrong motive the unquestionable failings of another. To defame by wilfully lying, or by making a statement upon insufficient data, is to practise the vice in its most abominable form. Let us endeavour under all circumstances to obey the divine commandment—"speak evil of no man." Let us take heed lest any root of bitterness spring up and many be defiled (Heb. xii. 15). How can "unfeigned love of the brethren" co-exist with such practices as that of saying hard things against them, of wantonly circulating their failures, of cherishing unkindly feelings? Let us not forget that by our words we are to be judged. The prevalence of evil-speaking, tale-bearing, and tittle-tattling, makes it doubly needful for us to be watchful in the matter. Let us not basely interpret brethren's motives, neither let us aid the slanderer by encouraging and listening to him. "Speak not evil one of another, brethren."

(Selected. Per E.B.)

Our knowledge of God rests not upon feeling or theory, or intellectual induction, which are all very untrustworthy, but as all human knowledge rests, upon the evidence of our senses. God interfered in the question of Israel versus Egypt expressly that the great fact might be brought within the range of human senses that God exists as a conscious, personal, omnipotent Being, holding all creation in His hand. This was the constantly avowed object of the miraculous interpositions on Israel's behalf (see Deut. iv. 32-40; Exodus viii. 10-22; ix. 14-16, 29; x. 2; Psa. cvi. 12). Consequently . . . we are compelled and enabled to connect all scientific facts and phenomena with the stupendous fact demonstrated by their achievements (and afterwards confirmed by the transactions of a thousand years, ending with the splendid appearance, death and resurrection of Christ) that the root of all power lies in the God of Israel—the God of Abraham, Isaac and Jacob.

R.R.

The Healing of the Man Born Blind

(John ix.)

This man, of whom we know nothing save the details of the miracle performed upon him, is the only one of whom it is recorded that Jesus sought to find him; a sufficient condemnation of the excommunication sentence passed upon him by the Pharisees.

He had been healed on the Sabbath Day, to which the blind Pharisees objected. But the miracle was a notable one having no parallel in history; so notable that the man himself criticized the Pharisaic attitude thus: "Herein is a marvellous thing, that ye know not from whence he is and yet he hath opened mine eyes Since the world began was it not heard that any man opened the eyes of one that was born blind." He then went on to point out the obvious fact that "If this man were not of God he could do nothing." But they were unwilling to be taught and so "cast him out," thus demonstrating their own blindness to the truth.

Jesus himself draws out the parabolic teaching of the incident when he declares "I am come into this world that they which see not might see and that they which see might be made blind." Certainly it was an extraordinary way of curing blindness, to cover a man's eyes with clay.

The call of the Gentiles is foreshadowed in the healing of a man born blind, for by the Pharisees this class was deemed as "altogether born in sins"—just what they said to the healed man (v. 34): "Dost thou teach US?"

Would the Anglican bench of bishops suppose that the despised Christadelphians could teach them anything? The principle is exactly the same.

Jesus came as "the light of the world" (v. 5), and He is able to give sight to those who have never seen, but the same healing clay that gives them sight, blinds the eyes of those who *say* they see. Some of the Pharisees evidently saw the thrust which Jesus directed against them, and asked (indignantly, no doubt) "Are we blind also?" "If ye *were* blind, ye should have no sin, but now ye say 'we see'; therefore your sin remaineth."

There is an exhortation for all of us here.

W.J.

Land of Israel News

"When the Lord shall build up Zion, he shall appear in his glory" (Psalm cii. 16).

The Jewish Agency for Palestine has presented a memorandum to the Permanent Mandates Commission of the League of Nations, describing and reviewing the development of Palestine during the past year, which the *Jewish Chronicle* sums up in capital letters as A YEAR OF ASTOUNDING PROGRESS.

* * * *

The Agency estimates that the capital taken into the country last year by newcomers with £1000 or more apiece reached the large total of some £7,000,000.

* * * *

The records of the Government Department of Lands shows that Jewish purchases of land during 1933 totalled 100,362 dunams (1 dunam = 0.25 acre) valued at £4,202,816.

* * * *

During the year the Jewish population of Palestine increased by about 22 per cent, and now numbers approximately 245,000, as compared with 174,610 enumerated in the Census of November 1931.

* * * *

Jewish immigrants numbered 30,327, of whom 2,465 were travellers who received permission to settle in Palestine. While the number of capitalists in possession of £1000 or more was 3,250 as compared with 727 in 1932.

* * * *

The area of Jewish citrus plantations has again shown considerable expansion, and now amounts to 137,000 dunams. The export of oranges in 1933-4 increased by a million cases, England being the principal country of import; from October 1932 to May 1933 out of a total export of 4,446,805 cases, 3,244,876 cases went to Great Britain.

* * * *

The deposits at the Banks have risen from £7,500,000 in March 1933 to between £11,000,000 and £12,000,000 by the end of the year.

* * * *

There has been a tremendous increase in the use of electricity. The Palestine Electric Corporation has put in a third turbine alternator on the Jordan Works which generates 8,500 horse power; they now have a total capacity of 32,925 horse power. Units sold have increased from 11½ million kilowatt hours in 1932 to 20 millions in 1933.

* * * *

The census indicated that no less than 586 new industrial and handicraft establishments were opened, employing 3,200 persons.

* * * *

During the year the Jewish agency invested £93,000 in the different settlements, chiefly in the erection of buildings and in the acquisition of livestock and machinery.

* * * *

The foregoing extracts from the Report, and many others which might be made, bear witness that the time spoken of by Psalmist and Prophets has arrived; the set time to favour Zion; the time appointed when the Lord shall build up Zion. Let us watch therefore and be ready, for at that time as it is written HE SHALL APPEAR IN HIS GLORY.

Reflections

Do not call your open-air outings "pic-nics." You say "Why not! What's in a name?" A good deal. We know what a pic-nic is in Gentile hands, and we have all come from there. If you call an outing of brethren a "pic-nic" old ideas revive, and brethren will come together disposed in some cases to play the fool instead of acting the part of brethren whose calling in Christ requires them at all times to behave with reason, grace and sobriety.

* * * *

Collections for hospitals are good, provided we keep them clear of the ecclesiastical association implied in the collective efforts of the sects. Have your collection some other time of the year than when they combine for a collective dishonour of Christ's command, by parading to every left-hand in the world what their right-hand has done. We shall be gradually drawn back into the old corruption if we are not careful in such matters.

* * * *

We ought not to bully friend or foe; we ought not to indulge in the harsh expletives of the natural man; we ought not to backbite with the tongue; we ought to avoid all suspicion of scandal mongering; we ought not to retaliate in word or deed; we ought not to cultivate the use of any carnal weapons. The knowledge of Christ without the spirit of Christ is worse than the ignorance which alienates from the life of God.

