

The Berean CHRISTADELPHIAN

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

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

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

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

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

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Volume XXII

OCTOBER, 1934

NO. 262

The Thyatiran State

By Dr. John Thomas

The apostasy from "*the truth as it is in Jesus*" must have progressed very far when two such chiefs of the Roman Dragon, as the emperors Alexander and Philip, could be recognized as christians.

Alexander, the son of Mammaea, styled by Eusebius "a most godly and religious woman," although she had not received the faith, began to reign in the sixteenth year of his age, A. D. 222. It is true, he was esteemed one of the best moral characters in profane history; and never persecuted, but approved and countenanced the christians, such as the multitude of them had now become; but still he was a philosophical worshipper of the shadows of the departed great. He had a domestic chapel, where, every morning, he worshipped those deceased princes whose characters were most esteemed; their statues were placed among those of the gods; and into this company he introduced Apollonius of Tyana, Jesus Christ, Abraham, and Orpheus. He had a desire to erect a temple to Christ, and to receive him regularly into the number of the gods.

While residing in Antioch, A. D. 229, he and his mother sent to Origen, then teaching his paganized Christianity in the academy at Alexandria, and invited him to visit them. He obeyed the summons, and continued with them a while, conversing with them upon the things for which he had become famous. On returning to Alexandria, he left them in state and views similar to his own, and consequently with no clear and striking comprehension of the faith. "In truth," says Milner, "a number of Christians, so called, at this time, were much of the same religion with Alexander himself." He seems to have learned, in some measure, the doctrine of the Divine Unity, and by the help of the eclectic philosophy, to have consolidated all religions into one mass. He and his mother were assassinated, A. D. 235, by Maximin, who reigned in his stead.

Pupienus and Balbinus, the successors of Maximin, being slain, they were succeeded by Gordian, who, after six years, was assassinated by Philip the Arabian, who ascended the throne A.D. 244. Eusebius, a Christian of the Laodicean type, "*the bishop*" of Nicomedia, and companion of Constantine the Great, tells us, that this Philip was a Christian. "That he was so," says Milner, "by profession, seems well attested by the concurrent voice of antiquity." He is said to have submitted to certain ecclesiastical censures by a bishop. There is no doubt but in the fourth year of his reign, A. D.

247, he allowed and conducted the secular games, which were full of idolatry. Origen wrote an epistle to this emperor and his wife Severa, which was extant in Eusebius' time. Philip was slain A. D. 248.

Origen, who had received Christianity hereditarily, became catechetical tutor at the school in Alexandria at eighteen. He was a man of very presumptuous spirit, which impelled him to philosophize to the destruction of the faith. He was never content with plain truth, but ever hunting after something singular and extraordinary. He converted the school into a theological academy, which became the Collegiate Alma Mater of the Apostasy—the Mother of all future Divinity Schools. He maintained himself by the sale of the profane books which he had been wont to study. The Christians of the unfallen ecclesia at Ephesus would have burned them—Acts xix. 19. But the times had changed; and Origen was a Thyatiran of the house of Jezebel, and a disseminator of "the depths of the Satan as they teach." He was "a perfect Christian" after the type of his masters' *Gnosticus*. He mutilated himself for the kingdom of heaven; made no provision for the morrow; inured himself to cold, nakedness, and poverty; abstained from wine, and in general lived so abstemiously as to endanger his life. Many persons imitated his excessive austerities, and were at that time honored with the name of "philosophers;" and some of them patiently suffered death. The reader is referred to Col. ii. for a comment on the conduct of Origen and his Alexandrian converts. One of these, a female named Potamiaena, told a soldier who protected her from the insolence of the mob on her way to execution, that *after her departure* she would entreat the Lord for him. Some time after her death, the soldier was imprisoned on the charge of being a Christian. The Origenites visited him, and on being questioned as to the cause of the sudden change, he declared that Potamiaena, three days after her martyrdom, had appeared to him by night, and informed him that she had performed her promise, and that he should shortly die. After this he was put to death.

This anecdote of the times, shows the prevalence of fanatical philosophy, will-worship, and the like. The soldier, Basilides, is converted by a fiction, is ignorant of the word, and dies without baptism; nevertheless, he is called "a Christian." We have a multitude of such Christians in our day, but what are they worth? They only illustrate a delusion, and adorn a tale.

The Thyatiran State of the Christian community was in part parallel with a long period of peace, or absence of persecution. For the space of thirty-eight years—from the death of Severus to the reign of Decius—if we except the short turbulent period of Maximin, the church enjoyed a continued calm. During this period of tranquility Christianity was fatally paganized; and according to Origen himself, who had been ordained a presbyter, was followed by a great degree of lukewarmness, and much religious indecorum. Let the reader only notice the difference between the scenes he describes and the conduct of Christians in the first century, and he will be convinced of the greatness of the declension.

"Several," says he, "come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring, or asking the pastors any question. Others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church." But the ability, as well as the taste for the conquest of this careless spirit, had much declined in the eastern part of the Christian community. Origen complains elsewhere of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferments.

When Origen was about sixty years of age, he had a discussion with certain in Arabia who denied the inherent immortality of "the soul." Being a professor of paganized Christianity, it was natural enough for him to oppose them, and for both him and Eusebius to style the denial "a false opinion." Eusebius says, that the Arabians asserted, that "the human soul, as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body at the time of the resurrection." This, as we have seen, was Polycarp's view also. But Polycarp was not heathenized as the contemporaries of Origen and Eusebius were. A considerable council was therefore held by the philosophizers, for the support and sanction of their darling opinion; and as Origen was an expert sophist, they requested him again to discuss the point, which he did, "and

with so much force," says Eusebius, "that those who had been led astray, completely changed their opinions."

(*To be continued*)

The Love of Christ.

An Exhortation by Bro. Roberts

This breaking of bread is a pleasure; and the pleasure is of a kind that yields profit, which is a great and constant evidence of the wisdom of Christ in appointing it. There is no exercise in life which we can ever compare with it. It differs from every effort of instruction in which men can engage. We do not come together at the table of the Lord to learn. We do not meet to revive knowledge of any abstract truth we may have acquired. We meet to call to our remembrance a *personal friend*. He who commanded it, and whose command is alone our reason for attending to it, said—

"Do this in *remembrance of ME*."

The institution is intensely personal in its meanings and associations, both as regards the object it brings before our minds, and as regards the relations it is intended to establish between ourselves and that object.

In this, it differs from all human systems of wisdom or knowledge. These systems are impersonal. They exist independently of any man. The men die and are forgotten, but the systems live on. English liberalism is for the moment bound up with the name of Mr. Gladstone, {*written in 1886*) but Mr. Gladstone will die and Liberalism will go on its course as if such a man had never lived. The scientific speculations popularised by Charles Darwin will thrive long after his bones have mouldered to dust. It is not so with Christ. He did not found a system, in the ordinary acceptance of that term. He offered *himself*. His language was

"Without me ye can do nothing." "I am the living bread that came down from heaven, whereof if a man eat, he shall live for ever."

"I go away, but if I go away. I will come again, and receive you unto myself, that where I am, there ye may be also." "I go to my Father and your Father; to my God and your God." "This is the Father's will that of all that he hath given me, I should lose nothing, but should raise it up again at the last day."

It is therefore a man—a person—a friend we meet to think about and to fix our minds on; more, a head, a captain, a God. In this, the truth supplies our need as no human system does. We need truth and duty drawn into this personal focus. We are not constituted to worship the abstract. Our minds have no faculty to work on the infinite. We are adapted to the personal and the single. We can worship truth incorporate and individualised. Every power of the mind is thus drawn out: every spring of the heart opened. Christ meets all our need. He is the standard of our duty, the magnet of our loyalty; the absorbent of our love, the theme of our intellectual appreciations, the stimulator of our sublimest sentiments, and the adequate object of our most fervent adoration. There is no extravagance in Paul's declaration that—

"in Him are filled up all the treasures of wisdom and knowledge."

In this is the perfect beauty of the gospel as contrasted with the wisdom of the world in its most pretentious forms—that in Christ, we have *a man who is "the truth!"* Astronomic truth has no personal applications. It is beautiful, but it is high and cold, like the glitter of the stars on a frosty night. It speaks no hope and yields no guidance. We are glad to retire from the fatiguing futility of trying to grasp it, and to take refuge in our small mortal ways. So with all other forms of scientific truth. They know us not and comfort us not as persons; and mock us with their sterile beauty and

consistency, telling us that low and mortal we are, and must remain, and that the grave is the inexorable corollary of life. On the other hand, if the world offers us a friend in some man of excellence, we have a theme more suited to our smallness. But how equally vain in another way! The best and strongest of mortal men are like the worst and weakest in one respect: "all are of the dust and all turn to dust again." As the flowers that grow and bloom, and show their beauty and exhale their fragrance in their season, and then wither and vanish, so the best mortal friend we can have is but a transient form of the universal power, destined to disappear in the ceaseless transmutations of things, and leave us comfortless and forlorn. Mortal friendship has no root. "The flesh profiteth nothing." Human knowledge has no result, and human friendship no permanence. And thus if we look to the wisdom of the world in its ultimate issues, "all is vanity and vexation of spirit." What is wanted is, something that will connect the eternal verities at which science can only peep, with the personal attractiveness of friendship made perfect and abiding. This is exactly what is done for us in Christ. "The Word was made flesh and dwelt among us." The Word, which is God, and by which all things have been made, becoming flesh, has given us a man "full of grace and truth,"—a man in whom blend the sublimity of the infinite, the beauty of the perfect, the interest of the advantageous, and the felicity of the strong and lovely—yea also, the solution of history, the secret of futurity, and the remedy of the world. Science is poor by his side, for he holds in his hand the power whose multiform products science can but register and classify in man's puny style. History apart from him is a high-banked accumulation of cloud and fog, lurid with distant conflagration; futurity, an impenetrable night; destiny a frightful abyss; the universe, a suicide-engendering enigma.

In Christ is peace. He combines all that the heart can desire or the intellect aspire to. He is a friend and a head, and at the same time, the incorporation of the eternal and the universal. Sublime and glorious combination! He gives bosom to the aching heart and pillow to the tired head. They are no empty words that he uttered, though they have been deprived of all meaning by the vapid sentimentality with which they are usually associated, when he said—

"Come unto me, all ye that labour and are heavy laden, and I will give you rest"—

—rest now, from the burden of human futurity, —rest supernal in the issue to which he is leading human life on earth.

Being such, ought we not to listen, with fervent submission, to his voice? He says,

"Ye call me Master and Lord: and ye say well, for so I am."

If he be master, what are we? His servants whose part it is to obey his word—with understanding, with implicitness, with thoroughness. This is reasonable. It is what he commands. It is what human masters exact: do you think Christ will be satisfied with less? On this Christ has spoken plainly, and it is for us, in calling him to remembrance, to remember what he has said. He says,

"Call me not Lord, Lord, if ye do not the things that I say." "He that hath my commandments and keepeth them, he it is that loveth me." "The man that heareth these sayings of mine and DOETH THEM NOT, is like a foolish man that built his house on the sand, from which it was washed away, by the descending storm."

Here is a point that it is not possible to emphasise too strongly. However unpopular the doctrine may be, —however much men may fail in acting on the principle, it remains the same truth that will confront us at last when life's feverish struggle is in the past for ever—that the standard of our acceptance with Christ in the day of His appearing will be the obedience of His commandments. We may overlook this in the theoretical contentions forced upon us by the modern exigencies of the truth. We may even in some cases be tempted to profanely make light of the commandments of Christ, either as an impossible rule of action, or as one that in our curious blindness we may say no man acts up to, but the fact remains the same. God has given no authority since Christ's ascension to relax any of those commandments given for general obedience.

Let us spend a moment in considering one or two of His commandments. Three times He asked Peter, "Lovest thou me?" This points directly to what, in a certain sense, we might call the first of His commands. All through His teaching, He exhibits Himself as an object of love. He makes a man's love the test of his worthiness of the privilege of his friendship.

"If any man love father or mother . . . more than me, he is not worthy of me."

This was new and extraordinary teaching in the midst of Israel. They had been accustomed to the commandment delivered to them of old time;

"Thou shalt love the Lord thy God with all thy heart . . . Him only shalt thou serve."

