

The Berean CHRISTADELPHIAN

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

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

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

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“Ascend Hither”

By Dr. John Thomas

"Ascend hither, and I will exhibit to thee things which must come to pass after these." (Rev. iv. 1).

After resurrection is ascension; but not necessarily instantaneously after. This is evident from the example given in the case of the Lord Jesus. He first came out of the sepulchre; and then, after a certain interval, "ascended to the Father;" an ascent which is not to be confounded with his *assumption* from the Mount of Olives, forty-three days after his crucifixion (John xx. 17; Acts i. 11). He ascended to the Father before he was "taken up." The ascent was a necessary preparation for the taking up of the resurrected body; for a body such as he had, when he forbid Mary to touch him, was unfit for translation through the higher regions of our atmosphere, and the airless ethereal beyond. It was necessary that he should be "in spirit" and so become spirit, that he might be with the Father. So John "looked" and "heard," which are vital actions; but though living and looking he saw nothing until after the invitation to ascend, with the promise, that subsequently to the ascent he should see an exhibition of things which should come to pass when "the time came for the saints to possess the kingdom" (Dan. vii. 22); which implies their resurrection and ascent after the similitude of the dramatic resurrection and ascension of John.

The invitation to John to ascend into the heaven was equivalent to inviting him to "meet the Lord in the air;" and by implication, an invitation to all whom he represented to do so likewise at the appointed time. This is the only place in the apocalypse where it is said to John *ascend hither!* In ch. xvii. 1, and xxi. 9, it is said *come here*, or "come hither;" and in doing so, he is "in spirit borne away into a wilderness;" and "upon a great and high mountain." In the wilderness he sees the Mother of Harlots, and the ensanguined Sin-Powers by which she is sustained; and from upon the mountain that overtops all other mountains, he beholds "the House of the Elohim of Jacob" (Isaiah. ii. 3), or, the New Jerusalem Community, in the light of which the nations of the Millennial Aion walk in peace and goodwill. But when "a door in the heaven is opened," John is not borne, or carried away; he is called up. He is invited to "ascend" — to ascend to the kingdom and throne to be established in the heaven. There is a testimony analogous to this in ch. xi. 12, where a class of persons not represented by John are addressed in the words, *ascend ye hither!* And it says "they ascended into the heaven in the cloud which ascended." This cloud of witnesses was the political element of the "Two Witnesses," which had

been politically dead, but unburied, for 105 years, at the end of which, that is, in 1789-'90, they rose again, and ascending to the heaven in the sight of their terrified enemies, became the ruling power in the state. Hence for John to ascend into the heaven dramatically was indicative of those he represents, who have been prevailed against by the Sin-Powers of the Habitable, trodden under foot for the previous forty-two months of years, and sleeping in the dust, ascending from these depths of humiliation and degradation, to the high and exalted position of kings and priests for the Deity, through whom the world shall be ruled for a thousand years.

God's Purpose with Israel

An Exhortation by Bro. Roberts

We have been reminded that our meeting this morning is a matter of command. It is well it is so. If it were left to inclination, we would often be absent when we are present. It is good to be present. It is better than we would think if we were merely left to theorise about it. We would be liable to imagine, as some people do imagine, that, knowing the truth, it is all one whether we stay at home or come to the meeting. It is not all one. God who commanded this meeting knows us better than we do ourselves. He commanded it because He knows us, "It is not good for man to be alone." He requires rousing up by social contact. He will go to rust if left to himself all the time. The truth will lose its power over us if we forsake the assembly of ourselves together as the manner of some is.

Let us see, however, that we come together for the better, and not for the worse. The brethren at Corinth, according to what Paul says, came together for the worse. If they did this with the very gifts of the Spirit in their midst, how possible it is that we may do so if we are not on our guard. The mode of conducting the meeting, and the topics chosen for the theme of exhortation, have much to do with this. If there is no recognised order of procedure, or if there is want of punctuality in the hour of attendance, or if matters of debate, or matters of a merely business or local character are introduced, there will be a great danger of failing in the object of coming together. That object is edification — a building up of the mind in the confidence and comfort of the truth. This is done by having the things of the truth passed before us in such a way that the mind is able to lay hold of them with clearness and joy. Reading, prayer, singing, exhortation — all have this effect if rightly attended to. Foolish and unlearned questions avoid, and all strife exclude. Let the word of Christ be ministered in its richness. If there is no brother present capable of speaking to the edification of those who hear—a man may be able to speak and not able to edify: a man may speak to his own edification, and not to that of others: the hearers are the judges — if no such brother is present, then let an absent brother do it. I have heard of spiritual encouraging letters from correspondents being read with advantage in such a case. Others have read extracts from Dr. Thomas's writings. Some read an address from *Seasons of Comfort*. Some object to this who would not object to Dr. Thomas or other writers speaking if present. It is an objection without reasonable ground. Doubtless, it is best when the presence of brethren able to edify the rest renders all resort to such aids unnecessary: but where there are no such brethren, good sense and an ardent appreciation of spiritual things will sanction them.

Then we have been reminded that we are waiting for the Lord's return. There is an aspect of this which grows more and more powerful with my mind the longer I live. It is perhaps a little difficult to express. It is this—that we are nearer to the Lord's coming than we may be in the habit of thinking. We think of the Lord's coming in connection with the signs of the times—which is right, because the Lord's coming is connected with signs, and the signs are visible: but these signs take longer to unfold than we expect in our first fresh ardour; and there is apt to creep over the mind a sort of feeling that many things may yet divide us from the coming of the Lord. We look back to the destruction of Jerusalem, and to the long-drawn, weary complicated programme of events that has filled up the time since. And we are liable to look forward to the future with a sense of the ages that are behind us, as if the future acted on the past as a mirror acts on what is behind a person as he walks towards it. Now, there is in all this a good deal of what we might call spontaneous fallacy or self deception. The fact is—and we do wisely to familiarise our minds with the fact—that the interval that yet lies between us

and the Lord's coming may have no existence for us, or at all events a very brief existence indeed. Death will destroy that interval for us as effectually as if the angel of the Lord appeared to us suddenly in the midst of our occupations to tell us the Lord had come. We may assent to this without feeling its full force. There is great power in it when realised. We miss the power of it through thinking that death will be a long time in coming to us. It may, but it may not. We presume on the average of human life, but that average may not be ours. A comparatively young brother (only 27) died over a week ago, who had every prospect within four days of his death that he would have a long and healthy career. A little internal trouble, that might occur to any of us, and of which within five minutes of his death he thought he was getting better, suddenly ended his useful days — for he was very useful in the little ecclesia of which he was a member. What has happened to him might happen to any of us; and it would mean that in a moment we would be wafted away from the midst of our mortal cares and occupations into the presence of the solemn, though glorious realities that are associated with Christ at his coming. It would seem to us a momentary, an instantaneous transition. Of course, it would not be really so in relation to the progress of events in the universe, but it would be really so in relation to our own feelings, which in this sense are everything to each of us. We will be out of the grave before ever we are aware that we have gone in. In this case, the signs of the times and the weary evolution, it may be, of our own anxious lives, will be stopped and abolished in a moment.

Is it not wise and helpful to carry about with us a sense of this imminent possibility? The power of the idea will be instinctively felt by every one, and its value also as a corrective of life in all its relations. We can imagine, for example, how powerfully up-borne in a spiritual direction our deceased young brother would have felt during the month before his death if he had known that in four weeks his course would be finished.

The advantage of exercising our thoughts in this way lies in the similar stimulus it will impart to us if we realise that we may but a short time have to do with the circumstances of life as it now is, and may in a brief period of time stand face to face with the Lord Jesus who was alive ages before we were born, and will live for ever, whatever may become of us. If men could carry this thought of common sense more constantly and vividly about with them than is commonly the case, things would be different with them on many points. Many things would receive a less anxious attention, and some things would be better attended to than they are.

This line of reflection is but the expansion of the thought expressed in the 38th and 90th Psalms—

"Lord, make me to know mine end and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as an handbreadth, and mine age is as nothing before thee . . . *So teach us to number our days* THAT WE MAY APPLY OUR HEARTS UNTO WISDOM."

This measuring of our days—this endeavouring to withstand the deceptive impressions of sense and to penetrate through all the appearances and the feelings of life to the naked fact that we are all the time on the brink of existence, as it were, and may at any moment disappear from the land of the living and the realm of being, as completely as the collapsing bubble on the water, is certainly calculated to lead us to "apply our hearts unto wisdom." The people around us are busy applying their hearts—but not to wisdom. They apply them to everything but this. Wisdom is with them either a matter of aversion or a matter of scorn. We are liable to be carried away with the prevailing taste. It is a broad stream on which the world is drifting to destruction. We are here to resist the flood so far as we are concerned. We come to the table of the Lord to apply our hearts to wisdom. We do so in recalling the meanings and associations of "the bread which we break," and "the wine which we bless." We do so in the reading of the oracles of God. They are a continual call of wisdom to us. They are God's written voice, by which alone we have access in our day to His mind. There is no truth less appreciated by the mass of mankind than this. There is none in such danger of disappearing from the practical recognitions of the educated. We have recently had to insist on it with a special emphasis. We cling to it as to a life-buoy in the surging waters. In the whole of the Scriptures—in every part—in Genesis as in the Prophets—in the Psalms as in the Apocalypse—we are in contact with the authorised expression of

the mind of God, in some phase or other. Consequently, as we listen, whatever part is being read, we are "applying our hearts" to that wisdom which purifies the present, gives stability and comfort to the remainder of our mortal days, few or many; and enriches for us the future with an exhaustless inheritance of well-being and joy.

What do we learn as we listen? That the fear of God is the beginning of wisdom. We may think this trite and even questionable. Increasing age in the Truth will show us the truth and depth of the saying. We cannot fear (in the sense of revere), where we do not know. Hence, to know God is the first thing; as Jesus says,

"This is eternal life, that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

We can only know by acquaintance, and we can only make acquaintance in this matter in the Scriptures. We have read this morning that "The fool hath said in his heart—There is no God." A man must be a fool to say this: and many say it in their heart who do not say it openly. It is contrary to the most obvious considerations of reason. A man has only to look round and note the myriad indications of contrivance in things small and things great to feel an intuitive certainty that there is somewhere an intelligence as much above man's as the works of nature are above the works of art. And then when he reflects upon the fact (evidenced by the many things in heaven and earth) that the universe has not always existed, he is taken away back to the beginning, however remote, and made to feel that that which then was (by whatever name called) must have possessed the power and wisdom to elaborate the material creation as we now see it. Human thought calls it "force" without allowing the wisdom and the power. The Bible exhibition of this beginning is the only one that meets the demands of reason. "In the beginning—God:" this accounts for all. It gives us the wisdom and the power equal to the production of what is. "In the beginning—force": this accounts for nothing: it neither accounts for the work of creation when it began, nor for the previous quiescence of the cosmic energy. If God is mysterious, force is not less so—a little more so, in fact, when considered as a something that slept for eternal ages, and then without any reason, suddenly woke up and started building up worlds at "the beginning." Let reason rule, and God will be joyfully perceived and received as the everlasting foundation of all things. Only the man in whom reason is weak, or warped, or unenlightened, will say "there is no God;" and the Bible gives us the right name for a man with reason in such a condition.

When we turn from these vast problems of reason to the actual facts exhibited in human history, we find still stronger reason for agreeing with David about the man who says there is no God. For here God stands revealed before us. Here is this Bible whose existence and character cannot be accounted for on any other principle. There is the Jewish race that—

"Roams the scorning world around,"

whose history is inexplicable apart from divine interference. There is the ascendancy of the name Christ among the civilized nations of mankind, which has no feasible explanation apart from the resurrection of Christ and the miracles of the apostles. There is, besides all this, the extraordinary fact that, of the hundreds of prophecies of the Bible applicable to ages past and to times and events now current, there has been not one failure. When all these things are put together, their effect is overpowering. Men may fail to see the facts through other things blinding their eyes, but the facts are there, and no logical mind can miss the conclusion — the glorious conclusion — to which they point, —that God is, and that God has spoken, and consequently we have this exhilarating truth to rest on, that—

"He is the rewarder of those who diligently seek Him."