* * * *

Cheer up brother in your isolation. Perhaps you are God's missionary to some good and honest souls who will be brought to a knowledge of the Truth through your efforts and example. What you are doing as regards its loneliness is what bro. Roberts did in 1859 in Huddersfield, where he had to hire a room, sweep it out, arrange the seats, deliver the lecture, and pay the rent and printer's bill without any one to help or share the burden with the exception of sister Roberts.

* * * *

It is not a happy way of describing the acceptability of applicants for immersion to say that "they have passed a satisfactory examination." It seems to suggest a pretentious examining board whose sanction is necessary to the validity of immersion. Nothing depends upon anyone's sanction as things are at present in the earth. "Examination" is merely an act of self-defence on the part of those already in the faith, whose fellowship is sought. The function of examining ought to be exercised with as much modesty as possible. It is better to say that the applicant has "made a scriptural confession of faith," or "has given evidence of a sufficient understanding of the Truth."

* * * *

Corresponding brethren ought not to copy the newspaper style of reporting. This is reeking with the spirit of the flesh. Keep "committees" and all other forms of official pomposity out of sight. Don't speak in any case as if authority were exercised, for none of us have any, except to do good. Don't speak of the amount of credit due to this one or that: leave that to the Lord at his coming. So with "presidings," the chair being "supported" by this or that brother, and so with all kinds of mutual glorification. Let all our ways be in simplicity and the fear of God. Men who are itching for notice are not in their place in the house of God.

R.R.

Signs of the Times

The Disarmament Conference Fails: The Influence of France: The Jewish situation in Europe and in Palestine.

The outstanding political event of recent weeks has been the total failure of the Disarmament Conference at Geneva, as anticipated in last month's notes. It is the French attitude that has killed it. M. Barthou's speech on May 31st "convincing even such an incorrigible optimist as the President of the Conference that the best thing to do might be to close down without delay." Mr. Vernon Bartlett sums up the cause of failure as being due to the facts that Britain will take no risks by guaranteeing peace and France will take no risk by disarming; Britain prefers isolation and France prefers alliances.

The trouble is largely that Germany intends to re-arm in spite of the Peace Treaty and France is well aware that when Germany is sufficiently strong she will seek revenge; France therefore insists on having both armaments and allies.

It must be remembered, however, that probably the majority of countries are hypocritical in their intentions and desire the disarmament of their enemies only, any Conference on the subject being doomed to fail, therefore, before it opens.

In any case Germany, Russia, the U.S.A. and Japan are not members of the League of Nations and no international pact could possibly be upheld without them, besides which the attitude of some nations (e.g. Italy) renders it difficult to perceive what restraint membership of the League has on their activities.

Russia, however, may shortly join the League if France can persuade all the other members to raise no objection. It might seem superficially that this is a retrograde step from the point of view of those who are looking for Russian aggression as a sign of the times. But it is not so; it is a forward movement definitely marking the end of the international idealism fostered at Geneva since 1918 and is a return to the old system of alliances by which European nations endeavour to preserve a "balance of power," and which inevitably ends in war. A Franco-Russian alliance is necessarily anti-German, and is likely to be supported by the Little Entente (Czechoslovakia, Jugo-Slavia and Rumania), by Poland, and probably by the Baltic States, During the month too, Bulgaria has entered into the orbit of France's allies as a result of a coup d'etat which has deposed the Government there in favour of a military semi-Fascist dictatorship. The association with France was immediately seen by the

appointment of the Bulgarian Minister in Paris as Foreign Minister and by the prompt declaration of the intention to re-establish relations with Soviet Russia.

Britain in declining to associate herself with these political manoeuvres places herself in isolation, another event which we have been long anticipating. There is, as may be readily seen, not the slightest doubt that it is France that is going forth "unto the Kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty."

The immediate result of all these moves has been an enormous increase in armament expenditure all over the world. Signor Mussolini in announcing that £33,000,000 is to be spent on strengthening Italy's Air Force and Navy declared that "the Italian nation could not and indeed should not hope for perpetual peace. It is detrimental and negative to the fundamental virtues of man."

Turkey is demanding the right to refortify the Dardanelles on the ground that Turkey can no longer rely on any Geneva sanctions for the protection of any key positions of vital military importance. Thus, says the *Manchester Guardian*, "Turkey now joins the band of States whose policy is being increasingly based upon the hypothesis of war."

With regard to Britain, Mr. Baldwin has informed Parliament that intensive preparations have been made to ensure the possession of an air force "equal to any within striking distance of these shores . . . Preliminary work is being done, so that if it should be necessary to implement the pledge, not a single day would be lost."

Similar things could be recorded of every country throughout the world; thus it will be realised what tremendous preparations are being made for that terrible crash that is shortly coming. Nevertheless, we should not be surprised to see the announcement of a world-pact alleged to ensure security; wars do not usually break out when nations are talking about their imminence, but when an era of peace and safety is being proclaimed.

Such a pact however is not likely to be sponsored by the League of Nations as at present constituted, its impotency as a preserver of peace being now too plainly revealed. For about two years the Bolivia-Paraguay war has dragged on, and is now worse than ever. Yet these are two of the weakest and poorest States in the world; if this war cannot be stopped, none can. An attempt has been made to impose an arms embargo at last, to prevent supplies of munitions being sent to these States, but this is likely to fall through owing to the fact that Italy insists that Russia and Japan must participate in the embargo also. As neither of these States is a member of the League, the League has no control over them, the latest report being that their collaboration is unlikely.

The Jewish situation in Germany remains unchanged and in many districts gets worse. The Bavarian weekly, "*Sturmer*," has tried to revive the "Ritual Murder" libel that caused such terrible Jewish persecution during the Middle Ages. The allegation is that Jewish ritual demands the shedding of Christian blood as a sacrifice, the idea being to incite the ignorant non-Jewish population to persecute and drive out the Jews from their midst. A reproduction of the front page of *The Sturmer* appeared in the *Jewish Chronicle* for May 11th and is of great interest. It includes a picture of two hideous Jews holding a bowl under the heads of eight children whose throats have been cut with a sacrificial knife.

The *Jewish Chronicle* refers to this publication as "the ravings of a wild beast," strikingly reminiscent of God's condemnation of Chaldea's rejoicing at the destruction of God's heritage in Jer. i. 11 where He declares they "bellow as bulls." In v. 17 Assyria and Babylon are described as devouring lions.

In Poland it is said "the Jews have sunk into a condition of unspeakable distress." No less than 1,000,000 are unable to maintain themselves, apart from the terror caused by the frequent attacks on them by Polish Nazis.

