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The Berean CHRISTADELPHIAN

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

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

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

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| CONTENTS | Page |
|---|------------|
| The Apocalypse in Zechariah (Dr. John Thomas) | 361 |
| “Oh that men would praise the Lord” (R. Roberts) | 362 |
| Editorial: — “If we walk in the light” | 369 |
| Death of Bro. F.G. Jannaway... .. | 375 |
| The Holy Commandments | 377 |
| Bewitched! | 378 |
| Reflections | 380 |
| Correspondence | 382 |
| Land of Israel News | 384 |
| “Lord, is it I?” | 386 |
| Signs of the Times. | 387 |
| <u>Ecclesial News</u> | <u>390</u> |

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Volume XXIII

OCTOBER, 1935

NO. 274

The Apocalypse in Zechariah

By Dr. John Thomas

The Prophecy of Zechariah is a book which, like all the preceding, is intimately connected with the Apocalypse of the Anointed Jesus. Zechariah was contemporary with Zerubbabel, Joshua the High Priest, and Haggai, and prophesied about 520 years before the birth of Jesus.

Like John in Patmos, Zechariah had a Vision of Horses of divers colours—red horses, bay horses, and pale horses, ranged behind a Man upon a red horse, standing among myrtle-trees. The branches of myrtle-trees were used in the construction of booths under which Israel dwelt in celebrating the Feast of Tabernacles. In their rebelliousness the Jews are regarded as briars and thorns; but in restoration, because of righteousness, they are olive-branches, pine-branches, myrtle-branches, and palm-branches. When, therefore, it is prophesied in Isaiah lv. 13, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to Jehovah for a name, for an Aion-memorial that shall not be cut off," and in ch. xli. 19, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree: I will set in the desert the fir-tree, the pine, and the box-tree together; that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel (Christ) hath created it:" — when these things are declared, it not only imports that the land previously desolate shall become like Eden, the Garden of Jehovah (Ezek. xxxvi. 35), but that all its inhabitants in Messiah's Olahm, the Millennial Aion, shall be "trees of righteousness, the planting of Jehovah, that he might be glorified" (Isa. lxi. 3).

These considerations fix the time of Zechariah's horses at rest —at the Feast, of Tabernacles first ensuing, when the Holy One of Israel, the Man on the Red Horse, shall have completed his conquests, and shall be Prince of Peace in the midst of Israel. He and his cavalry march to and fro through the earth with blood, signified by redness, famine by the bay, and pestilence by the pale or whitish, until the earth is reduced to submission, and obtains rest from these calamities. This vision is reproduced in the Apocalypse, only on a more extended scale, but with the same result.

"Thus saith Jehovah of armies," who, as Moses saith, "is a Man of War" and "a Jealous Power." "I am jealous for Jerusalem and for Zion with great jealousy. And I am very sore displeased with the nations at ease, for I was but a little displeased, and they helped forward the affliction." Now,

if this were the state of Jehovah's mind in the days of Zechariah, what must be the intensity of his jealousy for Jerusalem and Zion at this day! The Chaldeans destroyed Jerusalem, and burned the temple, and overturned the kingdom and throne of David, and he punished the Chaldean Babylon with the loss of empire, and a conversion into heaps of ruins as at this day. The Roman nations followed in their steps; and have aggravated the affliction and their own guilt, by great cruelty towards Israel, and slaughters, or rather torments, inflicted upon the brethren of Jesus, the Saints. The Little Horn Babylon, therefore, of our times, will be subjected to a more terrible vengeance than hitherto experienced by any power, or confederacy of powers, hostile to the Jews.

(To be continued)

"Oh that men would praise the Lord"

An Exhortation by Bro. Roberts

Some time ago, a brother remarked in his exhortation that he would be sorry when we had got through the reading of the psalms — not, he said, but what other parts of the Bible were equally, and, in some cases, more instructive in the ways of God, but there was a beauty and a comfort about the psalms all their own. Every appreciative reader of the Scriptures will share this sentiment. The beauty of the psalms requires a predisposed state of mind to see it. You could not prove it any more than you could prove the beauty of a Greek statue. But you can see and feel it, if your heart is in tune with the keynote that governs them all — God. This is the note that spoils their music throughout for some people. To those of David's mind, who thirsted for God as the panting hart for the water-brooks, it is their light, and joy and beauty. You feel when you have read them, that you have been, like Moses, with the glory on the mount, causing the skin of the face to shine.

The psalm we have read to-day (cvii.) is peculiar among the psalms in being divided into equal sections by a recurring refrain, which would probably be sung in the temple in connection with the recitation of the psalm by the priests. The refrain is this:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Let us consider this, and extract from it what belongs to us as those who have been called out of darkness for this very purpose. It refers to the themes rehearsed in the intervals of the refrain. These themes cover a great variety of topics. Israel's deliverance from Egypt is, of course, very prominent; but there are other things. They range, as the psalms in their entirety do, from the individual experiences of divine goodness in little things to the incomprehensible achievements of divine power and wisdom in the boundless field of nature. Concerning all of them, the intense desire is expressed that men would open their eyes to the discernment of the greatness, and their mouths in praise of the goodness to which there is no weariness or end. Is not this rooted in the deepest reason? Men do praise things. It is going on every day. They praise beautiful workmanship: they praise disinterested actions: they praise noble deeds. They praise many smaller things, and some larger. It is better they should praise small things than praise nothing. A man who has no praise for anything but his own things: who has no commendation for anything but himself, is an abortion of a man. He lacks the noblest side of man. Better that a man should be enthusiastic about dogs or birds' eggs than enthusiastic about nothing. But among all the praise that is going on, who thinks of praising God in the sincere manner in which they praise a public sinner or a public man? It does not occur to them. One here and there may be found with a mind open and a heart fervent in this direction like David; but to the mass of mankind it is a foreign, a lifeless idea—a thing of "cant." Yet consider how reasonable it is, and how unreasonable by comparison is the praise of anything else. Why should a picture be praised? It is a lifeless thing. Why should a man of talent be praised? He did not create his talent. A certain kind of praise is doubtless appropriate; the expression of admiration is natural; and that God intended its use in measure is shewn by the constitution he has given to the human brain, which in one of its faculties yearns to bestow it, and, in another, has pleasure in receiving it. But we are considering the matter in

the bearing suggested by the psalm. If praise is legitimate towards men and things, how much more called for towards God. This is the argument of the psalm. Weigh it, and see how powerful it is. Look around. Man made nothing. He is himself a made thing, and frail at that. He is a flower, as the Scriptures declare, that cometh forth and is cut down — a vapour that appears for a little while and then vanisheth away. But some great Maker is somewhere; for here is a vast universe, full of the contrivances of perfect wisdom in things great and small. It is enlarging to the mind to study these things—the organisation of invisible animalculae, the structure of vegetation, the mechanism of a thousand living things, and the balanced majestic movements of the starry universe over our heads. They bear the impress of a master workman—an adjusting, purposeful, contriving workman; as the Duke of Argyle triumphantly shows in his work on *The Reign of Law* and *The Unity of Nature*, in answer to Darwin, Spencer, Wallace, and others. The psalms invite us to study these things, "the works of His hands," and to join in the exclamation of over-powered and astonished admiration:

"O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches."

"Heaven and earth are full of thy glory."

Here we find scope for unstinted and rational and ennobling and rejoicing praise. We contemplate the Eternal Father, who is ONE, and everywhere present by His limitless and subtle spirit. We recognise with joy and satisfaction His invisible and universal energy as the source of the latent wisdom and power we see expressed in the visible universe; and the psalms give us suitable utterance to the otherwise inexpressible feelings that swell the enlightened heart. We praise, we magnify, we exult in the fathomless ocean of power and wisdom in which we live and move and have our being.

God's revelation of Himself by Moses and the prophets, Jesus and the apostles, enables us to do this to some purpose. Apart from this, we should not know that praise from feeble mortals could be acceptable to "the High and Lofty One inhabiting eternity;" nor could we be aware that He had any purpose with us beyond the fleeting life we now live for threescore years and ten. We could not be sure that we were justified in hoping for any further goodness than we experience in this mortal state. But in the light of what He has said, and caused to be written for our instruction, during those sundry times and diverse manners in which in time past He spoke to the fathers by the prophets and lastly by His Son whom He hath constituted the heir of all things, the case stands very differently. We have learnt that He delights in the worship of those who are of a humble and earnest, and enlightened and obedient mind towards Himself: that to such He looks with complacency, and guides their ways, even when He seems not to do so in the darkness; and that He has a purpose of kindness towards them in Christ, according to the counsel of His own will—a purpose for which He is now preparing them, and which He will accomplish towards them in those "ages to come" when He will banish all evil from the earth, and confer upon them the glory of an immortality that will render them the everlasting inhabitants of a finished and beautified earth.

With such an apprehension of the bearing of things, we can give wings to our praise, and soar with David in all the lofty flights in which by the Spirit he was able to indulge. Do we weary and fail by reason of the weakness which belongs to mortal nature? We have reason notwithstanding to refuse to be discouraged. The goodness of God enables us to lean on His indulgence with regard to such incapacities; they belong to those "things that we would not but which we do" to which Paul makes more than regretful allusion in Rom. vii. 15-20, and for which he comfortingly argues we are not responsible. The 103rd Psalm is very specific on this point. It first exhibits the benevolence of God's character:

"The Lord is merciful and gracious, slow to anger and plenteous in mercy."

What a pillow of rest there is in this declaration, especially when considered in the light of the express historic illustration it receives in the record of God's dealings with Israel: "They kept not the covenant of God and refused to walk in His law, and forgot His works and His wonders that He had shewed them Therefore their days did He consume in vanity, and their years in trouble....Then they sought

Him and they returned and enquired early after God. ... And He, being full of compassion, forgave their iniquity and destroyed them not. Yea, many a time turned He His anger away and did not stir up all His wrath. For He remembered they were but flesh: a wind that passeth away and cometh not again" (Psa. lxxviii. 10, 39). There is nothing more constraining in the direction of obedience, holiness, and comfort than this view of God's patient kindness. The heart has but to open to its reception to feel its great and purifying power. When it has free course, it enables us to join heartily in the opening oburgation of the 103rd Psalm:

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies: who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle."

