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The Berean CHRISTADELPHIAN

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

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

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

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CONTENTS	Page
The Smyranean State (Dr. John Thomas)	281
Zechariah and John (R. Roberts)	284
Editorial: —	
Hostile Criticism... ..	291
“Eureka” Illustrated—The Labarum	297
The Consecration of Aaron and his Sons	298
The Cursing of the Fig Tree	302
Reflections	303
Land of Israel News	304
Signs of the Times	306
Correspondence	310
<u>Ecclesial News</u>	<u>312</u>

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Volume XXII

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The Smyranean State

By Dr. John Thomas

The representative writers of this state were particularly Justin Martyr, and Irenaeus. Justin, surnamed *Martyr*, which signifies a witness, but in after times restricted exclusively to those whose witness was sealed with their blood, published an Apology or defence of the faith he professed, and presented it to the emperor Antoninus Pius, about A.D. 140. He was a pagan philosopher before he was converted to Christianity; but, as he says, "having found the Divine Scriptures to be the only sure philosophy," he became a Christian. He was put to death about A.D. 163. One would suppose that, having satisfied himself that Gentile philosophy was false, he would thenceforth have abandoned it altogether. But this he did not do. He continued to dress in the garb of a philosopher, and to persevere in the profession of it; "hoping," as Milner thinks, "to conciliate the affections of philosophers, and allure them to Christianity. To draw gentlemen and persons of liberal education to pay attention to Christianity, appears to have been his chief employment." A right view of things would have convinced Justin of the futility of his expedients. It is "the poor in this world," and the simple hearted, not "gentlemen" and "philosophers," that God hath chosen to be heirs of his kingdom. In this policy Justin shows a departure from the true apostolic mind so prominent in Paul's writings. Justin's example was pernicious in giving sanction to the union of heathen philosophy with the teaching of Christ and his apostles. There is no agreement between them; and where the union is tolerated, it invariably results in the corruption or extinction from the mind, of the spirit and teaching of the word. Towards the close of his Second Apology, he declares that the doctrines of Plato were not heterogeneous to those of Christ; but only not altogether similar. And he seems to assert that Plato, and the Stoics, and the Pagan writers in prose and verse, saw something of truth from the portion of the seed of the Divine Word, which he makes to be the same as the Word, the only begotten Son of God. But Paul never allows unconverted men to have any portion at all of that light which is peculiarly Christian. But Justin had lost sight of the guard, which cannot be too often repeated, against philosophy. Not long after him, mystics and heretics and platonizing Christians jumbled these things together entirely; and tried to incorporate the philosophical doctrine with the Gospel. Justin gave them a handle for this; and though philosophy had made its inroads upon the faith in the apostolic age, Milner may not be entirely wrong in saying, that "Justin was the first *sincere* Christian who was seduced by human philosophy to adulterate the gospel, though in a small degree. It should ever be remembered, that Christian light

stands single and unmixed; and will not bear to be kneaded into the same mass with other systems, religious or philosophical. We may here mark the beginning of the decay of the first spiritual effusion among the Gentiles through false wisdom.”

In the year 167, the ecclesia of Smyrna in writing an account of the martyrdom of Polycarp to the ecclesia at Philomelium seems to reflect upon the martyrdom of Ignatius in saying that it was "perfectly evangelical." He did not precipitately give himself up to death, but waited till he was apprehended, as our Lord himself did, that we might imitate him. We do not approve of those who offer themselves to martyrdom; for we have not so learned Christ. But, though right in this, they seem to have acquired the notion that *martyrdom atoned for sin*; for speaking of those who suffered, they say, "thus they despised the torments of this world, and *by one hour redeemed themselves from eternal punishment*. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid that fire which is eternal and never to be quenched." In the translation from which we quote, it reads thus; which may not express their idea. If it does they had gone astray respecting the punishment of the wicked, and must have been infected with immortal-soulism. But, I rather think, they had allusion to certain apocalyptic passages in the book sent to them as one of the seven ecclesias. They probably refer to the *Aion*-punishment of "*the Hour of Judgment*" which cannot be quenched till its purpose is accomplished; and which is for the especial destruction of Babylon the Great, the conquest of the kingdoms, and the punishment of all their adherents and supporters. This occurs after the resurrection; and is provided also for the punishment of all who shall be raised to suffer it—Rev. xiv. 6-11. Its effects are permanent; but the execution of judgment does not transcend "the hour" appointed.

Polycarp who suffered and the Smyrneans who witnessed his death did not agree in their convictions. In his prayer Polycarp said. "O Father, I bless thee that thou hast counted me worthy to receive my portion in the number of martyrs, in the cup of Christ, *for the resurrection to eternal life both of soul and body in the incorruption of the Holy Spirit*; among whom may I be received this day before thee *as a sacrifice* well savored and acceptable." His mind was fixed upon the resurrection, but when they tell the story of his death, and speak of his state after it while they were writing, they say, "the envious, malignant, and spiteful enemy of the just, observed the honor put upon his martyrdom and his blameless life; and knowing that he was *crowned with immortality and the prize of unquestionable victory*, studied to prevent us from obtaining his body, though many of us longed to have communion with his sacred flesh." They gathered up his bones, however, which they term "more precious than gold or jewels," and deposited them in a proper place; "where, if it be possible," say they, "we shall meet in gladness and joy to *celebrate the birthday of his martyrdom*, both in commemoration of those who have wrestled before us, and for the instruction and confirmation of those who come after." This was the beginning of *shrine-pilgrimage and relic-worship*. The Smyrneans did not probably then visit the shrine and bones in the spirit of idolators; but what might be innocent in their celebration, in after times became a grossly superstitious and idolatrous observance.

Irenaeus belonged to the Smyranean State of Christendom. He was a presbyter of an ecclesia at Lyons in France. He was instructed by Polycarp, who had been personally acquainted with John. About the year 169, Irenaeus became the "Bishop" of the congregation. "Never," says Milner, "was any pastor more severely tried by a tempestuous scene. Violent persecution without, *and subtle heresies within*, called for the exertion at once, of consummate dexterity and of magnanimous resolution. Irenaeus was favored with a large measure of both; and he weathered out the storm." His views of doctrine are of the same cast as those of Justin, whom he quotes in his Book of Heresies. His philosophy had its usual influence on the mind—in darkening some truths of scripture, and in mixing the doctrine of Christ with human inventions. Now that things had not improved at the close of Irenaeus's career, but had become worse, may be gathered from his letter to Florinus, in which he says, "I can witness before God, that if that blessed apostolical presbyter had heard *some* of the doctrines which are now maintained, he would have cried out, and stopped his ears, and in his usual manner have said, 'O good God, to what times has thou reserved me, that I should endure these things.' And he would immediately have fled from the place in which he had heard such doctrines."

Irenaeus was the author of "the epistle of the ecclesias of Vienna and Lyons to the brethren in Asia and Phrygia," giving an account of the persecution there. Speaking in this of Vettius Epagathus who had been put to death, he says, "He was, *and still is*, a genuine disciple of Christ, *following the Lamb whithersoever he goeth*." This is a quotation from Rev. xiv. 4; and by the use he makes of it, would indicate that his mind had been platonized with the dogma of immortal-soulism, which his instructor Polycarp did not believe. The Smyranean State was certainly a degeneration from the Ephesian.

Zechariah and John

An Exhortation by Bro. Roberts

We are with Zechariah and John this morning. They are both our brethren. They were interested in the same things and aiming at the same ends. The whole family of God are alike in this respect. It is in fact this that makes them the family of God, —their knowledge and love of Him, their submission to Him, and their joyful anticipation of the good thing He has promised to the house of Israel and the house of Judah. It is this common sympathy with God and all things appertaining to Him that makes them one, wherever they meet, and that will tie together in a common joyful affinity men of extremely different countries, age, and custom. When they meet at the resurrection they will be no strangers. The reserves and checks of the present state, when the children of God are scarce, and no man can be sure that he knows who is who, will entirely disappear with the evil age to which they belong, and the fountains of the heart and mind will be opened in streams of joy.

We find Zechariah among things relating to the down-trodden state of Israel—among visions and symbols—horses of different colour, horns and carpenters—matters having no interest for his contemporaries. His contemporaries were not distressed at the condition of the Lord's land or the Lord's nation. They cared nothing for any prospects there might be of a different state of things. They were pleasantly occupied with their own prosperities. The "heathen" were "at ease." This was a state of things not pleasing to God, though it was He who had put Israel down, and caused the heathen to triumph over them.

"I am very sore displeased with the heathen that are at ease: for I was but a little displeased and they helped forward the affliction" (Zech. i. 15).

The situation is similar now. All things pertaining to God's purpose are in the dust; and few are "grieved at the affliction of Joseph." There are a few—a very few— watchmen on Zion's walls, who give the Lord no rest on the subject, but remind Him day and night of the promised restoration of His favour. The mass of the population are worse than heedless: they hate everything connected with God. They are taken up only with their own pleasures which they follow with great talent and diligence. The situation is trying to the children of Zion. They are liable to feel disconsolate oftentimes; and to mourn sore with David at the grievousness of living solitarily in a wilderness. But reason comes to their aid. The day of desolation is appointed. "Ye shall weep and lament, but the world shall rejoice." But the day of desolation has an end. The day of unspeakable comfort is fixed and hastens with every hastening year.

"I will see you again and your heart shall rejoice." "Ye shall be comforted in Jerusalem." "As one whom his mother comforteth, so will I comfort you." Wherefore, "be glad with Jerusalem all ye that mourn for her." "Pray for the peace of Jerusalem."

The enemy "mocked at Zion's sabbaths." They mocked at her symbols. We share in this affliction also. In revealing His mind, God has "multiplied visions and used similitudes by the ministry of the prophets" (Hos. xii. 10). We get to know his mind by the study of those similitudes; and allusion to these similitudes necessarily enters largely into our communications on the subject. We speak of "the beast," "the Dragon," "the Euphrates," "the frogs," &c. The mirth of the enemy is excited by such

allusions, and derision naturally inflicts pain. But we endure it. It is for God's sake we suffer this: for it is with Him that these things have originated. We know what He has said:

“They shall not be ashamed that wait for me.”

We can afford to wait. What becomes of human consequentiality in 100 years? Search for it among the worms. Where will human scorn at the things of God be when God lifts up His hand again the second time, to show His glory to affrighted man, and bring into contempt all the honourable of the earth? Yes, we can afford to wait.

Zechariah heard a question propounded which we can well accommodate to our own age. Jerusalem had been in ruins for 70 years: and the time for promised revival had come. And the question was, "O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?" "And," Zechariah says, "the Lord answered the angel that talked with me with good words and comfortable words." The similarity of our position you will perceive at a glance. For a long period Jerusalem has lain in the down-trodden state foretold by Jesus. The "times of the Gentiles," during which that downtreading was to continue, are nearly at an end: and it is a rational prayer for us to pray in the words that Zechariah heard:

"O Lord of Hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these"

1,800 years? If we could hear a response to our words as Zechariah heard, we should hear "good words and comfortable words" like him.

"My cities through prosperity shall yet be spread abroad: and the Lord shall yet comfort Zion and shall yet choose Jerusalem."

The answer that Zechariah thus received was immediately illustrated by one of those "similitudes" which the truth enables us to understand. And by the illustration, we may see that the answer related to the whole future of God's purpose with Israel. Four horns were shewn to him, concerning which he was told that they were the horns or powers that had "scattered Judah, Israel, and Jerusalem." This was showing, on the smallest scale, the antagonism of the Gentiles to God's land and people in their whole history. Other visions shew us that this antagonism has assumed the form of four successive empires—represented to Daniel by four beasts; and that it will not go beyond the fourth beast phase which is destined to be destroyed by the coming of the Lord. Four horns comprehend all. Then he saw "four carpenters," coming to fray or cut them down. "What come these to do?" was his question. The answer was:

"These are come to fray them—to cast out the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it" (verse 21).