This state of affairs is spreading, rendering it increasingly difficult for Jews to find refuge anywhere save in Palestine. It appears too, that the Jewish boycott of German goods is having a real effect, thus adding to the bitterness that is being engendered on both sides. It is said that the trade of Hamburg has practically ceased and that war time scenes of suffering and privation have returned as a result. It is significant that the correspondent who sent a description to the *Daily Express* was first imprisoned and then expelled from Germany.

Jewish affairs in Palestine still flourish exceedingly, although the Government finds plenty of trouble. The Jews are very incensed at the restrictions on immigration and a general strike throughout Palestine was held during May as a protest. Forty people were injured in clashes with the police in Tel Aviv and several in Jerusalem. Certainly the labour shortage is very acute, but an impartial observer must agree that the task of the British Government in trying to placate everybody is extremely difficult. To harmonise the outlook of the Jews and the Arabs is as impossible as stemming the tides, for the estrangement is of Divine arrangement (Gen. xvi. 12). But it seems as if the Government will have to give way to the Jewish pressure, for the necessity for an outlet from Central Europe becomes more imperative and there is nowhere but Palestine for them. Nothing ever comes of the schemes for settling Jews elsewhere.

Professor Brodetsky told a Conference of London Zionists that he had been sitting on a Committee and "they had been searching the world for countries where not a million or a hundred thousand Jews could settle, but where even a hundred Jews could settle. And they could not find them. They must make it clear to the Jewish people that they would refuse to waste their energy and wealth on developing other countries except that country which had given them their real hope of the future" (*Jewish Chronicle*, 25/5/34).

It will be seen that events are moving exceedingly rapidly in the directions we earnestly desire. "He sendeth forth his commandment upon earth: his word runneth very swiftly" (Ps. cxlvii. 15).

W.J.

When the glory of the Lord departed from the temple (Ezek. xi. 23) there was no answer from the glory that used to cover the mercy seat: the breast plate of the high priest sank to a mere piece of lustreless jewellery. The ephod was no longer a medium of communication with God. This was why, afterwards, when a claim of belonging to the priesthood was put forward by certain families who could not show their pedigree on the return from Babylon, it was said to them that "they should not eat of the most holy things till there stood up a priest *with Urim and Thummim*", that is a priest with the means of Divine communication through the breast-plate, called therefore, "the breast-plate of judgment" (Ex. xxviii. 30).

R.R.

CORRESPONDENCE.

Dear Bro. Editors,

Greetings in and through Him who is our "Mercy Seat."

Once more we have the privilege and duty of informing you how we are progressing, by the mercy of God, in this distant part of the earth, and though so far remote, still within the bounds of His great Redemption Plan.

Since last we wrote to you we have been the recipients of a blessing in the form of an addition to our very small meeting.

For nearly five years we have constituted only two in number, sister Dye and myself, during which time we have met together to remember "Him," and thereby numbering ourselves among those spoken of—"Where two or three are gathered together in my Name"—

During this period we have not slackened our efforts to sow the good seed in our humble and small way, and we are now pleased to be able to report that one more has left the path of darkness and despair, and has chosen the only way wherein lies "the odour of a sweet smell," leading onward to "that day" "when many nations are joined to the Lord," when the knowledge and love of God and the reconciliation to Him are universal.

The event being such a happy one to us, will no doubt be of interest to record how it happened. We decided to make a visit to the public Library here, and have a look at *Christendom Astray*, to see if it bore signs of usage, and to note whether it was prominently placed. On opening its pages we found evidence of its having been in use, by pencil marking down its pages. This is illegal in any Library book, and we concluded from this that its readers were evidently astounded at what they had read.

Thus heartened, we hit upon an idea, and I took from my pocket a slip of paper upon which I wrote the following lines:

"Dear Reader,

If you are interested in this little book and desire further information on these matters, you may have a free copy for yourself together with other small books and pamphlets dealing with religious subjects of vital interest, by writing to Librarian, 413, Elizabeth Street, Sydney."

Placing this slip carefully between the cover and the first page, we replaced the book in its former position and then stood back and gazed upon the tiers of books and reflected somewhat on this wise:

Here was a book, which through its pages is capable of offering to the "hungry and thirsty," The Hidden Manna, "whereof if a man eat, he shall live for ever."

Surrounded by some hundreds of volumes professedly religious, but in reality anti-Christ, for they preached not Jesus Christ and him Crucified, and spake not "according to the Law and to the Testimony." "From such we turned away," and as we did we thought of the thoroughness of bro. Jannaway as an instrument in the Hand of Deity, in providing even to the four corners of the earth, such information and knowledge, which if availed of, would make one, seeking for truth, wise unto Salvation.

About three months after we had placed this slip inside *Christendom Astray*, came a request, "I have been told that I would receive a copy of *Christendom Astray* if I wrote to you, therefore I would be very pleased to receive a copy."

The book was speedily sent by the brethren in Sydney and the address of the inquirer sent to us, with whom we got into touch.

We gave him a *Declaration*, a *Bible Companion* and other literature, all of which he eagerly studied. Our friend about this time was going on a short holiday to Sydney. Whilst in Sydney he came in contact with the brethren there, who kindly attended to him, and in a few days after his visit, applied to be admitted into the all saving name of Jesus Christ in these words: "I thank you for the copy of *Christendom Astray*. The book has been a revelation to me, and contains, I firmly believe, the truth as preached by Christ and his apostles. Believing then these truths, I would like to be baptised as soon as possible."

After an intelligent good confession of the things concerning the kingdom of God and the name of Jesus Christ, JOHN ALEXANDER KINGSTON, formerly neutral, of Canberra F.C.T., Australia, was immersed at Albert Hall, 413 Elizabeth Street, Sydney, on the 8th of March into the sin covering Name. He was there given the right hand of Fellowship on the 11th of March, and returned to Canberra to meet with us on the 18th of March.

May God strengthen him to continue the race he has begun, and having put his hand to the plough may he not turn back. With greetings from our small Ecclesia to all of like Precious Faith.
Canberra (F.C.T.) Australia. OSWALD E. DYE.