Here was one placing himself on the same pedestal as the Father. "I and my Father are one." This was what the Jews could not endure. They took up stones to stone him, saying, "For a good work, we stone thee not, but because that thou, being a man, makest thyself God." The truth has enabled us to understand where the Jews failed to understand. Begotten and anointed by the one spirit consubstantial with the Father, Jesus was the manifestation of the Father, —the Son of the Father, whom it was the Father's will all men should honour, even as they honoured the Father. Therefore the love that men were Mosaicly called upon to give to the Father, belongs to Christ also, the love of whom becomes the test of fitness for inclusion in the family of the Father. Here then, Christ calls upon us—commands us—to love him. It was a love active with Paul. He said "the love of Christ constraineth me." It was a love that was strong, high, deep. He speaks of it as "the love of Christ that passeth knowledge." This is what we might call natural to the subject. Love varies with the value and lovableness of the object it acts upon. A man does not love his horse as he does his friend, nor the coals in his cellar, as the books in his library. A man who truly knows Christ cannot love anything as he loves him. Because he is so great, the love of him, when fully awakened, is a love transcending what we feel for any other object. The command to love him, and by comparison, to hate even our own lives, is reasonable; for, ultimately, it will be seen that he is our life and our joy; that apart from him there is no well-being at all. It might seem as if the command to love were an anomaly. Love, as an affair of moral affinity, might seem beyond the range of command. It is not so really. We have all heard of people trying to love persons to whom they did not feel drawn: and we have heard of success. Love can be cultivated. How much more where all the materials of love exist, but are inactive from inertness or ignorance, and where it is but needful to apply the fire of the will to set the whole aflame. The love of Christ will grow with acquaintance and contemplation: it will grow till it becomes the leading and constraining bias.

Christ gives us a rule by which we may judge of our attainments in the matter.

"He that hath my commandments and keepeth them, he it is that loveth me."

And again,

"If ye keep my commandments, ye shall abide in my love."

And again,

"If ye love me, keep my commandments."

It is evident that Christ will not accept a sentimental appreciation that falls short of practical compliance with his enjoined will. The reasonableness of this will commend itself. Do we not see in every day life that where love exists, it powerfully inclines the subject of it to do what is pleasing to the object of his love? Should we not say that one did not really love another if he showed himself indifferent to his wishes? Christ is only recognising a universally operative rule when he says,

"He that hath my commandments and keepeth them, he it is that loveth me."

It is, therefore, in our power to judge ourselves, as we are told to do. Do we know his commandments and keep them? The answer will be the true decision of our standing in the matter of love. Love cannot be quenched: hatred may tire, but love, never.

We look at Christ. There is everything to love—his own excellence: his unflagging devotion to the Father: his tireless compassion for the multitude: his love for his friends, even unto death: his holiness as the sin-hater and sin-remover: his power, both to heal and to destroy: his towering greatness as the Son of God and the heir of all things: his immeasurable importance as the coming possessor of all things on earth and the dispenser of the permanent goodness of the ages—everything combines to engage the highest love, a love passing knowledge, when the eyes are fully open to his unsearchable wealth in all things. With this love aglow, his commandments become easy, and shortcomings a burden. We eagerly believe and are baptised. We joyfully yield him the first place in our lives, with bended knee and confessing tongue. What next? We desire to do what he instructed the apostles to enjoin on us: to "observe all things whatsoever he has commanded." Love cannot be satisfied with anything short of this. He has commanded many things—some of them easy—some of them difficult. Love will not evade the difficulties: it will desire to "observe all" the things, difficult and easy.

Of one thing, he specifically says,

"This I command you," namely, "that ye love one another."

It is well that he spoke so plainly as this. It is a great help in the matter. It is comparatively easy to love Christ, because he is "altogether lovely," and it is in a manner natural to love the lovely. But among ourselves there are many faults and blemishes—a good deal that is not lovable; and if Christ had not made love one to another a matter of command, we might easily have given in to our aversions, and found ourselves hating where we ought to love. We are not to wait for the lovable before we love. We are to be beforehand with it, and even shut our eyes to the unlovely. Love covereth a multitude of sins. We are to carry this love so far as to—

"love even our enemies, and do good to them that hate us and despitefully use and persecute us."

Some say this is impossible. It is impossible for those who start wrongly. No man who does not first love Christ will love his enemies. If a man love Christ, he can love his enemies, because Christ has commanded it. His love of Christ will constrain him. If he look only to his evil neighbours and his own feelings, he will fail; he will hate his enemy and do him evil, in word and deed. But if he have Christ in consideration and view, he will find it possible to do good to them that hate him. The will of Christ whom he loves will help him.

The reason that Christ gives will also help:

"That ye may be the children of the highest who sendeth his rain upon the just and the unjust."

The goodness of God is a fine copy for mortal man who was made in His image. It is high and, in its perfect form, unattainable by weak, erring man. But in measure, we can reach to it in obedience to Christ, who says,

"Be like unto your Father."

He giveth liberally and upbraideth not. So the Lord loveth a cheerful giver. The world prescribes political economy as the rule of action. Christ prescribes the character of God as the standard. It is for us as His children to choose the one and refuse the other.

There are those who cynically declare that these commandments are never obeyed. We must not be discouraged by such. They speak not truly. They might speak for themselves: but they speak for others, and thus disobey the command which tells us to judge not one another. No one can judge another: for a just judgment requires that the judge know all, which mortal man cannot do. It is not for us to judge one another, but to exhort each other, pointing to the commandments delivered unto us, and the glorious inducements God has associated with their obedience. By this course, obedience will grow in ourselves and others, and the abounding evil of our present state be a little modified and overcome by the good that God has brought to bear upon us in His word. And the way will thus be prepared for that morning of brightness and healing which will chase this night of darkness for ever away.

Before honour is humility

Pride is one of those evil qualities innate in every member of our race, one of those unholy propensities which go to make up that sinful nature inherited from our first parents, and it needs but a very slight acquaintance with the Scriptures to learn that it is exceedingly abhorrent in the eyes of the Deity.

On one of those occasions when the Lord Jesus spoke so strongly against the hypocrisy of the Scribes and Pharisees, he associated pride with the grossest sins, as (Mark vii. 21, 23) "out of the heart of men proceed evil thoughts . . . murders, thefts . . . wickedness, deceit . . . blasphemy, pride . . . all these evil things come from within and defile the man." Precisely the same sentiment is expressed by the Eternal Wisdom in Proverbs viii. vi. ii. 12, 13. "I, Wisdom, dwelt with prudence . . . the fear of the Lord is to hate evil: pride and arrogance, and the evil way, and the froward mouth do I hate." Many, many times throughout the Bible, pride, arrogance, haughtiness, presumption and vain glory are condemned in the sternest possible manner, while modesty, humility and meekness are as warmly commended. The servants of God need not to be reminded that in the great day commendation will ensure for those who gain it, the right hand side of the judgment seat, acceptance, with its blessings, while condemnation will mean the left hand, rejection, and all the shame that that involves.

Seeing then that out of these things are the issues of life, how important it is that we should ponder carefully such passages as the following:—"Pride goeth before destruction, and an haughty spirit before a fall." "Those that walk in pride He is able to abase" (the testimony of one who had experienced it and knew— Dan. iv. 37). "He resisteth the proud, but giveth grace unto the humble." "So, all of you be subject one to another and be clothed with humility." "Blessed are the meek, for they shall inherit the earth."

But why should pride be so displeasing in the eyes of the Almighty? The answer is very simple—because it is an affront on the part of creature man against the majesty of the Creator, and the apostle Paul sums the matter up in 1 Corinthians iv. 7 in this way: "Who maketh thee to differ from another; and what hast thou that thou didst not receive; now if thou didst receive it, why dost thou glory as if thou hadst not received it?" The greatest attainments of man, whether intellectual or physical are as nothing in the eyes of the Almighty, to Him it is but a case of a "potsherd striving with the potsherds of the earth"; hence in Jer. ix. 23 we are given those powerful words, expressive of the Divine mind "Let not the wise man glory in his Wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth me."

Now the Bible furnishes us with examples in abundance of the manner in which pride may manifest itself, for example Psalm x. speaks of the pride of the wicked, which persecutes, boasts and even clothes itself with a mock humility in order to deceive its victims; so too in Proverbs we read "when pride cometh, then cometh shame," and again "only by pride cometh contention" —only by pride! —what a statement to meditate upon! From a reading of what the Scriptures have to say

regarding pride, it is evident that wickedness generally is to a large extent the result of pride, and this is manifest in the world on every hand; indeed, pride appears to be almost the dominating force in all that the world does, whether it be nations, governing bodies or individuals, whether in matters social, political or religious, all they do is done to be seen by men, to be praised, admired or feared by them; as brother Roberts says in one of his writings, so irritating is the spectacle that at times the patience of the servants of God is almost taxed to the full.

There is however a sure way of curbing any feeling of impatience at the apparent prosperity of the wicked; the Scriptures bid us to consider their end; and a consideration of the certain end of the wicked is also a consideration of what may possibly be our own, and that is a very sobering thought indeed. So we pause and reflect if pride is on every hand in the world, from which we have voluntarily separated ourselves, if so much pride without, does that mean that there is no danger of it within—indeed, does it not rather mean that there is definite danger of it manifesting itself within? We are all hewn from the same common rock, we are all by nature tainted with the same evil tendencies, there is, and there necessarily must be, until in God's mercy our change comes, the danger of pride manifesting itself in us also, individually and even collectively, just as it did in the ecclesia at Laodicea in the first century. That is why the Spirit through the apostles so repeatedly exhorts to meekness and humility, so, too, Paul's warning regarding the perils to the brethren of our times was to the effect that, among other things, men should be boasters, proud and heady: his use of the word "perilous" reminds us again of the mind of God on the matter: "pride, arrogancy and the froward mouth do I hate."

This perilous tendency can manifest itself in a hundred different ways—pride in what we have or in what we are, it is betrayed in an attitude, in an outlook, sometimes by a few words, or even a gesture. It may even show itself in an inability or unwillingness to admit a fault, a mistake or an error of judgment—do we not all know how hard it is to say "I was wrong, I made a mistake, and am sorry"? Worst of all, however, this evil trait, so hateful to our Father in heaven, may assume a pious aspect, and cover itself with a mantle of seeming righteousness—a kind of spiritual pride, which is frequently to be met with among the religious of this world, and unfortunately sometimes in those that know the Truth also; it is particularly dangerous because, like good words and fair speeches, it is liable to lead astray the unwary: a little discernment, however, on the lines of 1 Corinthians xiii, where among many positive characteristics, we read that love vaunteth not itself and is not puffed up, will enable the truly wise, who will be clothed with humility, to detect the fraud readily enough.

We need, all of us, to keep our hearts tender and our minds pliable to the Spirits' teaching:

"In honour preferring (i.e. promoting) one another."

"Mind not high things but condescend to low things."

"Let nothing be done through strife or vain glory but in lowliness of mind let each esteem other better than themselves."

"Before destruction the heart of man is haughty and before honour is humility."

"Humble yourselves in the sight of the Lord and He shall lift you up."

Let us then keep constantly in mind the Master's exhortation—"take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." The teaching of Psalm xxxvii, and our Lord's endorsement of it ("Blessed are the meek for they shall inherit the earth"), is a promise that we all steadfastly believe, it constitutes our hope and consolation. Shall we not take the more earnest heed that we do not jeopardize our hope by giving way to any of these proud promptings of the flesh? Let us remember Peter's exhortation "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time."

C. H. LINDARS.

Editorial

ARE HUMANS STILL "VERY GOOD"?

One of the most lingering and deceptive follies of humanity, in both men and women, who are but partly instructed in the Truth, is that of an exaggerated estimate of their own innate goodness and native worth. It is one of the many vagaries of the clean flesh theory.

These people seem to be so contented with the good which they have discovered in themselves, that they hastily conclude that there was no physical change in the condition of Adam's nature when they sinned; for, say they, we are all still "very good," both in organization and mentality—just as good as Adam was before he fell from favour: no better nor no worse.

But this is not the spirit of the truth, nor that of Christ, who said to the rich young man, "Why callest thou me good?"

The Master's character was unquestionably good—it was perfect, and there was nothing imperfect in him, except his organism—his bodily substance which was flesh of sin—born of a woman; but this, he confidently predicted would be made perfect on "the third day," and it was so.

Imperfection being the bodily state and quality of him who, as the Son of Man, was "in all things made like unto his brethren": how can we say aught else than what Paul said:

"In me (that is, in my flesh) dwelleth no good thing."