This is plain. The four horns are the Judah scattering powers of the Gentiles: the four carpenters are the destroyers of those powers at the last. Now we know that Jesus and the saints are the appointed executioners of Yahweh's judgments against the powers of the Gentiles when the time comes to put them all aside and to set up the kingdom of God. Why should they be represented by carpenters? Probably the answer is suggested by another question which was put 1,800 years ago concerning Jesus: "Is not this the carpenter?" Jesus is the covering name of the whole body. Relatively to the world's corporations, they are the carpenter community, destined to cut the others all down. Why four? There being four Gentile horns, a carpenter for each horn is appropriate; but the principal reason doubtless lies in the four-camp organization of Israel's host when they came out of Egypt, —a matter of divine arrangement with typical forecasts. This division of the camp into four gave an analogical relation to the commonwealth of Israel in its final aspect as a city lying four square; and also yielded four cherubic living creatures as the living symbol of the divine organization—

corresponding antagonistically to the four beasts into which the camp of human Satanism has been historically divided, However this may be, there can be no difficulty in recognizing Jesus and His brethren in the four Gentile-levelling carpenters. Thus we read ourselves into the symbol. We assemble round this table of the crucified carpenter—a carpenter to build as well as to destroy. We are here because his name has been named upon us; and we bear that name and all the dishonours meanwhile associated with it in the hope of being finally chosen for the real and ultimate work for which the carpenter community is being developed—a work of pulling down the evil and building the good—that the earth may be filled with joy to God and man.

In John's company (in Rev. xiv.), we are permitted to behold this community in the day of their elevation to power and glory. John sees—

"a Lamb on the Mount Zion and with him a hundred, forty and four thousand having his Father's name written in their foreheads."

A lamb—here is another of the divine symbols. The various secret orders and societies among men have their symbols and mysteries. Their employment is found to be convenient and effective. The idea of using them is doubtless of divine origin. The Freemasons claim to be descended from Solomon as regards the insignia of their craft—in which there may be a grain of truth. The meaning of the Lamb we know: slain at the passover, and every morning and evening, it was preeminently the symbol of the reconciliation to be effected in the sacrifice of Christ, in whom God was to be exalted, and man abased, sin condemned and righteousness declared—as the foundation of the system of love and purity and life to be established finally in all the earth. Amongst all the animals, the lamb most fitly represents the innocence and gentleness and harmlessness of the Christ character; which is developed in times of evil with a view to glorious establishment in times of perfect well-being. The Lamb and all who are with him are of a like character—the Father's name in the foreheads of all, that is, the knowledge and love of God established in their understandings and hearts. John saw them as 144,000—the arithmetical symbol of their complete multitude. Their root is 12— 12 tribes, 12 apostles, 12 thrones; and the square of this root, (or the sum resulting from the number being multiplied by itself) is, 144. Absolutely, their number is a countless multitude—embracing all the faithful from Abel to the generation contemporary with the Lord's coming. It is the peculiarity of a symbolic vision to represent them by a number of Israelitish meaning.

They are seen as a rejoicing multitude. John heard their voice "as the voice of many waters and as the voice of a great thunder," "the voice of harpers harping with their harps." Let us realise this for our comfort. We are in distress on many accounts at present. It will not always be so.

"Weeping may endure for a night; joy comes in the morning"

—a morning without clouds. It is the dawn of this morning that John saw, and that we see through his description. Let us remember it is not a piece of fancy. His words are "words of truth and soberness." They are "the true sayings of God." They present to us a transporting vision of light and joy awaiting our issue from the present vale of darkness and tears. While we are in this vale, it seems as if we would always be here. Remember, this is an illusion of finite sense. A little common reflection will help us to dissipate it. We are only here for a short time. We may not have to wait the full efflux of the latter-day programme of signs. The curtain of death may drop any day on our present scene; and in death there is no interval. Ages pass in a moment to the dead. The curtain will drop and the curtain will seem immediately to rise on the things seen in the vision by John, but then become joyful realities. Hold on to this comfort in the dark. It is real and lasting. Our present life is but an appearance, lasting a very little while; what is coming is real, joyful and lasting. Godliness will not always be a thing of faith, self-denial and endurance. The things that God has in store for them who love Him pass human imagination.

Meanwhile, those who belong to the 144,000 are strangers on the scene. This is intimated pretty strongly in the words John was directed to write: "These are they which were not defiled with

women: for they are virgins." Here is something requiring understanding. Some have read the statement literally, with disregard of the symbolic character of the vision. This mistake has doubtless done something to establish monasticism in the earth. We have been emancipated from many mistakes of the past, and this among the number. This virgin-community are the redeemed who surround the Lamb in the day of his return. They are "redeemed from the earth," and they "follow the Lamb whithersoever he goeth." It is so stated plainly (verse 4). We have only to ask who they are who do so. This we learn in many ways. Paul's definition is sufficient: "They who *are Christ's* AT HIS COMING" (1 Cor. xv. 23). These include "men and women:" for men and women were baptised (Acts viii. 12), and they are "heirs together of the grace of life" (1 Pet. iii. 7). They include Peter and other apostles who were married (1 Cor. ix. 5). If then married, male and female are ingredients in the body of Christ, what can be the meaning of speaking of that body as consisting of those who are "virgins," and of their virginity particularly consisting of not being "defiled with women?" There must be a meaning to such words. They are remarkable words. When studied they become intelligible words, and instructive words in a direction somewhat astounding to the religious and secular respectabilities of Christendom.

Women have a symbolical sense in the Apocalypse. The nature of this sense we easily discover from the study of the two leading women of the vision—one an intoxicated harlot, and the other a pure and chaste bride. Of the first it is said—

"The woman that thou sawest is that great city that reigneth over the kings of the earth" (xvii. 18)—

in whom, therefore, we discover Rome; for to no other city could this description apply in the days of John. It is Rome in her ecclesiastical relations: for she is said to have made "all nations drunk" with what she administers to them; and to maintain unlawful intercourse "with the kings of the earth." The other is said to be "the Lamb's wife"—the true church of Christ. Women, therefore, when symbolically employed, represent ecclesiastical communities. Now, where are the communities with which the saints of God are declared to be undefiled? The answer is suggested to us by the name applied to the head woman of the earth in Christ's absence—"THE MOTHER OF HARLOTS." Rome is the Mother-Church. Where are the daughter churches? They are to be found in all the earth. We need not trouble ourselves about other countries. If there are churches in Britain affiliated to the Roman Mother, there are "women" in the country from which it is the duty of the friends of God to stand apart. Are there such? Nay, where is the church that is not affiliated to Rome, both in the sense of holding her leading doctrines, and recognising her membership of the body of Christ? There is scarcely such a church to be found. A spurious charity is advocated everywhere, which, discarding "party shibboleths" (as the claims and obligations of principle are styled), seeks to embrace all creeds and churches in one indiscriminate communion whose principle shall be to insist on no principle. Apocalyptically speaking, the practisers of this doctrine are "defiled with women." By taking part with them they make themselves responsible for the universal revolt against the divine principles which were placed in the world by the instrumentality of prophets and apostles (long dead), and preserved in the pages of the holy oracles inscribed by inspiration for the preservation of their message. The 144,000 are not in this position. They stand apart from them all. They are "not defiled with women." They are not to be found in the church of England, nor in the so-called evangelical communions, nor in the various sects and denominations that acknowledge each other as members of "the church universal." They stand apart in virgin isolation, "built upon the foundation of the apostles and prophets," and repudiating all identity with the Bible nullifying institutions that men have built up and established in the earth.

Is it unreasonable that God should require this at our hands? On the contrary, does not the logic of all the past and of every known principle of truth necessitate it? God has appointed faith in His promises and obedience to His commandments as the condition of our acceptability with Him. How then could He regard us with favour, if for the sake of respectability or the things of this life, we made ourselves one with those who are either ignorant of or deny His promises and who violate His commandments every day of their lives, and yet who ostentatiously parade themselves in various assemblies and institutions as His very elect in all the earth? The way of life is thoroughly reasonable,

but for that reason it is narrow. The rugged, dark, and narrow way has its exit in the bosom of the 144,000.

Editorial

HOSTILE CRITICISM.

From far away Australia comes several printed pages of adverse and woeful criticism of our editorial of February last, which was entitled, "Do not ye yet understand." The criticism is in tract form and our critic's effort is by no means burdened with sugary adulations, but just the reverse, for from beginning to end it is both captious and censorious.

In character the little tract is not unlike a composition described by Dr. Thomas as "neither pleasant to the eye nor good for food, and certainly not calculated to make one wise."

An esteemed sister who had read it wrote saying: "The petulant and capricious style of his writing, surely betrays a feeling of dismay at the doleful spectacle of pet theories shattered beyond repair; and the trifling author hastens to buttress what is left by the most insecure of all proofs—false witness."

This is quite true as we shall point out later.

We welcome candid and constructive criticism, but when vulgar and untruthful methods are adopted, there can be no real achievement placed to the credit of the critic. Critical writers should endeavour to maintain a note of dignity, truthfulness and courtesy, but in this instance the author of the pamphlet seems to have cut loose from all such charms.

Nevertheless, some who are being misled by him, are models of courtesy, and for their sakes we make reply, and we have good reason to believe that our labour is not in vain.

Our critic boasts of his ability in the art of "intense segregation." The latter is quite a big word with an even larger meaning. It is defined as "the act of segregating or the state of being segregated; a parting, separating or dispersing; a separating from a mass, and gathering about centres through cohesive attraction or the crystallization process."

Just what our critic proposes to accomplish by this elaborate system or process, we do not presume to determine. He informs us that it requires intense application far beyond the ability of common people; hence his overbearing attempt to prove by unsupported assertions that Jesus was not tempted in all points like as we are.

But notwithstanding our critic's highly-finished but complicated system of study, the precious truth and the glorious fact remains, that there is nothing more simple nor more easily understood than the Gospel of the Kingdom and Name which God has revealed.

No complex reasoning nor crystallizing process is required by those who have ears to hear and eyes to see.

Simplicity is a favourite word with New Testament writers. Paul preached the Gospel—

"In simplicity and godly sincerity; not with fleshly wisdom,"

nor with this modern "intense segregation" and crystallization process. He warned the believers in Corinth to beware of this boastful and cunning subtlety, lest their "minds should be corrupted from the simplicity that is in Christ"—2 Cor. i. 12 and xi. 3.

We trust that our readers will bear with us in quoting in this connection the gratifying words of a beloved correspondent who wrote us some time ago, saying: "Your February editorial proves that the greatest and most comforting truths are the simplest."

Our critic endeavours to inspire confidence in the minds of his readers concerning his ability to perform this prodigious act of "intense segregation," by showing how intimate he was with the late John Bell and others, holding the same or similar views.

This is certainly entertaining and instructive for he admits he was in correspondence with Bell and received communications from him, the tendencies of which were evil.

This doubtless explains how he came to entertain the views he now holds, for Paul wrote saying:

"Be not deceived: evil communications corrupt good manners"—1 Cor. xv. 33.

That his manner of doctrine has been corrupted has been proven by his own testimony, for in a former tract circulated by our critic he approved of the teaching that Christ's paternity removed the *diabolos* from his nature.

If this were true, then there was no evil principle of sin in Christ's flesh to tempt him; his nature would be clean and undefiled—see *Elpis Israel* pp. 113 and 114.