What good thing is absent from this list of benefactions? If the comfort could be made greater, it is when it goes on to speak of the bearing of this godness on our manifold imperfections, shortcomings and sins.

"He hath not dealt with us after our sins nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame. He remembereth that we are dust."

We have therefore every cause to be of good cheer, as the apostolic writings exhort — always presupposing one thing which even these comforting psalms do not forget to state: that we fear God with an earnest and intelligent fear and wait diligently upon Him in the observance of what He requires at our hands. There is a danger of presuming on mercy that will not be ours. God is not the God of the universalist or the Unitarian or the mere philanthropist. "God is Love," but "our God is also a consuming fire:" and how these two attributes mix and work together we learn from the Scriptures, and the Scriptures alone. We should make a mistake if we were to apply all the consolations we have been looking at to such as are regardless or forgetful of God, or to those who are negligent of His commandments. God is good and forgiving, but it is on conditions, and the conditions are expressed in the very psalm that tells us so unctuously of His mercy:

"The mercy of the Lord is from everlasting to everlasting *upon them that fear Him . . . TO SUCH AS keep His covenant and TO THOSE WHO remember His commandments to do them.*"

This is where our meetings and our readings of the Word are so valuable—so indispensable to us. They keep us associated with the covenant of God, and they keep His commandments in our living memory, and thus keep His mercy always active towards us in the forgiveness of our many shortcomings, and will finally give its glorious effect in our absolute deliverance from all evil.

"Oh, that men would praise the Lord for His goodness."

"It is," as another psalm has it, "a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High"; and yet another, "It is good to sing praises unto our God: it is pleasant: praise is comely."

It is, indeed, beautiful, pleasant, and comely. Human nature never appears in so lovely an aspect as when moved by the unaffected sentiment of adoration. We see little of it in this sterile age, because "the world lieth in wickedness." When we do see it, it is as one of the flowers of heaven springing in the desert. The desert in this sense shall yet blossom as the rose: and "the earth shall be full of His praise." For this, by the power of the Gospel, we patiently wait in hope, able to endure the present desolation by the certainty of God's purpose in this matter:

"As truly as I live, the whole earth shall be filled with My glory."

If it is pleasant to see, how glorious to feel. We are susceptible of a great variety of kinds of feeling. Some yield satisfaction, and some the reverse: but none can exceed the pure gratification of the sense of admiration, excited by whatsoever. The degree of it is, of course, proportioned to the object that calls it forth. There are small admirations and large ones. What can compare with the admiration excited by God when we get a full view? —holding in Himself all power and wisdom—absolute, underived, eternal; and being in Himself an inexhaustible fountain of goodness, light, beauty, strength, and joy; and embracing by Himself all worlds, all phenomena, all space; without whose cognizance nothing can occur in heaven or earth, "of whom and through whom and to whom are all things."

Praise is beggared and baffled. He is "exalted far above all blessing and praise." Reverence, silent, deep, profound, seems the only seemly part for mortals, as saith the Scriptures, "Let all the earth keep silence before Him." We may be glad that it pleases Him to be worshipped. This worship is a great privilege. The pureness of reason and the sweetness of emotion unite in a transporting thrill.

"Not unto us, O Lord, not unto us, but unto Thy name give glory."

We are but dust, animate for a few years by permission. We have no claim to honour except such as God may confer. "Give unto the Lord the glory DUE unto His name." To him it is "due." He doeth whatsoever pleaseth Him in heaven and in earth. There is not an excellence in nature, there is not a faculty among animals, there is not a power in man, there is not a grace in angels, but what is rooted in Him. They are all but the flowering of His invisible energy by the contrivance of His exquisite wisdom in the effectual working of His unfailling power. Praise to Him is reasonable and glorious. Man was made to praise Him, but man has failed in this object of His existence. "The Lord looked down from heaven upon the children of men to see if there were any that did understand that did seek God." What is the result of His inspection? "They are all gone back. They are together become filthy. There is none that doeth good, no not one."

Will God's purpose with man fail then? Oh, no. He will yet fill the earth with His glory. This is the earliest pledge of His goodness. He is preparing the way for it in all He has been doing upon earth for ages past. He is preparing the material for the work even now. We are in the channel of this preparatory operation, God was in Christ when, 1850 years ago, he initiated the process of reconciliation in his crucifixion and resurrection — and He has not since abandoned the process of reconciliation by the forgiveness and purification of those believing. The process has been going on more or less ever since. In the working out of it we have been provisionally included in the selection by our submission to the Gospel in this nineteenth century. The Gospel was established for the purpose—that Christ might purify unto himself a peculiar people zealous of good works. Wherein we may have been purified and rendered zealous in this direction, "we are his workmanship, created in Christ Jesus unto good works." We would not have been what we are if we had not come within the transforming influence of the gospel—which is His power unto salvation. Let us not forget the object for which we have been called even now, "that we might shew forth the praises of Him who hath called us from darkness into His marvellous light." Even now are we the sons of God. Even now are we His temple — if we are anything real in Christ. Even now will His praise be our delight; thanksgiving the daily incense of our hearts; supplication the daily staff on which we lean. If it be not so, how can we be fitted to enter the state in which "every one doth speak of His glory?"

We are unfavourably placed in an age when worship is either burlesqued in the irrational excesses of superstition and effeminacy; or killed by the frosts of misapplied science. God knows our drawbacks in living in the midst of such frightful desolation. Let us not despair. We have His word, which is both a light and a fertiliser. Keeping close to it in daily reading, we shall be kept from the evil, and grow into conformity with its noble spirit of enlightened devoutness, notwithstanding the deforming blight that reigns in all the world. By the power of the Scriptures and the protection of God, we shall be preserved in the universal corruption, and be prepared for the glory of God in that

gladsome and glorious day of which the Psalm concludes with a glimpse: a day when he will "set the poor on high from affliction and place them in families like a flock: when the righteous shall see it and rejoice, and all iniquity shall stop her mouth." Then shall all the earth be invited to "sing a new song to the Lord," and then shall come a joyful response from its purified population — blessed, in all their families in Abraham and his seed. Then shall the heavens rejoice and the earth be glad; the sea roar, and the fulness thereof. Then shall the floods clap their hands and the hills be joyful together, "Before the Lord who cometh to judge the world with righteousness and the people with his truth."

Editorial

"IF WE WALK IN THE LIGHT."

These significant words form one of those profoundly conditional phrases used by the venerable Apostle John in his first and second epistles, in which the essential qualifications for "fellowship with the Father and with His Son and one with another," are clearly set forth; as are also the necessary conditions and the vital steps (walking) that should be taken to hold fast the form of sound words as we have been taught concerning the nature and sacrifice of the Son.

Indeed, these vital matters are linked together by the Apostle in indissoluble bonds, and our relationship to them depends upon those conditional words: "If we walk in the Light."

These two epistles are distinctly doctrinal discourses, addressed to believers generally, and are, therefore, of the greatest importance to us, to whom the words have come.

The Apostle adverts to the solemn fact that believers are even now "called the sons of God," and his words clearly imply that such "manner of love" as adoption into "the household of God," demands the corresponding duty of strict conformity to the divine commands of which he writes.

Seeing, then, that so much depends upon a correct understanding of this important phrase, it is incumbent upon us to ascertain the exact import of these words, and of what momentous achievement this action, styled "walking in the Light" consists; especially in view of the fact stated by John, that upon such deportment as these words signify, "a full reward" depends; and, furthermore, that the strict observance of the command involved in walking "in the light," namely, to receive not a certain class, is indispensable, if we would avoid the loss of "things which we have wrought" (2 John 8).

What, then, is signified by the symbols here employed, "walking in the Light"? Holy men of God who spake as they were moved by the Spirit, give the answer; and we shall simply quote their words and let the echoes ring.

WALKING. —This word is defined in part, as follows; "advancing by alternate steps; conducting one's self; behaving in any particular manner." We now quote to illustrate: —

"Love mercy and WALK humbly with thy God" (Micah vi. 8).

"WALKING in all the commandments of the Lord" (Luke i. 6).

"Thy children WALK in Truth " (2 John 4).

It will be helpful in our enquiry to quote another phrase, "WALK IN DARKNESS": The meaning of this expression is made plain by Paul's statement concerning certain believers,

"Ye brethren are not in DARKNESS that that day should overtake you as a thief" (1 Thess. v. 4).

As *darkness* implies *ignorance* of the revealed word, so *light* denotes a saving *knowledge* of the same. Paul, a servant of Jesus, was sent to open the eyes of the Gentiles,

"To turn them from DARKNESS to LIGHT" (Acts xxvi. 18).

WALK IN THE LIGHT. —Light is that imponderable agent by which objects are made visible; it is an illuminating, an enlightening power; that from which light issues.

For this reason, the word of the Lord is most properly styled:

"A LAMP unto my feet and a LIGHT unto my path" (Ps. cxix. 105).

"The entrance of thy WORDS GIVETH LIGHT" (Ps. cxix. 130).

And another prophet exclaimed, apparently with deep emotion,

"To the Law and to the Testimony: if they speak not according to this WORD, it is because there is no LIGHT in them" (Is. viii. 20).

Paul used the same figure of speech:

"The eyes of your understanding being ENLIGHTENED" (Eph. i. 18)

And, in the following words, he gives an admirable definition of the phrase, "walking in the light," namely:

"Believing all things which are written in the Law and in the Prophets" (Acts xxiv. 14).

From the above testimony we must conclude that "if we walk in the Light," we shall believe all that God, the Lord, hath spoken by the Apostles and Prophets of which Jesus is the chief.

But there were "many" in the days of John and Paul, who professed to be followers of Christ, who did not measure up to the apostolic standard of "walking in the light," and the Apostle aptly portrays them as "walking in darkness."

Because of such conditions, John wrote his first and second epistles, with the aim and object of warning the faithful to beware of this class of professing Christians, whom he characterizes as "false prophets" and "deceivers." Some were guilty of a great sin, even that of—

"DENYING THE LORD THAT BOUGHT THEM."

"Beloved, BELIEVE NOT every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every spirit THAT CONFESSETH that Jesus Christ is COME IN THE FLESH is of God. And every spirit that CONFESSETH NOT that Jesus Christ is come in the flesh is NOT OF GOD: and this is that spirit of antichrist" (1 John iv. 1-3).