All attentive and discerning students of the word, will soon make this discovery, however mortifying it may be.

Judging by the arguments set forth by some members of the Temperance Hall Fellowship with whom we have been in communication, we are led to conclude that this vain and inflated delusion is stronger and more prevalent among them than elsewhere among those called Christadelphians.

These make an unscriptural and absurd distinction between the cerebral organs or the brain, and the flesh, overlooking the fully established fact that the mental energy is merely an assignable portion of the flesh organization. Their's is the old apostate claim—that the one is "very good," but the other not so good.

It is an artificial, irrational and unfounded distinction which in the early days of the apostasy led on to the adoption of the false doctrine of the soul's immortality.

In support of this delusive claim they now appeal to the *Christadelphian* of 1921, p. 257, wherein bro. C. C. Walker, the editor, appears to be very much perplexed himself over the matter. He therein made two quotations from bro. Roberts' writings, the one opposed to the other on this question.

But bro. Walker made no attempt to reconcile the one with the other, and obviously he had no desire to do so.

However, the support afforded to the error by one of these quotations fails to sustain it when the facts become known. The following is what happened.

A correspondent who had read "The Slain Lamb," and some other papers also, which seemed to conflict with the former, being perplexed, he concluded to pass them on to bro. C. C. Walker for his "perusal and CORRECTION as editor of our monthly journal."

Bro. Walker replied rather equivocally by adopting the "strange device" of intimating at least, that bro. Roberts, the author of "The Slain Lamb," had written differently on this subject at different times; and bro. Walker's mind seemed to be, that this being so, why should the present editor be expected to clear up these difficulties.

Yet this was precisely what bro. Walker could and should have been able to do, because he had every thing that was necessary to make the task an easy one, most conveniently at hand; as we shall later show.

However, instead of cheerfully performing his simple duty on behalf of the truth, the editor proceeded to quote bro. Roberts' differing statements, making no attempt whatever to explain or correct.

The first quotation is found in the *Ambassador* for March, 1869, in an article written by bro. Roberts in his early days, and which therefore, might very reasonably be expected to differ in some respects from his more mature writings of later years. The statement in question reads:

"There was a change in Adam's relation to his Maker, but not in the nature of his organisation."

A few years later bro. Roberts referred to this statement as one that ought to be re-written (see *Christadelphian*, 1877, p. 471); but bro. Walker here makes no allusion to this fact, but passes on to make his second or differential quotation, which is found in the *Christadelphian* for 1896, pp. 339-341, about *twenty-seven years* later.

This consists of eleven propositions which form a very excellent digest on the subject of "The Nature of Man and the Sacrifice of Christ." In this summary bro. Roberts forcefully exhibits his unshaken fidelity to that which had then been his steadfast and unchanging belief, for nearly twenty-five years; namely, that there was (as affirmed in our Statement of faith, article v.), a very great physical change in the state and condition of Adam's nature in the crisis of his condemnation, when death, formerly foreign and external to the nature, became a physical law thereof. We quote from his synopsis, as follows:

"BY ADAM'S DISOBEDIENCE, his '*very good*' nature BECAME *a condemned and evil nature* having *no good* in itself."

"That death which was EXTRANEIOUS *to the nature in Eden* then BECAME *a bodily law* . . . Death came by decree and was *not inherent in him* (Adam) *before sentence* . . ."

"That Christ was *himself saved* in the Redemption he wrought out for us. That as the antitypical High-Priest, *it was necessary* that he should offer for himself as well as for those he represented."

It will be observed by our readers, that from the writings of bro. Roberts extending over this long period of twenty-seven years; all that was deemed necessary by bro. Walker to achieve his purpose, was the citing of these two divergingly written articles showing the want of accord in the author's statements—the one oppugning the other in an adverse manner—the first being written very near the beginning of his editorial career and the other almost at its close.

The explanation or correction of this divergence of statement, sought and longed for by the correspondent, was obviously a matter of little concern to bro. Walker.

Having noted the discrepancies, he enlarged somewhat on the differences, evidently to discourage investigation; leaving his correspondent and others who by that time were doubtless more bewildered, muddled and perplexed than ever, to make their choice in this alleged dilemma.

Bro. Walker's expatiation on the difficulty was really the most mischievous of all, because, while admitting that the "Spirit's Teaching Concerning the Death of Christ, NECESSARILY touches on the original state of Adam, and the entry of sin and death into the world; "he also declared that in his opinion, the ventilation of the question, "provides a battleground of words with singularly little resultant illumination of mind and comfort of soul." Therefore, he would recommend or advise that the study of this branch of the Truth—"The Entry of sin and death into the World" (which he admits is *necessarily* related to the Saving Name) be at once relegated into oblivion, as something too indefinite and uncertain in the system of *necessarily* Revealed Truth, for us to "hold fast"—Rev. ii., 13.

Bro. Walker did however, endeavour to solace the mind of his embarrassed correspondent by the remark that "bro Roberts became much more conservative on this matter in after years;" that is, more opposed to the liberalism and the fickleness of some modern Christadelphians.

But let us now enquire, is bro. Roberts' statement as quoted above, from *The Ambassador* for 1869, such as will not admit of *correction*? Bro. Walker's words as just quoted do certainly imply as much. But the facts in the case prove just the opposite.

Brother Roberts in a comparatively short time afterward, corrected the statement himself.

But previous to quoting the correction we should briefly remark that in 1873, a "searching controversy" arose between brother Roberts and Edward Turney; the latter renouncing the truth on the sacrifice of Christ by teaching that the life of Jesus from his birth to his death was as free and unforfeited as that of the first Adam in Eden before he sinned.

This heresy is still taught by some in the Temperance Hall fellowship—see *Darkness*, p. 55.

During this controversy bro. Roberts pursued his studies ardently, with great "resultant illumination of mind" on this particular question; the truth of the matter, as he later declared, being "more clearly forced upon his recognition by the movements and argument of heresy"—*Christadelphian*, 1877, p. 472.

In 1874, a correspondent wrote to bro. Roberts saying: —

"You said in 1869, that there was no change in Adam's nature at the time he transgressed, now you seem to say there was."

To this bro. Roberts replied as follows:

"Is there any difference in nature between a man in a state of health and a man dying of smallpox? No. Both men have the same nature, but it is the same nature in different states. So Adam before and after transgression was the same nature, but in two different states—the second state being expressed by the word mortal or *subject to death*, which is *not affirmable* of the first. The sentence of death became a physical law of his being When it was said to Adam, 'dying thou shalt die,' it amounted to an intimation that the 'dying' *would not commence* until transgression"—*Christadelphian*, 1874, p. 86.

In 1877, bro. Roberts was asked the same question, with reference to his statement in the *Ambassador* for 1869, to which he replied saying:

"We should if we were *writing it again* express ourselves more explicitly, in view of the searching controversy which has arisen on the subject of sin in the flesh. We should guard ourselves against forms of expression which seem to favour the *false ideas* that have come to be advocated. In asserting, for instance, that there was no change in the nature of Adam in the crisis of his condemnation, we should add that though his nature continued of the order

expressed in the phrase 'living soul' *a change occurred* in the condition of that nature through the IMPLANTATION OF DEATH On the subject of sin in the flesh We should add that the effect of the curse was as defiling to Adam's nature as it was to the ground which henceforth brought forth briars and thorns: and that therefore, after transgression there was a bias in the wrong direction, which he had not to contend with before transgression"—*Christadelphian*, 1877, p. 471.

Here is plain-ness of speech without affectation or disguise: open-ness and frankness without the slightest hint of mystery.

What sincerity and candour is here exhibited by our brother Roberts of beloved memory, of whom it may be safely said, he "Kept back nothing that was profitable unto us," even to the acknowledgment of a slight error that seemed to favour "false ideas." Why any should be averse to following his good example for the love of the Truth we cannot understand.

The above quotations contain all that was necessary (although much more could be adduced) for the "illumination of mind and comfort of soul," so diligently sought by bro. Walker's correspondent.

Why was it kept back? Was it done intentionally or inadvertently? Undoubtedly it must have been the latter.

Yes, we fully believe that in this instance, bro. Walker was writing as much at random and with as little consideration, as when he pronounced bro. Strickler "fundamentally sound." But such careless and hapless writing has a very serious aspect.

Such indifference and unconcern must as surely mar the reputation of his "journal," as the frosts do blight the meadows.

It is also unfair to his predecessor, tending as it surely does, to discredit him as a writer.

It is equally as unfaithful to the Truth, for if bro. Walker had been mindful of the things which were written aforetime for our learning by his noble predecessors, he would surely cease from casting those unhappy reflections upon their fragrant memories; rendered so by their high and splendid service to the Truth.

Moreover, the deplorable consequences of giving currency to those misleading statements and beguiling comments, now so confidently quoted year after year to sustain error, by those who unfortunately, are as equally uninformed; might to a large extent have been avoided and all such differences scripturally adjusted.

This heedless handling of divine things is akin to the incapacity of the modern pulpit. It saps the vitality of the Truth by destroying its simplicity, and investing its sacredness with a mystery that does not belong to it.

However, his blindness in part which has happened unto some, is simply a product of the pride of life and station; even as the Scriptures and the centuries amply testify.

It has its purpose, "for there must be heresies among you, that they which are approved may be made manifest among you."

B.J.D.

The Prophets of Israel

MICAH.

Of the prophet himself little is recorded. He is termed the Morasthite, being a native of Moresheth-gath, a place in the southern kingdom of Judah, probably close to the borders of the Philistines. His name, a contraction of Micaiah, means "Who like Yah." He prophesied contemporaneously with Isaiah and Amos, and his messages concerned both Judah and Israel, though they were mainly directed towards Judah. A study of the conditions prevailing in the two kingdoms during the lifetime of Micah, helps considerably in the understanding of his prophecies.

Pekah reigned in Israel, and because of the continued wickedness of the people, God caused Tiglathpileser, king of Assyria, to come against them. He occupied many cities, and carried away a great multitude to Assyria. Pekah allied himself with Rezin, king of Syria, and attacked Judah in the days of Jotham and Ahaz. At length Pekah was slain and succeeded by Hoshea, in whose reign the kingdom of Israel was finally removed from the land by Shalmanezzer. This experience was a punishment from God because of the degradation of the kings and the idolatry of the people.

Conditions were rather better in Judah. Jotham was a good king, though the people acted idolatrously during his reign. Ahaz succeeded Jotham, and reigned wickedly for sixteen years. He sought the help of the king of Assyria against his enemies, and paid for it by spoiling the temple of its treasures. He worshipped idols, and caused his children to pass through the fire. The nation was spoiled by its enemies, for "the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord." Ahaz was succeeded by Hezekiah, who reigned well. The people were purged of their idolatrous practices and the kingdom was strengthened. Even Sennacherib could not subdue it because the Lord was with Hezekiah.

These were the conditions in the two kingdoms when Micah prophesied. The times were evil, for the surrounding nations were strong and warlike, and in the earlier days of Micah, both the Northern and Southern kingdoms were incurring God's displeasure because of their wickedness. In the light of these facts the prophet's utterances are easily understood.

The prophecy may be divided into three sections, each commencing with "Hear Ye," followed by denunciation, and ending with promises. Chaps. i. and ii. comprise the first section, iii. to v. the second, and vi. and vii. the third. The prophet first alludes to coming judgment. "The Lord cometh forth out of his place, and will come down and tread upon the high places of the earth" (1-3). Why? "For the transgression of Jacob is all this, and for the sins of the house of Israel" (1-5). Samaria, representative of the whole northern kingdom, was to be laid waste; the idols and groves to be destroyed, "for her wound is incurable." God had continually pleaded with them "by all the prophets and by all the Seers," but it was to no avail. "Therefore the Lord was very angry with Israel, and removed them out of his sight." The Assyrians were the instruments used for the purpose as described in II Kings xvii.

Judah, likewise, was to suffer, though not as yet so terribly. The invader should come "even to the gate of Jerusalem," (1-12) and should devastate many of the cities and villages of the Southern kingdom, for "the transgressions of Israel were found in thee" (1-13). The prophet shows that their sins consisted mainly in their oppression of their fellows, their covetousness and unfair dealings, their maltreatment of the faithful remnant, and their forgetfulness of their obligations to God. They were all absorbed with the affairs of this temporal life, and their own selfish interests, whilst their religious observances were entirely formal, and their attitude toward God's prophets, hostile and contemptuous. Apostasy has always been characterised by these traits, and the Jews' subsequent bitter experiences provide a solemn warning against falling into these errors.