John Bell arrived at the same conclusion as our critic—Bell asking the question: "How can the mind conceive of a defiled nature?"

So it is the belief of John Bell and that of our critic (not B.J.D. as affirmed by our critic) that "are an equation!"

If the author of this little tract had read our reference to Bell in the "*Berean Christadelphian*" for 1932, p. 51, he would probably have refrained from styling the beliefs of John Bell and B.J.D. "an equation," and more than likely he would have restrained his blazoning pen from disclosing his own real belief, which is obviously the equivalent of that of John Bell.

Paul in Heb. ii. 14, explains the Spirit's method of removing the *diabolos*, namely, "through death" and that which we are assured shall follow in the case of all those who are Christ's at his coming—this mortal putting on immortality—death swallowed up in victory. Thus the Scriptures teach that the *diabolos* was removed or destroyed in Christ's nature by dying and rising again.

The writer of the pages referred to also makes the charge that we teach what he is pleased to style "subjectivism or Christ his own tempter," which he must know is an untrue statement. We have more than once (and now do so again) referred to *Eureka*, vol. 3, page 65, for our belief.

There we have the full-grown and maturest conclusions of Dr. Thomas on the Temptation of Christ: views which we adopted many years ago.

Our critic ignores these references and indulges shall we say in guessing, thereby exhibiting the hollowness and insincerity of his statements. Confidence can never be established by false pretence and misrepresentation.

Again, our critic declares he is "astounded," amazed or stunned at our denial of the assertion made by some, that all thought *originates* in the heart or mind.

In reply we would at first remark that men who are ignorant of the *cause* of an *effect* are frequently astonished at very simple things.

The origin of anything is the source or cause from which it primarily proceeds.

All must surely realize by experience that the mind perceives through certain bodily functions, of which the five senses— sight, hearing, smell, taste and touch are universally recognised as being the most important.

Each has its appropriate organ—the eye, ear, nose and tongue, but the sense of touch has the fingers and the body generally.

Each of these has a nerve conveying its appropriate impression to the brain.

The natural impulses and propensities make impressions in like manner, and these must all be taken into account in determining the origin of thought.

All of these serve in *the thinking of the flesh*. In the thinking of the Spirit the eye and the ear serve in conveying to the brain that which we read and hear.

However, in determining the origin of *the thinking of the Spirit* we must go beyond the functioning organs of the body. The Spirit's thoughts do not originate in man's heart or mind or any other of the functioning organs but in God's Revelation to man. The Scriptures alone are able to make us wise unto salvation; and the head of our critic would remain AS EMPTY OF DIVINE THOUGHTS as the shell of a rotten nut (using Dr. Thomas's illustration) apart from "the Law and the Testimony"; and only in proportion to his assiduous study of the word, will his mind be filled with the knowledge of the truth, or *the thinking of the Spirit*; and not until he has acquired "all the counsel of God," will he be thoroughly furnished and qualified to teach.

There is another frenzied assertion to which we should give some attention. The writer of the tract declared that "B.J.D. says that Christ gave way to impulse in thought in the wilderness." He may regard this as a sample of his "intense segregation"; but common people will classify it as intense falsification.

In this statement he discloses a singularly unfair and obstinate disposition, and a vain desire to thwart the truth and annoy by bearing false witness, as he is wholly indebted to his imagination for this fabulous statement.

Indeed we are at a loss to determine the motive or the exciting cause of such a statement.

Can it be that his incapacity to understand has led him to entertain the gross suspicion that we do really believe that Christ "gave way to impulse in thought!" To some this may appear as an over generous supposition.

Must we then attribute it to the kinks and quirks of a very complex character? In this conclusion we shall be sufficiently charitable toward him.

Let us then in upholding the simple truth remark here: that the word "impulse" is defined in standard dictionaries, as—

"A mental impelling force directly urging to action; a sudden determination *not arising from reflection*."

Jesus was divinely bent to reflection and meditation, that he might "know to refuse the evil and choose the good" (Is. vii. 15). But to reflect, meditate and distinguish the difference between the

"good seed" of the Kingdom and the evil of the human impulse, as set forth in the word of God, is certainly not sin.

*"Oh how love I thy Law!
It is my meditation all the day,
Thy testimonies are my meditation"*—Ps. cxix. 97, 99.

Sin consists in choosing the evil and refusing the good.

Therefore, for Jesus to "give way" to this mental impelling force which originates in the propensities or impulses of the flesh, which he styled "mine own will," would be to sin or transgress by doing that which he said "I came not to do."

In other words, if Jesus had suddenly determined "in thought, word or deed" to do his own will, or follow the natural tendencies of the "one flesh of men" of which he was a partaker, he would have sinned by giving way to the impulse in following his own, and not the Father's will.

But Jesus did not give way. Though tempted, as the Apostle declared in all points like as we are—from within, by the impulses, and from without by being put to the test and tried by external actors, he never sinned but always did those things which pleased the Father.

When it was his own will but not the Father's pleasure nor purpose that the "cup" of suffering death by crucifixion should be removed if possible, he yielded to his Father's will, and the Father sent an angel to strengthen him—Luke xxii. 42, 43.

Jesus was a body prepared and "made strong" (Ps. lxxx. 17) by the Deity for the very purpose of overcoming, controlling and finally destroying the *diabolos* or the sin and death tendencies in the flesh, by dying and rising again; thus redeeming in himself the flesh nature, from that which has the power of death: he the first of fruits, afterward they that are his at his coming—Heb. ii. 14, ix. 12.

This great work could not be accomplished in a nature higher than that of his brethren; a nature that some contend was between that of God and that of men—a nature in which there were no active fleshly impulses to keep under; a nature in which there was no principle of sin having the power of death; and consequently a nature immune from temptation: free from sin in the flesh which causes death; and consequently a nature that should not die.

In the Testimony we read that Jesus was made a little lower than the angels; he was made flesh—made of a woman: made in all things like unto his brethren; and that consequently he was tempted in all points like them.

There was therefore, a necessity for Jesus being made strong "to accomplish the work that the Father had given him to do."

To this end he was conceived by the power of the Spirit which also rested upon him from his birth, and was given to him without measure at his baptism; and moreover he was further strengthened, as shown above, as his needs required.

Thus the Father engraved the graving upon "the stone of Israel," cut out of the mountain without hands; and which was precisely the same nature as the symbolic mountain, out of which the stone of Israel was cut—Gen. xlix. 24, Zech. iii. 7.

Because of this wonderful divine effluence of Spirit power, he was immeasurably greater than we, he was more than man to us—he was God with us by His Spirit; God manifest (or plainly apparent) in flesh.

We shall close by quoting brother Roberts:

"Such a man was the work of God; but one of the highest features of it is the loving, intelligent and voluntary compliance with what the Father required of him: 'He was faithful to Him that appointed him, as Moses was'—Heb. iii. 2: a compliance doubtless which his inherited moral qualities, as the Son of God qualified him to render, and without which he never could have rendered it, but which at the same time he rendered by the exercise of a free individual volition regulated by intelligence and faith as exemplified in these two cases: —

'Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled?'—Matt. xxvi. 53.

'For the joy set before him, he endured the cross, despising the shame'—Heb. xii. 2.

Morally, he was the manifestation of God; NOT BY CHARACTERLESS IMPULSE from God but by the *evolution* of the Divine character within him, in harmony with the law of all character, which requires individual volition as its basis There was no obliteration of *the obedient man* Christ Jesus, WHO WAS TEMPTED IN ALL POINTS LIKE AS WE ARE"—*Christadelphian*, 1877.

On page 15, brother Roberts quotes Dr. Thomas as saying:

"Man honours God in believing and obeying His Laws, in an enlightened, hearty and *voluntary* obedience, while the individual possesses the power *not to obey* if he think best."

The Scriptures quoted above by bro. Roberts, prove that Jesus was no machine, he possessed the power not to obey, if in his own will he thought best.

Therefore Jesus was tempted in all points like we are (Heb. iv. 15): not only from without but from within, by the shame of the cross, which he endured and despised for the joy set before him.

B.J.D.

There were disciples in Christ's day who, when they heard him on certain topics, said "This is a hard saying: who can hear it?" and from that day turned back and walked no more with him. It is not wonderful if in our deserted day, there should be a similar resistance to the claims of the Eternal Spirit, speaking in the Holy oracles. It will be found at last a terrible thing to fight against God. The only course for sane men is to receive and follow Christ without the least reservation, regardless of disadvantage to themselves or misconception on the part of others.

R.R.

"Eureka" Illustrated

THE LABARUM.

("Eureka," I. 450-452: II. 85-91: III. 78-90).

The Labarum was the name of the Imperial Standard of the ancient Roman Army after the time of Constantine the Great (307-337 A.D.); who introduced it in place of the Roman Eagle. Until then, the cross was an abomination to the Romans; but, henceforth it was seen glittering on the shields and banners of the soldiers. It was also reproduced on coins, examples of which are in the British Museum.

The derivation and meaning of the word are totally unknown. It is described by one writer as a long staff intersected by a transverse beam, from which hung a banner of purple silk, inwrought with figures and monogram, composed of the cross and the initial letter of the name of Christ. Dr. Thomas

writes, "Eusebius has ascribed the faith of Constantine to a sign alleged to have been displayed in the heavens whilst he was waging war against Maxentius. A contemporary writer affirms, with the utmost confidence, that in the night that preceded the last battle with Maxentius, Constantine was admonished in a dream to inscribe the shields of his soldiers with the *celestial sign of God*, the sacred monogram of the name of Christ" (see centre of our illustration). "That he executed this command; and that his valour and obedience were rewarded by the decisive victory of the Milvian Bridge." Whether this was a real miracle or simply a lying wonder is not for us to determine, suffice it to say the victory of the Milvian Bridge resulted in Constantine's "conversion," and his becoming the "First Imperial Son of the Catholic Church," and becoming subsequently known as the "First Christian Emperor." Elliott in his "*Horae Apocalypticae*" writes—"If true, it satisfactorily explains to us the fact of his adoption of the cross as his ensign, otherwise all but inexplicable; and as to its miraculousness, surely the case, if ever, was one from its importance which might seem to call for supernatural intervention of the Deity."

In a picture elevated by Constantine over his palace gate there was represented the Cross placed over his head. Eusebius, the ecclesiastical historian, declares that, "the event surpassed all words; soldiers with naked swords kept watch round the palace gates. But the men of God passed through them without fear and entered the heart of the palace. And they sat down, some at the Emperor's table, the rest at tables on either side of his. *It looked like the very image of the Kingdom of Christ*; and was altogether more like a dream than a reality."

The circumstances surrounding the adoption of the Labarum were truly miraculous and important; but, after all said and done, they were but typical of the great work to be accomplished by the real Michael and his angels, the saints, prior to the setting up of the Kingdom of God, as is abundantly demonstrated by Dr. Thomas in *Eureka*.

F.G.J.