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).**

* * *

BEDFORD. —53, *Harper Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* We continue to hold forth the Glad Tidings of the coming Kingdom of God on Earth, and it is with great rejoicing, and gratefulness to our Heavenly Father, we report that our little meeting has increased in numbers by two having obeyed the Divine command to be baptised. One of our new sisters, MARY CHALMERS MACE, after a good confession was baptised at Luton on the 7th of May; and JOAN MURIEL COTTON (a daughter of the writer), was baptised on the 14th of May. We pray that they may both run the race faithfully, and receive the Great Reward at the end of the journey, for that is all our Salvation; and all our desire. We also gratefully acknowledge a gift of £10 from an anonymous brother towards the work of the Truth. Since last reporting the following brethren have assisted us in the proclamation of the "Glad Tidings" viz: —H. M. Doust, C. R. Crawley (Luton), W. R. Jeacock, H. M. Lee, I. P. Evans, T. Wilson, E. J. B. Evans, F. C Wood, M. L. Evans, F. W. Brooks, E. A. Clements and E. W. Evans. Visitors: —bro. and sis. Goodwin (St. Albans), sis. Milroy (Croydon). —W. H. COTTON, *Rec. bro.*

BIRMINGHAM. —*Shakespeare Rooms, Edmund Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 o'clock. Alternate Thursdays: Mutual Improvement Class, 8.30 p.m.* We have much pleasure in reporting further additions, viz: Mr. FELL senr., who was immersed at Dudley

on May 3rd and Miss DORIS MARJORIE BOWDLER, also immersed at Dudley on June 6th. Bro. Fell senr. is the father of our bro. Fell of this meeting. We pray that God's blessing will rest upon our new brother and sister and strengthen them in all the trials of their probation. Bro. Fell junr. and sis. Marjorie Feltham of Leamington have been united in marriage and have our best wishes and prayers in their mutual companionship and aspirations as "heirs together of the grace of life." Under the heading "Coventry" a report will appear from bro. Clee who with sis. Clee have been members of this meeting for some years. Their faithful and consistent witnessing for the Truth against much apostasy in that city, has been long observed to our comfort and exhortation and much appreciated, and now the possibility appears of the establishment of a lightstand in that place in which they have our prayers and support. We have welcomed the following visitors around the table of the Lord: sis. Clapcott (West Ealing), bro. and sis. T. Phipps and sis. Deane of Great Bridge, bro. Harrison of Lichfield, bro. Strawson of Nottingham, bro. Daniel Jakeman and bro. and sis. D. C. Jakeman of Dudley. For the information of any who may have received a pamphlet from Coburg, Australia, wherein my name is quoted, I would like to say this was without my consent and I repudiate entirely the unscriptural teaching contained in the pamphlet and I feel sure this is also the case with the other brethren quoted therein whose names are well known to us. —W. SOUTHALL, *Rec. bro.*

BRIDPORT. —"*Home Cot,*" *Bothenhampton. Breaking of Bread, 3. 0 p.m.* Loving greeting to all of the household of faith. Once again in the mercy of our Father, we have the pleasure of reporting the obedience of faith in baptism, of a further member of the writer's family, viz: AGNES AMELIA OSBORN (formerly neutral) who was baptised on May 27th at Clapham. Our sincere thanks are accorded to the brethren and sisters concerned for their labours of love in this case. With the holiday season again upon us, we take this opportunity of assuring a hearty welcome to the table of the Lord, to any who may be passing this way. —SIDNEY F. OSBORN, *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.* We are pleased to be able to report that God in His mercy has called another son of Adam to an understanding of the things concerning the kingdom of God and the name of Jesus Christ. On May 13th Mr. CHARLES BUSS was immersed into "the saving name" by the Clapham brethren at Avondale Hall. We pray that our new brother will gain the reward of the faithful, —eternal life. We regret the loss of our bro. and sis. J. Woodgate, who have removed to Bournemouth and we commend them to the love of the brethren and sisters in that district. It was a very pleasant thing to have the company of a number of our brethren and sisters from other ecclesias at our meetings during May. Our visitors were bro. and sis. Hart, bro. and sis. Hodges (St. Albans), bro. and sis. Higgs (Bristol), bro. and sis. Young (Putney), bro. and sis. Mercer, bro. W. Rivers (Holloway), bro. and sis. Crawley, sis. M. Crawley and bro. G. Hodge (Luton), Our serving brethren were W. Jeacock, E. H. Bath, and C. R. Crawley whom we thank for their labour of love. —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.* Since our last report we have been very pleased to have the company of the following at the Master's Table: brethren H. Woodgate and G. Jones of Brighton, bro. and sis. Smith of Cardiff, sisters G. Corfe and F. Reed of Clapham. The brethren and sisters will not soon forget Bristol's first Fraternal Gathering held at Weston-super-Mare on May 21st. Our original idea was a modest endeavour to unite the ecclesias on the Welsh side of the Channel with ourselves in a time of spiritual upbuilding. The result exceeded our expectations. We thought at most we might number 30; imagine our joy when we saw 110 sit down to tea, following a meeting in which every speaker helped to lift us out of the deadening influences of the present, and gave us harmonious melody and inspiration tuned to the keynote of our elder bro's. comforting words, "Be of Good Cheer." We had the company of brethren and sisters from Birmingham, Blackheath, Bridgend, Brighton, Cardiff, Chepstow, Clapham, Dudley, Newport, New Tredegar, Pemberton, Plymouth, Seven Kings, and Weston-super-Mare, and so gratifying was the effort that the meeting requested it should be repeated next year (if the Lord will). Not content with this, the Bristol Ecclesia was asked to arrange a Fraternal Meeting and Tea for August Bank Holiday, to be held this time in Bristol. Needless to say we encouraged the wish, and are pleased to announce that all the arrangements

are complete for the event. A large Hall has been secured which will seat 300, and a programme planned and printed which we trust will have the Father's blessing to the upbuilding of all who can join us. At 11.30 we shall go to Brandon Hill, there to get a "refresher" in the morning air, and enjoy a panoramic view of Bristol. In the evening we hope to visit "Fairyland," one of Bristol's beauty spots, there to revel in the glories of God's handiwork. We are looking forward to this Fraternal to again clasp the hands and be encouraged by the cheering faces and inspiring words of those who were with us on May 21st, with the additional hope of seeing many more in our company from other parts of the country, to share with us the rich things provided by our God in the theme "Great and Glorious Promises" (which will be the subject for our Fraternal Address). Enquiries will be answered and printed programmes sent to brethren and sisters on application to the recording brother (address on page 2 of cover). We would point out that brethren and sisters spending Bank Holiday week at either Portishead, Clevedon, Weston or Burnham, can easily get to Bristol for our Fraternal by Excursion trains. We would ask intending visitors to let us know at least a week in advance that they are coming. This will relieve us of much anxiety and add to their material comfort in the matter of catering, etc.—
A. G. HIGGS, *Rec. bro.*