Ultimately Judah was to suffer complete removal from the land in like manner with Israel, for God said, "Arise ye and depart: for this is not your rest: because it is polluted, it shall destroy you (as a kingdom) even with a sore destruction " (ii-10). Yet not for ever. This section of the prophecy concludes with a promise of regathering and re-union. "I will put them together as the sheep of Bozrah, as the flock in the midst of their fold" (ii-12). Further, "The breaker is come up before them, they have broken up, and have passed through the gate, and are gone out of it: and their king shall pass before them, and the Lord at (R.V.) the head of them" (ii-13). The promise alludes to the mission of Jesus as the divinely appointed King of Israel, who will lead his people to victory, and prove himself a Breaker and a Grinder to pieces of all his enemies.

Chapter iii. commences the second portion of the prophecy. The prophet denounces the heads and princes of the people, who were held responsible for the evils of the nation. Notably, Pekah and Hoshea in Israel, and Ahaz in Judah, were guilty of the grossest misuse of the power they wielded. In every age, those who occupy positions as leaders or teachers of God's people are held particularly responsible. "They watch for your souls, as they that must give account" says Paul. They need to exercise especial care in walking circumspectly, "giving no offence . . . seeking the profit of many that they may be saved" (I Cor. x. 32). False prophets likewise were condemned by the Spirit, because they prophesied smooth things, taught for hire, and divined for money, yet pretended to trust in God. These characteristics are also applied by the Apostle Peter to the false prophets who should arise among Spiritual Israel. He speaks of those who with feigned words, would make merchandise of the believers, follow Balaam, who loved the wages of unrighteousness, and promise liberty, yet themselves be the servants of corruption (II Epistle ii.). Let us not copy Israel's example, in tolerating and even following such unworthy professors.

Direful calamities were to come upon Israel for their apostasy. "The sun shall go down over the prophets, and the day shall be dark over them." (iii.-6). "No answer from God" (verse 7). A long night of darkness was to ensue, bringing suffering and degradation, and only in our days are the first streaks of dawn appearing which herald the passing of the night. But further "Zion for your sakes shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest " (iii.-12). This prophecy was fulfilled when the Babylonians came against Jerusalem, and subsequently when the Holy City and temple were razed to the ground by the Romans. It is interesting to note that Jeremiah refers to this particular utterance of Micah, quoting it as a precedent of a prophet whose life was spared notwithstanding his denunciations of his countrymen (Jer. xxvi. 17).

But was Jerusalem to be dntrodden for ever? By no means, for the prophet immediately foretells a glorious future for the land and its people "in the last days." The night of darkness and sadness should give place to a day of light and joy; the mountain of the house of the Lord should be established in the top of the mountains; the nations would walk in the ways of God, and be taught of Him; peace and security would fill the earth; Israel would be restored and comforted, and made the first dominion when the Lord should reign in Mount Zion. Before these things were fulfilled, the people should "go even to Babylon," but "there shalt thou be delivered, there the Lord shall redeem thee from the hand of thine enemies" (iv.-10). The nations that afflicted Zion, would themselves be afflicted then, for they should be gathered as the sheaves into the floor to be threshed by Zion's daughter, whose horn and hoofs would be iron and brass. These prophecies will receive their fulfilment in the establishment of the Kingdom of God.

There is a certain obscurity as to the meaning of Chap, iv., 5. The context clearly alludes to the blessings of the age to come. The passage may therefore mean that though the nations put their trust ("walk," present tense, R.V. marg.) in false gods, from whom no good can come, yet Israel will walk in the Name of Yahweh Elohim, by whose power alone, all the blessings of Messiah's reign will most assuredly be realised.

Many explanations have been offered as to the identity of the seven shepherds, and eight principal men. Dr. Thomas has suggested that they may refer particularly to Jesus, the Chief Shepherd, the twelve apostles as rulers over the twelve tribes, John the Baptist and Paul. His reasons are given in *The Christadelphian*, 1878, page 97. Another suggestion is that the reference is to the saints as a body, the number seven being used to denote perfection, followed by the number eight which in Hebrew signifies, super-abundance, or completeness. An example of the Hebrew idiom is found in Ecclesiastes, 11-2. Thus the term used by the prophet would refer to the saints as the 144,000, perfected in nature, and invested with Almighty Power by which they completely vanquish their enemies.

When these things are fulfilled, Israel's position among the nations will be reversed. No longer a taunt and a byword, tossed and afflicted, but made a strong people, "as a lion among the beasts of the forest, who both treadeth down and teareth in pieces and none can deliver" (v.-8); and furthermore, a source of blessing to the world, "as a dew from the Lord in the midst of many people, as the showers upon the grass" (v.-7). The nation of Israel itself will be morally reformed, the false prophets ejected, the idols destroyed, and the people made suppliant.

Chapter six commences the third portion of the prophecy. Again the prophet remonstrates with Israel for their unfaithfulness, and how telling are his utterances! God graciously condescends to reason with His people, to plead with them, to beseech them to remember His former kindnesses. Had he not delivered them from Egypt? Had he not turned the curses of Balaam into blessings? "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me" (vi.-3). Had He required more of them than was reasonable? By no means. The prophet shows that the Laws of God were conducive to their greatest wellbeing. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (vi.-8). The observance of these precepts was more acceptable to the Creator than the offerings of thousands of rams or ten thousand rivers of oil, and would bring nought but happiness and peace. What a lesson is taught here! Mere lip-service, formal worship, sanctimonious behaviour is valueless. "They that worship God must worship Him in spirit and in truth." Though one expound the Truth with the eloquence of angels, or be able to unravel the meaning of all prophecies, or give one's body to be burnt, yet without love, it profiteth nothing. Israel were forgetful of these principles, both in the days of Micah testifies in the concluding chapter of his prophecy. So into like errors.

Because of their corrupt practices Israel were to suffer, as Micah and Christ, and we need to be warned against falling treacherous was their behaviour, that "A man's enemies are the men of his own house" (vii.-6). And hence the prophet exhorts the faithful remnant to trust wholly in God. He encourages them by reverting again to the subject of promises. God would still be mindful of his chosen people. "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things" (vii.-15). Their deliverance from Babylon would be after the type and duration of their former deliverance from Egypt so that "the nations shall see and be confounded at all their might . . . they shall be afraid of the Lord our God and shall fear because of thee" (vii.-16).

In view of such glorious promises, the prophet is constrained to exclaim "Who is a God like unto thee, (a use of his own name, who like Yah} that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?" (vii.-18). Thus God would have compassion on them, subdue their iniquities, cast their sins into the depths of the sea, and perform the truth to Jacob and the mercy to Abraham, which He has sworn to Israel's fathers from the days of old.

The supreme lesson of the whole prophecy for us, is best expressed in Paul's statement concerning Israel, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi., 15).

H. T. ATKINSON.

We were once blind, and alienated from the life of God through ignorance, and if we now see and know, it is because He has enlightened the eyes of our understanding. We possess no good thing that we have not received from Him. Let us ever keep this in mind, that we may remain little in our own eyes (see James iii., 13).

Reflections

The Sunday Despatch, referring to current religious beliefs, says of some, "They do not smoke or drink. They abjure plays and cinemas. They dress soberly, the women never wearing jewellery. They live in perpetual anticipation of the Second Coming of Christ, believing that all the signs of the times show that the Advent, a spectacle unparalleled in history is at hand."

A contemporary magazine asks the question (but leaves it unanswered) "Are these Christadelphians?"

There can be no doubt about what the answer ought to be, for if Christadelphians do not live in perpetual anticipation of the Second Coming of Christ they are misnamed; and if they are anticipating his coming "perpetually" (i.e. "never ceasing," *Twentieth Century Dictionary*) how can they give their minds and time to (or in other words "set their affections upon") the ways of the world described by the *Sunday Despatch*?

But can the answer be an unqualified "Yes"? So far as smoking and drinking, and theatre and cinema going are concerned we believe it can; but can we assert of Christadelphians that "they dress soberly, the women never wearing jewellery"? Careful observation will cause the enquirer to reply "Yes, the great majority of the brethren and sisters dress soberly, and do not display unnecessary jewellery. But there are some—not a few—of whom this cannot be said."

There seems to be an increasing tendency amongst us to forget the words of the apostles (1 Tim. ii., 9; 1 Peter iii., 3), and to dress "smartly," copying the latest fashions, and imitating the men and women of the world with their gold rings, pearl necklets and diamond pins. The wearing of such ornaments is to be deprecated. They serve no useful purpose, but rather the reverse, distracting the attention at the meetings and attracting the eyes and admiration to the wearer.

Is it a trifling matter, which we ought to ignore, leaving to every brother or sister to do as seems good in their own eyes? Dr. Thomas did not think so. He did not shirk the issue for fear of giving offence. When asked by a sister for guidance in this matter, he replied in the *Herald of the Kingdom*, "In relation to Sarah's daughters wearing metal trinkets, or bedizening themselves with flashy ornaments, the best reply that can be given is in the words of the apostle, that 'women should adorn themselves in modest apparel, with modesty and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works' (1 Tim. ii., 9); 'whose adorning,' says Peter, 'let it not be that outward wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is *in the sight of God* of great price. For after this manner in the old time the holy women also, who trusted in God adorned themselves' (1 Pet. iii., 3). Nothing looks so indicative of a vulgar mind and grovelling instincts as flash jewellery dangling upon a woman's exterior. It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside. The lower we descend in the scale of civilisation the more pleased do we find the natural man with exterior ornamentation. *The more empty his head, the more childish his delights*. The savage paints his face, sticks feathers in his hair, and is in ecstasies with coloured glass in the form of beads, or sparkling in brass or copper washed in gold. All this becomes him well, because he is an uncultured barbarian, and a mere creature of fleshly instincts. But from men and women professing godliness, we expect indications of a superior order of things within. If we see a pearl necklace upon the neck, or a pencil case dangling from a chain where it is rendered useless for writing, and upon divers fingers of the hands rings in

profusion, we are not reminded of any latent godliness within. A sensible man despises such shams; how much more contemptible then must it appear to God! He looks to the jewellery of the hidden man of the heart, and if He finds that well and highly adorned, He counts that daughter of His family a jewel of his heart. It is truly nonsensical for those professing godliness to follow the fashions of Belial. It is all very well for those whose instincts are grovelling, and their brains addled by trashy literature to decorate their inglorious and perishing mortalities with cheap and gaudy trumpery. But Christian women have attained to a more exalted position in the intellectual and moral universe of God, and ought therefore to be the subjects of too divine a consciousness to trick themselves out in such glittering peddlery. Let them put the trash away, and fulfil the exhortations of the Apostles.”

C.F.F.

There is a possibility that we may presume too much upon our knowledge of the Truth, and our baptism, and our breaking of bread from week to week. These ways are Divine, and in their right place indispensable; but what if at the same time it is man more than God that is before our eyes in the doing of these things? What if we sing and pray merely as the right sort of thing to do, without opening the heart to God in all sincerity and fervency and fear? What if the glory of God be but a phrase on our lips, and a sentiment in reality foreign to our hearts?

R.R.

Land of Israel News

“I will remember the land” (Lev. xxvi., 42).

It is announced by the *Jewish Telegraphic Agency* that 3,653 Jews came into Palestine in July, of whom 526 were capitalists, bringing into the country a capital of over £526,000. 140 Christian and 25 Moslem immigrants also entered Palestine during the month.

* * *

According to a Jerusalem message a considerable increase in the volume of Jewish immigration to Palestine is expected as from last month. While Jewish immigration during the last few months totaled, on the average, 2,000-2,500 persons per month, the number due to arrive in September will approximate 4,000. An equal number of newcomers is expected during each of the months following.

* * *

The Co-operative Society, "Tenuva," which markets the entire produce of the Jewish co-operative farmer, operates over 160 settlements including 94 Jewish National Fund settlements. A recent report of "Tenuva" reveals the marked growth of mixed farming in Jewish agricultural settlements. This year "Tenuva" sold 625,000 gallons of milk, 2,500 tons of vegetables, 800 tons of grapes, 4,000,000 eggs, 60 tons of honey and 100 tons of bananas.

* * *

The Customs Department of the Palestine Government reports: —

"The import and export during the first three months of 1934 shows considerable increase in the volume of foreign trade as compared with last year.