The Consecration of Aaron and His Sons

The first year after Israel had departed from Egypt was a year of preparation. Sinai was reached at the end of two months journeying, and in the following ten months the various Laws were given, and the Tabernacle constructed. The Divine purpose with the Chosen People as expressed at Sinai, was that they were to be "A Kingdom of Priests and an Holy Nation" (Exod. xix. 6). The laws enjoined holiness on the people in every aspect of life: and especially so in all matters relating to the worship of God. This was symbolically expressed by the writing on the mitre of the High Priest who was the representative of the nation, the words "Holiness to the Lord." In view of the fact that the nation was regarded by God as His Son, called out of Egypt, it can be understood that all belonged to Him; but it was not intended that the head of each individual family was to be a Priest of God, as was probably the case in times prior to the Exodus. Consequently, the first-born out of all tribes except that of Levi were redeemed from service; and the latter tribe taken as the one into whose hands the priesthood and service of the sanctuary were committed. The book of Exodus records the instructions for the making of the tabernacle and all incidental arrangements for its service, and chapter 40 contains the specific instructions to erect the sanctuary so that it might be ready for service. But two matters yet remained to be dealt with. Firstly, the details of the sacrifices and offerings that were to be made, and secondly, the ceremony of the consecration of Aaron and his sons, so that they could commence their ministry. The first seven chapters of Leviticus contain the former details, and in chapter 8 is found the intricate ceremony of consecration. Although not the first thing that was done it may be noticed (versus 10-11) that the tabernacle and all its contents were anointed with the specially prepared oil to sanctify them (Exod. xxx. 22-33). As well the blood of the sin offering was sprinkled on the altar of burnt offering in order to sanctify it and (R.V.) "To make atonement for it," (v. 15). It may be asked why there was need to sanctify things that had been made to Divine specifications, and under Divine instruction, to be used in Divine service. The answer is well expressed by Bro. Roberts in the *Law of Moses* p. 172: "it must be recognised that because the children of Israel were sinful and polluted, the Holy things were reckoned as having contracted defilement in having been fabricated by them, and through remaining in their midst. They were ceremonially unclean, because of the

uncleanness of the Children of Israel and had to be cleansed by the Holy Oil and the sacrificial blood before they were acceptable in the Mosaic service."

The same sanctification and cleansing were necessary for Aaron and his sons as the chapter in Leviticus shows.

First of all, they were washed in water and the appropriate garments put on; in the case of Aaron, the garments of "Glory and Beauty." Now it is evident that Aaron was dealt with somewhat differently from his sons. Leviticus viii. 12 states that the anointing oil was poured on Aaron's head. It does not appear that his sons were anointed in this way, but that they were only sprinkled with the oil (v. 30). We shall see the reason for this later on. Aaron was the High Priest, and as such the head of the nation (apart from Moses) and the representative of all. There was only one High Priest at a time, an office that was terminated only by death.

There is no question, but that the High Priest in his mediatorial capacity was a type of Jesus. The letter to the Hebrews makes that perfectly clear: "And they truly were many Priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood" (Heb. vii. 23-24). But in another aspect, as well, was the High Priest a type as is shown in Hebrews ix. 7: —"But into the second went the High Priest alone once every year, not without blood, which he offered for himself and for the errors of the people." The point of the second quotation is that the offering of the High Priest was necessary for himself as much as for the people. The reference is particularly to the ceremonies of the Day of Atonement (Lev. xvi).

But that was not the only occasion of the High Priest's offering for himself. On the day of consecration a bullock was slain for a sin offering, and Aaron and his sons all laid their hands on its head before it was killed. The act identified the High Priest with his brethren, and so Jesus derived a benefit from his offering which is later shared by his brethren. Now if Jesus fulfils the type of the High Priest both as one who had to offer for himself, and as a mediator for others, what can the anointing on the head with oil represent? The object of the anointing was that Aaron might be sanctified for the work that God had ordained him to do. It is appropriate that the New Testament references to the anointing of Jesus by Holy Spirit power are in harmony with the type: they indicate a twofold anointing that sanctified Jesus for the work ordained for him. Firstly, Peter said of Him (Acts x. 38), "God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good and healing all that were oppressed of the devil; for God was with Him." It is written that Jesus was given the Spirit without measure (John iii. 34), i.e., to accomplish a work that was immeasurably greater than any had been called upon to do before. This work was completed on the cross, when Jesus said "It is finished." The second aspect of his anointing is related to the first. On account of the perfect nature of his offering, he was raised from the dead and it is written of Him, "God hath anointed thee with the oil of gladness above thy fellows" (Heb. i. 9).

This is an anointing that no other has ever enjoyed: and even for those who are exalted to the Divine nature Jesus remains the head of the body and the greatest of the New Creation. In each case then the anointing of Jesus answers to the anointing of Aaron *on the head*, a point that will be seen more clearly when we ascertain the typical significance of the sprinkling of his sons.

Before Moses proceeded to do this, a series of offerings were made for Aaron and his sons. First the sin offering, then the burnt offering, and then the wave offering. Space does not permit a detailed exposition, but a close study of Leviticus, chapter viii. will reveal many interesting types in the events of the day of consecration. A point of especial interest, however, is that some of the blood of the "ram of consecration" (vs. 22-24) was put on "the tip of Aaron's right ear, upon the thumb of his right hand and upon the great toe of his right foot." Exactly the same was done to his sons. It was of itself a symbol of consecration—of ears that were ready to hear the commandment, of hands and feet that would be active in its execution.

Apparently the last part of the ceremony was the sprinkling of Aaron and his sons together. In Exodus ch. xxix, the order of events is slightly different, but we may assume that the chapter in Leviticus records the actual order of carrying out the details. Some oil and blood from the altar were taken and sprinkled upon Aaron, his sons and their garments (Lev. viii. 30), As mentioned above, this is the only reference to the anointing of the sons of the high priest, although it is to be observed that nothing was done to them that was not at the same time done to their father, Aaron. The antitype appears from the epistle that gives us the key to the understanding of so many of the difficult things out of the Law. The Apostle writes of Jesus as the Captain of our Salvation, and that it was necessary that He should be made perfect through sufferings: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren . . . and again, Behold I and the children which God hath given me" (Heb. ii. 10-13).

The Apostle John says of the Saints, "Now are we the Sons of God." They are both brethren of Jesus and "His children." They are only in that position as a result of his perfect offering: they are sanctified by the blood of sprinkling. Like the sons of Aaron, they are sanctified by the blood which sanctified the High Priest himself: but they are not anointed on the head as was Aaron. That can only be done for him who was "above His fellows" in "loving righteousness and hating iniquity."

But they are, nevertheless, anointed by their baptism into Christ, the word "Christ" itself meaning "Anointed." So testifies Paul, "Now he which stablisheth us with you in Christ and hath anointed us, is God" (2 Cor. i. 21): and likewise Peter writes of the saints of God as "Elect . . . through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter i. 2).

The lesson is clear. To be in Christ is to be subject to the sanctification that must apply to all who are engaged in the service of God as were the sons of Aaron. The blood of sprinkling has set them apart to be the eventual "Kings and Priests" of the age to come.

Their life is governed by the words that were always visible to those who saw the High Priest—"Holiness to the Lord." So the apostle exhorts them to "present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 1-2).

St. Albans.

S. JEACOCK.

The Cursing of the Fig Tree

(Mark xi. 13-23)

During Christ's last week before his crucifixion, he was on the road from Bethany to Jerusalem and became hungry. In the distance he saw a fig tree bearing leaves, and (as is peculiar to the fig tree) it should therefore have been bearing fruit at the same time. (Mark says "the time of figs was not yet," meaning that the time of fig gathering had not yet come; thus the figs, though unripe, should have been on the tree had it not been barren).

But Jesus found nothing but leaves. From the distance the tree bore evidence of fruitfulness, but a closer inspection revealed its barrenness. Its appearance therefore was deceptive, so Christ cursed it and by the morning it had withered away—"dried up from the roots" (v. 20).

Israel bore the outward signs of life but actually they bore no fruit for they were barren of the fruits of righteousness, as Christ was to have bitter experience before the week was out. The fate of the fig tree illustrated that the inevitable end of those who are barren in God's sight is destruction, for without fruit they are valueless and do not serve the purpose for which they were planted. Various prophecies and Psalms refer to Israel as a tree or a vineyard of God's planting, which having failed to fructify after every possible attention has had to be destroyed.

But stay! There is hope of a tree reviving if its roots remain and so we may observe that the tree was not destroyed root and branch, but dried up from the roots.

Jesus, referring to the signs in the latter days refers to the fig tree shooting forth (Luke xxi. 29) as an evidence that summer is nigh.

For 1900 years the Israelitish fig tree has been withered without signs of life, but it has never been uprooted. And now at last, the miracle of its revival has begun, for the ancient dry tree is showing signs of shooting forth once again. Certainly there is no fruit yet; the ripe fruit does not appear until summer. But it will come, for current events are certain evidence of it. But in the meantime Christ must first come to restore God's Kingdom, and then he will be able to "come into his garden and eat his pleasant fruits."

W.J.

Reflections

A Jew returning to England from Germany, writing in the "Jewish Chronicle" says "those native German Jews who have been there for generations, and who had forgotten that they were Jews, were the first to suffer."

"Ye are my witnesses" said God to Israel 3,000 years ago, and His witnesses they are to this day. Witnesses not only to His existence, but also to His unchanging purpose and the certainty of its fulfilment. We can trace their weary history through the centuries that have elapsed, in the writings of the prophets, —it is not necessary to turn to any other "History of the Jews," except to fill in the details, for as He proclaimed by the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

By the prophet Hosea He declared the reason why they were to be forsaken by Him, and handed over to their enemies.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee" (Hos. iv. 6).

It was not because of ignorance they lacked knowledge, for Moses had many times declared and impressed upon them that God had chosen them to be a separate people, separated from all others, —"So shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Ex. xxxiii. 16); and Balaam, the seer, looking forward into the future was moved to declare, "the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9).

The rejection of this knowledge led to general disobedience to God's laws and commandments, and was the cause of all their misery as it is to this day, even as Moses foretold.

The people refused to obey the voice of Samuel (speaking "the words of the Lord"), and said "Nay; but we will have a king over us, that we also may be like all the nations" (1 Sam. viii. 19, 20); in this, said God, "they have rejected me." They were permitted to walk according to their own devices, but "Rejoice not, O Israel, for joy, as other people," said the prophet (Hos. ix. 1), for—

"My God will cast them away, because they did not hearken unto him; and they shall be wanderers among the nations" (Hos. ix. 17).

Wanderers! sojourners! not to be absorbed in the nations as all other immigrants eventually are, but "dwelling alone," "separated from all the people that are upon the face of the earth."

Separate always! that was God's will concerning the people of His choice. Separate in their own land; separate in captivity; separate in dispersion; separate to the end.

But there was to be an end of their wanderings.

"Hear the word of the Lord, O ye nations and declare it in the isles afar off, and say, He that scattered Israel will gather him" (Jer. xxxi. 10).

Unhappy Israel! Returning to their own land, but in unbelief. Still rejecting knowledge. Still stiffnecked and hard-hearted. Denying the God of their fathers; ignoring His will, and disbelieving the testimony of His prophets, even as their fathers did in the days of Jeremiah. Just as their return is a witness to the certainty of the fulfilment of God's promises, so do their afflictions in this time of Jacob's trouble bear witness to the truth of His word.

Disobedience to God cannot take place without punishment, and He has said—

"That which cometh into your mind shall not be at all, that ye say, We will be as the nations, as the families of the countries" (Ezek. xx. 32).

Let it not come into *our* minds. Let those who have been taken out of the Gentiles, to be "A people for his name" learn the lesson. C.F.F.

Land of Israel News

"The Lord hath been mindful of us: he will bless us; he will bless the house of Israel"
(Psalm cxv. 12).

There were 3,367 Jewish immigrants into Palestine in March, bringing with them a capital of over £408,000. In April the immigrant Jews numbered 2,614, with a further capital of at least £284,000.

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The Palestine Government announced a surplus in hand at April 30th of nearly £3,000,000.

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Lord Melchett, speaking in the House of Lords, declared that Palestine is on the eve of a great development.