The Apostle rejoiced greatly because his children were walking in the Truth: expressed elsewhere as walking in the Light, or "confessing that Jesus Christ is come in the flesh."

These children loved not the world, nor the wisdom of the world, which is foolishness with God; for, "if any man love the world, the love of the Father is not in him" (1 John ii. 15).

Therefore, in his second epistle, he wrote:

"And this is LOVE, that we WALK after his commandments. THIS IS THE COMMANDMENT, that as ye have heard from the beginning, ye should walk in it. For many deceivers have entered into the world who CONFESS NOT that Jesus Christ is come in the

flesh. This is a deceiver and an antichrist. Look to yourselves that ye lose not those things which we have wrought, but that we receive a full reward" (2 John 6-8).

Heresies concerning the nature and sacrifice of Christ have persisted ever since the times of the Apostles.

One of the most disturbing and subversive of these arose over the question: How could a mortal man, a partaker of the "one flesh of men," develop a perfect and sinless character in an imperfect body of sinful flesh? (Luke xiii. 32, and Rom. viii. 3).

This was regarded by "many" as an impossible achievement; therefore, they confessed not that Jesus came in the "one flesh of men," but probably in angel flesh. Paul denied this heresy in Heb. ii. 16.

Others taught that the "Word was made" only half flesh, while the other half, they affirmed, must have been spirit nature.

Still another class of false teachers claimed that Christ's flesh was a better kind than that of David and Abraham: not precisely "the same," as Paul stated it was, in Heb. ii. 14, but a "very good" sort: free from condemnation, having an unforfeited life.

This latter assumption was adopted by bro. Strickler, of the Temperance Hall fellowship, when writing his book *Darkness* (see pp.50 and 55).

All of these different qualities of flesh and a diversified combination of natures were attributed to Christ by these "deceivers," in their efforts to solve the above problem; but with all their philosophy and vain deceit (Col. ii. 8), their various attempts were to no good purpose. Their worldly wisdom was too abstruse and difficult to comprehend.

On the other hand, the Apostolic foundational teaching is not only plain, open and manifest, but affirmed convincingly in simple and artless terms, of which the following are examples: —"The Word was made flesh" (John i., 14); the "One flesh of men" (1 Cor. xv. 39); "sinful flesh" (Rom. viii. 3); "in all things made like unto his brethren" (Heb. ii. 17); "likewise took part of the same" (Heb. ii. 14); "made sin" (2 Cor. v. 21), that is by birth, for "That which is born of the flesh is flesh" (John iii. 6); "made of a woman" (Gal. iv. 4).

They "called his name Jesus" (Matt. i. 25), and in Acts x. 38, we read "How God anointed (or christed) Jesus of Nazareth with the Holy Spirit and with Power" to overcome (John xvi. 33). God was in him, reconciling the world unto Himself (2 Cor. v. 19). He was afterwards hanged on a tree, and his blood was shed in condemnation of sin in the flesh (Rom. viii. 3), which he inherited from his mother, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li. 5).

But he "kept himself from his iniquity," and "was upright before God" (2 Sam. xxii. 24, and Ps. xviii. 23), which "iniquity" "passed from him," in the change from mortality to immortality, which occurred after God had raised him from the dead (Zech. iii. 4).

The Apostles gave further testimony, concerning his person, saying, we did eat and drink with him after he rose from the dead (Acts. x. 39-41). We have heard him, we have seen him with our eyes, and our hands have handled: the WORD OF LIFE (1 John i. 1).

From this honest and straightforward testimony, we learn that our human nature—our sinful flesh—has been redeemed from death in the man Christ Jesus, and that he is the "first-fruits" — the first-born from the dead, and afterward they that are his "at his coming" shall be likewise redeemed (1 Cor. xv. 23).

It is, therefore, the redemption of the body from the grave that we now wait for (Rom. viii. 23; Hosea xiii. 14).

John wrote concerning Christ, saying,

"In him was LIFE, and the life was the LIGHT of men" (John i. 4).

Therefore, to "walk in the Light" denotes the same course of action as "walking in the fear of the Lord" (Acts ix. 31), or "walking in all the commandments of the Lord blameless" (Luke i. 6).

Now, concerning "the commandments of the Lord" to which we are related, they include those of the Apostles as well as those of the Prophets; for Paul wrote, saying:

"The things that I write unto you are the commandments of the Lord" (1 Cor. xiv. 37);

And Peter, a companion of John, wrote as follows;

"BE MINDFUL of the things that were spoken before by the holy prophets, and of the COMMANDMENTS of us THE APOSTLES of our Lord" (2 Peter iii. 2).

If we enquire why the serious urge and insistence upon being "mindful" of the commandments of the Apostles and Prophets, Paul's words to the brethren furnish a reply: it is because—

"Ye are fellow citizens and of the HOUSEHOLD OF GOD, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone" (Eph. ii. 20).

The commandments of the holy apostles and Prophets constitute the foundation of God's building (1 Cor. iii. 9) or "the house of God" (1 Tim. iii. 15). They form the fundamental principles upon which "the Household of God" has been established: that upon which the structure rests. False teachers being unmindful of the commandments, if permitted to remain in the house, will "bore from within," ruin the foundation, and the building will fall. *"But if the foundations be destroyed, what shall the righteous do?"* (Ps. xi. 3). To avert such an evil, "there was a man sent from God whose name was John." The same wrote a commandment, saying:

"If there come any unto you, and BRING NOT THIS DOCTRINE, receive him not into your house, neither bid him God-speed, for he that biddeth him God-speed is PARTAKER of his evil deeds" (2 John 10, 11).

This Apostle (one sent) also declared that he had received THIS COMMANDMENT from the Father (verse 4). This shows the importance that the Father attaches to the doctrine that Christ came in the "one flesh of men," which is "sinful flesh," and how essential the doctrine is to our acceptance.

Those who "confess not" that our nature was redeemed from the law of sin and death, or that which has the power of death, and thus reconciled to God or made perfect in the person of our Lord, the Anointed Jesus — these write and speak very differently from "the Oracles of God."

Here is a specimen, and we could supply more: "Christ's flesh was not sinful while he tabernacled in it;" and again, "Christ's human nature did not make him unclean" (see *Darkness*, pp. 26 and 84).

Throughout the Spirit's word, such false teaching is uniformly resisted; note the following:

"How can he be clean that is born of a woman?"

"WHO can bring a clean thing out of an unclean? Not one" (Job xxv. 4, and xiv. 4).

This is the Spirit's teaching — it is that which we have heard from the beginning, and "the commandment" is, "that we should WALK in it" (2 John 6).

Therefore, if there come any unto us who bring not this doctrine, we receive them not. Our action is in accord with other apostolic injunctions, such as,

"A man that is an heretic, after the first and second admonition, REJECT" (Titus iii. 10).

"Mark them which cause divisions CONTRARY TO THE DOCTRINE which ye have learned and AVOID them" (Rom. xvi. 17).

FELLOWSHIP.

The above lines have been written as a reply to members of the Temperance Hall fellowship, whose initials, if given here, would swallow up the alphabet twice over. They virtually enquire why we do not fellowship those who "confess not" the true doctrine of Christ's nature. Being "ready always to give an answer" (1 Pet. iii. 15), we here do so, and we ask them to kindly accept the above as our reply.

The Apostle wrote, saying:

"Our fellowship is with the Father and with His Son . . . If we say we have fellowship with Him and walk in darkness, we lie, and do not the Truth. IF WE WALK IN THE LIGHT . . . we have fellowship one with another" (1 John i. 3-7).

He here deals with the question both positively and negatively. Fellowship depends upon "walking in the Light." In other words, it consists in the common possession of the knowledge of the Truth by a community of persons who have the "One faith of God's elect" (Titus i. 1), and who consequently, while keeping God's commandments are—

"Perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10); for

"what communion hath LIGHT with darkness?" (2 Cor. vi. 14).

"Can two WALK together except they be agreed?" (Amos iii. 3).

To such a communion or fellowship ("little flock" though they be), the keeping "of the faith" (2 Tim. iv. 7) has been committed and entrusted; and their wisdom lies in being loyal to it, and earnestly contending for it (Jude 3). Such will not be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14).

Such a community will "continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel" (Col. i. 23) by the endless chatterings of those false teachers who, led by their own excessive vanity, have neglected vital commands; being desirous of widening the strait gate, broadening the narrow way, and making more all-embracing the fold; obviously chagrined by the facts presented in the Scriptures, that the entrance to the way is so confined, and its breadth so limited that "few there be that find it" (Matt. vii. 14). Hence the desire to broaden and expand.

Let us, however, remember, that it is written: "he that doeth the WILL OF GOD abideth forever" (1 John ii. 17), and this is His will and His "commandment, THAT as we have heard from the beginning *we should WALK IN IT*" (2 John 6).

Seeing, then, that these things are so, we ought to give the more earnest heed to the words of the beloved Apostle—

"LOOK TO YOURSELVES, that ye lose not those things which we have wrought, but that we receive A FULL REWARD" (2 John 8).

B.J.D.

The Death of Brother F. G. Jannaway

In sadness, but yet in hope, we record the death of our beloved brother, F. G. Jannaway, which occurred on Sunday, September 1st, in his 76th year.

As most, if not all, of our readers are aware, our brother had been seriously ill for several months. There were times when we hoped that he was making some progress towards recovery, but these periods were of short duration, and, on the whole, there was a gradual decline in his strength as the complaint from which he was suffering increased in severity. In the past few months our brother had experienced much suffering, usually endured with his customary cheerfulness; many times he expressed the wish that he might find early release from it, but always in the spirit of submission to whatever it might please our Heavenly Father to lay upon him. In God's infinite goodness and wisdom he now sleeps, freed from pain and anxiety, waiting for the return of his Master, whom he had so faithfully served. "So he giveth his beloved sleep" (Psa. cxxvii. 2).

Our brother's probation was a long one, extending to some sixty years. His immersion took place on July 11th, 1875, and is recorded in the *Christadelphian* for August of that year. Throughout these many years he was an example of earnestness and industry in the things of the Truth such as is not often met. To him the Truth was a great and real thing, and his life was devoted to it. A large number of printed works, some small and others larger, bear testimony to a busy life in the service of Christ. Wherever the Truth was attacked, or in danger, there brother Jannaway was ever ready to go in its defence. Many of his early debates with "Revs." of the apostasy, and others, are still available in printed form.