Import of building materials, such as cement, sanitary installation, iron, etc., showed the most marked increase. Wood for orange boxes, and raw materials for the purposes of industry were also imported in great quantities. The import of automobiles was more than doubled. Palestine is now one of the countries with the greatest percentage of automobiles in proportion to the population, and this fact indicates the rapidly improving facilities for vehicle traffic."

* * *

The American Hadassah Organisation has announced that the first medical centre and graduate school of medicine in Palestine, to be known as the Rothschild-Hadassah-University Hospital, will be built on Mount Scopus, close to the Hebrew University.

The new Institution will supplant the present Hadassah-Rothschild Hospital, which is housed in a building more than eighty years old and is situated in cramped quarters in the busiest section of Jerusalem.

* * *

Arabic posters bearing the Swastika, calling for anti-Jewish boycott, are appearing on the walls in Haifa and on shop-windows in Jerusalem, put up by unknown persons. "The gain of the Jews is the loss of the Arabs" and "Do not enter Jewish shops" are the principal slogans used.

* * *

"There is considerable ground for the view that within two or three years Palestine will be passing through a boom which will make the present situation appear comparatively depressed." — *The New Judea*.

"Judge not that ye be not Judged"

This command can be infringed in several ways: by attributing a wrong motive to another without sufficient ground; by condemning another for an act for which he may have been truly sorry; by deciding in our minds (apart from the Word) as to who and who will not be saved. James also characterises evil speaking as judging (iv., 11). It is the easiest thing in the world to be disobedient in this matter. Let us be cautious. Let us not be backward in giving another the benefit of a doubt. Let us not forget that we are all erring. God has said, "I will judge." But although prohibited from judging in the manner stated, we are called upon to decide between right and wrong. Paul writes, "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Christ has told us how this obligation can be fulfilled—"by their fruits ye shall know them" manifest lying, manifest drunkenness, manifest covetousness, are not to be condoned. Let us not hesitate to condemn the unfruitful works of darkness, but let our condemnation be directed against the wrong deeds rather than against the brother. Let us keep in view the brother's reclamation. Let us correct with love, meekness, gentleness, and forbearance. If the commandments of Christ call for us to withdraw or stand aside from others, let us do it, not in the spirit of "I am holier than thou" but in humility and sorrow.

(Selected Per E.B.)

Signs of the Times

The Plebiscite in Germany. Anti-Semitism growing. Modern Infidelity.

The plebiscite held to confirm Hitler in his dual position of President and Chancellor was duly held, and, as anticipated, the overwhelming majority said "Yes." There was, however, a minority vote of over 4,000,000 representing 10% of the total votes cast, and there would appear to be general surprise that the opposition was so considerable. Herr Hitler at once issued a proclamation thanking the German people but added "We must now fight to win over the last 10%. This very night decisions were taken for the carrying out of this action which will proceed with Nazi speed and thoroughness." It is not yet manifest what this means, but there is naturally alarm in Jewish circles that a fresh anti-Semitic drive is intended. There is the more reason for this in view of a speech made by Bishop Muller (head of the German Evangelical Church) following the plebiscite. Affirming that there was a parallel between Hitler and Christ, he added "Hitler's fight is a fight against the Jews, the most brutal foes of Christianity."

There was an attempt in some quarters to make anti-Semitism a feature of the plebiscite propaganda, the infamous Herr Streicher for example, issuing a public proclamation that "A vote for Hitler means a protest against all Judah." In many towns streamers were hung in the streets inscribed "Only slaves to Jews vote No." *The Jewish Chronicle* says that for weeks past the Nazi press has kept up a persistent anti-Jewish campaign of almost unparalleled savagery and has been working up a pogrom mood, which, unless counteracted, may have consequences exceeding anything that has gone before.

The *Manchester Guardian* for August 24th says that Frankfort, once the richest city in the German Empire, is to-day in danger of impoverishment because the Jews have gone. Since the Middle Ages the city had been regarded as a centre for the better class Jewish families in Europe, and at the last census they numbered 35,000. But they are now all leaving, since the beginning of the year an average of 40 Jewish firms have closed down every month. This illustrates how real is "Jacob's Trouble" in Germany to-day, and how the Jews are being compelled to become a separate people. The *Jewish Chronicle* truly comments "They are being flung back upon each other, as in a Ghetto."

The third Jewish World Conference was opened at Geneva during August, and apparently had very little of a cheerful character amongst the reports presented to it. The Conference was informed that 70,000 Jews of the intellectual classes in Germany were without the means of existence. In 1933, 60,000 Jews had emigrated, and a further 10,000 during the first six months of 1934. Owing to the impossibility of finding work the situation of these refugees was critical. In Poland 55% of the Jews had become pauperised, and as there was no possibility of emigration, except to Palestine, migration offered no chance of salvation.

During August another evidence of the bitter hostility of the Arabs towards the Jews was provided by the outbreak in Constantine, Algeria. The Arabs invaded the Jewish quarter of the town pillaging the houses and shops and massacring the inhabitants. It is interesting to notice that the German extremist newspapers in approving the massacre, remark concerning the situation in Palestine that a similar Arab rising is coming. One of these newspapers says "The affinity of blood will not save the Jews in Palestine from the complete annihilation that threatens them and the Jews who have emigrated to Palestine from Germany are now face to face with a fate such as would never have been contemplated on German soil."

This is true as we know from prophecies such as Obadiah's concerning the activities of latter day Edom. Scattered throughout the books of the prophets are many references to the vindictiveness of Edom and the allied Arab peoples in the day of Israel's calamity.

Even in England, Anti-Semitism is growing, not only in the Fascist parties but amongst the general population. The matter has come into prominence owing to the fact that a Roadhouse Club requested one of the members of the Rothschild family to leave. It has since been discovered that this and other road houses have passed rules excluding Jews from membership. Recently, too, Sir John Simon has thought it necessary to issue a public declaration that he is a Gentile. It all illustrates that increasing tendency for the Jews to "dwell alone and not be reckoned among the nations" (Num. xxiii., 9), in order that Micah's prophecy may be fulfilled that declares "In that day will I assemble her that halteth and I will gather her that is driven out and her that I have afflicted and I will make her that halted a remnant and her that was cast off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth even for ever" (Micah iv., 6-7).

Last month the possibility of Hitler becoming Emperor was suggested in these notes, but we scarcely expected to see any definite indications of it within a month. On September 6th, however, the *Evening Standard* reported that the crown and sceptre of the Holy Roman Empire had been sent from Aachen to Nuremberg (to which city Hitler had gone to attend a Nazi Congress). It was said to be the intention of some of the enthusiastic Nazis to offer these to Hitler with an invitation to assume the title of "Emperor of the Holy German Empire."

Up to the time of writing no confirmation of the report has appeared, but the very suggestion of such an event is extremely interesting. There must be a measure of foundation for even a grossly exaggerated report; we fully anticipate that the next twelve months will prove of unparalleled importance and interest. The Jewish Year just commencing is the 2,520th since Nebuchadnezzar's destruction of Jerusalem, according to the chronology which the British Museum authorities affirm to be unquestionably correct. Ought we not therefore to expect world stirring events, marking the end of the Gentile Seven Times? We do not think this magazine will be published many more times now.

Another marked sign of the end of the age is the utter ungodliness which prevails. In Russia ever since 1917 religion has been discouraged (to put it as mildly as possible), and such movements as Zionism prohibited by law. Now in Germany a rank paganism is becoming popular. A periodical styled the *Weltkampf* laments that "it will never be possible to get rid of the Jew so long as the Christian creed sticks to the Old Testament and the Jewish idol Jehovah." The worship of the old barbarian gods Odin and Thor is being cultivated; Hitler, it will be remembered, pandered to such sentiments at the funeral of Field Marshal Hindenburg by exclaiming "Enter thou Valhalla." In England many prominent clergy are foremost in denouncing the Bible, particularly, as usual, Dean Inge.

He is reported as commenting thus:

Daniel: Deservedly popular, but not as history.

Jonah: Has no historical value.

Song of Solomon: Not a religious book at all. Not written by Solomon.

At the same Conference Professor Bethune Baker (Professor of Divinity at Cambridge) said "the Gospels have some characteristics in common with some works of fiction, and further denied the authority of the Virgin Birth and Resurrection of Christ.

Bishop Barnes continued the attack by declaring "Our modern outlook has created a background of thought against which we cannot maintain the traditional belief in the infallibility of Scripture."

Such teaching is bound to have its effect on the people and greatly increase infidelity. We cannot wonder that God will bring fearful judgments upon this generation, nor that the nations will unite to fight against the Lord's anointed.

How grateful ought we to be that we have been made wise unto salvation, and that consequently when God comes out of His place to punish terribly the inhabitants of the earth, He will deliver us from evil!

W.J.

CORRESPONDENCE.

To the Editors, *Berean Christadelphian*.

Dear Brethren,

"Few in number, little flock," is an apt description of the household of Faith the world over throughout all ages. It is none the less applicable in the closing days of darkness, as a perusal of the inside covers of the *Berean Christadelphian* and the comparatively scant Ecclesial News which appear each month in its pages will confirm.

Established ecclesias and brethren and sisters in isolation meeting on the "basis of purity" are now few and far between. The latter are generally very appreciative of a call from those of like mind who may at any time be in their vicinity.

To assist in the carrying out of this work as "ambassadors of Christ" in strengthening one another in the faith, it has occurred to some that an authentic list of such brethren and sisters in fellowship should be compiled, and either published from time to time in the magazine, or be available to any who may have opportunity in connection with business or holiday journeys, to use it to the best advantage.

During the past summer, the writer, on a business visit in Lincolnshire, was able, by arrangement, to break bread with a sister living alone in complete isolation in a remote village, the few with whom she was formerly in association having recently withdrawn from us. (Brother J. B. Strawson, of Nottingham, is practically her only visitor, making an occasional call when in the district). Upon entering her cottage, the Bible and the *Berean Christadelphian* were prominent, these being her only sources of comfort not having access to other works of the Truth.

She expressed keen appreciation of our magazine, and the labours of those responsible for its publication. In addition, she wished to thank those sisters of the Clapham Correspondence League, and others from whom she receives regular letters of cheer and encouragement, which she finds impossible to acknowledge individually.

No doubt this case can be multiplied not only in this country, but also across the seas, and we who are accustomed to the companionship and strengthening influence of our respective ecclesias are liable to forget those ones, twos and threes who are in loneliness, and denied the privileges of regular association with others, but who are quietly and patiently holding on till the day of Christ. Let us do all possible to help them—this was considered by the Apostles as much a service in the Name of Christ as the proclamation of the Gospel, and that it is still so is the opinion of your fellow labourer Zionward,

A LONDON BROTHER.

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).**

* * *

BRIDPORT. —"*Home Cot,*" *Bothenhampton. Sunday 3.0 p.m.* Greeting in Jesus. In common with our brethren and sisters throughout the world, we get little response to our efforts to share with

them that are without the unspeakable joy of the Truth. In such circumstances the BEREAN comes as a welcome refresher.