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The Government has decided to transfer the Palestine Railway Junction from Ludd to Tel-Aviv. It has also decided to build a railway line from Tel-Aviv to Haifa Harbour, assigning £122,000 out of the funds of the Palestine Loan for the purpose.

* * * *

A number of new factories have been set up during the year, many of them by experienced Jewish industrialists from Germany; the settlement of Ramath Gan near Tel-Aviv, is being gradually transformed into a factory zone. Among manufactures recently introduced may be mentioned silk-spinning, aluminium ware, cutlery and silver smithing, wire and nails, razor blades, electric fittings, metal goods and chocolates.

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The Iraq Petroleum Company has constructed a metalled road for one hundred miles through the difficult lava region of the Transjordan desert.

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Half a million pounds will be expended this year for Government buildings under construction and various public works, and of this sum hundreds of thousands of pounds will be taken from the new Government loan. Thousands of workers are, and will, be employed in these undertakings.

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Speaking of his experiences after a return from Palestine, Mr. B. Janner, M.P., said, "In every direction there were indications of prosperity and eagerness. All sections of the community earnestly desired an increased immigration, so that their fellowmen might join in the great work of upbuilding the land, even though many of them knew that the rates of wages must of necessity be lowered in some of the trades by a further influx of labour. The next Budget surplus, he thought, was likely to be even larger than the last."

* * * *

Another British Member of Parliament who accompanied Mr. Janner, Major Proctor, said, "The persecution of Jews in Germany had enriched Palestine with scientists, doctors and great engineers, who would find in the country a new rallying point that would enrich the world. The party saw youths with joy in their eyes, the aged with optimism in their hearts, and renewed hope in the breasts of all. In twenty years the Jewish people had done more than had been accomplished in three times that period in any other country in the world. Haifa, as the beginning of a new overland route to the East, would be of tremendous importance to Great Britain."

* * * *

Capt. Strickland (another member of the party) said he was glad he had had an opportunity to revisit Palestine and to witness the wonderful change which had taken place in that country during recent years. On every hand there was evidence of creative and organising ability. Land formerly a desert waste was being brought under cultivation; seemingly impossible swamp land had been drained and redeemed from the ravages of malaria, and settlements were springing up everywhere.

Signs of the Times

Germany. Movements in the Near East. Austria. The Jewish Republic in Soviet Russia. Dr. Herzl's Anniversary.

The outstanding event of the month has been the shooting of many of the Nazi leaders in Germany by the orders of Hitler and Goering. It is alleged that a plot was being hatched, with the connivance of France, to overthrow the Government, but, being discovered a few days before it was due, those involved in it were immediately shot. There is a great deal of scepticism expressed as to the reality of the supposed plot, and so little has been published concerning it that it is difficult to arrive at the facts. Nevertheless the fact remains that Hitler has seen fit to destroy the leaders of the Storm Troops on which he rode to power, but which, when power was attained, became an embarrassment.

Thus history repeats itself; for during the French Revolution, Robespierre obtained despotic power and retained it by the execution one after another, of his co-revolutionaries, until at last no one felt himself safe, so that, finally, the reaction against him was irresistible and the Reign of Terror was ended by Robespierre himself being sent to the guillotine.

So we anticipate that more bloodshed is likely in Germany, now that the members of the Nazi party have commenced to destroy one another. The Storm Troops have been foremost in persecuting the Jews, and they are now experiencing a well merited retribution. However, it is unlikely that there will be any amelioration of the condition of German Jewry; rather, (should it suit the purpose of the Government) they may be accused as instigators of the alleged plot, and suffer still further persecution. Probably much more information will come to hand during the next few weeks, so that further comment may be deferred until next month.

On June 23rd a remarkable article by W. N. Ewer (who seems to be singularly well informed in regard to foreign affairs) appeared in the *Daily Herald*. The rulers of Persia, Turkey and Afghanistan have been in close conference about the likelihood of war in the Near East. But Mr. Ewer's actual words are so much like an anticipatory description of the fulfilment of Ezek. xxxviii. that we quote them exactly. He says "Turkey and Persia are both rather nervous about possibilities. Quite frankly the aggression they fear is not from the North, but from the South." (Is it not remarkable that these terms "North and South" should be used?). "They are afraid that, some time when circumstances seem favourable, Great Britain will attack Soviet Russia: and they stand right in the line of attack" (Many brethren believe that this is just what is indicated in Dan. xi. 40 "And at the time of the end the King of the South shall push at him"). "It may sound fantastic; but it is definitely true that all across Asia the same belief prevails—that hostility to Soviet Russia is still the keynote of British policy, and that one day or other, the British will strike at Russia's one vulnerable spot—the Caucasian oilfields."

Last month we referred to Turkey's request to re-fortify the Dardanelles, i.e., a reversal of the agreement made at Lausanne in 1921, whereby the Dardanelles were to be left open, so that British ships could enter the Black Sea if they wished. Britain is now insisting that they should still be left open, and this, according to Mr. Ewer, is just what Turkey wanted to find out.

"That," he says, "the Turk quickly deduced, means that one of these days you want to send a fleet into the Black Sea. That means that one of these days you British mean to have a go at Russia. That means you will probably at the same time strike north from Iraq across Turkish territory, north from the gulf, through Persian territory. We Turks and the Persians had better get ready for trouble. Especially as these are just the parts of the world in which the British Government has refused to renounce war as an instrument of policy." Mr. Ewer further says there is talk of Transjordan and Egypt joining in this Islamic union. When we combine all this information with the fact mentioned on previous occasions, that Russia and Turkey are already in close alliance, we can realise how wonderfully the arena is being prepared for Armageddon. Would that we had Dr. Thomas with us to interpret current politics for us!

Russia continues to increase her influence by alliances, further treaties during recent weeks leaving Switzerland, Holland and Jugo-Slavia as the only European countries which have not afforded her official recognition. It seems certain now that Russia will join the League. "Germany, of course, sees the hand of France in this move, but sooner or later it was bound to come," comments the *Manchester Guardian*. This French activity is in fact stirring up the muddy waters in many quarters. On June 27th it was reported that Italy sent nineteen naval vessels to the Albanian port of Durazzo without first notifying the Albanian Government. "This action is regarded," says the *News Chronicle*, "as a mark of the Duce's displeasure at the growth of French influence in Central Europe." Owing to the French attitude the Disarmament Conference is now quite dead, and the British Government freely admits that there is no alternative but to bring the Air Force up to parity with the other nations, and to take proper measures for the defence of this country from attack. Even the Archbishop of Canterbury (who is expected not to discuss politics in public) has openly charged France with being "largely responsible for the measure of failure at Geneva."

All over the world vast preparations are being made for war on a scale as never before, in spite of the fact that everyone knows the horrors of a world conflagration will be unspeakable. Dean Inge said on July 2nd that "it seemed as if the nations were all stark mad." Yes, they are. And if Dean Inge knew as much about his Bible as he does of Platonic philosophy he would *know* that they are mad and that it is of the Lord that it is so. Because of their wickedness "the Lord hath a controversy with the nations" (Jer. xxv. 31) and will cause "evil to go forth from nation to nation" (v. 32) resulting in the earth being filled with the slain (v. 33). For this purpose God told the prophet, "Take the wine cup of this fury at my hand and cause all the nations to whom I send thee to drink it. And they shall drink and be moved, and *be mad*, because of the sword that I will send among them" (v. 15-16). It is interesting to note that Buz (v. 23) is rendered Ros in the Septuagint version.

Another political move that is worth watching is the growth of Monarchism in Austria and Hungary, with the intention of restoring the Hapsburg dynasty. The *Daily Telegraph* (June 15th) reports that the majority of the Austrian Cabinet are Monarchists, but on the advice of the Vatican they are exercising caution for a time. "I understand," says the *Daily Telegraph* correspondent, "that the Vatican is urging caution in order that the realisation of its principal aim in Central Europe—the reconstruction of the great Roman Catholic Hapsburg Monarchy on the Danube—may not be jeopardised by undue haste."

"The mouth of the beast" is Vienna, and we fully expect to see a considerable revival of Papal prestige in Austria presently, as a preliminary to the boast "I sit a queen and am no widow," and the recognition of the Papacy's spiritual headship by the ten horn powers when they unite against Christ. But the result will be that "the beast was taken and with him the false prophet" (Rev. xix. 20).

In the *Jewish Chronicle* June supplement a detailed account is given of the "Jewish Soviet Republic" of Biro-Bidjan. Its origin was an attempt by the Russians to solve the problem created by the throwing out of employment of hundreds of thousands of Jews, as a result of the abolition of private trade. Eventually a tract of land in the far East, near the Manchurian border, about twice as large as Palestine, was selected. The Jews were to be settled here in large numbers and given autonomy as a Soviet Republic. Yet so hopelessly has the scheme failed that the Soviet authorities in sheer desperation have shot some of its important officials, and the proclamation of the Jewish Republic has had to be deferred until 1937.

Mr. Israel Cohen says "Among all the projects that have been conceived at various times to establish an independent Jewish settlement, none has been proclaimed so triumphantly and failed so disastrously as the scheme to create a so-called Jewish republic in Biro-Bidjan."

Thus we see that with all such schemes (as in East Africa, Mexico, the Argentine, Brazil, etc.) there is utter failure whenever a Jewish Home is attempted elsewhere than in Palestine. In commemoration of the thirtieth anniversary of the death of Theodore Herzl, a new English edition of his "*Jewish State*" (the pamphlet that originated Zionism) is being issued. It is a reminder of the extraordinary speed with which Jewish affairs have developed during those few years. To-day, as the *Jewish Chronicle* says (June 29th) "Herzl's dreamland, Palestine, is the only land with a smile for Jews." . . . "Jews are willingly or unwillingly being forced upon each other*; they are being made one people despite themselves. Viewed dispassionately, we are in the worst plight we have experienced since the fall of Jerusalem."

In the next number of this paper, July 6th the Editor says "Let us watch and work in the fervent hope that the long night will soon end," but he makes no reference to the God of Israel, whose will alone can bring it to pass. At present Jewry is in utter darkness, as astray from the Truth as orthodox "Christians," and it is only because the word of Israel's God changes not that the sons of Jacob are not consumed. The darkness is well indicated by a report of the Herzl anniversary sermon by the Chief Rabbi. Referring to his death the Rabbi said "Theodore Herzl was called from earth to take his place in the Academy on High, among Israel's seers and sages and Princes of the Exile."

But to complete what amounts to utter rejection of all God's promises to Israel, the Rabbi introduces the prophecy "A star shall come forth out of Jacob," and whilst agreeing that these words have a Messianic meaning he finds their fulfilment in "the light and promise of Herzl's Message."

No wonder God says "I do not this for your sakes, O house of Israel but for mine holy name's sake" (Ezek. xxxvi. 22), and that it will be necessary before they can be established as God's people in the land that He gave to their fathers that He must "sprinkle clean water upon you and ye shall be clean from all your filthiness and from all your idols I will cleanse you."

*See Ezek. xxxvii. 16-19.

CORRESPONDENCE.

Following upon the interesting letter from brother Dye, published last month, we are sure our readers will peruse the following with added pleasure. (EDS.).

Every true Christadelphian must rejoice at the unparalleled and worldwide spread of The Truth, in these last days of the Gentiles, by means of the thousands of Public and Free Libraries which have opened their doors to "*Christendom Astray from the Bible.*" The far reaching results are in the hands of the God of Truth, and will not be revealed till the Great Day of account, when, if we are found faithful, we shall hear from the lips of many their thankfulness to God for having been brought to a knowledge of His saving truth by means of that master-piece by brother Robert Roberts.

The latest testimony is from the far off Philippine Islands, in the Malay Archipelago.