There are, however, two outstanding examples of his industry and devotion to the Truth, and zeal for Christ's service for which we think he will ever be remembered with feelings of true affection by the brotherhood. Firstly, his untiring and unselfish labours on behalf of the brethren in the crisis of the Military Service Act in the years 1916-1918. Few, if any, of the present generation realise the prodigious energy and enthusiasm he brought to bear upon this danger which then threatened the brethren. He was beyond all question "a chosen vessel" for this work. Visits to the War Office, interviews with high officials in various Government departments, and the representation of the brethren before tribunals in all parts of Great Britain were almost daily occurrences in his service towards his brethren. Many, possibly hundreds, of the brethren owe him much gratitude for himself receiving the taunts and sneers of the tribunals which otherwise must have fallen on themselves. He has left behind him, in *Without the Camp*, a true and inspiring record of the work he, in association with the London Standing Committee—under God's good providence—achieved for the brotherhood.

The other matter for which our deceased brother will be had in affectionate remembrance is his unstinted dissemination of *Christendom Astray*, brother Roberts' unequalled exposition of the First Principles of the Truth, By his remarkable energy and enterprise, brother Jannaway had succeeded in placing one or more copies of this work in thousands of Public, Free, and other Libraries all over the world. Supplementary to this vast work, advertisements have appeared in newspapers, periodicals, etc., at home and abroad, directing attention to *Christendom Astray*. The result is that, to-day, many brethren and sisters are rejoicing in the hope of the Gospel, whose attention was first directed to it by the faithful labours of our brother, who now rests in hope of acceptance at the hands of Christ.

For our brother Jannaway we need not sorrow; his work is finished; he is now at rest and peace; we believe his sleep will be brief, and that he will soon "come forth": we earnestly hope, to receive a great reward for his devoted service to the cause he loved so well. For ourselves, we may weep indeed; a voice so often used to exhort and to encourage us in the Truth is now silent; a place is now vacant in the brotherhood generally, and in the Clapham Ecclesia in particular, which will probably never be filled; nevertheless, let us who are left, in the days which remain, be they few or many, be faithful to that which has been committed to us, and we may look forward with confidence to

a happy re-union, not only with our brother Jannaway, but with all the true saints of all ages in the soon to-be-established Kingdom of God.

We extend to our bereaved sister Jannaway, and to all of our late brother's family, our sincere sympathy, praying that they may all be sustained by God in their trial.

"Cast thy burden upon the Lord, and he will sustain thee: he will never suffer the righteous to be moved" (Psa. lv. 22).

EDITORS.

"Having a form of godliness but denying the power thereof" (2 Tim. iii. 5). —The Archbishop of York declares that secularism is becoming a rival to Christianity everywhere. "It does not always deny God in theory, but it ignores Him in practice." Fascism and Communism are examples of it, these being material human forces which pay no attention to the providence of God. "This is a deadlier peril than any heathen belief." If one who is ignorant of the Truth sees this, how much more ought we! Let us be careful to avoid any association with any of the modern political or social movements—nothing but harm to our spiritual life in Christ can possibly result from any contact with them.

The Holy Commandments

(2 PETER ii. 21.)

"Be ye holy: for I am holy" (1 Peter i. 16).

These words are quoted by the apostle Peter from the Law given through Moses, a fact which reveals their underlying meaning. Israel were enjoined to be a separate people, to be characterized by purity of life and conduct, to be clean in mind and body. The keynote of the Law was "Holiness to the Lord." All its enactments—the consecration of the priests, their attire, the washings at the Laver, the anointing oil, the burning of incense, the purification of women, and many other institutions, were designed to impress Israel with the necessity for holiness. In the observance of these laws, it was possible for this consecrated people to "worship the Lord in the beauty of holiness."

With the setting aside of the Mosaic covenant, God determined to dwell no longer in a temple "made with hands," but in a living temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The same principles apply to us as applied to Israel under the Law. Separation from the world is incumbent upon us. Its influence is contaminating, and contact with it must inevitably besmirch our garments of righteousness. "Touch not the unclean thing." This is the reason why the servants of God avoid the defiling haunts of the world—the theatre, the music-hall, and the cinema, the public-house, the club-room, and the dance-hall. These places cater for the "lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father, but is of the world." The moral standards of mankind have degenerated to the level of the Noachic age, even as Jesus foretold.

Let us also avoid the superficial and improper reading so freely indulged in by our contemporaries, in the form of novels, magazines, and periodicals, and let us handle with extreme caution even the daily newspaper. These writings are powerful hindrances in the task of "cleansing ourselves from all filthiness of the flesh and spirit." They are the product of men "having the understanding darkened, being alienated from the life of God through the ignorance that is in them; who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness.

Our duty is to be "holy in all manner of conversation" (behaviour), "holy both in body and spirit," "purified unto Christ, a peculiar people, zealous of good works."

H.T.A.

Bewitched!

"O foolish Galatians, who hath bewitched you? Having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. iii. 1:3).

The error into which these brethren had fallen has been a common one, even from the commencement of human history. The reason for this is, that the way of man has ever seemed "right in his own eyes"; therefore, he has "turned every man unto his own way," and in so doing he has forsaken God, "the fountain of living waters," "and hewed them out cisterns, broken cisterns that can hold no water" (Jer. ii. 13).

The desire to follow one's own way is to be seen not only among the ungodly, but also among those who are of the "Household of Faith." That such should be the case is not strange to those who "know what is in man," but it is a very remarkable fact that this human weakness is often manifested in those whose chief object is the preservation of the laws and service of God in their integrity inviolate. It appears that this was the motive that led the Pharisees to hedge round the law of Moses with their *traditions*. Such conduct would appear "pious" in the eyes of their fellow-men, but Jesus revealed its true character when he rebuked them and denounced their doings. They were "making the word of none effect through their traditions" (Mark vii. 13). Undoubtedly the object in view when these traditions were framed was a good one, but they had become so important in the worship of the Pharisees that they defeated the very purpose for which they came into being.

A little later in history the same spirit found expression in "*the writings*" of the early Christian Fathers. These writings obtained a hold over the people, as the only rule of authority and interpretation of the Scriptures. History, however, merely repeated itself; these writings are as antagonistic to the Word of God as were the traditions of the Pharisees.

When we were immersed into Christ, the Apostle Peter says: "Ye were redeemed from your vain conversation received by *tradition* from your fathers" (1st Peter i. 18). We were no longer bound by the *traditions* or *writings of the Fathers* in our understanding of the Word and Way of God. We were free, and had entered into "the glorious liberty of the Children of God." Our rejoicing was but short-lived. We soon found the same desire to surround the Word of God by man's ideas abroad in the ecclesias. What was known as "*the Traditions*" in Christ's day and "*the Writings*" in the early Christian days, is now styled "*The Constitution*." What is now known as "The Birmingham Trouble" was very largely the outcome of this "Constitution." This is evident from the book, *Ecclesial Relationships*, which was circulated at that time, and the very important part it played in the decisions arrived at by the greater number of ecclesias in this country. Many will remember how sadly the Word of God was made void by the contentions which it contained. And now this spirit once more raises its ugly head in our midst—yet the desire expressed is to maintain and preserve the purity of fellowship. It is but another manifestation of "a zeal of God, but not according to knowledge." However zealous we may be for God and His Truth, unless we serve Him in the way of His appointment, our service will be rejected because "we sought Him not after the due order" (1 Chron. xv. 13). To demand the acceptance of a man-made "Constitution" as the basis of fellowship is tantamount to a setting aside of the Word of God. Those who do this are "going about to establish their own righteousness, and have not submitted themselves unto the righteousness of God" (Romans. x. 3).

How apposite are the words at the beginning of this article! O foolish brethren, who hath bewitched you? Why try to make yourselves perfect by the flesh and its ways? Bewitched seems to fit the conditions exactly, for those who have embraced this error fail to see how abhorrent in the sight of God are the thoughts of man; whether styled "Traditions," "Writings," or "Constitutions."

Shall we abolish the Constitution, then? By no means. It is necessary for the *guidance* and conduct of our ecclesial life, but it must never be allowed to usurp the Scriptures as the rule and basis of our fellowship. Let us remember also that the Constitution is merely a human document, therefore

subject to alteration and addition — whereas the Scriptures, being divine, are unalterable and infallible. E. H. BATH

“*When thy Judgments are in the Earth the Inhabitants shall learn Righteousness.*” —We often read or hear it said of men, as of nations, “The only argument they will listen to is force,” and the fear of consequences will be a prime factor in the education of the nations by and bye. That the method is a sound one is illustrated by the penal statutes of all countries. An incident in the Spanish war with the Riffs in N. Africa shows that the barbarities of war can be minimised in the same way. The Spaniards began to use poison gas against the Riffs, following which a message was sent to them saying, “Every time you do that we will boil a hundred Spanish prisoners alive.” The Spaniards never used gas again.

Reflections

The death of brother Frank, as brother F. G. Jannaway was affectionately called, removes one whose loss will be felt by many who can say of him, as Paul said of Phebe, he “hath been a succourer of many, and of myself also” (Romans xvi. 2). Now that his probation is ended, there can be no harm in revealing that he was the “brother Anonymous” whose financial help has so frequently been acknowledged by many ecclesias in our Ecclesial News pages for several years past. As a brother well says, “His life and substance has been spent in proclaiming the Gospel throughout the world,” and many to-day are rejoicing in the One Hope, as a result of his efforts; he did not sow sparingly, and God's promise to such is that they shall reap abundantly (2 Cor. ix. 6).

* * *

The Clapham Ecclesia has lost in him a faithful guide and counsellor, and to many brethren and sisters of other ecclesias also he was not merely one of the brethren, but a personal friend whose ready sympathy and practical help was always forthcoming in times of trouble. In view of the gathering war clouds over Europe, we feel that, humanly speaking, his loss to the brotherhood at this time is a terrible calamity, and irreparable; but we know that should the need arise God will raise up a man for the purpose; our hope and growing conviction, however, is that the return of the Lord, and the summoning of his servants to meet him, will render that unnecessary.