We have also been greatly cheered and encouraged by the company at the Lord's table of the following brethren and sisters: bro. Owen, sisters Stares and Davison (Clapham), sister Wright (Bishops Stortford), bro. and sister F. Wood (Clapham), bro. and sister Wells (Colchester), sister Carter (Ilford), bro. and sister Sewell, and bro. and sister C. Clements (Clapham). Our sincere thanks are extended to the brethren who ministered to our spiritual needs. —SIDNEY F. OSBORN, *Rec. bro.*

COVENTRY. — 52, *Broadway. Breaking of Bread, Sundays, 3. 0 p.m. Bible Class, Thursdays, 8. 0 p.m., at 119, Hermitage Road, Wyken.* Since our last report, we have been much encouraged by words of exhortation from the following: brethren J. Phipps, D. C. Jakeman, F. Jakeman, S. Shakespeare, and H. Wilson, to all of whom we express our thanks for their services. We have also been pleased to welcome round the table of the Lord bro. and sis. Price, sisters D. C. Jakeman, F. Jakeman, and S. Shakespeare (all from Dudley), sister J. Phipps (Birmingham), sis. D. Crumplin (Clapham), sis. Fidler (Nottingham), and sis. Wilson, from Nuneaton, whose presence has been greatly appreciated. —O. CLEE, *Rec. bro.*

HORNS CROSS (Kent)— *Co-operative Hall, High Street, Swanscombe. Sundays, Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 8 p.m., at 22, Carlton Avenue, Stone, Greenhithe.* On August 18 we enjoyed a further visit to Dartford Heath, and rejoiced in the blessings of our Heavenly Father, in that we had fine weather and the pleasant company of many of like precious faith. Bro. Doust, of Clapham, gave us a word of exhortation at the meeting held after tea, so that in our pleasure we were able to remember the Giver of every good and perfect gift. We have also enjoyed the company of the following brethren who visited us in the service of the Truth: D. J. Hunt-Smith (Sutton), M. Joslin, H. L. Evans, H. T. Atkinson, S. Tarling, A. R. Owen, and W. E. White (Clapham), and A. Cheale (Seven Kings). Their labours with us were very much appreciated. We also thank the many brethren and sisters from other ecclesias, who have lately supported our lectures by their presence and encouragement, and all who can help us in this way may be assured of a hearty welcome. —E. R. CUER, *Rec. bro.*

LEAMINGTON SPA —Visitors to the Table of the Lord during the past few weeks have been: bro. J. Squire, bro. S. Warwick, sis. Singleton (Clapham), and bro. and sis. R. Fell (Birmingham). We have also had the company of sis. Squire and bro. J. Squire at our Bible Class. On Sept. 1st bro. S. G. Warwick and sis. Gwenys Feltham were united in marriage; we trust our Father's blessing may rest upon them, and that they will find in each other a source of encouragement in their endeavours to enter the Kingdom. We have about eighty exhortations, typed and kindly sent us by a sister of the Clapham ecclesia. If there is any brother or sister who would like to receive them, we shall be pleased to send them, either in bulk or week by week. —L. FELTHAM.

LEICESTER. —71, *London Road. Sundays: Breaking of Bread, 5 p.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 8 p.m.* With feelings of gratitude and thankfulness to our Heavenly Father for His blessing upon our endeavours, we continue to proclaim the glad tidings of the things concerning the Kingdom of God and the Name of Jesus Christ, confident in the promise that the Word of God will accomplish that whereunto it has been sent, and that in His good pleasure He will give the increase. Our recent visitors to the Table of the Lord have been: sisters Atkinson, G. Squire, E. McCree and B. Clements (Clapham), sis. S. F. Jeacock (St. Albans), sis. Warry (West Ealing), bro. L. Feltham (Leamington), bro. W. Reeves (Holloway), bro. Christmas (Bury St. Edmunds), bro. Thomas (Seven Kings), sisters J. Squires and sis. Day (Luton), sis. S. Shakespeare and M. Hughes (Dudley). We also take this opportunity of thanking the following brethren for their company and service: bro. S. F. Jeacock (St. Albans), A. H. Warry (West Ealing), H. T. Atkinson (Clapham), E. H. Bath (Holloway), P. J. A. Coliapanian (Seven Kings), J. W. Squires (Luton), S. Shakespeare (Dudley). —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). — Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with sorrow that we announce the death of sister Ada Jane Jeacock (wife of our brother W. Jeacock, Senr.), whose probation ended on 10th August. Our sister was laid aside with illness for some months, but nevertheless she maintained right to the end a keen appreciation of the Truth. Prior to her illness, she was a regular attender of the meetings, and always had a smile and a cheerful word for all. Our loving sympathy is extended to our brother Jeacock and his sons in their sad loss, but we are comforted with the knowledge that the resurrection lies ahead, and a joyful reunion in the Kingdom of God, according to faithfulness. The interment took place at Streatham Park' Cemetery, Greyhound Lane, on 14th August, bro. E. W. Evans speaking words of comfort. We have pleasure to report the obedience of three more who have put on the name of Christ in the appointed way, and we pray that they may all, with us, enter into the "Rest that remaineth" for those who are faithful in their day of opportunity. The names are: 2nd September, JOYCE PHYLLIS BUTTON (daughter of bro. F. J. Button) and JACK FREDERICK WESTLEY (son of bro. F. J. Westley); and on 9th September, MAURICE CECIL HAINES (son of sister Haines). It is pleasing also to note that they are all ex-Sunday School scholars. On 1st September, our brother S. G. Warwick and sister Gwenys Feltham (of Leamington) were united in marriage, and we pray that they may be blessed in their new relationship. On Saturday, August 25th, the Mutual Improvement Class held their usual annual summer visit to Kew Gardens, travelling there by privately hired steam launch from Westminster Bridge; the outing was well attended, about 200 sitting down to tea at the Ivy Tea Rooms, followed by a Fraternal Meeting in the Ivy Hall, Chiswick, at 5.45, where three uplifting addresses were delivered. The following visitors have been welcomed to the Table of the Lord, namely, bro. and sis. B. A. Warrender and sis. Callow (Bournemouth); sis. A. McCree (Brighton); bro. and sis. Higgs and sis. D. Higgs (Bristol); bro. Eaves and bro. W. Rivers (Holloway); sis. Eato (Leicester); sis. M. Day (Luton); bro. V. W. Lloyd (Margate); bro. Cockcroft, Senr. (Oldham); sis. Clark and bro. Ell (Putney); bro. Heyworth (St. Albans); bro. Cheal, sis. Silliter, bro. and sis. Webster (Seven Kings); bro. F. Wood (Sutton); bro. and sis. H. Smith, bro. O. Smith and sis. N. Penn (Welling); sis. Golden and bro. and sis. Banks (Los Angeles). —F. C. WOOD, *Asst. Rec. bro.*

LUTON. — *Oxford Hall 3 Union Street (off Castle Street).* Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m. We are pleased to report that two of our number (bro. W. Hyde and sis. E. Hyde), who were among the number that separated from us over the recent "Nottingham Trouble," having been interviewed by the examining brethren of this ecclesia, have expressed themselves to be at one with us, in regard to the scriptural position which we maintained, and are again "breaking bread" with us. God willing, we are extending our annual special effort, to cover two months, viz., October and November; we are arranging more intensive advertising, doubling the number of lecture cards, and also arranging a series of lectures for the five Thursday evenings in November. Since our last report we have had the pleasure of the company of the following brethren at the "Memorial" feast: M. L. Evans, E. A. Clements, I. Evans, F. W. Brooks, Jones, and C. Wright, also sisters Jones and Brooks, all of Clapham; brethren Goodwin, J. Hodges and H. Crawley, and sisters Goodwin and Crawley, of St. Albans; and bro. and sis. Bath, of Holloway. Brother S. Jeacock, of St. Albans, lectured for us on August 12th. We take this opportunity of thanking all the brethren who have been with us in the service of the Truth. — S. BURTON, *Rec. bro.*

MOTHERWELL (Scotland) — *Orange Hall Milton Street.* Breaking of Bread 11.30 a.m. School 1.15 p.m.; Lecture, 6.30 p.m. We purpose (God willing) commencing our Winter course of lectures on Sunday, October 7th, and thereafter every Sunday for six months. We purpose advertising our lectures by posters and local paper, in addition to a liberal distribution of cards. We pray that our efforts to enlighten the spiritually bewildered may be the means of bringing out a remnant to the Glory of God through Jesus Christ our Lord. We were delighted to welcome to the Table of the Lord the following: On July 22nd, bro. and sis. A. F. Bayles, bro. D. Bayles, sis. D. J. H. Bayles, sis. Olive King and sis. C. Wilson, all of Clapham; on August 5th, sisters King and Wilson on their return journey; on August 12th bro. F. Lewis, of Newport, who ably exhorted us in the faith, and on August 26th bro.

Restall (late of Oxford), now in Edinburgh. Bro. Restall, being in isolation, hopes to meet with us as occasion offers. We rejoice in such visits, which strengthen us and bind us more closely in love to the One whose Name we bear. Should any lecturing brethren be this way during the Winter months, may I mention that there is work for them to assist us in the work of proclaiming the Truth in Motherwell. Should any brother anticipate being this way, the writer will be very glad to hear from him. —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 very pleased to report that we have received visits from the following brethren in the service of the Truth: August 12th, D. C. Jakeman, of Dudley. August 19th, A. E. Clements, of Clapham. September 2nd, T. Hughes, of Dudley. The comforting and encouraging words of exhortation delivered by these brethren were much appreciated by all present. Also, on September 2, we were pleased to welcome at the Table of our absent Lord our sister May Hughes, of Dudley. —DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR. —On August 19th, the brethren and sister here were happy in the company of quite a number of visitors of like precious faith, who met with them around the Table of the Lord. Arriving here in two cars from Swansea, the occupants of one left immediately after the morning meetings, whilst those of the other stayed with us throughout the day, and met with us again in the evening meeting. The brethren H. L. Evans and J. R. Evans, and sisters M. Evans, H. L. Evans and E. Ford, were from Clapham ecclesia; and sister I. Johnson from Nottingham. We appreciate all such kindly thoughts and remembrance of our little ecclesia, and the exhortation of bro. H. L. Evans was very acceptable to the spiritual man in Christ. Our plans for the winter lectures are now almost complete, and a number of Clapham brethren are already booked for monthly special lectures. Our thanks are due to bro. H. W. Hathaway for his arrangements in these. Brethren and sisters in our fellowship will ever find an eager welcome with us here, and we welcome them as brethren of Christ our Lord. —Your Brother in Christ, IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall off Broad Street. Breaking of Bread 11 a.m. Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at 6, Rolleston Drive.* We are glad to report that HENRY MATTHEW MCGUIGAN was baptised into Christ on Sunday, August 26th. The Truth was introduced to bro. McGuigan by bro. Foster, of Thorn, and when he moved to Sheffield he was put into touch with the Nottingham brethren, so that it is a case of one sowing, another watering, and God giving the increase. Bro. McGuigan having obtained a transfer, will, God willing, meet with the Nottingham ecclesia, and we pray that he will be helped to hold fast until the end. The following brethren have assisted us in the work of the truth: S. Harrison (Coventry), E. A. Clements (Clapham), J. Allan (Dudley), J. Evans (Clapham). We have also had the company of bro. H. Allan (Dudley) sis. Morton (Coventry) and sis. Stafford (Seven Kings). —J. B. STRAWSON, *Rec. bro.*

PLYMOUTH. —*Oddfellows Hall 148 Union Street. Sundays: 11a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: 7 p.m., Bible Class.* We held our combined ecclesial and Sunday School outing on Wednesday, August 29th, journeying by train to Bere Alston. Twenty-six adults and seven children sat down to tea, after which we read the portions of Scripture allotted for the day, bro. Cockcroft, of Oldham, giving us an encouraging address. Despite the showery weather, quite an enjoyable time was spent. We have been pleased to welcome the following to the Table: bro. D. Gray, sis. Gray and sis. Olive Gray (West Ealing), bro. and sis. Goodwin (St. Albans), bro. G. Hodge, sis. M. Crawley (Luton), sis. Chesterfield (St. Austell), bro. and sister C. R. Crawley (Luton) and bro. and sis. Jones (Clapham). Bro. Crawley assisted us in the work of the Truth. We welcome the services of speaking brethren visiting this part. —JOHN HODGE, *Rec. bro.*

PRESTON. —*Ribbleton Hall Lodge, Longridge Road. Breaking of Bread by appointment.* It is with pleasure that we take this opportunity of thanking the brethren and sisters of the Pemberton and Wigan ecclesias for the very warm welcome and real spiritual help which they have joyfully given on the many occasions we have visited them. We would also like to express our appreciation and thanks

for the helpful booklets received from brother Jannaway from time to time, and also the "*Christendom Astray*" cards. Conversations with different people at various times have given us reason to hope that they would be led to see the glorious beauty of the Truth, but up to the present our expectations have not been fulfilled. With love in the Truth, sincerely your brother, —TOM BAILEY, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m., at Pikesley's Hall 34, St. Peter's Street.* We are very pleased to report the marriage, on Wednesday, August 29th, of bro. C. E. Seagrave and sis. D. Lines. All the brethren and sisters wish them every happiness as 'heirs together' until all the faithful are inseparably united in the marriage of the Lamb. —S. JEACOCK, *Rec. bro.*

SOUTHEND (Essex). —*Meetings held in private house, 11, Byron Avenue (trackless trams and Corporation buses to North Avenue, 1d., thence about one minute through Sycamore Grove to Byron Avenue).* *Sundays: 6.15 p.m., Breaking of Bread; no lectures.* Since last report our sis. Furneaux, of Margate, and D. Crumplin, of Clapham, have again broken bread with us, as also bro. Lovewell, of Hitchin, and sis. Taylor, of Ealing. Their company has much cheered us. On days other than Sundays we have also been pleased to have visit us sis. Nellie Eato, of Leicester, and sis. Shackell, of Putney. I should once again like to take this opportunity to explain that, being only seven in number, and the meetings being held in a private house, it is not possible or convenient to hold meetings without the once-a-month break. On this first Sunday break other arrangements have usually been made months ahead, hence special requests to hold a meeting on these first Sundays from a visitor this way cannot usually be acceded to. The main object of this monthly break is to give opportunity to us to go to other meetings either to administer strength and comfort to them, or they to us. It is not good for an ecclesia so small as ourselves to definitely tie ourselves down to an every Sunday meeting: our members need and desire an opportunity to get variety in their spiritual food, as well as an opportunity to widen, by visits elsewhere, their spiritual acquaintances. This need can readily be seen when it is borne in mind that the present writer is the only one who speaks or renders the weekly necessary service. No complaint is made, and, in fact, every appreciation is expressed at our work; but every spiritually-minded reader will perceive the necessity for a change and break from the regularity of weekly meetings conducted solely by one brother. —WM. L. WILLE, *Rec. bro.*

SWINDON (Wilts.). —*37, Bath Road. Breaking of Bread by appointment.* We are very pleased to report a visit, on August 12th, of bro. J. R. Hodges, of St. Albans, who was staying a while in this neighbourhood. His company at the breaking of bread was very encouraging. —J. H. and E. K. DYER.