In the early part of 1933 we received a letter from the "Department of Justice by the Government of the Philippine Islands," Manila, their capital, in reference to "the book entitled *Christendom Astray from the Bible*, by Robert Roberts," a copy of which we had previously sent them. They desired to obtain thirty more copies, for other libraries of the Islands. We expressed our willingness, but asked to be furnished with the names of the places where they would find a permanent home, so that we could tabulate them with the others for reference purposes. They duly sent the names of 17, permanent libraries; the remaining 14 being required for "Travelling Libraries and Deposit Stations throughout the Philippine Islands." We at once sent the remaining 30 copies which were gratefully acknowledged.

The hearts of those who are, and have for years past been helping us in "Sowing the Seed," will be thrilled and cheered, as was ours on receiving a letter from a borrower in one of the Islands, which reads as follows: —

"An unknown Truth-seeker sends you and every true Christadelphian greetings, and wishes that the Light continually and increasingly burns in your heart and his. Amen.

I have read your precious and extremely helpful book "*Christendom Astray from the Bible,*" by Robert Roberts. It has opened my eyes to the Truth. I think I have to read and study it many times more for further elucidation. With the Holy Bible I hope to learn the whole Truth. The Lord be praised in honoring you to extend the true Word of the Most High to me and others who grope in overwhelming darkness!

I believe the end, with the second advent of Jesus Immanuel, is almost at hand. I must needs be baptised into the Name of Jesus Christ at once, or as soon as possible. Dear brother, I know not of anybody who can perform true baptism of me here. Oh, help me be baptised.

I will be waiting for your kind heaven-sent assistance. Meanwhile I will be studying both the Holy Bible and Mr. Robert Roberts' '*Christendom Astray from the Bible,*' so that I may be the more fit and ready for my re-birth of water through our Lord Jesus Christ.

And, please, if it would be all right for you to provide me with a copy of Mr. Roberts' book; for the copy I am reading belongs to the Public Library and needs to be returned in a short time. Besides, I think a copy in my hand will help me very much, not only for my own good, but also for others as well.

Then, too, kindly inform me as to the best version of the Holy Bible that should be in the hands of a diligent Truth-seeker; and some more helps in understanding it, and where they can be obtained.

The Most High repay you for my many impositions on you. God bless us everyone.

Hoping to hear from you soon, I am,

Very sincerely yours, -----

P.S.—Is a baptised believer authorised to administer baptism to another believer? What is the procedure assuming belief? What is the true name of the Most High? Is it Jehovah? What difference is there between Christ Jesus and Immanuel?"

A copy of "*Christendom Astray from the Bible*" and other useful works were at once mailed to our esteemed correspondent, to be followed later by a full reply to his letter. Meanwhile he has our prayers on his behalf, convinced that if we faithfully sow and water, God will in His own good time give the increase.

F.G.J.

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THE PROMISED REPLY.

Dear Mr.-----

Although it is only a few hours since I promised to write you fully in reply to your letter, I feel I cannot keep you waiting, so have decided to answer your questions at once.

1. The ordinary English Versions known as the "Authorised" and "Revised" are quite reliable and all-sufficient.

2. It does not require any qualifications to baptise except common sense and strength. Paul rightly compares baptism to a burial (Rom. vi), and anyone can bury a dead person. Dr. John Thomas, from whom Mr. Robert Roberts learnt the Truth, was in very much the same plight as yourself; he was where there was no one else who believed the whole Truth, and he was convinced that at his previous immersion he did not know the Truth; and, that being ignorant at the time of the One Faith and One Hope, he was still in his sins. He accordingly asked a man to accompany him to the water, and he there addressed him in the following terms: "I desire you to immerse me. All I ask you is to put me under the water, and pronounce the words over me— Upon confession of your faith in the things concerning the Kingdom of God and Name of Jesus Christ, I baptise you in the name of the Father, Son, and Holy Spirit."

But, I would counsel you not to unduly hasten matters. God will take care of you so long as you are determined to believe and obey Him, and not to delay obedience any longer than necessary to thoroughly understand the First Principles of the Truth, which include both theory and practice—believing and doing.

The meetings (or ecclesias) with which I am in fellowship require an unqualified acceptance of the whole Truth, which you will find set forth clearly in the pamphlets which I am sending you.

If there is anything or any matter on which I can further help you, do not hesitate to write me fully. I am entirely at your service in this matter.

3. There is no difference between Jesus Christ and Immanuel. The latter word simply means God with us, which was so—God manifested in His Son. Not God the son, but Son of God.

Your letter has delighted me. It is so gratifying to find those who are determined to come out of the gross darkness that overwhelms the world. That is the object God has in the Gospel—not the converting of the whole world, but the taking out thereof of a people for His name (Acts xv. 7)— you

and me I hope. I must now close so as not to miss the next mail. With my prayers and all good wishes,
sincerely your friend and well-wisher,

FRANK G. JANNAWAY.

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).**

* * *

BRIDGEND. —40, *Caroline Street Sundays*, 11 a.m. and 6.30 p.m. *Tuesdays at 7.30 p.m.* We would like to reciprocate the sentiments of the Bristol brethren with reference to the enjoyable time spent at Weston-super-Mare, and if the Lord wills we intend being present at the Bristol Fraternal on August 6th. Such meetings have to our minds expressed and filled a long felt want on the part of brethren and sisters in these parts. It is with pleasure we report the obedience to our heavenly Father of Mr. CECIL LE'CUIROT (late Church of England). After a good confession he was immersed in the river Omore on Sunday, June 10th, and so put on the sin covering name of Jesus. He was received into fellowship the same day, and we pray that our new brother may walk worthily and receive the master's blessing "Well done." We take this opportunity of thanking bro. I. Rees of Newport for his faithful ministrations during his visit here on Sunday, June 17th, when he exhorted us to faithfulness and lectured in the evening. The following have met with us around the table, and needless to say gave us pleasure: —bro. and sis. R. Williams of West Ealing, who were home on holiday, and bro. I. Rees of Newport. —GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays; Bible Class, 8 p.m.* Sincere Greetings in the Name of Jesus. We held our fraternal meeting on June 23rd, when we were privileged to enjoy a "feast of fat things" in considering "The Fruits of the Spirit." Brethren G. H. Denney, E. H. Bath and B. A. Warrender exhorted, encouraged and refreshed us by speaking upon the virtues enumerated by the Apostle Paul in Galatians v. 22 and 23. A very enjoyable and profitable time was spent together, and we take this opportunity of thanking our ministering brethren and all who attended, (some from very considerable distances) for their support. It also gave us great pleasure to welcome a large number of visitors to our memorial feast during June, viz.: bro. and sis. Hathaway, sis. H. L. Evans, sis. J. L. Barrett, sisters

Wharton and M. Wharton, sis. B. White, sis. Thirtle, sis. Walker, sis. Denney, sis. Corfe, bro. R. Parks, bro. T. Wilson and bro. Skuse (all of Clapham); bro. and sis. E. H. Bath, bro. and sis. G. H. Bath, sis. Irving, sis. Devane, and bro. E. Williams (Holloway); sis. Thorpe and bro. Kemp (West Ealing); sis. Pring (Croydon), and sis. D. Higgs (Bristol). Also brethren A. K. Clements, H. M. Doust, E. J. B. Evans and H. L. Evans whom we thank for their services in exhortations and lectures. Some of the brethren and sisters will probably remember bro. C. R. Cormac, who was immersed on our behalf by the Clapham brethren in 1924, and then almost directly moved to Malaya. Several attempts to keep in touch with him in these latter years have failed, but at last we hear from bro. Smith of Singapore (through bro. T. Wilson of Clapham) that our bro. Cormac fell asleep in 1929, while still in Malaya. Such events make us long for the time soon to come when he who has the Keys of Death and the Grave shall return to this earth and loose the bands of death, when shall then be brought to pass the saying "Death is swallowed up in Victory," and the faithful will enter into the "rest that remaineth for the people of God."—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.* We take this opportunity of once again reminding the brethren and sisters of our Fraternal Tea and Meeting to be held on August 6th, particulars of which were given in the June *Berean*. We find that cheap trips are being organized by both Charabanc and Railway Companies, from all parts of the country, and we hope to again see the brethren and sisters who were with us last Whitsuntide, and many more besides. Programmes will be sent to any brethren and sisters on receipt of post card, and personal enquiries will be answered by the undersigned, who in the name of the ecclesia promises a real welcome to a "feast of spiritual things."—A. G. HIGGS, *Rec. bro.*

DUDLEY. —*Christadelphian Hall Scotts Green, Dudley. Breaking of Bread. 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30.* We are pleased to report that one of our Sunday School scholars. WILLIAM HUGHES (19), was baptised into Christ on Wednesday, June 27th. It is a source of pleasure to see some good results from our patient and constant work in this part of the Truth's activities. We trust our brother will endeavour to uphold the integrity of the Truth in its many phases, and manifest a Christlike attitude in all his ways. The prize is great and worth all our strivings. May it be his and ours in the "Day of His Coming." Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

FRANCHE (Nr. Kidderminster). —"*Eureka,*" *Bridgnorth Road. Breaking of Bread, 3 p.m.* Greetings in our Lord and Master's name. We have nothing to report in the way of increase in numbers, but nevertheless we have been encouraged by the visits of the following brethren and sisters: —bro. S. White of Kinver, bro. and sis. Passey, sis. Whilton, bro. and sis. D. C. Jakeman and sis. P. Jakeman all of Dudley, Bro. D. C. Jakeman ministered to us the word of exhortation on the occasion of his visit. These ministrations together with the faithful words of exhortation which we get from time to time from the pen of our beloved bro. Roberts are a great help to us in our endeavours to "walk worthy of the vocation whereby we have been called," and to look at all times unto "Jesus who is the author and finisher of our Faith." With love in the bonds of the truth. Faithfully your bro. in Israel's Hope. —H. W. PIGOTT.

HITCHIN. —*Hermitage Halls, Hermitage Road. Sundays: Breaking of Bread, 5.30 p.m., Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. at Eureka, Radcliffe Road.* Since last reporting our work here we have welcomed visitors from Croydon, West Ealing, Seven Kings, Sutton, Clapham and Holloway, whose company and help have been very encouraging to our little meeting. If the Lord will, we hope to have a series of 3 Special Lectures on Saturday evenings in September at Hermitage Halls, Hitchin, as an effort to arouse more interest in the Truth in this town. We shall be very glad if as many brethren and sisters as possible from other ecclesias can be with us each time. Tea will be provided at the Hall by the proprietor as at Letchworth on previous occasions. Will intending visitors please reserve the dates—September 8th, 15th, and 22nd. Full particulars will be sent to surrounding ecclesias later, God willing. —HERBERT S. SHORTER, *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.* During the past month we were pleased to have the company of the following visitors: —bro. J. L. Mettam (Sutton), bro. and sis. Hayward, and brethren D. L. Jenkins and H. M. Doust (Clapham). We gratefully acknowledge the faithful services of the brethren. Our outing to Dartford Heath on June 16th proved a great success; the gathering numbered about 35, and with our Heavenly Father's blessing of fine weather we had a very enjoyable time, our spiritual needs being provided for by bro. E. A. Clements who gave a short address. —E. R. CUER, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report that on June 24th we had the happy task of immersing FREDERICK WASEY (formerly neutral) into the saving name of Jesus. It was about ten months ago that his wife obeyed the Truth and we rejoice with them that they are now able to walk as "heirs together." Our earnest prayer is that they may both be found worthy in the day of account. We rejoice to report the return of sister May Cockcroft to the Lord's Table. Our sister, having expressed repentance, and after being satisfactorily interviewed by two of our Presiding Brethren, was duly received back into Fellowship on July 1st. We lose by removal bro. H. J. W. Hodge to Newport (Mon.) but we gain by removal sis. E. Silliter from Seven Kings. On Saturday, June 30th, we held our 47th Annual Outing to Hampton Court. Many brethren and sisters from other ecclesias were welcomed and a most delightful day was spent amidst lovely surroundings. A large number assembled for tea and were afterwards addressed by brethren C. H. Lindars and G. H. Denney. Bro. P. F. Taylor meanwhile addressed the children. We have been pleased to welcome the following visitors at the Table, namely: —sis. Yeates (Bridport), bro. and sis. Crowhurst (Brighton), bro. and sis. Higgs and sis. D. Higgs (Bristol), sis. Whitmore and sis. Parsons (Croydon), bro. and sis. D. C. Jakeman (Dudley), bro. Rivers, bro. Williams, sis. De Vane, bro. and sis. Townsend (Holloway), sis. D. Feltham (Leamington), sis. Allan, sis. M. Snoxall, bro. C. Hodge and sis. M. Crawley (Luton), sisters E. and R. Clarke (Putney), bro. Cheale, sis. Silliter Junr., bro. and sis. Webster, sis. Mills (Seven Kings), bro. and sis. Faherty (Shifnal), bro. Flower (Sutton), bro. and sis. B. Gray (W. Ealing), bro. and sis. Banks and sis. Golden (Los Angeles, U.S.A.). —F. C. WOOD, *Ass. Rec. bro.*