Wherever we look in upon the matters contained in the Bible, we find the work of God in progress in some form or other, and all one work—not disjointed acts having no connection one with another, but things and acts that form part of a connected plan reaching from the beginning of things

upon the earth to the second appearing of Christ in power and great glory. Let us note the illustration of this point our readings to-day have afforded—Exodus, the Psalms, Romans.

In Exodus, it is Israel in Egypt and Moses born. Here is the beginning of things in relation to revelation on the earth. The form of that revelation Paul defines in Heb. i. 1, when he says that "God, at sundry times and in divers manners, *spoke in times past unto the fathers* by the prophets." Here in Exodus we have the commencement of the process. In this early generation of Israel, we recognise "the fathers," and in Moses, we have the greatest of all "the prophets," and in the things about to be transacted, we have the most palpable and impressive of all the "speakings" that God performed by the one to the other. The foundation was then laid for the things that came after, and which culminated in the appearance and crucifixion of the Lord Jesus. The things spoken of were connected with all that we read of afterwards, down to the closing prayer in John's "Revelation":

"Come, Lord Jesus; come quickly."

They all pertain to Israel and the God of Israel. They are all beautiful and righteous and full of hope. Rightly estimated, they are the only interesting and truly important things upon earth. All human things apart from these are transient as a flower and worthless as the tinsel on the toys of children. The purpose that God has purposed in connection with Israel has in it the root of every good the heart can desire. God is in that purpose and that work all the way through, and God is everlasting, and from Him will come that perfect adjustment of human life in all its relations which is essential to the realisation of the end and aim for which the planet was made. It is an uninformed state of mind that sees nothing but narrowness and sterility and obsolescence in the Jews and their literature. The Jews themselves are certainly an uninviting theme, but it is very different with their history and what is involved in that history as regards hope for the future and comfort for the present. The Bible does not ask us to look at the Jews for what they are in themselves. At every stage, it paints them as we find them. It asks us to look at the God of the Jews, who has chosen them for His own end and who says in reference to their restoration,

"Not for your sakes do I this, O house of Israel. Be it known unto you. Be ashamed and confounded for your own evil way."

Acquaintance with the Bible enables us to look at the subject as the Bible asks us to look at it, and thus we steer clear of the stumbling-blocks encountered by those who look at it from the outside, who see only the peculiarities and idiosyncrasies of a perverse and ignoble race, and who miss the glory to be seen by those who go inside of the subject, and see it from the standpoint of God's own purpose of goodness.

In our reading from the Psalms (liii.-lv.) we are not with a different affair, though it might seem so. We are only at another stage of the same thing. We are with Israel seated in the Holy Land about 500 years after Moses led them out of Egypt. We are with David enthroned as their king, and writing by the Spirit of God upon him. His theme is related to the purpose of God with Israel. He laments the obtuseness of the common run of people with regard to God, and the consequent prevalence of violence and darkness. He longs for what God has purposed with Israel.

"Oh that the salvation of Israel were come out of Zion!"

He prays that meanwhile he may be shielded from the machinations of ungodly men who are bent upon his destruction. He groans with pain of heart, and confesses that fear and horror have invaded his soul, by reason of the activity and success of men of enmity who have no fear of God before their eyes. In all this, he outlines a mental condition that answers exactly to what is experienced by men in every age, who believe in the God of Israel and have made His word their portion. It is all within the compass of the ground marked out, and all built on the foundation laid at the beginning, when God openly interfered to bring Israel out of Egypt by Moses.

And are we on new and strange ground in Rom. vii. and viii.? By no means. It is the same work and the same theme a thousand years later than David. The writer is a Jew—a Hebrew of the Hebrews. He is writing to believers in the hope of Israel at Rome. How comes he to be doing so? Because Christ had called him. Who was Christ? The son promised to David: begotten by the Spirit of God of David's seed. The promise had long been on record. It had but recently been fulfilled in the birth of Jesus, who, at the age of thirty, had presented himself to Israel as the son of God and the heir to David's throne, and, having incurred the enmity of the ruling classes, had been put to death, as pre-arranged in the wisdom of God for the accomplishment of a purpose not contemplated by them—the taking away of sin, and the establishment of a basis of reconciliation with God through Christ. This Jesus, in three days raised from the dead, and in forty days more exalted to the God of Israel's right hand—was now preached by the apostles (to whom Paul, a persecutor, had been added in a special manner). He was preached as "the way" to forgiveness, and hope and life—the only name given under heaven for the salvation of men. Paul, in the chapters read, is writing to those who had received Jesus so preached by him—writing to establish them in the faith of Christ, and to enlighten them on many deep matters connected with it, with a view to their preparation for that final attainment of "glory, honour, and immortality" which he told them was the end of his work with them in Christ.

He tells them in chapter ix. that the heedlessness and unbelief of the vast mass of Israel will not interfere with God's purpose with them—that the word of God could not fail in its effect, and that the oppositions of the unbelieving class were only a part of the process by which the intended result would ultimately be reached; just as Pharaoh's opposition to Moses and Aaron was a part of the instrumentality by which the power of God was shewn. All this he sets forth for the comfort of those who are the called according to his purpose. All things, he says, work together for their good. Their very afflictions befall them as a means of preparation for the glorious use that God purposes with them in the glorious ages to come. He asks,

"If God be for us, who can be against us?"

and declares that nothing created in heaven or earth, and nothing that can happen in the form of the direst disaster can "separate us from the love of God which is in Christ Jesus our Lord," the son of Abraham, the Son of David, the Son of God.

In all this, you perceive, we are in the current of things started in the beginning with Abraham, Isaac, and Jacob. It is one purpose, one work, one hope from the beginning. Our wisdom is to hold close and fast to it, giving ourselves daily to the reading of the word and to prayer, and addicting ourselves to those varied services which, though bootless in the eyes of men, the Scriptures assure us are precious in the eyes of God, and will at last be acknowledged and rewarded by him in circumstances of great honour and joy everlasting.

Editorial

SHOULD WE WITHDRAW FOR EVERY CAUSE?

There are probably very few matters upon which brethren have been more inclined to adopt extreme views than upon the subject of fellowship. Laxity on the one hand, and unjustifiable exclusion on the other, have no doubt always existed: they are certainly more in evidence to-day than at any time within the recollection of any present-day Christadelphians.

As has so often happened in the past twenty-five or more years, to-day an influential and persistent effort is being made to induce brethren everywhere to ignore the issues which have been the causes of the various divisions in the brotherhood since the early days of bro. Roberts, and to join hands in order to present a united front to the world. The contention has quite recently been advanced that brethren have an indisputable right to wander from one fellowship to another, and that none has the right to refuse them a place at the table for the breaking of bread. The argument is, that it is the

Table of the Lord, and brethren have no authority or right to refuse a place thereat to any who claim to be brethren of Christ; it is contended that the only legitimate ground for refusing fellowship is "disorderly walk," and upon the question as to what constitutes disorderly walk much difference of opinion exists.

We feel sure it is unnecessary for us to use this Magazine to expose the unscripturalness of these views. Our readers do not need to be warned that they are contrary to New Testament teaching. The first principles of the oracles of God, are so clearly defined in the Scriptures, that uncertainty in regard to them should be impossible. Any views or beliefs which, either wholly or in part, are destructive of, or contrary to, any of these declared first principles, are not only legitimate, but compulsorily, grounds for withdrawal. No other course is consistent with a faithful following of New Testament teaching. As we have repeatedly emphasized, fellowship with God and with His Son, Jesus Christ, is predicated upon unity of mind in regard to these Divine truths.

We are, however, to-day faced with an inclination in some to go to the opposite extreme. As is so often the case, Truth, we are persuaded, lies between the two. Brother Ford has for some months past been endeavouring to direct the attention of our readers to various matters in which he rightly feels that the brethren and sisters everywhere need exhortation. His monthly "Reflections" on these matters have called forth many expressions of whole-hearted approval, in comparison with which the few protests are negligible. The difficulty, however, now arises in the fact that some zealous-minded and earnest supporters fail to perceive that whilst some matters are legitimate subjects of scriptural exhortation, we have no authority, even if the desire existed, of making them matters of fellowship. Some have urged the necessity of adopting this extreme. The view of the Editors is that they faithfully discharge their duties by exhorting one another on these subjects, and they dare not lend themselves to the unscriptural work of refusing fellowship to any who may differ from them on such matters. This, we have very little doubt, is the considered view of the great majority of our readers. W.J.W.

Death of Brother G. F. Aue

Our readers will learn with much sorrow of the sudden death of our esteemed and beloved bro. Gustav F. Aue, of Rutherford, N.J., U.S.A., Editor of *Bible Truth*. Full particulars have not been received at time of writing. Bro. Aue was a man of amiable disposition, and an affectionate and obligatory zeal for preserving the Truth in its purity.

Some years ago he acted as chairman of a committee of three, the members of which interviewed bro. Strickler on the heresy taught in his book, familiarly known as *Darkness*. Bro. Aue deeply deplored and strenuously opposed the unwarranted action of the Editor of the *Christadelphian* in quoting and applying the words of bro. Roberts, "crotchety but fundamentally sound," to bro. Strickler in 1923. The words quoted were true in bro. Roberts' day, but not in 1913 and afterward.

While bro. Aue was an occasional contributor to the *Berean Christadelphian*, his most noted work was the editing and publication of *Bible Truth* for over a quarter of a century. Its monthly issues have had a wide circulation throughout the English-speaking world.

Brother Aue has "fought a good fight," he has finished his course, and he has "kept the faith." Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day, and not to him only, but unto all them also, that love his appearing.

The Editors of this Magazine extend to the bereaved family their deepest sympathy. B. J. D.

The Prophets of Israel.

ZEPHANIAH.

The ninth of the so-called "lesser" prophets gives abundant testimony to the inspired statement that "prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." God spake in divers manners by the prophets—sometimes at length, sometimes in brief by figure or in plain speech, now in stern denunciation, now in gentle pleading—the sum of the things spoken being the complete revelation of His mind and purpose with Israel and the world.

The name Zephaniah signifies "hidden or obscured of Jehovah," and may well stand for a certain class of people constantly referred to in the Scriptures. These can say with the Psalmist (Ps. cxix. 11), "Thy word have I hid in my heart," and of such it is declared in Psalm xxxi. 19-20, "Oh! how great is Thy goodness which Thou hast laid up (hidden) for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men. Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." Speaking of these in a time yet future, the Spirit in the Psalmist (Ps. lxxxiii.) cries, "Keep not Thou silence, O God, for Thine enemies have taken crafty counsel against Thy people and consulted against Thy hidden ones." These enemies, the Spirit declares, include Moab, Ammon, the Philistines and Assyria, and a glorious victory for Christ and the saints is indicated; while, in this prophecy of Zephaniah, to the meek it is said (chap. 2, verse 3), "It may be ye shall be hid in the day of the Lord's anger."

All that is known of this prophet is contained in the opening verse, and the fact that his descent is traced through the four generations mentioned is thought by some to indicate that the Hizkiah referred to is king Hezekiah; but whether this be so or not is of small moment, it is the message that counts, and of this we are informed that the word of the Lord came unto Zephaniah in the days of Josiah, the son of Amon, king of Judah. In the 25th chapter of Jeremiah, we read of a word of prophecy which came to that prophet, the opening words of which are these: — "From the thirteenth year of Josiah the son of Amon king of Judah even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking, but ye have not hearkened. And the Lord hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened nor inclined your ear to hear." From this it is evident that Jeremiah and Zephaniah were contemporary, and further, as the prophecy foretells the fall of Nineveh (chap. 2, verse 13), which occurred about the twenty-first year of king Josiah's reign, it seems probable that Habakkuk was also uttering his prophetic warnings at the same time, as the fall of Nineveh was apparently still future in the days of his prophecy.