TIERS CROSS (H'west, Pembrokeshire). —*Breaking of Bread, 2.30 p.m.* Since last report we have been greatly encouraged by the company, on August 12th, of bro. and sister Llewellyn Evans, sister Mona Evans, bro. Leslie Evans, bro. John Evans, sis. Eileen Ford, and sis. Mabel Thomas, all of Clapham, also sis. Ida Johnston, of Nottingham, and on August 26th bro. T. Wilson and bro. P. Flower. The exhortations and the sweet singing of the brethren and sisters greatly encouraged us Zionward; their visit will be long remembered, and we can but thank them all for coming over 200 miles to cheer and encourage us in our loneliness. We were sorry when the time came to part with their company; may it please our Heavenly Father to hasten the day when all these partings will be a thing of the past. —H. THOMAS, *Rec. bro.*

WELLING (Kent). —*Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lectures. Wednesday: 8 p.m., Bible Class.* We are pleased to report an addition into the Household of Christ. With the kind assistance of the Clapham ecclesia, Mr. W. DURMAN, formerly neutral, was baptized into the Saving Name of Jesus on August 19th, at Avondale Hall. The seed by the wayside was planted in the Eltham Public Library, and "*Christendom Astray from the Bible*" was thus brought to the notice of our new brother, and he found the only True Way unto Life Eternal revealed in the Holy Bible. Our sincere desire and hope is that our new brother, with us, will be successful in the race for Eternal Life. There is every prospect of yet another son of Adam being called into the Narrow Way in a similar manner, by learning of the Truth from another Public Library, so that we see examples in our day and generation how one may plant and another water, yet all is of God's

abounding mercy, and He giveth the increase. Our special effort lectures at the Co-op. Hall, High Street, will continue throughout October, and the lecturing brethren will be D. L. Jenkins and H. Atkinson, of Clapham, G. Cattle (Putney), A. A. Jeacock (Croydon) and W. R. Jeacock (Clapham). May yet others in darkness be blessed from our united labours in the preaching of the Gospel. The following have met with us, and we thank them all for their company: bro. and sis. C. Ask and bro. D. L. Jenkins, of Clapham, and bro. and sis. S. Jeacock (St. Albans). —A. M. GRANT, *Rec. bro.*

WIGAN (Lanc.). —*Educational Room, behind Co-operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* Since last writing, we have had great pleasure in the company of brother G. Halliwell, of Pemberton, who ministered to us the word of exhortation, and lectured in the evening on the "Fabulousness" of the "Doctrine of the Trinity." On August 18th, we held our Sunday School outing, when we made the journey to Southport, where an enjoyable time was spent with the scholars, in the company of brethren and sisters, including sister Doris Jannaway, of Southport; the weather being fine added greatly to our pleasure. We have been pleased to welcome to the memorial table our sis. Doris Jannaway, of Southport. —In hope of Life Eternal, your brother in the Name we bear, R. BARTON, *Rec. bro.*

CANADA

BRANTFORD —*Christadelphian Hall 44, George Street. Sundays: 10.30 a.m., 3 and 7 p.m. Wednesdays: Eureka Class, 8 p.m.* We have been pleased to add to our numbers bro. and sis. McCharles from Stratford; also to welcome to the Table of the Lord the following visitors from Detroit; bro. and sis. Higham and their sons Ashley and Fred, sisters Mary Allan and Emily Goddard, and sis. Hickman, bro. and sis. William, Ernest and Herbert Styles; and from Iroquois Falls, Ont, sisters Clifford Styles and Esther Hickman. Brn. Higham and Ernest Styles favored us with the word of exhortation. On Good Friday we chartered a bus and attended the Fraternal Gathering in Toronto, and on July 2nd the S.S. and ecclesial outing was held at Grand River Park. —H. W. STYLES, *Rec. bro.*

HAMILTON (Ont.). —*C.O.O.F. Hall, cor. King William and Wentworth Street.* On July 2nd we held our annual ecclesial and Sunday School outing at Oaklands Park, one of the beauty spots surrounding Hamilton; a very pleasant day was spent by all who attended; races were arranged for the Sunday School scholars, and prizes were distributed. Bro. J. P. Vibert addressed the assembly in the afternoon. We were pleased to have a visit from brother J. Beasley, of Toronto, who gave to us the word of exhortation and lectured in the evening. It has also been our pleasure to welcome to the Table of the Lord the following: bro. and sis. Gibson, sis. Maynard, bro. W. Maynard, sis. Round, sis. Briggs, Senr., sis. Bessie Briggs, sis. Louie Briggs, sis. Mary Briggs, bro. Harold Briggs, bro. and sis. Grey, bro. and sis. W. Pole, bro. Russell, all of Toronto; sis. Florence Styles, sis. Mary Styles, of Brantford; bro. and sis. Pryer, of Bridgeburg; bro. and sis. A. Leaper, sis. Grace Leaper, of Winnipeg; bro. and sis. L. Sparham, of Chatham; sis. Tinker, of Montreal. We extend a hearty welcome to brethren and sisters of like precious faith. —E. D. COPE, *Rec. bro.*

LETHBRIDGE (Alberta). —*Berean Christadelphian Hall 633, 7th Street South. Sunday School, 10 a.m. Breaking of Bread, 11 a.m. Lecture, 7.30 p.m. Wednesday, at 8 p.m., Lecture.* We are still busily engaged in keeping the Light burning in this section of the Lord's vineyard, and we are pleased to have had the help of our brother Will J. Turner, of Winnipeg, who paid us his semi-annual visit, when he ministered to the spiritual upbuilding of the brethren and sisters by way of exhortation, and lectured to an appreciative audience. It so happened that on the occasion of his visit we had record attendances; we are glad for his sake, as well as our own, as it is a real sacrifice on the part of bro. Turner to visit us, and we pray he may see the result of his labours in the Kingdom of God. On April 2nd bro. William Blacker and sister Mary Fozard were united in marriage; they have the best wishes of the brethren and sisters that they may be mutually helpful to each other in the race for Life Eternal. On Good Friday we held a Fraternal Gathering, when a profitable and upbuilding time was spent in listening to the addresses of our speaking brethren. We recently held our Sunday School outing at the

bank of the river here, when an enjoyable time was spent together, as we always make provision on these occasions to spend some of the time in directing the attention of those present to those things which we have as an anchor of the soul, which we know is both sure and steadfast. For the last four months we have visited the district in which our sister Ensign resides once a month, and delivered a lecture in the School, and while the attendance is not large, yet we have the satisfaction that we are building our new sister up in the faith, as well as opening the way for others to embrace the Truth as it is in Jesus. We have enjoyed several visits from sister Ensign to our meetings on Sundays, which are mutually provocative of love. May she remain firm in her isolation, and along with us endeavour to walk worthy, so as to meet with the approval of our Lord and Master, whom we know will soon be back to claim His inheritance from which He was cast out some 1900 years ago. May it be ours to live and reign with Him when He appears, is the prayer of your brethren and sisters here, with love to the household of faith. — SIDNEY T. BATSFORD, *Rec. bro.*

TORONTO (Ont.). —*Kimbourne Hall 1484 Danforth Avenue. Sundays: 11 a.m. and 7 p.m.* We are very pleased to report that two more have responded to the call of the Gospel: CHRISTINA ABEL, daughter of our sis. Abel, was immersed into the saving Name of Jesus on May 22nd; and JOHN H. MARSDEN, of Mount Albert, Ontario, was likewise immersed on June 27th. Our earnest prayer is that they may continue to walk in the Truth and meet with the Master's approval when he comes. Our annual Sunday School and ecclesial outing was held in High Park on July 2nd. The attendance was exceptionally good: the weather was wonderful, and all enjoyed the day very much. During the past few months we have been assisted in our labor of love by bro. Geo. Ellis, of Oshawa, Ont., bro. J. P. Vibert, of Hamilton, Ont., bro. J. D. Baines, of Montreal, Que., bro. W. D. Gwalchmai, Jr., of London, Ont., and on the Sunday following our Fraternal Gathering (as reported in the June BEREAN CHRISTADELPHIAN), bro. G. F. Aue, Editor of *Bible Truth*, gave us the word of exhortation, and in the evening bro. B. J. Dowling, our American Editor, lectured on the subject of "The Coming Stabilization of World Affairs." Our hall was literally packed for both meetings. Thank you, brethren, for your help. We appreciate it very much. We have had so many visiting brethren and sisters that it would not be fair to ask the Editors to publish the list in one issue of our magazine. It is a great pleasure to have the company of visiting believers. Here is a partial list: bro. and sis. J. H. Tinker, of Montreal, Que.; sis. Ivey Howard, of London, Ont; sis. Grace Leaper, of Winnipeg, Man.; sis. Nellie Cockie, of Fostoria, Ohio; bro. C. G. Tackaberry, of Oshawa, Ont.; sis. Eunice Styles, of Brantford, Ont.: and bro. and sis. E. D. Cope, of Hamilton, Ont. Once again we send greetings to the believers scattered abroad, and pray that God will look down upon us in mercy as we wait for His Son from heaven.—GEO. A. GIBSON. *Rec. bro.*

TASMANIA

LAUNCESTON. —*National Hall Charles St. Sundays: 3.30 p.m. Breaking of Bread. Lecture, 7 p.m. Sunday School, 2.30 p.m. Bible Class: Wednesday, 7.30 p.m., 5, Lanoma St., East Launceston.* We have great pleasure in reporting that after a good confession of the things concerning the kingdom of God and the name of Jesus Christ, witnessed in the presence of sis. Grace, bro. Moir and the writer, Mr. CARMEL STAPLETON GEE was immersed into the sin covering name of Jesus Christ on Wednesday, June 27th. Bro. Gee is the son of sis. Grace, and the second of her family to enter the race for eternal life. Our brother is 19 years of age, and was at one time a member of the Sunday School. We hope he may "endure unto the end," and obtain the Master's approval when he returns. — J. GALNA, *Rec. bro.*