LONDON (West Ealing). —*Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: 24, The Broadway, West Ealing, Thursday, 8 p.m.* We are pleased to report the obedience in baptism, of MRS. DORIS LILIAN SCOTT (formerly Baptist), who was immersed at the Ealing Public Baths after having witnessed a good confession of the things of the Kingdom and the Name of our Lord Jesus Christ. We trust that she, with us, may obtain the prize at the coming of the Lord. The following have been welcome visitors to the Table of the Lord: bro. and sis. Kemp and sis. Southey, all from Clapham. —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays, 8 p.m.* Since our last report we have been helped and encouraged by the following brethren who have ministered to us: bro. Bath of Holloway, brethren M. L. Evans and C. Ask of Clapham, and bro. F. Beighton of Seven Kings. We take this opportunity of thanking all the brethren who have assisted us to keep the light burning in Luton. Our other visitors to Breaking of Bread have been: —sis. Bath of Holloway, sis. Ask of Clapham, sis. Eato of Leicester, bro. and sis. H. Crawley, and J. Hodge of St. Albans, also sis. Goodwin of Seven Kings, and bro. Norman Hodge of Plymouth. Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. bro.*

MARGATE. —*Foresters Hall, Breaking of Bread, 4.15 p.m. Lecture: 3 p.m. Sunday.* Since our last report we have suffered a great loss in the death of our old and beloved bro. Furneaux, who fell peacefully asleep on 22nd June, at the age of 81 years. He was laid to rest in Canterbury Cemetery, Canterbury, Kent, by bro. F. G. Ford, in the presence of his wife, our sis. Furneaux, his family and

members of this ecclesia. For over 20 years our brother has been engaged in the work of our Lord. His absence will be deeply mourned not only by this small ecclesia in which to the very last he took an active and enthusiastic interest, but by all with whom he came in contact. While we extend to sis. Furneaux and family our deepest sympathy in their bereavement, we know that they will be comforted in the knowledge that he but rests from his labours until the return of our Lord, whose coming is nigh. We have recently had the pleasure of welcoming to the Lord's table bro. Fox, sis. Brewer, sis. Hathaway, bro. Drake, bro. and sis. Ralph, bro. and sis. Handley and sis. Nicholls, all of Clapham. To the following brethren we offer our earnest thanks for their assistance with lectures and for their words of comfort and exhortation: —S. G. Warwick, H. M. Doust, F. C. Wood, M. L. Evans, W. P. Lane, T. Wilson, I. P. Evans and H. W. Hathaway, all of the Clapham Ecclesia. —V. H. LLOYD, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.* The brethren and sisters will rejoice with us, that another daughter of Adam has come out from the spiritual darkness which prevails over the earth, into the light and liberty of the Gospel. ISABELLA MATHESON (a niece of the writer) having witnessed a most intelligent confession of the things concerning the Kingdom of God and the Name of Jesus Anointed, was baptized into the saving Name on June 20th and now rejoices in the Hope set before us. We pray that our sister may run faithfully in the race for life and find a name and place in the Kingdom. We held our Annual outing on June 30th to Stonehouse in company with a few friends of the brethren and sisters, when favoured with beautiful weather a pleasant and profitable time was spent. We continue to follow up the names forwarded by bro. Jannaway of those who have applied for literature, but alas the response is very poor, truly a sign of the times in which we live. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.) —*Clarence Hall Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* We are pleased to report that on June 24th we had a visit from bro. J. Widger of Plymouth, who faithfully delivered the word of Exhortation which was much appreciated by all, and Lectured in the evening, three strangers being present. We were also pleased to have as a visitor sis. Fraser of Plymouth, with whom we were pleased to meet at the table of our absent Lord. —D. L. WILLIAMS, *Rec. bro.*

NEW TREDEGAR (Mon.) —*Pentwyn House, Cwmsyfiog.* We joyfully report that another of Adam's race has put on the sin covering Name. Mrs. EMMA G. LAMBERT after a good confession of the things concerning the kingdom of God and the Name of Jesus Christ was immersed at Newport on Saturday, June 23rd, before brethren and sisters of both ecclesias. An after-meeting under the presiding of bro. Williams was addressed by bro. Rees who gave stirring words of encouragement and advice. We sincerely hope our new sister will so run the race set before her as to win that great prize that we are all striving after. Our thanks go to Newport ecclesia for their assistance in lending the time and use of the facilities they have for immersions, also to sis. Hathaway of Clapham for her interest in instructing our new sister. The Sunday School outing to Barry Island took place on Saturday, June 16th and an enjoyable time was only partially marred by a breakdown which made home-coming late. The children were under the care of bro. T. Lambert and bro. T. Carrol. Your sincere brother in Christ. —IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. —*Old Lenton 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.* We are pleased to have an addition to our numbers, sis. M. Fidler having removed from Coventry to Nottingham. The attendance of strangers during the month has been small, but we continue preaching the Truth. Since our last announcement we have had the help of bro. R. Smith (Birmingham). —J. B. STRAWSON, *Rec. bro.*

REDHILL. —It is with much regret that we have to report the death (at the age of 32) of our bro. A. E. Parks, who was a member of this Ecclesia prior to its dissolution in March, 1933. Our brother was interred in the Horley New Cemetery on Saturday, June 23rd, in the presence of a few brethren and sisters. Our sympathy goes out to our sis. Parks in her sad bereavement, and we pray that our Heavenly Father will strengthen her in her hour of trial. —W. H. WHITING.

ST. ALBANS. —*Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are very pleased to record the baptism into the saving name, on Saturday, June 9th, of Mr. LEWIS HENRY BAGLEY. He was first brought into contact with the Truth by seeing a copy of the "*Berean*" a sister had left at the local infirmary, and then a lecture card brought the direct invitation to the lectures. Thus a desire and search for the truth of the Bible has been rewarded and we hope that our brother will continue to treasure the pearl of great price and eventually obtain the supreme riches of eternal life. Another happy event we have to record is the marriage on Thursday, 21st June of bro. F. Stevenson and sis. Vera Sewell. They have the cordial wishes of the Ecclesia for their happiness as "heirs together of the grace of life." On Saturday, 23rd June, a delightful time was spent by the Ecclesia and many visiting brethren and sisters at the Fraternal Gathering held at the Central Hall. There were over 100 at the meeting and 83 sat down to tea. Four excellent and upbuilding addresses were given under the general heading of "I know thy works," by brethren Harrison (Lichfield), F. G. Ford (Clapham), J. Squires (Luton), and F. Beighton (Seven Kings), respectively. We believe that all who were present thoroughly enjoyed the time spent together and we have to thank both the brethren who spoke for us and all who supported us, in some cases from considerable distances away. On the following day we had the further pleasure of the services of bro. Harrison who set forth sound words of exhortation in the morning and convincingly demonstrated the Scripture teaching of baptism in the evening. We are still pleased to record that the average of visitors to the lectures is well maintained, and we are grateful for the labours of the brethren who come and help us. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall, 686, Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30, 27, Wanstead Park Road, Ilford. Tuesday: M.I.C. & Eureka (alternately) 8 p.m. Thursday: Bible Class, 8 p.m.* It is with regret we report the loss of sis Silliter, Senr., who having removed to Balham will in future meet with the Clapham Ecclesia, to whom we commend her. Our ecclesial outing was held on Saturday, June 2nd, at Chigwell Row, a local countryside spot, when we were joined by brethren and sisters from Clapham. After tea the company partook of spiritual food from the Word and bro. Beighton directed our attention to the glorious future for the faithful when the curse will be removed and the wilderness blossom as the rose. Visitors: Since last reporting the following have met with us round the Table of the Lord—bro. Nicholson (Welling), sis. Wellard (in isolation, Burnham-on-Crouch), bro. and sis. S. Jeacock (St. Albans), bro. G. Mynott (Nottingham), bro. R. Jeacock (Croydon), brn. Karley, J. Squires, S. Warwick, Jenkins, Brooks and Doust (Clapham). Several of the brethren helped us by their ministrations for which we are very grateful. —WM. J. WEBSTER, *Rec. bro.*

SOUTHEND-ON-SEA. —11, *Byron Ave. (Trackless Trams and Corporation Buses from L.M.S. and L.N.E.R. Stations to North Ave., Southend (Id. stage) thence through Sycamore Grove to Byron Ave.). Every Sunday except 1st in month, Breaking of Bread at 6.15 p.m.* We were greatly edified and strengthened on Sunday, July 7th, by a record attendance at our meeting. Our total of 7 members were all present, with the addition of 7 visitors as follows; —sisters Furneaux, Senr. and Jr., of Margate, sis. Dorothy Crumplen, sisters Singleton, Hadley and Walpole (all of Clapham), and bro. Crawley of Luton, who gave us words of exhortation. This is the largest meeting we have had since we met in a private house from 1928. To all of us it was energising and elevating, and we shall welcome a similar attendance at any time when in God's will it may occur. We appeal to all brethren and sisters once again to support us with their presence; they, will help us thereby, and we are certain they will go away edified and strengthened. To those who have never experienced a house meeting a visit here will be something to remember. —WM. L. 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 have much pleasure in recording the obedience by baptism, after a good confession of faith, of Mrs. DOROTHY VIOLET ELEANORA HARRIS, wife of bro. Harris. Our new sister, who was brought up in the Roman Catholic faith, was immersed at the Sutton Public Baths on June 24th. Our prayer is that she may endure until the end. Bro. and sis. W. Buck of the Putney meeting find it more convenient to meet with

us and have transferred to Sutton. We are much encouraged and helped by these additions to our number; we are grateful to the following who have assisted in the proclamation of the Truth, viz: — brethren H. W. Hathaway, M. L. Evans and P. L. Hone (Clapham). Visitors during the month. —Bro. and sis. Buck (Putney), bro. and sis. Kirby, sis. Pizzey, J. Southgate, V. Draper (Clapham), sis. Milroy (Croydon) and bro. G. H. Denney (Holloway) who also gave the word of exhortation. If the Lord will we purpose holding a tea and fraternal meeting on August 6th (Bank Holiday) at Dashwood Hall, Carshalton Road, Sutton. Tea at 4.45 p.m., after-meeting 6.30 p.m. —G. F. KING, *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.* A very enjoyable time was spent at the Zoological Gardens on June 30th with the Sunday School Scholars, there being 12 children accompanied by 8 brethren and sisters (one brother from Clapham). With the eye of faith, one is brought to realise, only to a very small degree, some of the wonders of God's Creative Work and the change that is most assuredly coming, when the wolf and the lamb shall feed together and the lion shall eat straw like the bullock (Isaiah 65-25). We have one interested friend, introduced to us by bro. F. G. Jannaway, who has put in attendance at Bible Classes and still seems to be very earnest and interested. The attendance of strangers at our Sunday lectures continued at intervals, the number being very small. We look forward to the day when all, from the least unto the greatest, shall know and give reverence to Israel's God. The attendance of the following has been much appreciated in labours and company: —brethren G. J. Barker (Holloway), R. C. Wright, W. E. White, bro. and sis. C. Ask, bro. and sis. Hawley and sis. Hawley, Jnr. (all of Clapham). —A. M. GRANT, *Rec. bro.*