A glance at the condition of the kingdom of Judah in the early days of Josiah will assist in the better appreciating the message of Zephaniah. Israel had been in captivity now nearly a century; good king Hezekiah, with whom the prophet Isaiah was contemporary, was succeeded by his son Manasseh, of whom it is testified that he vied with the Canaanitish nations that Israel had displaced in the evil practices of which he was guilty, his great sin in particular being the setting up of an idol in the house of the Lord. For his wickedness he was taken captive by the Assyrians and carried to Babylon: here he repented and prayed unto the Lord, probably in the terms of the Apocryphal book which bears that title, and God in His mercy permitted him to return to Jerusalem. His long reign of fifty-five years was followed by that of his son Amon, who in a short period of two years' sole rulership "trespassed more and more" than his father; removed by assassination at the hands of his own servants, Amon was succeeded by his son Josiah, a child of eight years. From the age of sixteen and onwards, Josiah displayed a godly desire to follow the steps of David his forefather, and at the age of twenty, i.e., in the twelfth year of his reign, assumed full control, and began the purging of Judah and Jerusalem from all the evidences of idolatry in that robust manner which had been prophesied of him in the days of Jeroboam the son of Nebat more than three hundred years previously. Thus, with the death of Isaiah,

who according to Jewish tradition suffered death at the hands of Manasseh in the opening years of his reign, a hollow tree in which he had taken refuge having been "sawn asunder," the voice of God through His servants the prophets ceased for the time being, so far as can be traced in the Scriptures, and there was a silence of about seventy years unto the thirteenth year of Josiah. The coming of the word of the Lord to Zephaniah, Jeremiah, and possibly Habakkuk, would have been a great source of strength and encouragement to the young king in his noble efforts to bring about the national repentance, and to restore the true worship of the God of Israel.

With regard to the prophecy itself, speaking generally, the first chapter reveals the depths of degradation to which Judah had fallen, and speaks of the nearness of the great day of the Lord, when He would punish His people for their wickedness. Chapter 2 opens with a brief but gracious invitation to the meek of the earth, and continues by revealing the impending judgments of God upon the surrounding nations. Chapter 3 returns to the subject of Judah's wickedness and their punishment, and speaking this time of the judgments upon Israel as accomplished, pronounces wrath upon the nations, and finally promises restoration to Israel, and consequent gladness, joy and honour to God's people in the sight of all nations.

Considering the prophecy a little more in detail, it is difficult in reading Chapter 1 to realize that we are reading of God's chosen people: the remnant of Baal, the name of the Chemarim (the term applied to the idolatrous priests ordained by Jeroboam and Manasseh), worshipping the host of heaven upon the housetops, swearing by Malcham or Molech; the careless and indifferent "who sought not the Lord nor inquired for Him" (verse 6); the rapacious and cruel who leapt over thresholds not their own and "filled their masters' houses with violence and deceit" (verse 9); the well-to-do and affluent whose riches robbed them of their faith and caused them to say in their heart, "The Lord will not do good, neither will He do evil" (verse 12), upon all these the hand of the Lord was to fall in punishment swiftly and suddenly. The day of the Lord was indeed very near, the day of wrath and distress, when blood should be poured out as dust, and flesh as the dung (verse 17), and as we read of the fulfilment of this prophecy in 2 Kings xxiii., we can see that the judgments of God by the hand of Josiah were not carried out without considerable opposition on the part of the vested interests; and a study of the life of Josiah reveals the complete accomplishment of all these judgments enumerated in Chapter 1, while the methodical way in which the young king set about the work finds expression in such a passage as verse 12, where God declares "I will search Jerusalem with candles." Terrible as these judgments were, however, they were but an earnest of worse to follow; evil days which, on account of his faithfulness, God withheld until some years after the death of Josiah.

In the opening verses of Chapter 2, we have another instance of the forbearance of God, evidence that He had not entirely cast away His people, but that there was a remnant according to the election of grace. "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; it may be ye shall be hid in the day of the Lord's anger" — a comforting thought which reminds us of that honour of executing the judgments written which yet awaits the saints, as being in a special sense the meek of the earth.

A study of the fulfilment of all the judgments pronounced against Philistia, Moab, Ammon and Nineveh provides a great stimulus to faith, in those whose minds are rightly exercised; and while Israel received not correction (chap. 3, verse 2), nor instruction from their own punishments (verse 7), nor yet from a consideration of God's righteous judgments upon the nations (verse 6), and while their only response to a merciful God who rose up early and sent all His servants the prophets, was to rise up early and corrupt all their doings (verse 7), yet the meek of the earth, the true children of Abraham by faith, will be strengthened by the contemplation of prophecy which has already been fulfilled to await in full assurance of faith the fulfilment of prophecy that still lies in the future. They will rest in the Lord and wait patiently for Him, for has He not bidden them (verse 8), "Wait ye upon Me until the day that I rise up to the prey, for My determination is to gather the nations, to pour upon them all My fierce anger?" And what then? "Then will I turn to the nations a pure language that they may all call upon the name of the Lord, to serve Him with one consent" — a complete reversal of the state of confusion brought about by man's wickedness and rebellion at the tower of Babel; and Israel, brought

from beyond the rivers of Ethiopia by the power signified by the land shadowing with wings (Is. xviii. 1) will never again have need to be ashamed of all her doings, for "the remnant of Israel shall not do iniquity nor speak lies" (verse 13). When Zion's king came unto her the first time, as the just one having salvation, the daughter of Jerusalem was bidden to rejoice greatly and to shout: but he was lowly and rode upon an ass, and Zion would none of him, so that, beholding the city, he wept over it, because its children knew not the time of their visitation (Zech. ix. 9; Matt. xxi. 4; Luke xix. 41); but now the daughter of Zion is bidden to sing, shout and rejoice with all her heart, for the king of Israel is in the midst of her and she shall see evil no more (verses 15 and 16): he is mighty, he will save, and this time "He will rejoice over thee with joy, He will rest in His love, He will joy over thee with singing" (verse 17).

What a wonderful change! What a glorious time! Can these things really be? "Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord" (Jer. xxxi. 37); "I will undo all that afflict thee, even in the time that I gather you (verses 19 and 20), for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord." The prayers of all those who love Jerusalem and desire to see her peace, will ascend with sincere gratitude to God for the ministry of the prophets, and with increasing earnestness that the time to favour Zion may soon come, and so much the more as they see the day approaching. "Even so, come, Lord Jesus."

C. H. LINDARS.

Faithfulness in Little Things

"If the prophet had bid thee do some great thing, wouldst thou not have done it?" (2 Kings v. 13).

Often do we read in the newspapers of some noble sacrifice on the part of those enthused with orthodox ideas. With an apparent lofty ideal of blessing the unfortunate, great sacrifices are often made. A young married couple, with good families, education, position, and prospects, will leave for a leper colony in India and risk death. Often a noble ideal; but a waste of talent and life for an utterly unworthy cause, yielding no future return. Praiseworthy, indeed!

And often do those enlightened in the Truth, with the revealed wisdom of God to guide them in every detail of their lives right at hand, pine and sigh and lament the drabness of their lives; fret at the humdrum uneventful life of work in office, mine, factory or home — long to do some spectacular thing, to make some noble sacrifice which shall show their great love for God.

Many could do the "great thing," even lose their life by fire at the stake. May we, all by God's blessing, be prepared and willing for this—if necessary. But many who gave their lives at the stake or to wild beasts—will NOT be in the Kingdom of God. Why? Because their every-day lives, in thought, word and deed, were not in conformity with God's requirements.

Brethren and sisters, do not let us sit down with folded hands and an idealistic vision of a great, noble, spectacular sacrifice for God or His people, and Truth (which probably will never come) — and neglect that "crucifying of the flesh," that "presenting of our bodies a living sacrifice," that "patient continuance in well-doing," in the little insignificant matters of daily life — that GOD ASKS OF US.

Faithfulness in little things is absolutely required of us, however drab and commonplace; and such alone will obtain for us, through the mercy of our Heavenly Father, a place in that great Kingdom of God. Now is the time for the faithful schooling in humdrum matters — then "they that be wise shall shine as the brightness of the firmament."
(Selected, per E.B.)

The First Coming of Christ

The condition of things which prevailed in the various spheres of activity in the Roman Empire at the time when Jesus of Nazareth first appeared in its Jewish province was in many ways very similar to that which we see on all hands to-day; and of which we are assured that it heralds the approach of that day when he shall "appear the second time without sin unto salvation."

In the religious sphere there was among the more devout type—Jew and Gentile alike—a general expectation that some great deliverer was about to appear. In the case of the Jew, the expected deliverer was, of course, the promised Messiah. While this was the case with this type of religious person, there also existed in the same sphere of activity, as there also does in our day, a very large class of people, who were professors from habit and custom of a religion which in their hearts they despised. There had, as a result, been manifested a disposition on the part of many of them to relax, if not to abandon, some, at least, of the more important of the old standards. This had resulted in a degree of unfaithfulness in the domestic relationships, and more especially in those relating to marriage, such as was almost unknown in the more primitive state of the Roman Republic.

The people in general were groaning under the oppressive taxes required for the support of large armies, and for waging the constant wars in which the Empire was continually engaging. Just as to-day the distressed classes are supported by doles in coin, so at that time the same classes were assisted with doles in corn.

Lastly there was a general disposition among all classes to pretend to belong to some class other than that to which, in fact, they did belong, just as there exists to-day the same disposition, illustrated as it is, by members of the titled classes pretending to be Socialists, and by a general disposition to give the title "gentleman" (once used in a very exclusive sense) to any man who is of ordinarily good appearance and address, merely, in fact, for the sake of a professed, but in many cases not real, courtesy, the individual himself being, very frequently, not a gentleman, either in the true meaning of the word, or in what may be styled its official signification.

Surely such a coincidence in many ways between the two periods has a significance, and, if so, it is undoubtedly one of the many signs that the promised deliverer will soon appear.

St. Albans. J. H. DYER.

The Holy Commandments

(2 Peter ii. 21).

"Let brotherly love continue" (Heb. xiii. 1).

It is one of the most precious features of the Truth, that obedience to the Commandments of God is not a matter of mere arbitrary discipline. It would, of course, be quite in harmony with the prerogatives of God to require obedience from His children simply because of His unchallengeable right to command, and to require obedience.

In the commandments laid down in the Scriptures for our observance, we are, however, able by a little reflection to see that they are by no means of an arbitrary character, but are founded upon the highest reason. The command to "let brotherly love continue" is an illustration of this fact.

All who are really in the Truth are members of a Divine family, of which God is the Head. The first-born son is Christ, and we, by belief and obedience, have been individually adopted into this Divine family. "Now are we the sons of God" (1 John iii. 2). God is our Father: Christ is our brother: hence we are Christadelphians (brethren of Christ).

The Scriptures very plainly but impressively declare that God, the Head of the family, is the embodiment and perfect expression of love. "God is love" (1 John iv. 8). This quality of *love* exists in every true member of this family. The perfect illustration of it is seen in the character of our elder brother. As God is love, so also is Christ, for he was a manifestation of the Father. "He that hath seen me hath seen the Father" (John xiv. 9). If *we* are true members of this Divine family, we in our turn will manifest the characteristics of its Head. This is the Spirit's teaching through John: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God: neither he that loveth not his brother" (1 John iii. 10). "And this commandment have we from him, that he who loveth God, love his brother also" (1 John iv. 21).

The Truth, above everything else, provides opportunities for the manifestation of this Divine characteristic of love. It is something which covers a very wide range. Works of love in the world have to do merely with the life that now is, which will shortly pass away, whilst works of love in the Truth have to do with the attainment of the life which will never end, and are therefore incomparably greater and higher. True brotherly love consists in speaking words of encouragement to our brethren and sisters: words of exhortation to walk worthily of our high calling in Christ Jesus: it will never be manifested in speaking evil one of another. This is not of God, but of the world. It is, however, not sufficient to love in word only. It is in the association of words with works that true obedience to the commandment is manifested (1 John iii. 18), and there is ample room for its display amongst the many members of this great family to which we have the privilege and the honour to belong. W. J. W.

Passover Questions. A Warning

A feature of the Jewish Passover is that the young members of the household ask the head of the family questions relating to the details of the observance — a feature that has survived from the time of Moses, and is, in fact, enjoined by God in the Mosaic Law. It has doubtless been a prime factor in preserving the Jews as a separate people. It should ever be remembered by those who obey the Truth that their education in Divine things has only just commenced, and that every opportunity of discussing the problems which a daily reading of the Scriptures will provide should be taken. Natural feelings usually incline to laziness in such matters, but true saints will endeavour to conquer such mental laxity, remembering that by "leaving it to others" apostasy develops. It was so in the early centuries, and soon led to the establishment of clergy and laity. Finally, the Roman Catholic Church developed a system requiring implicit obedience to the priests and unquestioning adherence to the teaching of the Church. The days of its zenith are rightly known as "The Dark Ages." "St." Augustine taught that "God fashioned hell for those who ask questions."