* * *

Although his time was fully occupied with the work of the Truth, and his own great efforts, he always had a smile and a word of praise and encouragement for any efforts others were making, however humble. In the sad and difficult time of the division in 1923, he shouldered another burden, and became joint-Editor of this magazine with bro. G. H. Denney, but ill-health and pressure of other duties caused him to seek relief from that task in December, 1925. Although never responsible in any way for the conduct of the *Berean* since the present Editors undertook the duty, he was a frequent contributor, and encouraged with unstinted praise the efforts of editors and contributors alike.

Brother Frank's last exhortation to the Clapham Ecclesia appeared in our issue for July last; and in referring to our Lord's death he concluded with these words: “He did this for us. He died for you and me. He rose for you and me; and he is coming back for you and me if we do our duty—not simply by coming here, but day by day during the week spending all our time and energies, all the opportunities God gives us in His service; and then Christ will say to us, “Well done, good and faithful servant, you have been faithful in a few things, I will make you ruler over many.” May it be his happy lot to hear those welcome words addressed to him.

* * *

A brother in Sydney (Australia) seems to be troubled over our use of the word “Berean” as a title for this magazine. He says “The Bereans of old were diligent searchers of the word, but they were not brethren of Christ. We are; we have the Truth, and are not in the same position as were the Bereans.” The use of the word as an adjective meaning *Bible-searching* ought not to give offence. The present Editors saw no reason to alter the title when they took charge of the magazine, and have never

received any criticism for continuing it. We cannot give up our right to use the word "Christadelphian," but must avoid clashing with *The Christadelphian* published in Birmingham, and the word "Berean" fulfils that purpose. Why does our correspondent conclude that the Bereans of old were not brethren? Paul's description of them as "noble" seems to imply that, having searched the Scriptures, they believed and embraced the Truth.

* * *

This magazine was originally called *The Christadelphian Mutual Magazine*, the first number being published in January, 1912, and edited by bro. F. Walker, of Bristol. In January, 1915, the title was changed to *The Young Worker's Advocate and Mutual Magazine*; which, in February, 1920, was altered to *The Mutual Magazine*, under the editorship of bro. G. H. Denney. In August, 1922, it became *The Berean Mutual Magazine*, and in January, 1923, it appeared as *The Berean*. In September, 1923, the title was finally changed to *The Berean Christadelphian*, and although there have been several changes of Editors since then, they have all agreed that no better title to describe the magazine can be found, and *The Berean Christadelphian* we hope it will remain, until the Coming of the Lord brings its publication to an end.

* * *

There have always been some who have stumbled at aspects of the Truth which offended them, and were not prepared to receive the whole counsel of God. See John vi. 66, and 2 Timothy i. 15. If we pay no heed to scriptural exhortations we may find in the end that we are counted among them.

C.F.F.

CORRESPONDENCE

We have been deeply gratified on reading your "Reflections" from month to month, because we know they are necessary, good, and truthful; and would exhort you in the words spoken to Jeremiah and Ezekiel: —

"Be thou strong and very courageous."

"Be not dismayed at their faces."

"Speak with my words unto them."

Should any of us tall within the shadow of these rebukes, let us receive them in the spirit in which they are given, and see that we in turn conform to the Spirit's requirements, in "thinking no evil," and being "not easily provoked."

O. E. DYE

Reid, Canberra, F.C.T., Australia.

* * *

I really cannot tell you how we look forward to the *Berean*, and what a source of comfort and of exhortation we find it, and how we appreciate the wisdom of the contributors in the things of God, and the benefit we each have received from that wisdom. We do indeed thank you, too, for the splendid advice and admonition contained in "Reflections"—they are very timely and necessary, and distinctly profitable to everyone. You would indeed be less faithful to your trust if you could not say with Paul, as quoted in June *Berean*, "I kept back nothing that was profitable unto you."

We recognise how wonderfully favoured we are in living under the British Flag, and the liberty of worship we thereby enjoy, and realise that "to whom much is given: of them shall much be required." We are endeavouring to spread the truth of the Gospel as much as is within our power—both by individual effort and the advertising of *Christendom Astray*. So far, no tangible result is evident, but several strangers are definitely interested, which in itself is an encouragement (if, in moments of weakness, we should need it from that source!). — With fervent love, dear brethren in our

most precious Faith and Hope, from my mother and brother, Sister A. B. Connolly and bro. Herzl Connolly, and myself, I remain, your sister in the "agonising" for some place in the Kingdom of God.
Cambridge, New Zealand.

IRENE B. CONNOLLY.

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The writer was greatly interested in our bro. Dowling's article, "Propitiation and Reconciliation," in the August issue of the *Berean*. As he has very carefully defined the sense in which he uses the word "Reconciliation," no one who has properly learned the truth as it is in Christ Jesus can disagree with him. Unfortunately, however, there are many brethren and sisters to whom the word "reconciliation" has just one meaning, "forgiveness."

Using the word "reconciliation" in the sense of "*forgiveness*: appeasement: placation: restoring to friendship," etc., it would, of course, be entirely untrue that "in Him our nature was reconciled to God." Christ, of course, did not stand in need of forgiveness, because he was possessed of Adamic sinful nature. Although he had physical uncleanness in his sinful nature (ready for condemnation by God), and needed to make an atonement (a covering, for uncleanness), so obtaining purification of his nature through his shed blood—still, there was no personal guilt involved on account of which Christ needed forgiveness. The writer knows, from many years of close association with our bro. Dowling in this phase of the Truth's warfare, that there is no one who more firmly believes the above than he does. Our only purpose in writing this is to forestall attempts of some of the Strickler fellowship to misconstrue bro. Dowling's position through selected excerpts, and with entire disregard of his definition of reconciliation.

There is complete agreement that Christ needed no forgiveness for the *diabolos* or physical uncleanness which was in his flesh. There is equal unanimity of belief of the fact that the flesh of Christ was unclean; that he needed redemption from his mortality; that through his death he destroyed that in his flesh which had the power of death, that is the *diabolos*; that he was purified through his shed blood (Heb. ix. 23), that he was brought again from the dead through the blood of the everlasting covenant (Heb. xiii. 20), that it was necessary for Jesus to offer for himself for the purification of his nature: — And, therefore, using the word atonement in the sense of cleansing or purifying, Christ did make an atonement for his nature. — In Israel's hope, your fellow servant,
H. DEAKIN
Union, N.J., U.S.A.

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Greeting. The death of brother Jannaway, though not unexpected, came as a sudden and painful shock to me. The first time I heard him was on a Sunday afternoon at Newbury, at the Breaking of Bread. It was, I think, July 30th, 1893. He exhorted us on the necessity of examining ourselves, in view of the fact that we shall all stand before the judgment seat of Christ. Just as I was becoming discouraged, he said, "Oh, don't let us go back to the time when we obeyed the Truth, let's go back to last week." I cheered up: I had been in the Truth then less days than he had been years; was then only a youth of twenty: already realised that the joyous, enthusiastic, excited even, rejoicing in the Truth would soon give way to fits of depression; thought I had already had many failures, —it sounded like the voice of Christ, saying, I am a merciful judge: I know you are but a youth: cheer up! He went on to say: One man may say, "Oh, there are so many things I have done, which I ought not to have done, and so many things I have left undone, which I ought to have done,"—exactly how I was feeling myself; and then he said, "Come to think of it, this is how we want a man to feel, there's hope for that man." A voice within me said, "John, press on, don't go back to the Church of England, or to the Liberal politicians, you will be with the Kingdom of God, if you can only keep your courage up."

The last time I heard him was on December 26th last, at Avondale Hall. He was then obviously aged, tired, and ill. Would like to have had a word with him, but consideration for his exhaustion constrained me to get away to Swindon, and leave him to get home as early as possible. I feel a sense of deep gratitude to God, in that He has, and will when needed, raise up such men as bro. F. G. Jannaway.

In the present state of Europe, threatened with overhanging war clouds, we must follow his example of faithfulness, in keeping outside of every sort of branch of the army; God will be with us, if we trust in Him. —Faithfully your brother.
New Barnet. J. H. DYER.

Greetings. In regard to the three-fold division of the Roman Empire, the "thirds" of which are mentioned in Rev. viii., I came across what appears to me a little difference in explanation. In *Eureka* 2, pages 411-412 (also page 407), Dr. Thomas states: "The judgments of the trumpets are ordered with reference to *this* threefold division of the Catholic world," and "The first four trumpets are against the Western third." This three-fold division being: *Western Third*: Gaul, Spain, Britain, Italy, Roman Africa: *Constantine*. *Illyricum*: *Licinius*. Eastern Third: Constantinople, etc.: *Maximin*.

This appears to agree with *Notes on the Apocalypse*, pages 20-21, and also with notes in bro. Grimes' *Apocalypse*.

However, on pages 70-71, bro. Roberts remarks: "In the period to which it refers, the three sons of Constantine divided the Roman world among them, the Eastern, Western, and Central. The central third was THE *third*— the Roman third peculiarly, because comprising the seat of government." The divisions under the sons of Constantine were as follows: —West: Gaul, Spain, Britain: Constantine 2nd; Central: Italy, Africa, West Illyricum: Constans.; East: Thrace and East: Constantius. This division did not last for only a few years, but, here is the difference, if the first four trumpets affected the *Western third*, then it was not the Central third of Dr. Thomas (which was Illyricum). If it was the third (Central) of bro. Roberts, it was not the Western third, because that did not comprise the capital of Italy under the sons of Constantine. The threefold division in each case is territorially different. If you can find space and time for a brief explanation in the *Berean*, I am sure it would be appreciated. —Sincerely yours in Christ.
California, U.S.A. A. E. SMITH.

Land of Israel News

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 28).

Telephonic communication has been established between Bagdad and Jerusalem by a line following the route of the oil pipe line.

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8,949 telephones were installed in Palestine up to April 30th, and 1,227 fresh applications had been received by the end of May.

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Improved crop conditions are reported by the Government Agricultural Department. The Government estimates that 8,500,000 boxes of oranges and 1,500,000 boxes of grapefruit will be produced this season.

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The Palestine branch of the World Peace League has acquired a site comprising twenty dunams of land on Mount Scopus, to the west of the Hebrew University, for the erection of a World's Peace Temple.