WIGAN. —*Educational Room, behind Co-Operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* Affectionate greetings in Christ Jesus. We extend our appreciation and thanks to brethren T. Bailey (Preston), S. Shakespeare (Dudley), and G. Tarplee (Birmingham), for their labours in the work of the truth. On Saturday, June 30th, we had a special lecture in the above room, when bro. G. Tarplee of Birmingham spoke upon the following subject: —"The Bible and prophecy, —with particular reference to four Gentile nations." Although there was only one stranger present (being the outcome of card distribution) yet we were encouraged by the presence of one, also in the attendance of brethren and sisters from Pemberton. We have had great pleasure in the company of the following brethren and sisters at the Memorial Table: sis. M. Shakespeare (Dudley), bro. R. Bushel and sis. L. Foster (Pemberton), bro. John and sis. Sophia Heyworth (Whitworth), bro. A. E. Redman (Wolverhampton), bro. A. W. H. Chaplain (Dudley). —R. BARTON, *Rec. bro.*

AUSTRALIA

COBURG (Victoria). —*Buffaloe Hall Victoria Street near railway Station.* Loving greetings in the Master's Name. We have been a long time endeavouring to bring about oneness of mind on the question of how, when and where the coming judgment of the household will take place but all to no purpose and we pray that the brethren will take notice of what has been written in May's issue of the *Berean*, page 164, "Let us reason together." One sad result has been we had to accept the resignation of bro. and sis. V. Gregory who are now meeting with those not in our fellowship, neither are they in fellowship with the brother whom they appeared to support. We had as visitors to the memorial meetings, May 13th and 20th, sister Ruth Moir from Launceston, Tasmania, on holiday to these parts with her sister, Miss D. Galna. We look forward every month to the arrival of the *Berean Christadelphian*, and by its contents we are encouraged to press forward to the mark of our high calling in Christ Jesus. The gathering clouds among the European nations give us every reason to lift up our heads knowing they herald the coming of our Master to establish His Kingdom in all the earth, so we say, Come quickly, Lord—Come quickly. —JAMES HUGHES, *Rec. bro. pro tem.*

(*We print this as received, but if any join a meeting not in fellowship they should be withdrawn from; to ask for, or accept, resignations is not the same thing.* —EDS.).

SOUTH PERTH (West Australia). —We are pleased to report that we are still carrying on the work of the Truth here, and we wish once again to declare our wholehearted sympathy with the stand that the "*Berean*" Magazine has taken in all the ecclesial troubles of these last days. We have great pleasure in reporting an addition to our number in the person of Mrs. PHYLISS SIMPSON (age 29), Our earnest wish is that our new sister may run with patience the race that is set before her and thus gain the prize of Eternal life. We were further encouraged in the Truth by a visit from bro. and sis. Tapper of Mandurah. We have our meeting at 10.30 a.m. at the residence of sis. H. Jones, Brandon Road, South Perth, and we welcome to our fellowship those who not only believe the Truth as taught by Dr. Thomas and bro. Roberts, but also take a definite stand in regard to fellowship. —R. E. BROCK, Jr.

NEW ZEALAND

WHAU VALLEY. —*Whangarei, North Auckland.* Our small Ecclesia sends greeting to all the brethren and sisters everywhere who are upholding God's Glorious Truth, which the *Berean* Magazine stands for in its purity, and unfeigned adherence thereto. We have recently received two pamphlets, one from Tasmania, "A Call to help," and one lately from Coburg, Australia, on "The Temptation of Christ." It is simply astounding that leading brethren, such as have had long experience in the Truth, can write such trash; we who number five brethren and sisters heartily endorse the Editorial in the February *Berean*, 1934. "Do ye not yet understand," as it is expressive of the simplicity of the teaching of Christ. "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein" Luke xviii. 17; those who cannot accept what is written in Heb. ii. 17-18, have not received the Kingdom of God as a little child in its entirety. —J. H. LEVESQUE, *Rec. bro.*

UNITED STATES

CANTON (Ohio). —*Eagle Temple, Market Ave. and 6th St. SW. Sundays: Breaking of Bread, 10.15 a.m.; School, 9.15 a.m.* It is with sadness we report the death of sister Ann Whitehouse (widow of our late bro. William Whitehouse), who fell asleep on Sunday, May 27th after an illness of a few weeks, and was laid to rest in Forest Hill Cemetery on Wednesday, May 30th, to await the call of the Master, the writer doing what was necessary at the home and grave-side. Sis. Whitehouse had been in the Truth for more than 50 years, being immersed into the saving name of Christ in the Mumbles of South Wales in the year 1882, and was always a good example of faithfulness in the attendance at all ecclesial meetings, while her home was at all times the hospitable guest house of visiting brethren and sisters, as well as for the meetings of the Ecclesia whenever necessary. Coming to Canton, Ohio, in 1901, bro. and sis. William Whitehouse were the Truth's pioneers in this City and the founders of the Canton Ecclesia, and by their zeal for the truth of God and their kind hospitality they drew around them an ever increasing number of believers, who now mourn the absence of them both from the scenes of their labours, while they rest near each other silently awaiting the day of their reward; The bereaved family have the deepest sympathy of this Ecclesia and others in their present grief and loss of a faithful and devoted mother, though they need not sorrow as others do who have no hope, for God is faithful that promised, and in due time will send forth His Son to gather together His elect and to reward every one according as his works shall be; it remains for those who are still among the living to give diligence to make their own calling and election sure. Recent visitors at our meeting around the Table of the Lord: bro. and sis. John D. Thomas, Warren, Ohio; sis. Esther Schultz, Lakeville, Ohio. —P. M. PHILLIPS, *Rec. bro.*

PHILADELPHIA (Pa.) —*Grand Fraternity Building, 1626, Arch Street Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; M.I.C. alternate Wednesdays.* Through the liberality of an interested brother, the Philadelphia Ecclesia has been enabled to send six speaking and lecturing brethren to Baltimore, on alternate Sundays, resulting in much interest being awakened. In Philadelphia public efforts were kept up until the end of May. The following brethren took part in the work: W. Fidler, A. Johnson, R. McKelvie, J. T. Chisholm, C. E. George and H. Fidler. On Saturday,

June 9th, bro. F. P. Bayles and sis. Sidney E. Swainson were united in marriage, and on Saturday, June 16th, bro. F. W. Cross and sis. Sarah T. Fowler were married. The ceremony in both cases was performed by bro. D. C. Wilson. The best wishes of the Ecclesia is extended to them. After our Half-yearly business meeting held on May 30th, the usual tea and after-meeting took place, when two addresses were given for our spiritual up-building; bro. A. Sutton spoke on "The Promise of His Coming," and bro. F. P. Bayles on "The Time of His Coming." Both addresses were stirring and comforting. Our company on the occasion numbered upwards of 70. We have recently had as visitors bro. and sis. Carlisle of Baltimore, and bro. and sis. Twelves of Elizabeth. —HERBERT FIDLER, *Rec. bro.*

TOMS RIVER, N.J. —I am requested by the believers in this place to report that on a visit on May 26th, by bro. and sis. R. McKelvie and bro. and sis. D. C. Wilson of Philadelphia, JAMES ALLEN Jr. and his wife LILIAN ALLEN, were examined, and after an intelligent confession of the Faith, were immersed on the above date into the saving name of Christ, There are now seven believers here. —HERBERT FIDLER.

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. —Mrs. Alice 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.
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.
Scranton, Pa. —*See Glendale.*
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
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. —Bristol, August 6th; Sutton, August 6th; Oldham, August 11th; Clapham (Kew Gardens), August 25th; Hitchin, three special lectures, September 8th, 15th and 22nd (*see Ecclesial News*).

THANKS. —Many thanks to brn. E. H. Bath, D. C. Jakeman and other brethren and sisters for their letters of appreciation and endorsement of our recent editorials.

BRO. J. H. DYER (Swindon). —Sorry your letter arrived too late for use this month. We have sent you the address of the writer; glad to hear from you.

MARGATE. —Sis. Furneaux and family desire to express their grateful thanks to all the brethren and sisters who have sent them such loving letters of sympathy upon the death of bro. Furneaux. They have indeed been a help and an encouragement.

NEWSPAPERS, ETC. RECEIVED. —*Wellington (N.Z.) Evening Post*, for May 2nd with interesting correspondence on *Church and Pacifism*, in which the "Rev" Bramwell Scott expresses his willingness to do his "bit" in the event of a future war. Of course, being "of the world," he ought to be prepared to fight for all that belongs to it. Bro. K. R. MACDONALD replied to the "Rev." in a lecture. Other cuttings also included by bro. J. Morton Troup in reference to the Vatican's relations with Germany. Many thanks to the senders.

NEW ZEALAND. —We regret we cannot possibly reply to the many lengthy letters which continue to be sent to us concerning the unhappy disagreement between the brethren here. We can only again urge all concerned to drop all contentions and meet together again, being as we understand they all are, of one mind on the principles of the Truth. Bro. J. M. Troup's advice to "wipe the whole thing out brethren" ought to be followed.

HOLIDAY ACCOMMODATION. —Visitors can be accommodated with bed and breakfast by application to sis. A. Barrett. "Kingsley," Roedale Road, Brighton.

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

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

OUTING TO KEW GARDENS. —The Clapham Bible and Mutual Improvement Class proposes to visit Kew Gardens and hold a Fraternal Meeting on Saturday, 25th August, God Willing. A private launch has been hired to take the party by river, and will leave Westminster Pier at 2.15 promptly. Tea at 4.30. After Meeting 5.45, return journey 7.45 from Kew Pier, arriving Westminster about 9 p.m. A cordial invitation is extended to all brethren and sisters in fellowship. Programmes can be obtained from bro. H. T. Atkinson, 16 Carver Road, Herne Hill, S.E.24.

THE TEMPLE. —The well known Jewish writer "Benammi" discusses the question of the Temple in the *Jewish Chronicle*. "Will the Temple ever be rebuilt? Who can say? If it should be rebuilt what purpose will it serve! Surely not a place of sacrifice, of burnt offerings of calves of a year old. Yet that is the Temple of the Liturgy. Is that the Temple of our hopes?" We wonder what Benammi thinks of the last few chapters of Ezekiel.

TRADITION AND MIRIAM'S HEALING. —There is a great deal of childish absurdity in old Rabbinical tradition; none more foolish than a Talmudic dictum by a Rabbi Jacob who comments on Num. xii. 13. "Heal her now, O God. I beseech thee." Moses pointed to Miriam and did not refer to her by name, the suggestion being that by pointing to the person for whom one prays "mistakes on the part of the angels are less likely to happen."