Freedom from thralldom of this kind is a priceless boon. Let us see to it that everyone who bears the name of Christadelphian helps to preserve it. The warning is painfully, obviously necessary—the lack of individual study on the part of the many will, if Christ delay his coming, have the same inevitable result as in the early days, and cause so-called Christadelphian ecclesias to become Nonconformist conventicles. W. J.

A MODERN HAMAN. —(The notorious German, Dr. Jaeger.) "There is only one thing to do in fighting the Jews, and that is to destroy them. We must all be fighters together in the fight for Germany, and if we do that the peace of the world will come, not by way of the Air Pact, or the Eastern Pact, but only by way of annihilation of the Jews."

Reflections

A reprint is being circulated of statements made in the *Fraternal Visitor* in 1913 by some who claim to be Christadelphians, repeating arguments used in the Inspiration division in 1885. It is said that the Bible is not the word of God, but only the testimony of fallible men to the word of God; that the writers were not *pens* but *penmen*, and therefore partook of a penman's disabilities.

This theory strikes at the root of the Truth, and upon it the whole edifice of the Apostasy is built. It is a flat denial of Christ's own testimony, for in Mark vii. 13, he refers to the writings of Moses as "the word of God," and it opposes the teaching of the Apostle Paul, who in Romans x. 17, speaks of the writings of the prophets as "the word of God." If the Bible is not the word of God, what weight has Paul's reminder to Timothy that "all Scripture is given by inspiration of God" (2 Tim. iii. 16)? or Peter's reminder to "them that have obtained like precious faith with us" (2 Peter i. 1), that the prophets wrote not their own words but the words of the Holy Spirit (2 Peter i. 21)? or David's declaration that "Thy word is true from the beginning" (Psalm cxix. 160)?

* * *

The rejection of the Bible as the word of God is the modern counterpart of the rejection of the word of the Lord by Saul, which to him seemed no sin at all (1 Sam. xv. 13), but which was described by Samuel as rebellion, iniquity and idolatry (1 Sam. xv. 23-26). It is the same sin of which God accuses Israel by the prophet Jeremiah. They (God's chosen people, be it remembered, who themselves claimed to be "the people of the Lord") said, "We are wise, and the law of the Lord is with us. ... The pen of the scribes is in vain" (Jer. viii. 8); but God declared there was no wisdom nor knowledge in those who disbelieved that the words of the prophets were His words. In so doing, He declared "they have rejected the word of the Lord" (Jer. viii. 9).

* * *

The theory that the Bible is not the word of God, but only contains that word (that is, that part is inspired and part is not) is responsible for the rejection of portions which are distasteful to the natural mind, which is characteristic of the apostasy. But Christadelphians who are faithful to their calling, and believe and tremble at the word of God (Isaiah lxvi. 2), endeavour to apply the lessons which are intended to be learnt from every portion of the Scriptures.

The experiences of Jacob's daughter, Dinah, for example, are recorded for a very definite and obvious reason. They are a warning to the daughters of Sarah to carefully and scrupulously observe the separation from the customs and fashions of "the daughters of the land" (Gen. xxxiv. 1) which their calling and election as sisters of Christ entails (or, as the dictionary defines the word, is "the inevitable consequence). Note how the wearing of earrings was closely connected with the idolatry of Israel (Ex. xxxii. 3, 4); and later with the idolatry which seems to have crept into Jacob's household (Gen. xxxv. 2-4).

The fashions of the daughters of the land are as unbecoming to the daughters of God to-day as they were in the days of Isaiah—and more so.

If any cannot "see it," let them read carefully the word of the Lord which came to the prophet Isaiah in the opening chapters of the prophecy, and note His rebuke of the ornaments and jewels and rings and changes of apparel, which are to-day common to all classes. It is unhappily not necessary to go "out" as Dinah had to do, to see these things, for they are to be seen even at the meetings around the table of the Lord. God condemns a love of display as "haughtiness" (Isa. iii. 16), and Christ is coming to put an end to haughtiness and love of admiration and display (Isa. ii. 11). Faithful sisters will pay heed to the words of the prophets and the apostles.

* * *

There will be no haughtiness in those who inherit the Kingdom. Haughtiness is the result of pride, self-esteem, and a feeling of superiority over others, —sentiments which are fed by vanity; all attributes of the natural mind which the saints pray may be "torn" from their hearts (Hymn 52), because they perceive these things are opposed to the humility and contriteness of mind for which God looks.

The inheritance is promised to the meek; to those who are lowly in mind, esteeming others better than themselves (Phil. ii. 3), eschewing vanity, and, conscious of their unworthiness and nothingness, strive to form scriptural characters in fear and trembling and self-abasement. In such

characters there is no place for pride or self-esteem, or love of display and adornment; and it is revealed that with such characters God is pleased, and of such will be His Kingdom. The following scriptures bear testimony that this witness is true: Proverbs xvi. 18; xviii. 12; Psalm xxxvii. 11, 34; Isaiah lxvi. 2; Matt. v. 3, 5; Matt. xviii. 3, 4; 2 Peter v. 5.

C.F.F.

CORRESPONDENCE

Do you not think that the readings in Judges during the past week contain a very grave warning to us, as to what may be the consequences if we neglect to carry out the apostolic precepts regarding brethren who persist (in spite of every effort to reclaim them) in walking contrary either in faith or practice, or in both, to that faith once delivered to the saints?

The inhabitants of Jabesh-Gilead were by the Israelites of those days, for instance, regarded as people who sympathised with those vile men in Gibeah, whose offence had justly brought them into a liability to suffer the death penalty. Had the rest of the inhabitants of Gibeah delivered these men up, when requested by the assembly at Mizpah to do so, they would not themselves have suffered death; and had the people of Jabesh-Gilead come up to the assembly at Mizpah, they would also in all probability have suffered far less than they did, possibly have escaped altogether, but the lesson, I think, for us is this—there can be very little hope in view of Rev. xxii. 15, for those who bring in either false doctrine, or any wrong practice; and do not the incidents mentioned above show that in God's estimation those who by fellowship bid god-speed to these are worthy of that same second death, which we may almost certainly conclude that these lovers and makers of lies will suffer? — Faithfully your brother in Christ,
New Barnet.

J. H. DYER.

(See Editorial Remarks on page 330.)

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Sincere greetings in Christ Jesus. I was much interested in the Editorial of the July Magazine on the subject of the responsibilities of Editors in regard to ecclesial troubles. The position you take seems to me the only possible one in the circumstances. Any other course would involve you in a mass of controversial correspondence, which would render the proper constructive work of the *Berean Christadelphian* impossible. It is a difficult task to mediate in ecclesial disputes, even when one is on the spot and knows all the facts; and is quite out of the question for Editors located in England to intervene and decide matters of contention in the four corners of the earth. As to the danger of setting up any kind of committee or council for the settlement of divisions there can be no doubt. Moreover, it would be unscriptural, for brethren have no authority over each other. Nevertheless, it is written, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. v. 9); and Paul chided the Corinthians that apparently there was not a wise man among them who was able to judge between his brethren. Hence, when the contending parties are both willing to accept the mediation of one or two brethren of good repute and long experience—when such are available—I know of no better work than the bringing about of peace and unity, in lieu of strife and division, with all their attendant evils. Much good work has been done in this way on many occasions in the past. Mention has been made of bro. R. Roberts; but he was "a prince in Israel," and we will never see his like again this side of the Kingdom. The author of *Christendom Astray* settled many disputes; yet even he sometimes expressed his inability to judge, especially in the case of ecclesias abroad. There is a remedy, but the difficulty is in the application, owing to the weakness of human nature. The following Scriptures, faithfully applied, will prevent or cure nearly all present-day ecclesial disputes and divisions: "Let all your things be done with love" (1 Cor. xvi. 14). "I say . . . to every man that is among you, not to think of himself more highly than he ought to think." "Be of the same mind one toward another." "Be not wise in your own conceits." (Rom. xii. 3-16.) "Why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ: Follow after the things that make for peace, and things wherewith one may edify another" (Rom. xiv. 10-19). "Submitting yourselves one to another in the fear of God" (Eph. v. 21). "Let nothing be done through strife or vainglory; but in

lowliness of mind, let each esteem others better than themselves" (Phil. ii. 3). Finally, "if any brother seemeth to be contentious, let him read and digest" (1 Cor. xii.).

With many thanks for the Magazine, and every good wish, I remain, as ever, faithfully your fellow-labourer in the blessed hope.
Los Angeles, Calif., U.S.A. B. A. WARRENDER.

Demas hath forsaken me, having loved this present World'

What a tragedy! Here was a man who had been a close companion of Paul, the "chosen vessel" of Christ, travelling with and assisting that wonderful apostle in his noble work of enlightening the Roman world; listening to him in his inspired utterances, reading his epistles, beholding his miracles; seeing his patience under suffering, his unswerving righteousness, his indomitable faith under persecution, his loving care for his brethren.

More than a passive witness, Demas shared Paul's glorious hope, had been immersed into Christ upon belief of the "things of the Kingdom and name," looked forward with faith to the destruction of all man's wicked works, governments, pleasures, etc., by Christ, and the establishment of an everlasting Kingdom of righteousness and peace—hoped to receive eternal life with its immeasurable and incomparable blessings, a place of honour in that Kingdom. Words fail to describe the privileges and glories before Demas—and the enormity of his folly in choosing "this present world."

Do we wonder how he could be so blind, so stupid, as to choose a few days of questionable flesh-gratification, and throw away an eternity of glory and joy? Let us soberly and prayerfully heed the lesson, brethren. While the "hope" we share with Paul shines brighter than ever because of centuries of fulfilled prophecy since, and the coming of Jesus to reign is perceptibly close—we are still "in the flesh."

The very tolerance we get from the world is far more dangerous than persecution. The line of separation is not so sharply drawn. Succeeding generations of self-indulgence have but heightened the "strength of sin in our members," and the approaches are more insidious and deadly. Looking around among those who profess to be brethren of Christ—are there any 'Demas'? Many have "forsaken Paul," and must "love this present world," for they heed not the command, "be ye separate," but join in all manner of worldly things. (per E. B.).

Land of Israel News

"He hath remembered his mercy and his truth toward the house of Israel" (Psalm xcvi)."

According to the *Official Gazette*, 4,343 Jewish immigrants entered Palestine in June, 354 of them came in under the capitalist category, thus bringing with them a capital of at least £354,000.

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In 1933 there were 35,327 Jewish immigrants, and in 1934, 42,359. In the first six months of 1935 the number was 28,121.

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It is stated officially that Japan exported to Palestine goods to the value of £82,477 during the month of March, taking only £1 worth of goods in return.

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"Palnews" has issued an "Economic Annual of Palestine" for 1935. It is in Hebrew, English and German, covering the present position and future prospects, and special economic activities. It is obtainable from Tel-Aviv.

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Mr. W. J. Johnson, the Treasurer of the Palestine Government, speaking at the Annual Meeting of the Chamber of Commerce in Jerusalem, said that a hundred thousand people had entered the country as immigrants or tourists during the past two years, imports had increased 26 per cent., exports 27 per cent., Government revenue had increased 37 per cent., and Government expenditure 19 per cent. The Government surplus had increased by 89 per cent, and there were sixteen million pounds deposited in Palestine Banks.

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A thousand German people went into Palestine last year, each bringing a £1,000. That means a million pounds going from Germany to Palestine. It must go in, according to German regulations, in German goods.