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The Colonial Office has approved a grant to the Vaad Leumi for its educational, health and social welfare work for 1935-36. £36,000 is allotted for education; £5,841 for the Tel-Aviv Hospital; £1,700 for the Safed Hospital; £4,300 for the building of the Kupat Holim Hospital in Petach-Tikvah;

£1,300 for the building of a doctors' house for the Emek Hospital; hygienic services and public schools are granted £1,765; and infants' welfare £1,038, making a total of £51,944.

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A new sanatorium has been opened at Ahuzat Herbert Samuel, a suburb of Haifa, on Mount Carmel. It stands in its own ten acres of grounds, and is said to be as well equipped as the most up-to-date in Europe. The medical staff is chiefly composed of specialists from Germany. Situated over a thousand feet above sea-level, it appears to be ideally placed for convalescence.

* * *

Jewish colonies throughout Palestine are suffering from a shortage of labour. So keenly felt is this shortage in the Sharon Valley, that the labour offices in the Jewish colonies there have despatched a deputation to Haifa, in order to engage immigrants as soon as they disembark from the boats.

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The Bulgarian Government has decided to enter into a transfer agreement with Palestine, according to which Jewish emigrants from Bulgaria will be able to take their capital out of the country in the form of exports of Bulgarian goods. Sugar is the first commodity to be utilised in this way.

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The Palestine Government estimate that next year's income will amount to £5,650,000, whilst the expenditure of £3,620,000 will leave the Treasury with a surplus of about £2,000,000. Coupled with the budgetary excess of £4,734,000 at March 31, 1935, the cash reserve by March 31, 1936, is anticipated to reach nearly £7,000,000.

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The estimated revenue and expenditure of the Palestinian Government for the forthcoming fiscal year reveals a surplus of more than a million pounds, bringing the total surplus to over six million pounds. The estimated revenue from March, 1936, amounts to £5,650,000, and the expenditure to £4,620,000. The Customs revenue is estimated at £2,800,000, and the expenditure at £250,000. The figures show proportionate increases throughout.

"Lord, is it I?"

(Matt. xxvi. 22).

What an unutterably sad picture do these words bring before the mind! The question was as to who among the disciples of Christ should betray him to his enemies. Witness the dread foreboding of failure, the low self-estimate, the fear of weakness in a supreme test, the real heart-concern, of almost all the disciples as they asked one by one—"Lord, is it I?" Not—"Lord, is it Peter?" or "Lord, will it be Judas?" Each was fearful and concerned, almost terrified, lest it be *himself*.

This was as it should be, and shows that the many examples of humility, the much instruction and training Jesus had given them, not to exalt or over-estimate themselves—had had some effect. Looking back with a knowledge of who proved to be the traitor, we are apt to fail to receive the vitally important lesson contained in these troubled questions—both as to the possibility of any one of them being the guilty party, and as to the intense and earnest self-examination—the fear caused.

But, let us try. We cannot betray Jesus to death by his enemies; but we can betray him, nevertheless. All over the English-speaking world are to be found Christadelphians, "Brethren of Christ," claiming to bear the same relation to Jesus as did his immediate disciples; partaking of the emblems of his death and resurrection as they did.

But, amongst them are many who love and follow this present evil world; many who do NOT "crucify the flesh," but show forth "anger, malice, strife," etc.; and there are large bodies who will not

fellowship one another, often four or five different sections in a small town. Division is inevitable, and divinely required when God's doctrine is departed from, or His commandments disobeyed. It is possible that many, may be the majority, have denied Christ. Shall you and I say, "Well, that division was caused by brother So-and-so" or "That trouble by such a persons actions"? Possibly we would be speaking truth—but is it safe? Let us rather ask—"LORD, IS IT I?" regarding every matter, and, by continual self-suppressing heart-searching by the light of the word diligently and daily read, try to estimate and eradicate our own personal wrong part, if such there be. *(Selected, per E.B.)*

Why Hitler persecutes the Catholics. —"The priest has left his realm," said the German Education Minister, "and has trodden the path forbidden him by the Saviour, who had said, 'My Kingdom is not of this World.'" They were not against religion, but political religion they were determined to extinguish.

Signs of the Times

Abyssinia and the League; The Zionist Congress.

For the past month the Abyssinian trouble has again crowded out almost all other foreign information from the newspapers, although (at the time of writing) it is still impossible to say whether there will be a serious war or not. On both sides active preparations have been made; Italy has declined to accept the mediation of the League of Nations, and flatly refuses to consider any settlement which will permit Abyssinia to retain independent sovereignty. Italy claims that for forty years she has been continuously insulted by Abyssinia, and she will tolerate it no longer. Further, that the Emperor has made no attempt to put down the slave traffic; has refused to delimit the Italo-Ethiopian frontiers; has failed to control his savage subjects, who make frequent inroads into Italian territory; and has even refused to build roads which would run in the direction of the Italian colonies. Abyssinia replies, with truth, that Italy has, during this same forty years, been continually endeavouring to obtain control of her country, and that so far as the slave traffic is concerned the blame rests finally on the European powers themselves, for Abyssinia, having no outlet to the sea, all slaves being transported to Arabia must cross Italian, French or British territory, and must be embarked from one of their ports. It matters little, however what excuses are put forward by either side; the fact remains that Italy is determined to avenge her defeat at Adowa—what the result will be, we must wait and see. The situation took on an extraordinary complexion on August 31st by the announcement of a huge oil and mineral concession covering half of Abyssinia, to an Englishman representing an American syndicate. Worldwide consternation was reported, it being supposed that Britain had been hypocritically stealing a march on Italy. Thus the *Echo de Paris*: "The British lion has planted his paws on Abyssinian soil, and woe to him who touches it! The British Government has established a veritable protectorate over Ethiopia, and squarely bars the way to Italy." However, the British Government denied all knowledge of it, and advised Abyssinia to withhold the concession. The U.S.A. did the same. These declarations were received by Italy with "undisguised gratification." Whether the denials are genuine, and whether it is possible to proceed with the concessions without the support of the British and U.S.A. governments, we cannot say. Doubtless, there is more in this matter than we have yet learned.

Whilst it seems extremely unlikely that Mussolini would have embarked on this adventure without feeling confident of French and British support, or at least benevolent neutrality, there is evidently considerable fear that the trouble may develop into something much worse than an Italian colonial war. Serious steps have been taken by Britain to improve the defences of Gibraltar, Malta and Aden, all places that could easily be attacked by Italy, although it seems inconceivable that there can be any possibility of this. Italy alone could not withstand the might of the British Empire, and if other Powers assisted her, a world war would be inevitable. Truly a world war is coming soon, and it may well develop from existing circumstances, but the centre of it is not in North Africa; it is in Palestine, and the principal combatants are Russia and Britain.

One of the results of the trouble, from which there will be no drawing back again, has been an enormous increase in armaments everywhere. The Disarmament Conference is definitely dead. As Sir Samuel Hoare told Parliament, "The state of Europe remains one of gloom and apprehension. The world seems to have entered upon an era of deep and genuine anxiety." Even far-off Australia is doubling her expenditure on armaments, creating a new navy and air force, devising plans to protect all her capital cities from gas attacks, and co-operating with Singapore in a scheme of coastal defences. The trouble here is that Japan, like Italy, is anxious to expand, and in the event of Britain being in difficulties would certainly invade Australia. The *Manchester Guardian* points out that there are two tides meeting: the tide of acquisition (Italy, Japan and Germany), and the tide of withdrawal (Britain, for example, giving way in Persia, Iraq, and India). The Liberal press proposes to ease the situation by Britain giving way still further; by handing over some of our territories to Germany and Italy, and so securing world peace by appeasing their hunger. It is hard to believe that such simple faith in human nature is genuine. The German demand in particular will become irresistible when she becomes a little stronger, and what will happen then we cannot foresee. Abyssinia is the only suitable place as yet unappropriated by a European power.

Britain, no doubt, realises that she has no real friends in Europe on whom she could rely for assistance in time of need, and that is one of the reasons for the continued improvement in Anglo-American relations. During August the London U.S. Ambassador has been discussing with President Roosevelt how to advance this co-operation. "The United States is England's good friend," says the *New York Daily News*. Indeed, there is no doubt that "all the young lions" are preparing to rally to the side of their mother. New Zealand, always the most loyal of the Dominions, has already offered unqualified support. Australia, South Africa, Canada, East Africa, and elsewhere are doing the same in effect, although a little more guardedly in speech.

On the other hand, her enemies are uniting, too. During August, the World Congress of the Communists was held in Moscow, at which a Palestinian delegate outlined the Party's tactics there. He said the Party had now adopted the definite policy of "Arabising Palestine." They felt deep hatred for the Zionist bourgeoisie who were "most wicked enemies." The Arab population, he said, realised that it would be necessary to overthrow foreign imperialism there. The close connection between Russian and Arab interests at Armageddon was commented upon in last month's notes. The proceedings at this Communist Congress only emphasize the more the rapid progress of this connection (read Ps. lxxxiii.).

The leading part which Iraq was taking in the organisation of the Arabs was also referred to, and now we have a report (*Sunday Times*, Sept. 1) that an agreement is being negotiated between Iraq and Persia. Hitherto there have been misunderstandings between them, but now there is "a spirit of sincerity and friendliness." This is most likely to have some definite connection with current world intrigues, as well as with the ever-growing unity between the anti-British peoples in the East, for it cannot be without significance that "Persia, Ethiopia and Libya" are associated together in Ezek. xxxviii. 5.

It is yet another of those problems, for the solution of which we must wait a little longer.

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The 19th Zionist Congress is being held at Lucerne, scarcely noticed by the Press in the midst of all the turmoil. The number of delegates is a record; indeed, it is realised that it is more than a Zionist Congress; it is a Jewish National Assembly, come "to act as the mouthpiece of the resurrected nation" (*Jewish Chronicle*). Truly, an excellent description—if a Christadelphian had used it he would have added, "(Ezek. xxxvii.)"; but so thick is the veil over Israel's face that the *Jewish Chronicle* ascribes this development to "the accidents of fortune rather than by design," and to "the fortuitous play of circumstance." Truly, "God hath given them the spirit of slumber" (Rom. ix. 8).