COLCHESTER. —2, *Barrack St. (corner of Brook St.). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Alternate Thursdays: Bible Class, 7.15 p.m.* We are pleased to report that another has put on the sin covering name of Jesus in the appointed way namely Mr. WILLIAM WOODS (aged 70 and formerly C. of E.). This was carried out on 27th May by the Clapham brethren on our behalf, to whom we offer our thanks. We can testify that our new brother humbly appreciates the loving mercy of our Father, and having commenced the race for life Eternal, we pray that he may so run that he may obtain the gift of immortality. At this opportunity we express our thanks and appreciation of the £10 received from an anonymous brother for the purpose of proclaiming the Gospel of the coming Kingdom of God. This helps us to keep up a steady distribution of cards, and advertising, and thanks be to God we are now seeing the results of our labour having had four immersions in a very short period, bringing our numbers to 19. In this work of the Lord, we have also been blessed with the continued help of the brethren from Clapham, Seven Kings and Holloway, namely, H. Hathaway (Clapham), R. Mercer (Holloway), W. Webster and P. Coliapanian (Seven Kings) since our last report. It has been a pleasure to see in our company around the "Table of the Lord" sis. Hathaway, bro. and sis. F. C. Wood (Clapham), sis. Webster, bro. A. Cheale, sis. Flint (Seven Kings), sis. W. Wells (East Dereham), sis. Clark and sis. R. Clark (Putney). —L. WELLS, *Rec. bro.*

COVENTRY. —52, *Broadway. Breaking of Bread: Sundays, 3. 0 p.m.* It gives us great pleasure to report that bro. Eric Aston from Oldham has now come to reside in Coventry, also sis. York and sis. Edna York from Bacup where they were in isolation. We have also been pleased to welcome to the table of the Lord sisters M. Fidler and C. Morton, who have withdrawn from the Temperance Hall fellowship owing to their grave laxity and departure from the faith as once delivered to the saints. We are now holding a regular meeting in Coventry for the Breaking of Bread, and have been visited by bro. and sis. Wilson of Nuneaton. We thank the various brethren who have assisted us by their labours of love. — OLIVER CLEE, *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.* Since last writing we have been helped by the following brethren in the service of the Truth: brethren M. Joslin, and W. R. Mitchell (Clapham), F. Walker (Bristol), J. B. Strawson (Nottingham), B. A. Warrender (Bournemouth), all of whom we thank for their labours. We have also been pleased to welcome around the table of the Lord sis. J. B. Strawson and sis. Joan Strawson (Nottingham), bro. and sis. H. Allen (Birmingham), bro. and sis. Faherty (Shifnal), bro. and sis. R. Barton (Wigan), bro. T. Phipps (Great Bridge). We still hold forth the Word of Life, and are encouraged by the enthusiasm of the brethren and sisters, and the attendance of the stranger. Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall, High Street, Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8 p.m., at 22, Carlton Avenue, Stone, Greenhithe.*

We faithfully continue our public testimony of the Truth as it is in Jesus, with the able and willing assistance of visiting brethren. Whilst we have not been permitted to witness any result for some time, nevertheless we continue with the confidence that the Word will not return unto Him void. Our visitors have been bro. Buck (Putney), bro. W. H. Whelan (Croydon), and brethren M. L. Evans, and J. Cordial, and bro. and sis. Hathaway (Clapham), and bro. Weekes of Welling. We have been greatly encouraged by their company and labours with us. —E. R. CUER, *Rec. bro.*

LEAMINGTON SPA. —36, *Warwick New Road. Breaking of Bread, 11 a.m. Bible Class: Wednesday, 7.30 p.m.* On May 12th, sis. Marjorie Feltham, of this ecclesia, and bro. Reginald Fell, of Birmingham, were united in marriage; we feel sure our Father's blessing will rest upon them, and we hope they will find much strength and encouragement in their endeavours to obtain Christ's approval when he returns. —L. FELTHAM, *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 very pleased to be able to report the following immersions, namely, 20th May (Miss) AGNES AMELIA OSBORN (formerly neutral), 3rd June (Miss) MARGERY BISHOP (formerly neutral) and HENRY CHARLES SKUSE (formerly C. of E.). Our earnest prayer is that they may each so run that they may receive the prize of eternal life. Sis. Osborn will meet with those of like precious faith at Bridport. On Saturday, May 12th, the Mutual Improvement Class visited the Museum, where a very profitable afternoon was spent. After tea at the Zeeta Cafe, a Fraternal Meeting was held at Denison House. The Hall as usual was full, many brethren and sisters being welcomed from the provinces, and a most uplifting time was spent around the things which are most dear to us all. The following visitors have been welcomed to the Table of the Lord: bro. B. A. Warrender (Bournemouth), sis. Osborn (Senr.) (Bridport), sis. K. Brown (Brighton), bro. and sis. Higgs, sis. D. Higgs (Bristol), sis. Gale (Colchester), sis. Milroy (Croydon), bro. E. Williams, sis. E. Devane (Holloway), sis. M. Day, sisters P. and M. Squire (Luton), bro. Restall (Oxford), bro. N. Hodge (Plymouth), bro. H. Cheale, sis. Silliter (Junr.) (Seven Kings), bro. Flowers (Sutton), sis. Wells (W. Ealing), bro. and sis. Penn (Welling), bro. and sis. Tandy (Weston-super-Mare), and bro. and sis. Banks of Los Angeles. —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.* We held a special effort at Church End, Finchley, on Tuesday evenings, May 1st, 8th and 15th. The attendance of interested friends was quite satisfactory being 58 on the first night, 25 on the second and 20 on the third. We hope to follow up the effort in every way possible. We thank bro. M. L. Evans of Clapham and bro. N. Widger of Welwyn for their help on the occasion, and also the many brethren from Clapham who helped us with the distribution and display of advertising matter. Welcome visitors since last report have been bro. and sis. Nicholson and sis. R. Nicholson of Ilford, sis. Milroy of Croydon, bro. and sis. E. Jones of Brighton, and sis. R. Pinchen of Clapham. Our annual outing is fixed for Saturday, July 7th, at Hadley Common, Barnet, and a cordial invitation is extended to all to be with us on that occasion. —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.* We greatly rejoice in announcing a further addition to those who are patiently waiting for the return of our Master from Heaven. On the 16th of May we immersed into the saving name of Jesus RONALD VICTOR BROWN. Our brother is young in years and we pray that he may have strength to continue in the path where God has set his feet. The attendance of strangers encourages us to still further efforts in proclaiming the Gospel of Salvation. —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 the waters of baptism, DOUGLAS MACKAY TAYLOR, son of our bro. and sis. Taylor and a Sunday School scholar, who was immersed at the Ealing Public Baths on May 7th, and ALBERT STANLEY KEMP on May 23rd, at the same place. We trust that they with us will receive an entrance into the kingdom at the coming of our Lord. Our fraternal gathering was held on Monday, May 21st, when about 80 brethren and sisters sat down to tea and about 120 enjoyed the stirring and upbuilding words of brethren Bath, Beighton, Jenkins, and Widger, based on the subject "In Christ." We much appreciated the support of the brethren from surrounding ecclesias. The following have been with us at the table of the Lord during May: brethren D. L. Jenkins and Ask, bro. and sis. L. J. Walker, sisters M. and C. Butt and E. Maundrell, all of Clapham, bro. D. Jakeman of Dudley, sis. Brown of Brighton, and sis. Edna Hill of 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.* Since our last report we have had the pleasure of the company of the following: bro. and sis. Wells and sis. Watsham of Colchester, brethren C. N. Hatchman, F. C. Wood, R. Wright and F. G. Ford, who were with us in the service of the truth, also bro. and sis. Jones, bro. and sis. Brooks, sis. F. C. Wood and sis. E. Moorhead, all of Clapham, bro. N. Hodge of Plymouth, brethren V. James, and J. Eve of Eastleigh, bro. and sis. H. Crawley, J. Hodges and S. Jeacock of St. Albans; bro. Jeacock having served us twice recently. A letter has been circulated by those from whom we have withdrawn, purporting to be a verbatim copy of our letter to them dated February 27th last. Sufficient to say, this supposed copy contains two errors. —S. BURTON, *Rec. bro.*