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GLOWING ARTICLE IN "THE TIMES" "MOST IMPORTANT SPOT"

In the course of a most interesting article in *The Times*, dealing with the extraordinary development of Palestine, Mr., Arthur Moore writes:

"This is no more than an impression, for it is based on what was unfortunately only a fleeting glimpse of Palestine. But the impression was overwhelming. Till lately, on my way home from India and Persia, I had not seen Palestine since 1919. In the interval one had heard of feuds between Arab and Jew, of considerable material progress, and recently of something in the nature of a boom. There was nothing, however, to prepare one for a new experience. I had quite suddenly the sense that I had dropped into one of the most important spots in and for the whole world. Here something tremendous, a new power, economically, socially, morally, was rapidly coming into being. I felt the air surcharged with a Jewish nationalism, which is a great reality, yet different from the other struggling or assertive nationalisms of the world. Along with this there was the sensation of a miniature country being turned from a poor place into one of the richest. Lastly, there was the feeling of a new society emerging, which will be at once prosperous and communistic, a society in which poverty will be absent and communism will not be imposed from the top by a revolutionary Government, but will have grown up from inside as a result of the operations of the Jewish National Fund under a British mandate. Haifa is astonishing. When I last saw it sixteen years ago it was the poor seaport which the Turks had left, and had a population of 25,000. To-day it has over 100,000, and you can see it growing, climbing lovely Mount Carmel, and thrusting north towards Acre and south towards the Plain of Sharon. Beyond doubt it will soon rival Alexandria, and it has all the advantages of modernity, wide streets flanked by great blocks of modern shops and flats."

Confidence in Man's Righteousness

The Salvation Army General, Eva Booth, says, "I am convinced that another world war is impossible. I am certain there is too much good, too much brain, and too much heart in high places to allow another world war to become possible." But those whose faith is in the Bible, and not in men in high places, know it is a false conviction. It would be interesting to know how Gen. Booth would explain Joel iii. 9-14; Ezek. xxxviii.; Isa. xxvi. 9; Zech. xiv. 1-3; Rev. xvi. 14-16, and the many similar declarations that another war is not only possible, but certain. The Salvation Army have a zeal of God, but not according to knowledge, and being ignorant of God's Righteousness they rely upon their own, and so fall into errors (Rom. x. 1-3).

Signs of the Times

Abyssinia: Fortification of the Dardanelles: British Isolation: Movements in Central Europe.

The Italo-Abyssinian dispute continues to throw all other foreign news into the background, for it now appears that there is very little likelihood of a peaceful settlement. No doubt if the League of Nations had the support of the Great Powers, Italy would have had to give way, but Britain and France have made it clear that they will not take any active steps to prevent Italian aggression. It is plain that there are secret treaties in existence concerning European activities in North Africa. For over forty years Italy has been trying to increase her territory at the expense of Abyssinia, but has met with little success. In 1906 the matter was the subject of a treaty between Britain, France and Italy; and again in 1915 a secret Treaty was made with Italy in order to bring her into the War against Germany, —a treaty which encouraged her to hope that she would be remembered when the spoils were divided. By the end of the war, however, France had different feelings about it and refused to allow Italy to take part of Abyssinia, although Britain was not unwilling. In 1923 France secured Abyssinia's entry into the League of Nations, thus obtaining full recognition of her independent sovereignty. In the meantime Britain and Italy were still negotiating secretly, and an agreement was drawn up in 1925 which would have divided Abyssinia into respective spheres of influence. However, when the documents were published, France protested strongly; Abyssinia appealed to the League, fearing that the two Governments were intending "to exert precipitate and forcible pressure on Abyssinia," and Britain and Italy were obliged to bow to the storm. France having recently courted the friendship of Italy owing to the rapidly increasing strength of Germany, now supports her African designs, and that is why Italy feels free to defy the League of Nations. Britain's treaties with Italy (and no doubt there have been more recent ones of which we know nothing) prevent her from taking any really effective steps against her, although, as stated last month, she would greatly prefer the matter to be settled without war; a lukewarm attitude which has only aroused bitter feeling on the part of the Italians against the British. This brief history of the matter will suffice to show that its roots are grounded in the past, and that there is nothing sudden about Italy's ambitions. Probably the unexpected feature is the active preparation on the part of the Abyssinians to fight for their independence. At all events it would seem that Mussolini has now gone too far to retreat quietly.

What the repercussions of such a war will be none can foresee, for already the world is taking sides. The Japanese, having important economic interests in Abyssinia, are standing as champions of the League they themselves have deserted, and are strongly anti-Italian. Russia is glad to see the nations dissipating their energies and squandering their money in Africa, especially as it is now believed that Mussolini's present ambitions far exceed the moderate intentions of a few years ago. The *Daily Telegraph* reports that "it is considered that if the Duce grasps Abyssinia, and amalgamates Eritrea and Somaliland, he would attempt to realise his vision of re-establishing the Roman African Empire, by joining Abyssinia and Libya (Tripoli) *via* the Sudan and Egypt." The report is not without foundation, as witness this extract from an official Fascist journal in Italy: "We ought to make a push to the right and to the left, with Tripoli as a pivot, laying hands on Tunis on the one side, on Egypt on the other, with a piece of Nubia, linking up with our Red Sea possessions by way of the Nile."

Any attempt to fulfil such a programme would precipitate a world war without doubt, and it might well prove to be that Mussolini's African campaign will be the prelude to Armageddon. Egypt is by no means unfavourable to Italy, King Fuad having been educated there. He speaks Italian even better than Arabic, and there are 70,000 Italians in Egypt who wield considerable influence there. Further, about half the population of the Sudan (which territory is included with Abyssinia to constitute the Bible Ethiopia) are Arabs, as are the Abyssinians. Besides, the head waters of the Nile are in Lake Tsana, in Abyssinia, and its possession would enable Italy to control the destinies of Egypt and the Sudan. Just on the other side of the Red Sea is Arabia, already sufficiently anti-British, if only on account of the Palestine mandate, not to require much stirring up. At the moment the Arab races will not unite to support Abyssinia, because the Ethiopians are (so-called) Christians, but if the conflict became a racial one—as it will—the Arabs of the world would unite to try and free Palestine

from Jewish domination, and this (with the help of Russia) would bring about the situation described in Ezek. xxxviii. and Dan. xi. The *Sunday Pictorial* in fact, reports that "Soviet Russia desires war between Italy and Abyssinia, believing that the conflict of white and coloured races will stir up all the native tribes of North and East Africa, and have a profound reaction on India."

So that, although we would not care to predict whether Italy will be successful or not, in *either case* a great Arab and Moslem federation is likely to result; a federation necessarily anti-British because its chief object will be to combat Zionism. The headquarters of this national movement is in Iraq, where the attempt is being made to unite Arabs in every part of the East. This confederacy is doubtless the one predicted in Psalm lxxxiii. as proposing to cut Israel off from being a nation, and which calls Assur to its assistance. Their destruction as Midian (v. 9) is a parallel passage to Is. x. 26, which refers to the destruction of the latter-day Assyrian, i.e., Gog, as will be seen by the identical description of his work in Is. x. 6, and Ezek. xxxviii. 13. It may be remarked that Arab activity against Britain in Africa and Asia, as the immediate cause of the outbreak, would fittingly account for the specific mention of Sheba, Dedan and Tarshish as the defenders, for it would be these Eastern possessions of Britain that would suffer from Arab attacks, and would be primarily engaged in repelling them. Doubtless the situation will become very much clearer shortly, and we shall feel more confident in expressing opinions as to the trend of events.

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Even now, it is possible there will be a lull in these international activities; indeed, there must be, if our general expectation of a peace and safety cry is to be realised before Armageddon. The *Daily Express*, in fact, warns its readers that this is coming. The decision of Turkey to re-fortify the Dardanelles is profoundly affecting European politics, for it would mean that Turkey could prevent any ship emerging from the Black Sea into the Mediterranean (as Britain learnt during the War, to force the Straits is impossible). Russian oil is all found near the Black Sea, and has to be exported via the Dardanelles. France, which possesses no oilfields, obtains her oil from this source, and from Iraq, whence a pipe-line traverses the desert and emerges in Syria. One charge of dynamite would ruin the pipe, and end that source of supply for a long time. Thus it is not difficult to see why France and Russia should be so hostile to the Dardanelles fortifications, for without oil a modern nation would quickly perish. The *Daily Express* anticipates that they will invoke the League of Nations, and "a great cry will go up for collective security, and the sanctity of treaties will be toasted by every Slav and every Gaul. Their love for the League of Nations will become passionate."

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Certain it is that current political events seem to be centering round three great cities, and these three are the very ones specified by Dr. Thomas as relating to the latter-day work of the three unclean spirits like frogs; France is deeply involved in them all. Constantinople and Rome we have already discussed; Vienna remains. Vienna is the capital of Austria, which, with the blessing of France and Italy, has amended its republican constitution, has restored the property of the Hapsburgs, and is likely to recall them to the Imperial throne shortly. France and Italy rejoice because it is an anti-German move. More may develop from this than is generally anticipated, for it is evident that the Austrian leaders have ambitions in the direction of establishing a great Catholic Empire in Central Europe, which should again be the secular arm of the Vatican. There are indications that if Herr Hitler presses the Catholics too severely, Bavaria and Wurtemberg will become estranged from the Berlin Government, and seek union with Catholic Austria. Russia, France, Italy, and all Catholic countries, would support such a movement, which would, as may readily be imagined, have an incalculable effect on world politics, the more especially as Mussolini is credited with the ambition of restoring the power and territory of ancient Rome in one great confederacy. It is because of these Continental intrigues (which of necessity tend to isolate Britain) that the U.S.A., also isolated, draw nearer to Britain continually. During July the Hearst group of newspapers has, for the first time, been openly declaring itself in favour of Anglo-American co-operation: thus—"The two great English-speaking races, satisfied with what they have, might well unite, if common-sense moved them, to realise Baldwin's dream, and say to the rest of the world: "Leave us alone!"

It is possible, as we have suggested, that a great "Collective Security" pact may presently come into being, but let us not be deceived by it, if it does. As Mr. Lloyd George has just written in the *Sunday Pictorial*, it looks as though "Mankind is in for the worst time since the Deluge. The League of Nations is a leaky ark, and it cannot ride the waters. It has been so battered by its recent experiences that it can hardly now keep afloat in the rising flood." (Do we not recall Matt. xxiv. 37, as we read this?)

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Finally, although we have left no space to describe it in detail, we must mention again the great intensifying of Jewish persecution in Germany. If brethren will read the *Jewish Chronicle* for a few weeks, they will have some idea of its magnitude and its terrors. Even in Berlin, the Jews dare not now appear in the streets at night.

The *Observer* comments: "The persecution of the Jews is as ruthless as ever. They have been eliminated completely from public life, and are subjected to an ever tighter strangulation in their private life, so that for the younger generation of German Jews there is no hope except in Palestine."

And the marvellous part is that although Jews are emigrating to Palestine in greater and in accelerating numbers than ever before, almost the only trouble from which Palestine suffers is a shortage of workers of every description. W.J.

Ecclesial News

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

All such Intelligence should be sent to bro C. F. Ford at 19, Grove Road, Brixton, London, S.W.9 not later than the 7th of each month for the following month's issue.

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

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

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

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"

(Colossians iv. 9).

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BIRMINGHAM. —*Shakespeare Rooms, Edmund St. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* We are very pleased to report the obedience of Faith in Baptism on the part of the following: — Miss PHYLISS TARPLEE (daughter of bro. and sis. Tarplee), on Thursday, July 11th, and Mr. WILLIAM BURKE GODSELL, on Wednesday, August 8th. Both these immersions took place at Dudley, whose co-operation on these occasions we much appreciate. We trust and pray that our new brother and sister will be strengthened of God to endure patiently all the experiences of their probation, and, with us, find acceptance in the day of Christ. Application has been received from bro. E. Morris, formerly of Nottingham, for fellowship. We have interviewed him and ascertained that he is now of one mind with us in the Truth, and on all points of recent controversy.