UNITED STATES

DETROIT (Mich.). —*F.O.E. Hall 275 Ferry Avenue E. Sundays: 10 a.m. and 7.30 p.m. Wednesdays: 8 p.m. (home to home).* We have moved from Elmwood Avenue to the above hall, in a better and more central location. Since last reporting, death has taken its heavy toll, removing from our midst brethren H. Reed, C. Dixon, J. Allan, Sr., and sisters Kinley and Craft. Great though the grief these events occasion, what a comfort to know that none of the true followers of Jesus are "lost," but

that those will ultimately "come again with rejoicing" in the strength of immortality. Sis. McKee has returned to England; we are sorry, as she is missed here. Additions by baptism have been CARL PEBBLES, son of our sister Pebbles; EMILIE GOTTHARDT, formerly Roman Catholic; and GEORGE LOWELL BRICKER, formerly Adventist. Rejoicing with these who have put on the sin covering Name, we pray they will hold fast to the end. Additions by removal: bro. A. Hamlin, bro. and sis. L. Hamlin, bro. and sis. S. L. Van Akin, all from New Jersey ecclesia. Sis. Lawlor, from the Windsor ecclesia, has decided to meet with us because of the shorter distance. Bro. and sis. S. Vaughan, originally of the Temperance Hall fellowship, have come to recognise our position, and have taken their stand with us. All these brethren and sisters are welcome additions to our numbers. Recent visitors to the Table of the Lord: sis. Sandy, of Plymouth, England, on a visit to relatives here, was with us for a period; we greatly enjoyed her company; members of the Windsor ecclesia, bro. and sis. Harvey, bro. and sis. Jones, sis. Tuite; some are frequently with us, and we are glad indeed to see them. Others from Canada: bro. and sis. Tinker (Montreal), bro. and sis. MacDonald (Toronto), bro. and sis. D. Gwalchmai, Jr. (London), brn. W. Edmison, C. Farr, G. Robinson, sisters Vera Farr, Betty Paterson, Grace Livermore, Nellie Livermore, Violet May, bro. and sis. H. W. Styles (Brantford). From the States: bro. Otto Miller, sis. Sue Miller, bro. Paul Phillips and sis. Dorothy Whitehouse (Canton), bro. and sis. Taylor (Saginaw). The visits of our brethren and sisters always bring an added comfort, a particular reminder of the unity of the Faith and the One Hope which contains such glorious promise, fulfilment seeming very near these days. Brn. W. Harvey and H. W. Styles assisted in the ministry of the Word, and their work was much appreciated. At our annual outing this summer, we had an attendance (including children), of 90. Amid the beautiful natural surroundings provided by a park some 20 miles from Detroit, a healthful and profitable time was spent. —G. GROWCOTT, *Rec. bro.*

LOS ANGELES (California). —*Woodmen of the World Hall, 1040, South Grand Avenue. Sunday School, 9.30 a.m. Breaking of Bread, 11.00 a.m. Lecture, 7. 30 p.m.* Since last reporting we have had the pleasure of assisting the following in putting on the Saving Name of Christ: CYNTHIA J. GILLETTE, and MATILDA M. STARK, who were members of the Sunday School, and HARVEY EDWARDS, R. M. PETERSON and VERA PETERSON. We trust that our new brethren and sisters will win the Crown of Life that fadeth not away. We have also welcomed back into our midst brother and sister Alvin Rehfuss, who have returned from Wisconsin. Sister Fannie Adams, after satisfactory interview, has been received into fellowship. It has also been our privilege to receive back into fellowship the following brethren and sisters who had been in fellowship with the Strickler-Birmingham Temperance Hall Meeting in this city: bro. and sis. H. F. Brinkerhoff, bro. and sis. J. Waddell, brethren C. H. Dalbkermeier, J. Eagleston, J. H. Moore, J. Parker, and sisters F. Brinkerhoff, Ida Elliott, F. B. Follis, Edith Meyrick, Edna Moore and Delia Mead. These brethren and sisters had studied the points of difference regarding the sacrifice of Christ, and when individually interviewed it was found that all could endorse the scriptural position of this ecclesia in doctrine and fellowship. Sister H. A. Howell has also been received back into fellowship. We sorrowfully record the death of our sister Jane Poston, who fell asleep Feb. 17th, 1934, after a lingering illness. She was buried in San Bernardino, beside her husband. We remember her as an earnest and faithful sister awaiting the return of our Lord. We have to report withdrawal of fellowship from brother H. P. Goldstrass for statements made at the annual business meeting held Jan. 7th, which were unbecoming a brother of Christ, and which he refuses to withdraw. Fellowship was also withdrawn from sister Doris Poston for long continued absence from the Table of the Lord. On Jan. 1st, 1934, we held our Fraternal Gathering and Sunday School exercises. About 270 were present, some from the neighboring ecclesias. On May 30th, 1934, a Fraternal Gathering and Sunday School outing was held at Arroyo Seco Park, with the usual pleasant time for all. We feel that these gatherings are a source of great spiritual comfort in these trying times, and fraternal association with those of like precious faith is an endeavour to "redeem the time, for the days indeed are evil." —T. LLOYD JONES, *Rec. bro.*

PHILADELPHIA (Pa). —*Grand Fraternity Building, 1626, Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. M.I.C. alternate Wednesdays.* By the time this reaches the readers of the BEREAN, the activities of the Ecclesia and the Sunday School will be in full swing again. The Sunday School, which recessed from July 8th, to Sept. 9th, will resume on September 16th. The Sunday School annual outing was held on Saturday, July 7th, in Knights Park,

Camden. Upwards of 80 brethren and sisters and friends enjoyed the occasion. The weather was fine, and a happy day was brought to a close by the singing of two hymns and an address by the School Superintendent, bro. F. P. Bayles, who called our attention to the God of nature, who was the God revealed in the Bible, and to the stability of his purpose, evidenced by the stately and majestic trees around us, which stand up, though the elements batter heavily upon them, because they are deeply rooted and grounded in the earth. — The Sunday evening Lectures recommence on Oct. 7th. We recognize the obligation laid upon us to testify to the Truth revealed to us by our Heavenly Father, whose 'adorable will, let us gladly fulfil, and our talents improve.' The world around us is spiritually dead, and we are dead to it; but the word of God is not dead. "The Spirit is life because of righteousness" (Rom. 8, 10). — Since our last report, we have welcomed the following visitors: bro. and sis. W. Kay and bro. and sis. Bruce Spanginburg, of Elizabeth, N.J. — HERBERT FIDLER, *Rec. bro.*

WORCESTER (Mass.). — *Levana Hall, Sawyer Building, 393, Main Street. Breaking of Bread, 10.30 a.m. Sunday School 12 m.* During the summer months our Sunday evening lectures have been discontinued, but, the Lord willing, shall be resumed on the first Sunday in October. On May 30th an ecclesial outing was held, and on July 4th our annual S.S. outing took place: both were held in Hadwin Park, the weather being fine on both occasions; a very enjoyable time was spent. On June 10th. 1933, we lost by death our beloved sister Elsie Sherman, at the age of 84 years. She was a faithful attendant of all our meetings up until three weeks before her death. Because of her activities in the truth she is greatly missed. Our sister Jones, wife of brother Fred L. Jones, is a daughter. A few months later we lost our brother Alfred Buchanan, who died rather suddenly in the City Hospital a few days after his entry there. He was "taken away in the midst of his days." (Ps. cii. 24.) On Sept. 24th. 1933. our sister Johnson wife of bro. A. Johnson, of Forestville. Conn., died after a rather lingering illness: she was in her seventy-eighth year. She was but an occasional visitor at our meetings, living at a distance of nearly one hundred miles. But her friendly visits are missed. The first two here mentioned were buried in Hope Cemetery, Worcester; the latter in Newington Cemetery in Connecticut; brother Dowling addressed the mourners and assembled friends on all three occasions. Since our last report we have had many visitors, but can only report them in part, as follows: bro. and sis. Thomas Lumley and sis. Lumley Sr., of Cochinate Mass., sister Shead, of Northboro', Mass., sisters P. Laidlaw and Alice Laidlaw, and the sisters Rankine, all of the Newark ecclesia in New Jersey. From the Boston ecclesia we have had the following brethren, together with their sister wives: John T. Bruce, J. F. Williams, H. S. Ricketson, Howard Trees, John MacKellar, Geo. Strong, John Davey, Robt. Wilson, Newman and O'Connell. Also, sisters MacKelvie, Ethel Davey, Essie Wilson, and brethren Will Davey and Kenneth MacKellar. The following brethren have lectured for us on Sunday evenings: John F. Williams, John T. Bruce, Howard Trees, and H. S. Ricketson. These also gave us most acceptable words of exhortation at the several Sunday morning meetings. In this good work we were also helped by brethren Davey and Wilson. The lectures given by our visiting brethren have been well attended, but those by our home brethren are not so well favored. This seems to be the experience of some other ecclesias. We should also mention that our brother Wm. Hosegood, although not on our list of lecturers, has kindly supplied in a few instances when some were indisposed. We are greatly encouraged by the visits and the splendid help given us by those of like precious faith. — A. MARSHALL, *Asst Rec. bro.*

AUSTRALIA

Adamstown, N.S. Wales. — D. T. James, The Reservoir, Lambton.
Albury, N.S. Wales. — P. Mitchinson, "Yorkville", 544 Parkinson St.
Cessnock, N.S. Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. — W. H. Appleby, Sullivan Street.
South Perth, West Australia. — Miss M. Jones, 24 Brandon Street.
Sydney, N.S. Wales. — Albert Hall, 413 Elizabeth St.

Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.

CANADA

Brantford, Ont. — H. W. Styles, 12 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 280 Verdun Rd.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, 37 Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 3358, East 26th Ave.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash. —Mrs. M. Jordan.
Baltimore, Md.—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—John T. Bruce, 23, Hosmer St, Everett.
Buffalo, N.Y. —L. P. Robinson, 458 Grant Street.
Canton, Ohio. —P. Phillips, 1123 Third Street, N.E.
Carlton, Texas. —S. S. Wolff, Route 1.
Chicago, Ill. —A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. —Mrs. Alice Rust, 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.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The following amount has been received and will duly be handed to bro. F. G. Ford for remittance to Jerusalem. Horn's Cross ecclesia, £3 10s. 0d.

BURY ST. EDMUND'S. —Brethren and sisters are asked to remember the Special Effort on October 21st.

LUTON. —A Special Effort here is being arranged during October and November. See Ecclesial News.

WELLING. —Special Effort Lectures in the Co-op Hall, High St., throughout October, Particulars from Rec. Bro.

OXFORD. —Bro. F. P. Restall has removed to 76, Balgreen Rd., Murrayfield, Edinburgh, where he will be in isolation. He will meet as frequently as possible with the Motherwell ecclesia.

ILFORD. —A number of brethren and sisters residing at Manor Park, Forest Gate and Ilford, have established a meeting to be known as the Ilford ecclesia. They will meet at Mayfair Cafe, 96Cranbrook Rd., Ilford, on Sunday mornings at 11 a.m. Letters to bro. H. S. Nicholson, 962 Romford Road, Manor Park, E. 12.

LEAMINGTON. —Bro. Feltham and family are removing to Coventry, and will in future meet with the brethren there. There is now no meeting at Leamington.

J.B.S. —Many thanks for your good wishes. We think with you that our object should be to gain our brethren; violent language or actions are to be deprecated on all grounds.

A.M.G. —We are in hearty agreement with your remarks. The so-called "emancipation of women" is essentially "of the world" from which we are called to separate ourselves. No true daughter of Sarah will allow herself to be enamoured of such anti-Scriptural teaching (1 Peter iii. 1-6).

OUTING TO BRITISH MUSEUM. —The 39th visit of the South London (Clapham) Bible and Mutual Improvement Class will take place, if the Lord permit, on Saturday, October 20th. Parties will leave the Entrance Hall from 2 p.m. to 2.45 p.m., for a conducted tour. Tea at 4.30 p.m., at the Zeeta Cafe, 138 Victoria Street, S.W.I.; (close to Victoria Station). After-meeting at Denison House, near the Station.

LEST WE FORGET. —God's people reside in a City of ever-new Wonders, and they need to retain the sight-seeing keenness of newcomers.

AN EXHORTATION FROM THE "SUNDAY EXPRESS."—This paper reports that at a Chamber of Commerce meeting in Texas, the members heard rain beginning to fall and immediately rose to sing, "Praise God from whom all blessings flow." The newspaper comment is, "The trouble

with man is that he does not praise God when blessings flow. It is only in times of trouble» drought for instance, when man wants something out of Him—that he condescends to recollect His existence."

MR. LLOYD GEORGE ON THE NEXT WAR. —Mr. Lloyd George affirms in the press that there will be no war for ten years because Germany is not sufficiently prepared. The reason is not a sound one as human history abundantly demonstrates, apart from the fact that Bible Times do not allow the lapse of ten years as he suggests. But such articles are doubtless indications that war is near, for it is when they say peace and safety that sudden destruction comes. It was so in 1870 and in 1914, and will be so again.

THE HOURS OF MARRIAGE. —An act has just been passed permitting marriages to take place up to 6 p.m. instead of 3 p.m. as formerly. In days before gas and electric lighting, it was felt that the risks of impersonation would be too great to allow marriages to take place after darkness had fallen, and this was one of the reasons, now of course no longer applying, for making 3 o'clock the limit. It is an interesting reminder of the account of Leah's impersonation of Rachel, a trick that remained undiscovered until the light of morning revealed it.