NEWPORT. —*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.* It is with much pleasure we report that on May 6th we had a visit from our bro. W. Winston of Bridgend, and on May 20th bro. G. Tarplee of Birmingham, both brethren faithfully delivered the words of exhortation and lectured in the evening. Another visitor on May 20th was bro. Weller of Birmingham. —D. M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR (Mon). —*Lesser Workman's Hall. Breaking of Bread, 11 a.m.; Sunday School 2 p.m.; Lecture, 6 p.m.* The course of special lectures which have been held through the winter and spring months has now been completed. Bro. Ivor Evans of Clapham, delivered the last lecture entitled, "Distress of Nations with perplexity, a sure sign of Christ's early return," on May 5th to an appreciative audience, which included eight strangers. The efforts of the visiting brethren have been very upbuilding to us here and the ecclesia is more virile and spiritually intent than for some time. Our thanks are given to all who have helped us in the manner indicated and also in temporal matters. Acknowledgment by letter has been made to the brethren of Clapham and to an anonymous sister for their kindness, and we wish to do this now to an anonymous brother for 5/- postal order for literature. Our thanks also go to Bristol ecclesia for their kind invitation to the fraternal gathering, which only force of circumstances prevented us attending. We have one of our young scholars attending our lectures, and a young man who also comes very often, and our hopes are high in these and other interested ones. May God so will that some fruit of our efforts may soon be seen. Your brother in the Hope of Israel. —IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. —*Old Lenten Street Hall Broad Street Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7. 45 p.m. at 6, Rolleston Drive.* Our visiting lecturers since the last announcement have been bro. S. Harrison (Lichfield) and bro. D. C. Jakeman (Dudley). We have also been pleased to welcome as visitor sis. N. Harrison (Lichfield), bro. J. Allen (Dudley), and bro. J. Evans (Clapham), the latter having given us a helpful word of exhortation. —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*34, Union Street. Sundays: Sunday School 9.50 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m.* We regret to have to record the death of our sis. W. Cockcroft, Snr. (mother of the writer) who fell asleep on Thursday, May 10th, after much illness. Both the ecclesia and bro. W. Cockcroft, Snr., and family have suffered a great loss and our

sister will be missed over a wide circle, among those whose association has been formed by the Truth. Sis. Cockcroft (nee Ada Riley) was immersed on March 7th, 1885, at the age of 20, and has been a zealous worker in the Truth's service. A keen student of the Word and a great reader of the works of the Truth, particularly those of brethren Dr. Thomas and Robert Roberts, matured by an ever willing service in the Truth's labours, our sister's knowledge and experience have been of great assistance, both to the ecclesia and the family, of whom, two sons and four daughters, as well as bro. Cockcroft, Snr., rejoice in the Truth. Her intelligent and loving interest for the Truth, was felt by all who came in contact with her, both friend and foe, and the Truth kept well to the fore has been a great comfort during a life of hard work and much tribulation, and resulted in the development of a mind morally courageous and sympathetic. Christadelphian hospitality was extended to all and in the sad partings, which a life in the Truth of nearly 50 years, has necessitated, our sister maintained an earnest contention for the faith, in its purity, at all times. Often during her later years when infirmity prevented bodily activity, her mind has been absorbed by the works of the Truth, particularly the old volumes of the "*Christadelphian*" and "*Ambassador*." We laid her to rest in the grave where her sister-daughter has lain for the past 22 years, awaiting the Lord's return; bro. W. Southall testifying to our hope at the graveside. We sorrow, but not as others who have no hope, being comforted by the certain hope of the work our Lord will perform, when he descends from the Father's right hand. We feel we have lost a "mother in Israel" and hope that when the great day arrives, when the dead shall hear the voice of the Son of God, that our sister may receive a loving welcome into the joy of our Lord. We have welcomed to the Table of the Lord bro. F. C. Wood and bro. and sis. H. W. Hathaway (Clapham), bro. W. Southall (Birmingham), and bro. and sis. S. Shakespeare (Dudley). The brethren named, were here in the service of the Truth and we thankfully appreciate their faithful ministrations on our behalf. —W. COCKCROFT, *Jnr., 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.* On May 19th, we held our Tea and Fraternal Gathering, when, in the company of many brethren and sisters from various ecclesias a spiritual upbuilding time was spent together. The subject for the after meeting, "Service in the Truth's Warfare," was beautifully dealt with by the following brethren: (1) "Our call to service," bro. Hathaway, Clapham; (2) "The weapons of our warfare," bro. Shakespeare, Dudley; (3) "The reward of faithfulness," bro. F. H. Jakeman, Dudley. The following brethren have assisted us in the service of the Truth, whose labours are much appreciated: bro. T. Bailey (Preston), bro. W. Cockcroft (Oldham), and bro. S. Shakespeare (Dudley). We have also been pleased to welcome to the Table of the Lord sis. Doris Jannaway (Southport). —B. LITTLER, *Rec. bro.*