We have therefore received him into fellowship. We have welcomed the following visitors: brethren D. C. and F. Jakeman; bro. Denis Hingley and sis. May Hughes, all of Dudley; bro. and sis. T. Phipps and sis. Deane, of Great Bridge; bro. Harvey and sis. Powell, Senr., of Blackheath; sis. Nellie Harrison (Lichfield); bro. and sis. Strawson (Nottingham); bro. Clapton (Wolverhampton), and bro. W. R. Mitchell (London). If the Lord will, we shall hold a Fraternal Gathering in the Shakespeare Rooms, Edmund Street, on Saturday, September 28th, and extend an affectionate invitation to all the brethren and sisters. Programmes may be had on application. —W. SOUTHALL, *Rec. bro.*

BOURNEMOUTH. —*Christadelphian Meeting Room, 1st Floor, No. 147, Charminster Road (corner of Maxwell Road). Breaking of Bread: Sunday 11 a.m. Lecture: Sunday, 6.30 p.m. Bible Class: Thursday, 8.0 p.m.* We regretfully announce that we have been obliged to withdraw fellowship from sister Vera Clark (who came to us from Derby some few years ago) for long continued and insistent absence from the Lord's Table. Efforts have been made in various ways to get our sister to realize her responsibility, but as she continues deaf to all entreaty we have no other course. We continue to show forth the Word of God's grace, but the response is poor; nevertheless, we have had some very profitable times amongst ourselves. We have been greatly encouraged by the spiritual ministrations of brethren Gomer Jones (Bridgend), W. R. Mitchell (Clapham) and Cyril Clements (Sutton), and acknowledge with gratitude their labours. We have been pleased to welcome to the Table of our Lord brethren Vince (Croydon), H. Woodgate (Brighton), R. Mercer (Holloway), sisters R. Mercer (Holloway), Clements (Sutton), Gomer Jones (Bridgend), E. Henderson and M. Potier (Brighton), Read and Smith (Clapham), and V. H. Oakey (Putney). —KERMAN JACKSON, *Rec. bro.*

BRIDGEND. —40, *Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays, 7.30 p.m.* As will be seen from the above, we have altered our Bible Class from Tuesday to Wednesday, for the convenience of some of our members. The addresses given by the younger brethren, and the discussions on such, are proving both upbuilding and instructive. We have been pleased to welcome to the Table of our Lord: bro. and sis. E. Jones, bro. and sis. J. E. Tellum, and sis. M. E. Jones, all of Brighton. We thank bro. E. Jones for his ministrations in exhorting and lecturing. — Will correspondents please note that the writer's address is now 88, Grove Road. —GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* It is with great pleasure that we report the baptism of two more, who put on the Saving Name on July 14th, and it is our earnest desire that they will so run that they may receive the prize of life eternal. The names are: — Mr. WESTLEY SHAW (neutral) and Miss OLIVE MAY HOLDER (Baptist). We greatly appreciate the ready help of our Clapham brethren on these occasions. It is also one of the many blessings of our ecclesia that we have so many visitors at our Sunday morning meeting. In addition to many from London and surrounding ecclesias, we have had the company and fellowship of bro. and sis. C. Webb (Montreal, Canada) and bro. and sis. Browning (Kenya). It is very refreshing to meet so many brethren and sisters around the Table of our Lord and Master. — The marriage of bro. G. Jones and sis. F. Hill took place on August 2nd. We wish them "God's speed" in their new relationship, being heirs together of the grace of life. —Our thanks are due to our brethren who have exhorted and lectured for us. — E. F. RAMUS, *Rec. bro.*

BROCKWEIR, nr. Chepstow (Mon.). —*Tyrie Cottage.* Will you please thank (through the *Berean*) the sisters of Clapham for their many letters of comfort and joy, giving me encouragement to hold fast until my probation ends, or until our Lord returns. I am entirely in isolation here, since my daughter, sister Jenkins, went to make her home in Dean Forest, and miss her genial company and our breaking of bread together in remembrance of our dear Lord, but He knoweth our needs and careth for us if we try to keep His commandments. On the 9th of June I had the pleasure of a visit from sister Davey, of the Boston (Mass.) Ecclesia, U.S.A., and we broke bread together, read the day's readings, and sang His praises, a very refreshing time indeed. Again on the 13th and 14th of July I was cheered by the company of bro. Sweeting and sis. Pinchen, of the Clapham Ecclesia. They were returning from a holiday at The Mumbles, so broke their journey at Brockweir; we had a very upbuilding time

together, and an added pleasure on the Sunday morning, because they drove me to the Newport (Mon.) meeting, which I appreciated very much. —With love in the Truth, sincerely your sister in Christ Jesus, (Mrs.) R. E. JAINE.

COVENTRY. —*Ragged Schools, off Broadgate. Breaking of Bread: 11.30 a.m. Lecture: 6.30 p.m. Bible Class: Thursday, 8.0 p.m.* Since last writing, we have been much encouraged by the co-operation and help of the following: bro. and sis. Weetman, bro. and sis. Fell (Birmingham), bro. and sis. Bickers, bro. and sis. F. H. Jakeman, brethren W. Southall, G. Jackson, J. Davies, bro. and sis. Shakespeare, bro. and sis. Allen, sis. Hazel Allen, bro. and sis. Hughes, and sis. May Hughes (Dudley); bro. and sis. Warwick, and sis. D. Crumplin, (Clapham). We thank the brethren for their willing services in the Master's work. We still continue to proclaim the Word of the Lord as once delivered to the saints. The interest of the stranger is not very great, but if we do our duty in the sowing and planting God will, in His own good time, give the increase. We have altered the time of evening lectures to 6.30, to see if the later time will help those interested to attend. —O. CLEE, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Breaking of Bread: 11 a.m. Lecture: 6.30 p.m. Bible Class: 7.30 p.m., Wednesday.* Greetings. We are pleased to report that STANLEY HUGHES, son of bro. and sis. T. Hughes, and one of our Sunday School scholars, was baptised into Christ on Wednesday, July 31st. We pray that our brother will uphold the greatness of the Truth and its associations, which will keep out worldly attractions, and thereby enable him to mould a character well-pleasing to the Master in the day when we have to give an account of our stewardship. We have been helped by the ministrations of brethren F. W. Brooks, G. H. Denney, P. L. Hone, and M. L. Evans (London), A. M. Jordan, W. Southall and R. Smith (Birmingham), and S. M. Harrison (Lichfield), for which we thank them. We have also had the company of the following: bro. and sis. Freshwater, bro. and sis. Fell, bro. Smith, Junr., and sis. E. Faherty (Birmingham), bro. Peter Hone (Clapham), bro. and sis. T. Phipps (Great Bridge), and sis. A. Cockcroft (Oldham). —Sincerely your brother in the Hope of Life, FRED H. JAKEMAN, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall High St., 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.* We are pleased to be able to report that our bro. Hembling is now well on the way to recovery from his recent accident, and was able to attend the meeting for the first time last week. His progress has been remarkable, when we remember that the hospital authorities regarded his case as hopeless. This is undoubtedly an outstanding example of answered prayers, for many were the brethren and sisters of other ecclesias who remembered our brother, his sister wife, and our small ecclesia at this time. We are sure they will rejoice with us that our Heavenly Father has restored our brother to continue his labours with us. —Recent visitors have been brethren R. W. Parks, H. M. Doust, J. Cordial, F. Morse, and sis. W. Clements (Clapham); bro. Whelan (Croydon); bro. Hunt-Smith (Sutton); bro. and sis. O. Smith and bro. Grant (Welling). We thank them all for their help and encouragement in the work of the Truth. —E. R. CUER, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71, Kingston Street, Tradeston, C.5.* Sincere greetings in Jesus' Name. On June 23rd we were pleased to welcome to the Table of our Lord bro. Restall, of Edinburgh, and sis. Singleton, of Clapham; we rejoice in such visits, which are always a source of encouragement to our little ecclesia here. Bro. R. R. Jeacock, of Croydon, also met with us at the Memorial Table on June 30th. He gave us encouraging words of exhortation in the morning, and in the evening he lectured for us, his subject being "Behold, I come quickly"; at this lecture we are pleased to report the total attendance at 22, five strangers being present. We sincerely thank our brother for his faithful service in this corner of God's vineyard. —Again, on July 7th, we had the pleasure of the company of bro. and sis. James Brown, of Motherwell; our brother faithfully exhorted us at the Memorial Service with words of encouragement, for which we thank him. We continue to spread the glorious news of the Gospel, and pray our Heavenly Father will continue to bless our efforts in this direction. — Sincerely your brother in the one Faith, C. CAMBRAY, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We have to report with great sorrow that it was our painful duty at the Quarterly Business Meeting held on July 11th, to withdraw from sister L. Woodward for disobedience to our Lord's commandment by persistent and deliberate absence from His Table. We earnestly pray that sis. Woodward will yet realize her responsibility, and it is the duty of all who are able to do their utmost to persuade her to turn from the path she has chosen and to again "serve the Lord." Death has taken from us bro. H. Price, who died on the 15th July, after a probation of nearly four years. Our brother was at the Memorial Feast as usual on the Sunday morning, and on the Monday was painting the outside of a house into which he and his sister wife were in process of moving that same day, when a rung of the ladder gave way, causing bro. Price to fall heavily and to sustain injuries from which he died shortly afterwards. The lesson to us all is obvious—we do not know the day nor the hour when our probation will end, and it behoves us to be in that position of watchfulness enjoined by our Lord. Bro. Price was laid to rest in Streatham Park Cemetery on 20th July, bro. H.T. Atkinson speaking words of comfort at the graveside. Our loving sympathy is extended to sis. Price, and we pray that she may be strengthened and comforted in her great trial, ever looking forward to that day to come when all sorrow and sighing will be no more. Since our last report, our bro. F. G. Jannaway has had a relapse, and is lying seriously ill. Our prayers ascend to our loving Father in heaven that bro. and sis. Jannaway may be strengthened and comforted in their great trial, and we pray also, if it be our Lord's will, that our beloved brother may be restored to our midst again, for we sorely miss his ministrations. Meanwhile, we "watch and pray," longing for that day when the Spirit will give us health and strength to serve the Lord for evermore. — On 2nd August bro. R. A. Parks and sis. Ivy Barrett were united in marriage. We pray that our Father's blessing may rest upon them in their new relationship. — We are pleased to report the obedience of Miss STELLA SHIRLEY (daughter of our bro. Shirley), who was immersed into the Saving Name of Jesus on the 13th July. We pray that our young sister may "endure unto the end," and thus receive the prize of eternal life. — We have been pleased to welcome the following visitors at the Table of the Lord, namely, bro. Ramus, sis. Jones (Brighton), sis. D. Higgs (Bristol), sis. P. Jakeman and sis. H. Allan (Dudley), bro. E. H. Bath, bro. A. W. Rivers (Holloway), bro. G. Hodge, sis. M. Crawley (Luton), sis. Hatton (Margate), sis. Learman (W. Ealing), sis. F. Davey (Boston, U.S.A.). — F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital Tubes: Highgate or Holloway Road) Sundays: 11 a.m. and 7. 0 p.m. Wednesdays: 8. 0 p.m.* Our Autumn Fraternal Gathering will be held, if the Lord will, on Saturday, September 28th, at the Old Methodist Hall, Wilberforce Road, Finsbury Park, N. Programmes will be available in good time. —G. H. DENNEY, *Rec. bro.*

NEW BARNET. —*Millicent Cafe Hall Lytton Road. Sundays: 11 a.m. and 7 p.m. Wednesdays: Eureka Class, 8 p.m., at 57, Woodville Road.* The interest shown at the first in our Message has not been maintained, but we are encouraged that we get one or two to listen occasionally. We have reason to believe, however, that we are stirring up the people to a knowledge of our existence. The longer evenings may bring us more enquirers, and we can but continue to sow in hope. We have been encouraged by the presence of sisters Lethbridge and E. Lethbridge, and bro. G. H. Denney (Holloway). We have appreciated the assistance of brethren M. F. Kirby, D. L. Jenkins (Clapham), S. F. Jeacock (St. Albans) and bro. Denney. —F. R. WRIGHT, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* Since our last report we have been pleased to welcome to the Table of our Lord bro. A. V. Sweeting and sis. E. Pinchin (Clapham), bro. and sis. F. Jakeman (Dudley), bro. and sis. C. Cambray (Glasgow), and bro. Alex. Cochran (Sutton). Brethren F. Jakeman and C. Cambray faithfully exhorted us, and lectured in the evening. We are also pleased to report that on August 5th bro. F. Lewis and sister Cicely Jain were united in marriage. We wish them every happiness in their new

relationship, and trust they will be of mutual help to each other on the road to the Kingdom of God. — DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR (Mon.). —*Pentwyn House, Cwmsyfiog.* Greetings in our mutual faith. We are again intending to utilise the gift of bro. "Anonymous" in holding a winter course of special lectures of the Truth. With the assistance of brethren from other ecclesias, both in the arrangements and lecturing, we hope to draw the wandering eyes of some who have left us, and also of those who have yet to hear and receive the good news. We have been pleased to welcome to the Table of the Lord, on July 14th, bro. and sis. Brooks and bro. P. Walpole, of Clapham. Bro. Brooks gave us the word of exhortation, by which we were much edified and encouraged. It is our painful duty to notify the body that we have been compelled to disfellowship bro. D. Jones for long continued absence from the table. Together with brethren V. Shorey, W. Shorey and G. Evans (whose default in this respect and our subsequent withdrawal has not hitherto been made known), this last falling away has again weakened our numbers, which are small. —Yours in the One Hope, IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street), Breaking of Bread, 11a.m.; Lecture, 6.30 p.m.; Bible Class, Tuesday, 7. 45 p.m. at 6 Rolleston Drive.* If the Lord will, we shall hold a Fraternal Gathering on Saturday, September 14th, particulars of which will be given later. We continue to build one another up in our most holy faith, although we do not get much encouragement in preaching the Gospel, the attendance of the stranger being very small. Since our last report the following have been our visiting speakers: brethren W. R. G. Jeacock, G. M. Clements, J. R. Evans, M. L. Evans (Clapham), and D. C. Jakeman (Dudley). We have been pleased to welcome the following visitors to the Lord's Table: bro. E. Morris (Birmingham), bro. J. Evans and sis. Silliter (Clapham). —J. B. STRAWSON, *Rec. bro.*