Stirring things have been said at the Congress, as one would expect. Mr. MacDonald (of the High Commission of the League of Nations for Refugees from Germany) himself attended and spoke. Of Palestine, he said, "Without that Homeland, the prospects for the Jews in Germany during these last

two and a half years would have been black indeed. 30,000 Jews from Germany had been able to go to Palestine, he said, but the greatest thing of all was that there was hope that hundreds of thousands more might also go.

Mr. Sokolow referred to the "unbearable pressure on the persecuted and unemployed masses and refugees" for whom Palestine alone was a home.

Prof. Brodetsky spoke of the Jews' "intolerable condition," "the unprecedented aggravation of the Jewish tragedy," and "that in the time of Israel's need, only Palestine was ready to receive the victims of persecution and misery."

And there has been very much more to the same effect, besides wonderful tributes to Palestinian prosperity. The Congress was told that the Jewish immigrants during 1935 would number 60,000, but even so, the number was quite incommensurate with the urgent need for labour, and every effort would be made to secure a substantial increase. It was resolved that all applicants must in future have a knowledge of Hebrew before they receive permits. Thus, Israel's re-establishment in the land of their fathers proceeds at an ever-accelerating pace, but coincident with it is the growth of their enemies' bitterness. The Palestinian Arabs have been advised by their leaders to await patiently the threatening world war which would release them once for all of the pernicious mandate system. Truly, we have cause for rejoicing in the certain realisation that our redemption draweth nigh.

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).

* * *

BRIDPORT. — "*Home Cot,*" *Bothenhampton. Breaking of Bread, 3 p.m.* Since our last "news " we have been much encouraged by the company at the Table of the Lord of brethren Mettam (Sutton) and Walpole (Clapham), also sisters Kate and Phyllis Ellis, and sisters Butt and Yeates, (all of Clapham). The words of exhortation delivered by the brethren were greatly appreciated, the more so owing to our lack of opportunity of more frequent intercourse with those of like precious faith. We heartily echo the words of the prophet Jeremiah (Lam. iii. 25) "The Lord is good unto them that wait for him, to the soul that seeketh him."—Faithfully your brother in Israel's hope. —SIDNEY F. OSBORN.

BRIGHTON. —*Y.M.C.A Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* Being greatly encouraged by the high average attendance of strangers we have arranged for a three months course of special lectures to be delivered on Wednesday evenings at 8, commencing on October 2nd, if the Lord will. The first four will be delivered in the large Athenaeum Hall, 148, North Street, Brighton. We shall be pleased to have the support of the brethren and sisters on these occasions, and also we thank the brethren who have so readily promised to help us. We pray that our effort may bring forth "an increase" to the glory of our Heavenly Father, and so we shall all be able to rejoice together. Our Bible Class will be held on another evening while the "special effort" continues. The marriage of brother F. Balcombe and sister W. Keates took place on August 19th. They have the best wishes of the ecclesia. —E. F. RAMUS, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at 8 p.m. (in Y.M.C.A., North End).* Since last reporting we have been very pleased to welcome at the Memorial Table brethren and sisters from other Meetings, amongst whom the following brethren have encouraged us in exhortation: —F. W. Brooks, R. W. Parks, R. C. Wright, W. R. Jeacock, H. L. Evans, all from the Clapham Ecclesia. We should also like to express our thanks for the continued help we have had in proclaiming the Truth here from many brethren in lecturing for us. We are encouraged by the fact that there are two or three who show an interest in the One Faith and attend our lectures, and the attendance and support of as many brethren and sisters as possible would be of great assistance, and would be appreciated. If the Lord will, we hope to arrange a Fraternal Meeting and Special Lectures in the early winter, details of which will be announced in due course. —A. A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m.* We are pleased to report that two more of our Sunday School Scholars, Miss BARBARA CARTWRIGHT, daughter of bro. and sis. Cartwright, and Miss EVELYN HUGHES, put on Christ by baptism on Wednesday, August 28th. We trust that our new sisters will adorn the doctrine of Christ, the hidden man of the heart, so that their praise may be of God in the day when accounts will be given. God willing, we purpose having our Tea and Fraternal on Saturday, October 19th. General subject for after-meeting is, "Characteristics of True Saints." We give all brethren and sisters in fellowship a cordial invitation. We have welcomed bro. and sis. W. J. Webster (Seven Kings) around the Table of the Lord, bro. Webster ministering words of exhortation and lecturing in the evening. —Faithfully your bro. in Jesus. FRED H. JAKEMAN, *Rec. bro.*

EASTLEIGH (Hants). —We have deep joy in recording the obedience by baptism of Miss FLORENCE MARY UNSWORTH, who after a good confession of her faith and hope, put on the Saving Name at Clapham on August 18th, and was the same day received into fellowship. This increases our little number to eight. We welcome her in God's Name, and trust that her feet having been placed in the right path she may earnestly press forward to the mark of the prize of her high calling. We have been greatly cheered by the visits of brethren and sisters from various ecclesias, who have been passing this way, and we thank them for their love and encouragement. —A. V. JAMES, *Rec. bro.*

FRANCHE (nr. Kidderminster). —"*Eureka,*" *Bridgnorth Road, Greetings in Christ's Name.* We do not seem to have much news to report from this part of the vineyard, which seems to be a desert of spiritual barrenness as far as desire for the knowledge of the Truth is concerned. Nevertheless we have been cheered and encouraged by visits from the following: sis. F. J. Wilton; bro. and sis. J. H. Passey (Dudley), and bro. and sis. W. Southall (Birmingham). It is pleasant to meet thus together, and strengthen each other in the things which are most surely believed among us, in these troublous closing days of gentile times, which are a token to us that the night is far spent, and the day is at hand when the God of Israel will unbare His arm in the eyes of all nations, and finally establish the glorious restitution of all things which He hath promised by the hand of our elder brother, the Lord Jesus Christ. May we each be found worthy in the day of his coming to obtain admittance to a place in his everlasting Kingdom. With love in the bonds of the Truth. —Faithfully your brother. H. W. PIGOTT.

GLASGOW. — *Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C.5. Breaking of Bread: 11.30 a.m.; Lecture, 6.30 p.m. Wednesdays: Mutual Improvement Class, 7.30p.m.* Greetings. We desire to express our thanks to a brother, who wishes to remain anonymous, for the gift of 25/- to commence a "Relief Fund" in this ecclesia. Our prayer is that our Father who seeth in secret, will, in due time, reward him openly. We have been pleased to welcome at the Table of our Lord, brethren R. Ross, and J. McKay (Motherwell), brother H.M. Doust (Clapham), brother Restall (Edinburgh), and sister Bullough (Pemberton), who is here on holiday. Brother Doust lectured on "The Kingdom of God," and we are pleased to report the attendance of twelve strangers, some of whom are very interested. We thank our brethren for their ministrations. — Sincerely your brother in Jesus our Lord. — C. CAMBRAY, *Rec. bro.*

ILFORD. — 96, *Cranbrook Rd. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30. Tuesday: 27, Wanstead Park Rd., M.I.C. and Eureka Class.* Since our last report we have been pleased to welcome bro. and sis. Cyril Webb (Ontario), bro. Scott (Southend) and sis. Buck (Sutton). We have also had with us in the service of the Truth, brethren F. G. Ford, F. W. Brooks, H. M. Doust, R. C. Wright (Clapham), W. L. Wille (Southend), and W. Buck (Sutton), whom we sincerely thank for their services. We have also been encouraged by the attendance of six strangers. — H. S. NICHOLSON, *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.* The hand of the common enemy, death, has fallen heavily upon this ecclesia since our last report, for in the last fortnight three of our number have been laid to rest. On the 19th August sister R. Evenden fell asleep, and was laid to rest in Streatham Park Cemetery on the 23rd August, bro. E. W. Evans speaking words of comfort at the graveside. Our loving sympathy is extended to her daughter, sister L. Evenden, who is now left alone—yet not alone, because our loving Father is ever with us, and will comfort and sustain all who put their trust in Him. Although well over 70, sister R. Evenden was always at the Sunday morning meeting, continuing almost to the last, and in this respect she was an example to us all. Then, on 31st August, brother A. J. Ramus also fell asleep, and was laid to rest at Bandon Hill Cemetery, Wallington, on Sept. 3, bro. E. W. Evans again speaking words of consolation and hope. With sister Ramus and the members of their family, we "sorrow not as others which have no hope," for our hope and consolation is in the Lord, and when he comes "those who sleep in Jesus will God bring with him." Bro. Ramus had a probation of over 40 years, and during that time he remained faithful to his calling, and built up a character which, we pray, will find acceptance in the day of account. Our third loss occurred with the death of our beloved brother Frank G. Jannaway on 1st September, and in this our ecclesia has suffered a great blow, the full extent of which may never be realized, because it is doubtful whether we are able to fully appreciate just all that brother Jannaway meant to us; his labour and influence were so far-reaching that he earned the love and esteem, not only of the members of this ecclesia, but of the one body throughout the world. Brother Jannaway was the father of this ecclesia, having been immersed on July 11th, 1875. Brother Jannaway was a great debater in his day, and a prolific writer, as his many works testify; and in regard to the affairs of Palestine as associated with the purpose of God, bro. Jannaway was an authority, having visited that country eight times in all.

For 52 years out of his probation of 60 years, bro. Jannaway enjoyed the companionship of his dear wife, our sister Jannaway, and at this time of great sorrow and trial our heartfelt sympathy is extended to her and to his relations, particularly sister Eva Thirtle, who for so many years has resided with them. May they be comforted and sustained by contemplating that great prospect of a speedy reunion in the Kingdom of God. Bro. Jannaway was laid to rest in Streatham Cemetery (where so many of our number await the coming of the Lord), in the presence of a large number of mourners, bro. G. M. Clements ministering to them on that sad occasion.