PLYMOUTH. —*Oddfellows Hall 148, Union Street Sundays: 11 a.m. Breaking of Bread; 6.30 p.m. Lecture. Thursdays: 7 p.m. Bible Class.* We held our Sunday School Prize Distribution on Sunday, May 6th. The superintendent's annual report was encouraging, in showing the progress made by the scholars in their proofs and in their examination work. Recitations and Readings were given by the scholars. Tea was served afterwards. Quite a number of the brethren and sisters were present to support the teachers in their good work. We have been pleased to welcome at the Table sis. Lodge (Clapham) and sis. G. Brett (Brighton). —JOHN HODGE, *Rec. bro.*

SOUTHEND-ON-SEA. —*Sundays (except every first Sunday in month): Breaking of Bread at 6.15 p.m. at private house, 11, Byron Ave., Southend (Trackless Trams and Corporation Buses from L.M.S. and L.N.E.R. Stations to North Avenue stage, thence through Sycamore Grove 1 minute to Byron Ave).* Since our last "news" we have been pleased to welcome at the table bro. R. Mercer and sis. Keat of N. London, bro. Mercer kindly coming down specially to exhort for us. This was much appreciated by all. Our thanks have also been tendered to the anonymous subscriber of £5 for use in proclamation of the Truth. This we hope to do, God willing, and when the door of utterance opens. Our last public proclamation of the Truth was in 1932, just two years ago. We live far away from ecclesias and hence that special effort of 1932 had little support from London brethren and sisters; and the scattering of the few attendants made the effort very much discouraging: also unfortunately the main attendance support we got was from Temperance Hall brethren and sisters in this district. Such an experience is not one we wish to repeat, and we desire our next special effort to have more promise

of support from others beside our own seven members. At some future time God may yet provide such opportunity, but we must have support from others; and we must have a meeting room of our own in which to follow up an initial effort; strangers even if attracted by a special public series can hardly be expected to come afterwards to a small private house; at least they did not last time. We make these explanations because on visiting several ecclesias of late, we discover that an altogether erroneous conception exists as to our meeting. Brethren and sisters will please note we number seven in all; four sisters (one of whom living at Chelmsford comes irregularly) and three brethren, one only doing regularly weekly service. We train the four children each week according to the Clapham correspondence programme; and each Thursday four of us have an informal Bible Class at 7 o'clock: so we utilize our opportunities diligently. One thing to be very thankful for is our united stand on all questions troubling the household; we are a little family bent on edification and growth and we claim that God is blessing our efforts that way. The writer would like to associate himself with the "*Berean*" editors' protest against the use of such expressions as "abominable liar" in reference to current matters; though one's inmost feelings are often aroused by duplicity, we must strive to emulate Christ our example, especially in the matter of reviling. —WM. LESLIE WILLE, *Rec. bro.*

SUTTON (Surrey). —*The Garden Hall Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m.* We continue to proclaim the Truth in this place to all who will come to hear. Our grateful thanks are due to those who have assisted in this work, viz: brethren J. L. Young (Putney), J. Hembling (Horns Cross), E. H. Bath (Holloway), J. M. Taylor (Ealing), H. T. Atkinson and F. G. Ford (Clapham). Visitors since last report have been bro. and sis. Kirby, sisters Deadman, Draper, Fletcher, Greenacre, McCree, Miles, Pizzey, Southgate, Sharpe, Jenkins and E. Jenkins (Clapham), bro. and sis. Buck, bro. and sis. Young and bro. and sis. Jeacock (Putney), bro. Bath (Holloway), sis. Gillespie (Ealing), and sis. Nicholson (Seven Kings). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street Sundays: Breaking of Bread, 11.0 a.m.; Lectures, 6.30 p.m.* We are endeavouring to hold fast the word faithfully in this part of the Master's vineyard, but we find very few who have ears to hear the wholesome teaching of the Scriptures. It can truly be said that they are all given to the pleasures and cares of this life in its many ways and diverse forms from the least of them to the greatest; but this is what we expect for we are living in the latter days when, it is written, men shall be lovers of themselves and not lovers of God. We thank the Bridgend Ecclesia and bro. George Morse of Cardiff for their co-operation in the services of the Truth during the past month. —W. J. MORSE, *Rec. bro.*

WELLING. —*Scouts Hall Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3 p.m. Sunday School; 6.30 p.m. Lecture. Wednesday: 8 p.m. Bible Class.* We have decided to hold six special effort lectures at the Co-operative Hall, High Street, Welling, on Wednesday evenings at 8 p.m. commencing Sept. 26th, and throughout October if the Lord wills. Our hope and desire is, that these lectures may attract more attention and possibly they will receive more interest being on a week-night, than our small efforts do on Sundays. We realise that we must, like Noah of old, continue our work of preaching the Gospel amidst the increasing ungodliness all around us, whether they will hear or not. We are indebted to the following for their company and labour at our meetings: brethren J. Hunt-Smith (Sutton), A. A. Jeacock (Croydon), E. C. Clements and A. J. Ramus (Clapham), F. Beighton (Seven Kings), bro. and sis. C. Ask and sis. Ramus (Clapham). —A. M. GRANT, *Rec. bro.*

WIGAN (Lancs). —*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.* Since our last intelligence we have had great pleasure in the company of brethren F. H. Jakeman and T. Hughes of Dudley, to whom we are greatly indebted for their service in the word of exhortation and lecture. Visitors to the table of the Lord since our last report have been, bro. and sis. Allen, bro. and sis. Hingley, and sis. Hughes (Dudley). Also sis. S. Heyworth of Whitworth. In hope of Life Eternal, your brother in the Name we bear. —R. BARTON, *Rec. bro.*

ROCHDALE (Lancs). —19, *Tonacliffe Terrace, Whitworth*. Beloved brethren and sisters. Greetings in THE NAME. We are sorry to report the loss of two of our devoted and beloved sisters, K. E. York and E. York, who have removed to Coventry; we heartily commend them to the company and fellowship of those meeting in our fellowship there. During the ecclesial troubles of the last ten years they have stood steadfast with us, being only a few in number we shall greatly miss them; nevertheless our loss is the gain of those with whom they will meet. Truly change is our portion now, but we look forward to the glorious coming Kingdom, with Christ at its head, when we hope to have an abiding place therein; we take heart and labour on in the Masters service, knowing we labour not in vain in the Lord. We have been pleased to welcome at the Table of the Lord bro. E. Aston of Coventry and sis. E. Harrison of Wigan. With our united love in Israel's Hope. —T. HEYWORTH, *Rec. bro.*