PEMBERTON. — *Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2. 0 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ. On Saturday, July 20th, we held our Fraternal Gathering. Brethren Shakespeare and F. H. Jakeman, of Dudley, and S. M. Harrison, of Litchfield, spoke words of encouragement and warning under the heading of "The Household of Faith." We were also encouraged by the company of brethren and sisters from Coalbrookdale, Dudley, Manchester, Oldham, Preston, Southport, and Whitworth. On Saturday, July 27th, we held our annual Sunday School outing to Victoria Park, Southport. Our thanks are due to the following brethren for their services in the Truth: F. H. Jakeman (Dudley), T. Bailey (Preston) and W. Cockcroft, Junr. (Oldham). The following visitors have met with us at the Lord's Table: bro. and sis. Stanway (Coalbrookdale), sis. F. H. Jakeman, bro. and sis. Shakespeare (Dudley), sis. D. Jannaway (Southport), bro. T. Bailey (Preston) and bro. J. and sis. Sophia Heyworth (Whitworth). — B. LITTLER, *Rec. bro.*

PLYMOUTH (East). —*Federation House, Top of Mill St. Sundays: Breaking of Bread, 11 a.m.; Evening Meeting, 6.30 p.m. Thursdays: Bible Class at 7.30 p.m., at 5 Norton Avenue, Lipson.* We have secured a hall at above address, where we meet on Sunday mornings for the Memorial Service, and Sunday evenings to study some of the works on the Truth. The Bible Class is still held on Thursday evenings at 5, Norton Avenue. —Your brother in Christ, A. J. NICHOLLS, *Rec. bro.*

ROCHDALE (Lancs.). —Greetings in Christ Jesus. We are pleased to write to the addresses sent us from London, and to endeavour to interest others in the glorious things of the Truth; we have received two replies so far, and hope to keep in touch with them. We continue to address Men's Classes, but find that they know not the Word, and soon tire of hearing Bible Truths. Truly, we are living in times when God's Word is not esteemed. We are always glad to hear from the brethren and sisters in the Faith; it helps us to endure till the Kingdom comes, when God's will shall be done on earth as in heaven. Our exhortation is to all: Hold fast, for the day is at hand. We have welcomed to the Table of the Lord bro. J. R. Heyworth, of St. Albans, on July 14th, who was home on holiday. We welcome all of like precious faith. B.B. by appointment, —Your brother in the Master's Service, T. HEYWORTH.

ST. ALBANS. — *Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.; at Pikesley's Hall 34, St. Peter's Street.* Again we have the pleasing news to report of obedience rendered to the Divine command. Mrs. F. MALLARD (wife of our bro. G. Mallard) and Miss W. BROOKS, after a good confession of their hope and belief, were baptised at the house of bro. Hart on Saturday, July 13th. On Sunday, July 14th, they were cordially received into fellowship, and on the same occasion we had the pleasure of welcoming back to our ecclesia bro. and sis. B. Hewitt. Their membership of the ecclesia had been severed some years ago, on an unhappy occasion of controversy, but now, being in complete agreement with us, they join in the work which falls to our lot to do. These additions bring our numbers to 37, a large number when compared with the few to whom, in past years, visiting brethren have ministered. We do not look upon it merely from the point of view of increased numbers, but rather as a blessing on the work we endeavour to do. Perhaps we may say that the brethren and sisters who laboured, often in adverse circumstances, in the ecclesia's early days, can now see some reward of their efforts; but the work could not have been done successfully if it had not been for the support we have received so willingly from the visiting brethren. The attendance of visitors at the lectures continues to be good, and in two cases the desire for baptism has been expressed. At a recent lecture on "The Persecution of the Jews" we had two German Jews present, both working at a local agricultural institute, preparatory to leaving for Palestine. They professed belief in Moses and the Prophets, but could not appreciate that their once-rejected Messiah would soon appear. — We propose (God willing) to have a special lecture on Saturday, Oct. 26th, at the St. Albans Town Hall, bro. Southall being with us for that occasion. A similar meeting last year was successful, and so we hope to stir up some interest that may be reflected in the Sunday evening lectures. Details will be mentioned later, and if no other meetings are being held to claim attention, we shall be glad to have any support that our brethren and sisters from other parts may be able to give. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall 686, Green Lane. Breaking of Bread, 11 a.m.; School 11 a.m.; Lectures, 6.30 p.m.* On Saturday, July 27th, we held an outing to Havering, when a very enjoyable time was spent. We were joined by brethren and sisters from Clapham and Putney, bro. E. A. Clements (Clapham) speaking words of comfort from the beauties of God's countryside, which was all around us, and reminding us of better days to come, when the Lord will reign. We have been pleased to welcome the following visitors around the Lord's Table: sister Wellard (in isolation, Burnham-on-Crouch), brethren Carter (St. Albans), H. C. Webster (Brighton), E. C. Clements, M. Haines, L. J. Walker, F. J. and J. F. Westley (Clapham), and bro. and sis. Cyril Webb, of Pembroke, Ontario, Canada. We have been helped in the work of the Truth by brethren Carter, Walker and Clements, and we thank them for faithful service. —WM. J. WEBSTER, *Rec. bro.*

SHANKLIN (Isle of Wight). — "*Berwyn,*" *St. Martins Avenue.* It gives me much pleasure to report to the Household of Faith that I have been visited by brethren and sisters during the holiday season. When it can be arranged beforehand, the Memorial meeting can be held at this address, but it is not always possible, as strangers to the Covenants of Promise often occupy my available rooms. On Sunday, July 21st, bro. and sis. C. O. Owen and sis. Stella Shirley (of Clapham) joined me for this purpose, and on Sunday, July 28th. in addition to the previously mentioned brother and sisters, brethren C. F. Ford and A. E. Skinner (of Clapham) shared this privilege with us. Bro. C. F. Ford gave us comforting words of exhortation, which were much appreciated. —(Sister) A. MULLINER.

SHERINGHAM (Norfolk). — *1, Weston Terrace, Beeston Road.* Sincere greetings to all our fellow-workers in the Masters vineyard. We rejoice to be able to report that with the support of our beloved brethren and sisters we have been enabled to make our third Special Effort, which took place on Saturday, July 20th. Bro. P. Robinson (Bury St. Edmunds) gave us a splendid lecture on the subject, "Christ, the Future King of the World: His thief-like Advent near," at which we were pleased to note the attendance of a few more strangers than at the previous lecture in June, three of whom stayed for conversation after the close of the lecture. We were greatly cheered by the presence and support of the following brethren and sisters: bro. and sis. P. Robinson and bro. H. P. Christmas (Bury St. Edmunds); bro. and sister Padbury (Birmingham); bro. and sis. Thorpe and sis. Joyce E. Thorpe (West Ealing); bro. and sis. H. L. Evans, bro. and sis. Jack Squire and Gwen Squire, sis. Eileen Ford, brethren T. Wilson, J. Westley, H. Irvine, and M. Haines (Clapham); most of whom were present at

the breaking of bread on Sunday morning. Our effort was held in conjunction with one at Bury St. Edmunds on the Sunday evening, the brethren and sisters leaving here about 3 o'clock in order to arrive there in time for the lecture. Will all of them who were present with us at the week-end please accept our sincere gratitude and appreciation of their great kindness, assistance and support in the work of our beloved Master. —Your brethren in Christ Jesus. —C. WOODHOUSE and A. STARLING.

SOUTHEND. —11, *Byron Avenue (short distance from bus and trolley bus, North Avenue stage from L.M.S. and L.N.E.R. Stations), Southend-on-Sea. Sundays (except 1st): Breaking of Bread, 6.15 p.m.* Since last writing, we have been glad to welcome to the Table bro. D. Denney, of N. London (Holloway) Ecclesia. We should like also to place on record our great appreciation of the visit of the Holloway Ecclesia on June 29, for their annual outing. Over 50 of us sat down to tea, and spent a profitable hour after tea, two addresses being given on the "Joy of the Coming Day." To our ecclesia this visit of others of like precious faith was a treat. —WM. LESLIE WILLE, *Rec. bro.*

SUTTON (Surrey). —*The Hall Clanricarde House School Cheam Rd. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and M.I.C. (alternately), 8 p.m.* We have pleasure in recording the obedience by baptism of Mr. JOHN WILLIAM HENRY WOODALL, who put on the Saving Name at the Sutton Public Baths on July 21st. Bro. Brooks, of the Clapham Ecclesia, first introduced the Truth to our new brother, with the foregoing happy result. —Our second annual tea and fraternal meeting took place on Bank Holiday, August 5th, at Dashwood Hall, when nearly 100 brethren and sisters partook of tea, all the London ecclesias and several in the provinces being represented. This was followed by the usual meeting for the partaking of the spiritual food afforded by the Word. The subject chosen as a basis for the four exhortations was the words in the parable of the Master "occupy till I come," and the following brethren gave us some stirring admonitions from the Scriptures under the respective headings of "In the Ecclesia," "In the Home," "In the World," and "Reward for Faithful Service," viz., Brethren S. F. Jeacock (St. Albans), A. Cattle (Putney), W. L. Wille (Southend), and F. G. Ford (Clapham). We have lost by removal to the Clapham meeting bro. W. Davis and sister C. Davis. We have gained by the company of bro. A. Cochran, from Glasgow, who has obtained a situation at Guildford. Our thanks are due to the following who have assisted in the proclamation of the Truth, viz., brethren Hembling (Horns Cross), Deadman and F. G. Ford (Clapham), Young (Putney) and Denney (Holloway). We are grateful to those who also exhorted us at the Lord's table. Visitors since last report have been bro. and sis. Brooks, brethren Burton and Walpole, and sisters Clement, Senr., V. Draper, Greenacre, Kirby, Pizzey, J. Southgate, Sharpe, Walker, and Wilson (Clapham), bro. Hembling (Horns Cross), sis. Gillespie (W. Ealing), sis. Nicholson (Ilford), bro. and sis. Young (Putney), and bro. John McKay (Motherwell). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Breaking of Bread: Sunday, 11.0 a.m.; Lectures, 6.30 p.m.* We have been much encouraged since our last communication by the company of the following: bro. and sis. George Morse (Newport), bro. Sweeting, sis. Pinchin, bro. Parks, sis. Rangecroft, sis. May Morse, sis. Dorothy Clements, bro. and sis. Evan Evans, bro. and sis. Llewellyn Evans, sis. Mona Evans, bro. Leslie Evans, bro. John Evans, sis. Thomas (Clapham), bro. and sis. A. L. Hingley and bro. D. Hingley (Dudley), and sis. Ida Johnson (Nottingham). We all thoroughly enjoyed the stirring exhortations we received, and thank the brethren for their valuable help in Sunday evening lectures. On Aug. 5th a large company of brethren and sisters journeyed to Tor Bay, Gower Coast, where we spent a very happy time together. After partaking of lunch we had the readings of the day, and closed the day with a hymn, all being thankful to our Heavenly Father for His goodness toward us. —W. J. MORSE, *Rec. bro.*

VERNHAM DEAN (Andover, Hants). —*"Pax" Cottage, High Rd. Breaking of Bread by appointment.* The writer and his beloved sister-wife, the former sis. A. M. L. Dennis, send most cordial affectionate greeting to the beloved members of the Master's Household at home and abroad. We rejoice to be able to report the welcome visit (on holiday) of our dearly-beloved brother W. M. Whelan, of the Croydon Ecclesia, whose society we are keenly enjoying. We are also happy to report

the continued monthly visits of the beloved brethren and sisters of the Eastleigh Ecclesia, for the purpose of breaking of bread at above address; for the comfort and strength derived therefrom we give grateful thanks to our gracious Heavenly Father, through the precious mediation of our Lord and Master, Jesus Anointed. — Affectionately your brother and sister in Israel's Hope, WALTER H. J. R. and ADA M. I. TILBURY.

CANADA

LETHBRIDGE (Alberta). —*Berean Christadelphian Hall, 633, 7th St., South. Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday, at 8 p.m., Lecture.* It has been our privilege and pleasure to assist another of Adam's race to enter for the prize of Life Eternal, in the person of Mr. GEORGE BLACKER (73), formerly neutral, who, after witnessing a good confession of the faith once delivered to the saints, was baptized in our hall on June 23rd, and was afterwards received into fellowship. Our new brother is the husband of sis. Blacker, whose immersion was recorded in our last item of intelligence. Truly this is a call at the eleventh hour, and our prayer is that our brother will redeem his few remaining days, and spend them in the service of Him who, we pray, will give him an abundant entrance into His glorious Kingdom. For these additions we are grateful, and encouraged to press on in the work of making up the elect of God, by doing all in our power to scatter the good seed of the Kingdom to those who may have ears to hear, and we beseech a continuance of our Father's blessing upon our labour of love. —Will correspondents please note the change of address of the Recording brother, which appears on page 3 of cover. —With love to the saints scattered abroad in the earth, your brother in Christ Jesus, SYDNEY T. BATSFORD, *Rec. bro.*

WINNIPEG. —*Royal Templar Building, 360 Young Street. Sundays: 9.50, School; 11, Memorial Service; 7, Lecture. Wednesdays: 8.15, Bible Class.* It is with pleasure we record the immersion of JOHN EVERT ZANTINGH, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. Our new brother was first introduced to these Glad Tidings through answering a newspaper advert, offering to send works on the Truth, inserted by bro. George Luard, Clover Bar, Alta. "Do but sow it, it will grow—though the way you may not know." Our feeble praises go to both these brethren, and our prayer is that they both will hear the "Well Done" from the lips of the Lord Jesus in the day when the secrets of men's hearts shall be revealed. We are also glad to make known the fact that sister Clara Hazel, who came here as a visitor from the Greenaway Hall Ecclesia, Hamilton, Ont., has endorsed our position, and has now been received into our fellowship. —We held our usual Gathering on Good Friday, April 19, and our Sunday School and Ecclesial Outing on Saturday, June 22. A pleasant and profitable time was spent on both occasions. Bro. Harry Fotheringham has returned home to Hamilton after spending several months with us. We regret that he was unable to find employment here, and thus remain with us, as we liked him and loved him. —Visitors to the Lord's Table since our last report were: bro. J. W. Sadler and sis. Sarah Sadler (Dafoe. Sask.), bro. Gordon Pollock (The Pas., Man.), sis. Irene Gibson (Toronto, Ont.), bro. and sis. Jules Boux (Brandon, Man.). Come again, brethren and sisters. It is always a pleasure to meet with those of like precious faith. —WILL J. TURNER, *Rec. bro.*

NEW ZEALAND

AROMOHO (Wanganui). —*No. 5, Bute Sreet. Sundays: Breaking of Bread, 6.30. Bible Classes, Tuesdays and Thursdays, 7 p.m.* We are pleased to report a recent visit from bro. A. J. Starr, of Ngaruawahia (Waikato), and bro. Herzyl Connolly, of Cambridge, who were touring by car. They stayed the day, and attended our Bible Class at night; their genial company was appreciated, and we were reluctant to part. —We are pleased to say that we have an alien friend seriously interested in the Truth. We are sorry to announce our withdrawal of fellowship from bro. Roy. T. Banks for continued absence from the Lord's Table, being grieved to take action, after patient remonstrance. We hope, God willing, to approach him again, should the Lord tarry. —Yours in the work in the vineyard, E. W. BANKS.

UNITED STATES

BALTIMORE (Md.). — *Fishpaw Hall, Baltimore and Gilmor Sts. Breaking of Bread, Sunday mornings, 11.0 a.m. Bible Class, Thursdays, 8.0 p.m.* Our Sunday School has closed for the summer, and will open again in September, if the Lord will. On July 4th we held our annual outing at Qwynn Oak Park, the children and grown-ups participating in games, later being served with refreshments. All enjoyed a pleasant day. We wish to say that bro. Paul D. Williams has been received into fellowship with us again. Bro. and sis. P. G. Cooper, of Hawley, Pa., have been breaking bread with us. Bro. Cooper is residing in Washington, D.C., because of employment there. Others who have gathered around the Table of the Lord with us are brethren D. C. Wilson, A. Cotton, A. Sutton, of Philadelphia, Pa., and sis. M. Packie, of Newark, N.J. We wish to take this opportunity to say that the *Berean Christadelphian* is very much appreciated by us. In its many articles we find a source of comfort and encouragement. Its monthly reports of the many "signs" give evidence that the return of the Master is truly nigh at hand. "Come, Lord Jesus, quickly come!"—Yours in Christ, HENRY A. CARLILE, *Rec. bro.*

SOUTH HOUSTON (Texas). —We are happy to send the following intelligence on behalf of the Christadelphian Berean Ecclesia at Houston, Texas: —Baptisms: Mrs. MABLE EMERY, baptized June 14, 1935; Mr. R. L. JOHNSON (father of bro. H. R. Johnson), baptized June 16, 1935; Miss MARTHA ELLEN SMITH and Miss NOVELLA SMITH (both are daughters of bro. and sis. J. T. Smith), baptized June 23, 1935. — J. O. BANTA, *Rec. bro.*

JERSEY CITY (N. J.). — *Sunday School and Bible Class (except during July and August) at 9.45 a.m. Bible Lecture and Memorial Service, 10.30 a.m.* Our number has been reduced and our hearts filled with great sorrow through the death of our beloved bro. Gustav F. Aue, who fell asleep in Christ on July 20th. The loss is not only that of the Jersey City Ecclesia, but of the brotherhood throughout the whole world, for bro. Aue was known throughout the world as the Editor and Publisher of *Bible Truth*, and was loved by those who read *Bible Truth*, for they recognised in it a work of faith and devotion seldom equalled. Our loss is great, but the comfort is greater through the knowledge that he sleeps but for a little while, and we trust that he will soon hear the Master's words, "Well done, thou good and faithful servant." His then will be the crown of righteousness that fadeth not away, and may it be our lot to be with him in the Kingdom. The funeral service was conducted by bro. John T. Bruce, of the Boston Ecclesia, on Monday evening, July 22nd, and the funeral took place the following day in the afternoon. At the home, bro. Williams, of Boston, spoke a few words, and at the cemetery again we paid our last respects to our absent brother through bro. Bruce. —Louis F. BAS, *Rec. bro.*

POMONA (Calif., U.S.A.). — *Christadelphian House of Worship, Gibbs and 9th Streets. Sunday School 9.45; Memorial Service, 11.0; Public Lecture, 7.0.* Our hearts have been cheered by the addition of two to our numbers in the baptism of Mr. HARLEY NELSON and his wife, Mrs. BEULAH NELSON (both formerly Christian-Adventist), who put on the sin-covering Name on March 9th. Our new brother and sister came in touch with the Truth through the efforts of bro. and sis. Frank Glenn. We have to report the marriage of bro. Gerald Burnett and sis. Margery Stultz. which took place on February 21st. We have been refreshed by three special lectures given by bro. Warrender. The general theme was on the signs of the times, and we were well supported by the brethren and sisters, and the lectures attended by 38 strangers. On July 4th our annual fraternal gathering and Sunday School outing was held at San Dimas county park. About 150 brethren and sisters were present, besides the young people. Brethren Warrender and Round of Los Angeles Ecclesia, and bro. Young of Pomona Ecclesia, gave inspiring addresses based upon the 1st chap. of Ephesians. The afternoon was spent in pleasant social intercourse among the brethren, and amusements for the children. —OSCAR BEAUCHAMP, *Rec. bro.*

AUSTRALIA

Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 14 Riddell Parade, Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. — W. H. Appleby, Sullivan Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. — Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. — R. H. Baxter, 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.
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Notes

POOR FUND. —We acknowledge the receipt of 5s. anonymously, which has been duly handed over to this Fund at Clapham.

FORTHCOMING FRATERNAL MEETINGS. —Nottingham, Sept. 14th; Birmingham, Sept. 28th; Holloway, Sept. 28th; St. Albans (special lecture) Oct. 26th.

CORRESPONDENTS. —Many thanks for encouraging appreciative letters from brn. Dyer, Featherstone, Hall, Southall, Starling, Strawson, Webster, O. Dye, L. Faherty, and sis. Jannaway (Southport) and others.

NEWSPAPERS, ETC., RECEIVED. —*Weekly Mail* (Weston-super-Mare), from bro. Viner Hall. Thanks to the sender. *The Resurrection to Condemnation*, a very good type-written copy of the pamphlet written and published by bro. R. Roberts in 1894, in reply to *The Blood of the Covenant*, by J. J. Andrew. Copies may be had from bro. W. J. Livermore, 23, Edward Street, Brantford, Ontario, price 1s. each.

FALSE RELIGIONS. —An advertisement is now appearing in the press under the above heading, in which "Christadelphists" are included, and readers of the advertisement are invited to send 6d. to a Birmingham address for a leaflet dealing with some supposed errors. Bro. Mettam of Sutton, in sending us a copy of the leaflet, which he correctly describes as "stuff and rubbish," advises brethren not to send any money for this purpose.

A FOREST AT NAZARETH. —At a Jewish dinner at the Guildhall, in London (about 500 were present), cheques and pens were provided, and the guests invited to contribute to the planting of a forest on the hills at Nazareth. The cheques written amounted to £6,000. The King has given the first tree from his park at Windsor.

INSCRIPTIONS AT LACHISH. —The inscriptions recently found at Lachish were written whilst the city was being besieged by Nebuchadnezzar. Many appear to be letters sent from Kirjath Jearim. They contain references to Jeremiah, Neriah and Urijah.

PAGANISM IN HUNGARY. —A Pagan sect meets in Budapest every Wednesday. When raided by the police recently they were discovered offering wheat and flowers on an altar dedicated to the War God. The High Priest was a Hungarian lawyer.

A JEW'S PROPHECY. —Referring to the outbreak of anti-Semitism in Berlin during July, Mr. Louis Golding writes, "The onslaught in the Kurfurstendamm is the first crackling of the flames of a fire compared with which the fire that consumed the Reichstag will be the guttering of a penny taper."

KING SOLOMON'S MINES. —The Abyssinian Envoy in Britain is trying to raise a War Loan on the security of his country's gold mines. It is reputed that these are among the mines from which Solomon obtained his gold. (Abyssinian monarchs claim to be descended from Solomon and the Queen of Sheba.)

"ETHIOPIA SHALL SOON STRETCH OUT HANDS UNTO GOD." —In his speech to his parliament on July 18th, the Abyssinian Emperor said, "Should a peaceful solution not be found, then Ethiopia stretching out her hands to God, will struggle to the last man." None of the papers we have seen appear to have recognized that he was making a quotation from the Old Testament, and neither they nor the Emperor perceive that stretching out hands to God and struggling to the last man are contradictory.

BISHOP BARNES ON PAGANISM. —Dr. Barnes says, "We may smile at the notion of a German God, but to find God in the greatness of a great nation is not wholly absurd when, after all, we recognize God's presence through the appearance in the world of His attributes of goodness, beauty and truth . . . although neo-paganism may be perverse, it is not wholly unreasonable." And yet he draws a large salary as a Christian Bishop!