UNITED STATES

BALTIMORE (Maryland). —*Fishpaw Hall Baltimore and Gilmor Sts. Sunday School, 9.45 a.m.; Breaking of Bread, 11.0 a.m. Eureka Class and Mutual Improvement Class, on alternate Tuesdays 8.0 p.m. Bible Class on Thursdays 8.0 p.m.* Greetings to all in the Master's Service. Much sickness has prevailed in our Ecclesia throughout the severe winter, and being small in number, each one was greatly missed, at the meetings. Nevertheless, we still maintain an effort to keep the light of the Truth shining in our vicinity. By the goodness of a brother, who does not want his "left hand to know what his right hand doeth," a way has been opened whereby, we have had a course of six (6) Sunday night lectures. The anonymous brother through bro. B. J. Dowling, of Worcester, Mass., financed the course, and through bro. Herbert Fidler, of Philadelphia, Pa., five lecturing brothers were selected who gladly officiated. They were, brethren D. C. Wilson, who was first and last, F. P. Bayles, C. E. George, J. E. Mullan, H. MacAllister. These brethren also exhorted us in the welfare of the Truth, on Sunday mornings. The course started February 25th and ended May 6th, lectures being given on alternate Sundays. The brethren travelled about two hundred miles, to and from Baltimore, and endured much cold and bad weather. Our brethren and sisters wish to express their deep gratification, to the brethren for their services, and to the anonymous brother who so graciously contributed to this good cause. Small indeed is our thanks, but, He who "seeth and knoweth all things," will surely mete out a blessing to each and every one as He sees fit. We are sorry to report that, our oldest brother, David Evans Williams, fell asleep in Christ on May 8th, 1934. He had a long life in the Truth, about seventy-three years, in which time, he associated with Dr. John Thomas, on different occasions. He was a staunch follower of Christ, and well versed in both the Scriptures and in Dr. Thomas' writings. His fervent desire was to keep the commands of Christ and to spread abroad the good news of the Kingdom of God. Our brother was confined to his bed for about a year and a half, with not much pain, but a gradual weakness that finally overcame him. He was nearly ninety-two years of age, all but four months. Together, with his son, bro. Paul Williams, and daughter, sis. Beulah Williams, we mourn his death, and pray the time to come soon when all the dead "in Christ shall rise first," and together with the living in Christ, be granted an entrance into that life, where death will have been swallowed up in victory. The funeral services were held at his daughter's residence, and bro. G. F. Aue of Jersey City, N.J., gave words of encouragement and exhorted all present. Bro. Williams was laid to rest in Greenmount Cemetery to awake at the return of the Master from Heaven. The following brethren have visited us at intervals: M. Suttan, A. Suttan, J. Kastrup, and bro. and sis. Olaff Johnson. We enjoy having brethren and sisters, of like kindred faith, visit us when ever possible. Yours in the One Hope. —HENRY A. CARLILE, *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.

CANADA

Brantford, Ont. — H. W. Styles, 12 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. —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, 280 Verdun Rd.
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, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, 37 Crossley Ave.
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.
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.
Buffalo, N.Y. —L. P. Robinson, 458 Grant Street.
Canton, Ohio. —P. Phillips, 1123 Third Street, N.E.
Carlton, Texas. —S. S. Wolff, Route 1.
Chicago, Ill. —A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. —T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — Percy Dixson, No. 340 Irvington Place.
Detroit, Mich. —G. Growcott, 1380 Seward Ave.
Elizabeth, N.J. —Ernest Twelves, 409 Washington Avenue.
Glendale, Pa.—T. J. Llewellyn, 105—15th St. Glendale, 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

FORTHCOMING FRATERNAL MEETINGS. —Holloway (London N.), July 7th; Bristol, August 6th.

DISTRESSED JEWS' FUND. —We have received the following contributions during the month, which will duly be handed to bro. F. G. Ford: Leamington ecclesia, £3 0s. 0d.; Cambridge, Waikato, £4 0s. 0d., also 5 dollars per J. D. B., Montreal, sent to bro. F. G. Ford direct.

CHANGE OF ADDRESS. —Bro. A. H. Warry, Librarian of the West Ealing ecclesia, has removed to 8 Cardiff Road, Boston Road, Hanwell, London. W.7.

CORRECTIONS. —In error under Forthcoming Fraternal Meetings in June issue, we included "Ipswich 16th," we are sorry if any inconvenience has been caused. "Land of Israel News" (p. 229) also contained an error, "sq. miles" should read "sq. metres."

CHANGES OF ADDRESS. —Will subscribers please notify us immediately of alteration in address. We get many copies returned to us by the Postal Authorities endorsed "Gone away," frequently followed by a complaint of non-receipt of the Magazine. Sending duplicate copies adds both to the work and expense.

SPARE COPIES. —Bro. T. Heyworth, 19 Tonacliffe Terrace, Whitworth, Rochdale, has many spare copies of early "Bereans" for disposal.

DISAPPROVAL. —A brother asks for an "explanation" of our "Reflections" in June "Berean." These notes are simply an endeavour to use the space at our disposal to "exhort one another." We believe our readers will share our surprise that they should give offence.

APPROVAL. —A brother writes "Pleased to see the editorial in June "Berean" in reference to "Ecclesial Troubles." In all ecclesial troubles someone is forgetting to sink *self*, not fully realising that when they put on the name of the Lord Jesus Christ, *self died*. Our responsibility consists in accepting and following His directions, not forming our own ideas on such a solemn subject as our salvation." We have received many similar assurances of approval.

BOURNEMOUTH. —The meetings of the brethren here will in future be held at 147 Charminster Road, (Corner Maxwell Road), Sundays 11 a.m., (Breaking of Bread), and Thursdays (Bible Class) at 8 p.m.

BRISTOL. —The brethren here ask us to draw special attention to their arrangements for a fraternal gathering at Bristol on August Bank Holiday (see Ecclesial News).

OLDHAM. —Bro. Cockcroft writes: "Bro. Cockcroft and family wish to express their many thanks to the numerous brethren and sisters (from near and far) who have sent us loving letters of deep sympathy in our sad bereavement through the loss by death of sis. Cockcroft. She was a faithful and loving wife, a true Mother in Israel and a zealous worker in the Truth's Warfare."

THE DROUGHT. —The considerable difficulties being caused by even a partial drought give some idea of the potency of the weapon which God will employ against rebellious nations who will not worship Him at Jerusalem by and bye. (see Zech. xiv. 17).

A SEA OF TROUBLE. —"In country after country, during the ages, our wanderings have led us into a sea of trouble. And even to-day, as Herzl has told us, the Jew carries anti-Semitism in his pack wherever he goes." (*Jewish Chronicle* 11/5/34).

ANOTHER GERMAN ATTACK ON THE JEWS. —An article on the Jews by a prominent Nazi in a Westphalian paper declares, "There will be no peace for the nation unless the Jews are expunged . . . Our children and grandchildren must have something to look forward to, and part of our bequest to them must be the fight to annihilate Judea."