In contrast to the foregoing, we are able to strike a more joyful note in reporting the immersion of three others who have obeyed the Gospel, and have separated themselves unto Christ. On 18th August, Miss F. M. UNSWORTH (formerly C. of E.); 1st September, HARRY FREDERICK BOXALT. (formerly C. of E.); and on 8th September JOHN ROBINSON MILES (son of our sister Miles, and ex-Sunday School). We gain by removal sister H.B. Learman, from W. Ealing, sis. C. Davis and her son, bro. W. R. E. Davis, and sis. F. Wood, from Sutton. The following have been united in marriage: bro. R. H. Rivers and sis. E.M. Rangecroft; bro. A. C. Drake and sis. L. Nicholl; and bro. A. Tuckwell and sis. L. Taylor. We pray that they may all be blessed in their new relationship, and as "heirs together" find a place in the Kingdom for which we strive. On Saturday, August 17th, the Mutual Improvement Class paid their usual summer visit to Kew, and enjoyed a trip down the river by steam launch. Afterwards an upbuilding Fraternal Meeting was held at Gloucester Road Hall, Kew Green. The following visitors have been welcomed at the Table of the Lord: sis. Potier and sis. Henderson (Brighton), bro. A. Cochrane (Sutton), sis. M. Day (Luton), bro. and sis. Cambray (Glasgow), sis. M. Goodwin (W. Ealing), sis. Hayward, Senr., and sis. M. Hayward (Ipswich), bro. and sis. Higgs. and sis. D. Higgs (Bristol), bro. W. A. Rivers (Holloway), sis. F. Davey (Boston, U.S.A.), and bro. and sis. C. J. Webb (Montreal). —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.* We are hoping, God willing, to hold a great special effort in the new Town Hall, Crouch End, on Sunday evenings, November 10th and 17th. We acknowledge, with gratitude, the receipt of £4 from an anonymous brother. —GEO. H. DENNEY, *Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, 49, Uxbridge Rd., Ealing, W.5., Wednesdays, 8 p.m.* We are pleased to record the marriage of our bro. Tilbury to sis. Dennis, of Vernham Dean. The good wishes of the ecclesia are extended to them that their new relationship may prove of mutual help in their walk towards the Kingdom. Our brother will now be in isolation, except, of course, for his sister wife. Our numbers are further depleted by the transfer of our sis. Learman to Clapham, to whose fellowship we commend her. — On Wednesday, Sept. 4th, Bro. G. H. Denney gave us a special address on the Military Question, which was greatly appreciated, and following his address a special ecclesial meeting was held, at which the following resolution was passed unanimously: "That in view of the increasingly unsettled state of Europe, and the possibility of brethren again becoming involved in the question of military service, and also bearing in mind the blessing which attended the work of the London Standing Committee during the years of the Great War; this ecclesia heartily endorses the suggestion put forward by one of the Editors of the *Berean Magazine*, viz.: —'That the London Standing Committee be revived.' We, therefore, urge the Editors to approach suitable brethren, with a view to converting the suggestion into actual fact." — We have been pleased to welcome to the Table of the Lord since our last report: bro. and sis. Jenkins and sis. Eileen Jenkins, bro. and sis. Rivers, brethren R. C. Wright, J. C. Wharton, and Miles, all of Clapham; bro. Heyworth. of St. Albans; sis. Tilbury, of Vernham Dean; and sis. Hill, of Sutton. —T. G. BRETT, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m. Eureka Class, Wednesday, 7.30 p.m.* We purpose, if the Lord will, commencing our lectures for the proclamation of the Gospel on Sunday, October 6th, and thereafter every Sunday for at least six months, if the Lord tarry. We also purpose commencing a study of *Eureka* every Wednesday night, as from September 4th. It gave us very great pleasure to welcome to the Table of the Lord the following: brethren J. L. Wilson. C. Cambray, W. Boyd, P. Sharp, W. Cochran, and sis. M. Cochran, all of Glasgow; bro. F. Restall (Edinburgh); sisters M. Bullen and Fletcher (Clapham); and bro. and sis. F. Lewis (Newport). Bro. Lewis exhorted us in the faith, and lectured in the evening on "The Allegory of Ishmael and Isaac," there being five strangers present. Our thanks are due to bro. Lewis for his willing assistance, also to brethren Wilson and Cambray. We appreciate greatly the visits of brethren and sisters from other ecclesias in fellowship. — ROD H. ROSS, *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.* Greetings in our Master's Name. We are pleased to report that we have had as visitors bro. D. L. Jenkins (Clapham) and bro. S. Shakespeare (Dudley), who faithfully gave us words of exhortation, and lectured in the evening. Other visitors whom we were pleased to meet around the Table of our absent Lord have been: sis. Milroy (Sutton), sis. D. Whitmore (Croydon), and sis. S. Shakespeare (Dudley). — Your sincere brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. — *Old Lenton Street Hall (off Broad Street). Breaking of Bread, 11 a.m.; Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* We are pleased to report that, in God's goodness, our numbers have been again increased. Bro. C. J. Hopkinson, until recently in fellowship with the Friar Lane Meeting, Nottingham, having realised the unscriptural position of the Temperance Hall Fellowship, after a satisfactory interview, has become a member of this ecclesia. We pray that he may be a source of strength to the brethren and sisters. — Since our last report, our visiting speakers have been brethren J. Allen (Dudley), S. Harrison (Lichfield); in addition to which bro. W. J. Webster (Seven Kings), who was over on holiday, gave us a welcome word of exhortation. We have been pleased to welcome as visitors sis. Allen and sis. Hazel Allen (Dudley), sis. Silliter (Clapham), sis. Webster (Seven Kings), and sisters M. and B. White (Clapham). — J. B. STRAWSON, *Rec. bro.*

PLYMOUTH (East). — *Federation House, Top of Mill Street. 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 had the pleasure of a visit from bro. M. Joslin (Clapham) while on holiday. On Sunday, September 1st, we were greatly cheered by the words of exhortation we received from our brother at the Table of the Lord, and enjoyed his address in the evening. His company during the week-end was much appreciated by us all; we do not get many visitors in this corner of the Lord's vineyard. — ALFRED J. NICHOLLS, *Rec. bro.*

ST. ALBANS. — Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m.; at Pikesley's Hall, 34, St. Peter's Street. We are sorry to lose the company of bro. John Heyworth, who has decided to transfer to the West Ealing ecclesia. We commend him to them as a faithful and zealous brother, and hope he will find a useful sphere of activity in the work of the Truth. — S. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Weston Terrace, Beeston Road.* Greetings to all the Household of Faith. We have not much to report this month, except that we have been permitted to enjoy the company around the Table of our Lord of bro. A. S. Kemp (West Ealing) and bro. and sis. D. L. Jenkins and sis. Eileen Jenkins (Clapham), who are staying at Cromer, and so kindly came over to break bread with-us, bro. Jenkins giving us the word of exhortation, which was a means of great blessing to us, and which we greatly enjoyed. They afterwards spent a few hours with us in pleasant and profitable conversation regarding those things which are near and dear to all Christ's brethren, and for which we are greatly indebted to them. These little gatherings are veritable "oases in the desert" to us in isolation, and mean much more to us than our visitors perhaps realize. — I have succeeded in inducing one man to accept the loan of *Christendom Astray*. He is convinced that the teaching of orthodox Christianity is wrong, and seems willing to be taught what the will of God is in regard to man's salvation. Have also had some conversation with an "Evangelist" conducting a "Mission" here, and found after an hour's talk he could not give me the Scriptural meaning of "Salvation." — The sad news of bro. Jannaway's death has reached us, and our sympathy goes out to our bereaved sister, and our prayers ascend that she may receive strength to sustain this heavy blow. It is partly owing to bro. Jannaway that I am now enjoying the liberty of the sons of God. He was a "bounteous sower," and we pray that he also may reap a bounteous harvest; let us strive to follow in his footsteps, as far as possible, thanking God for the noble example he has left behind. — We sincerely thank our brethren and sisters who have brightened our path to the Kingdom by their happy companionship. — Your brother in the patient waiting for Christ. — A. STARLING.

SHIFNAL. — *The Shaw, Shaw Lane.* Greetings in Christ. Though no ecclesial news has been sent for several months, our weekly activities in the spreading of the Truth still go on, but we get no response at all, and although our visiting brethren never miss, their auditors are limited to ourselves and one other who has shown persistent interest from our start in the beginning of March last. She is handicapped physically from getting to our meetings, and visiting brethren always fetch her, some 3 miles, when they have cars. Judging from the treacherous guide of appearances (see August *Berean*, p. 294), not a ripple of interest seems ever to disturb the placid calm of self-complacency, satisfaction, or complete indifference, which seems to explain the position here. Country people seem either too incapable or preoccupied in making money to care to discuss Divine matters. The Wesleyan Minister has had *Christendom Astray* some months now, and several invitations from the writer to come to my home and discuss it. He can find time to write to the daily press and compliment the "style" of a local "Atheist," but he shows no interest in defending his own position. —War clouds are gathering, and that they herald in the advent of the Age of Peace is the greatest wish of us here. To all those brethren who have lectured for us, we tender our gratitude, in the hope also that their efforts may be recognised, if not by the aliens in Shifnal, then by Him who was an alien to most of his own people. —Your brother in hope, LEO B. FAHERTY.

SOUTHEND-ON-SEA. —11, *Byron Avenue, (From L.N.E.R. & L.M.S. Stations: Trolley bus and Corporation bus, Id. stage to North Av., thence through Sycamore Grove).* *Sundays (except first of every month): Breaking of Bread, 6.15 p.m.* Since last news we have been pleased to welcome to the Table: sis. Bauer, Senr., and sis. Bauer, Junr. (Clapham), sis. Nellie Eato (Leicester), bro. and sis. Crawley (Luton), bro. and sis. Wicks (Holloway), and bro. Thomas (Ilford), the last-named giving us the word of exhortation, which all very much appreciated. Our little meeting derives much help and comfort from the visits of others of like precious faith, and we would they were more frequent. — We have received the news of the death of our beloved brother Frank Jannaway with much grief and sorrow. Yet our sorrow is not as that of "others who have no hope." He is gone from us, and ceased his labours for the time. If any of the present time could have said, "I have finished my course, I have fought a good fight, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" — it is bro. Jannaway that could have said that, we feel, with truth. As one of the brethren who passed through the trial of the war, and who was much helped by the labours and advice of bro. Frank, we can personally feel the loss of a great worker, one whose place it will be difficult to fill. May God bless and comfort sis. Jannaway and all the bereaved ones in this their great sorrow. We hope, God willing, to be represented at the funeral. Our ecclesia joins whole-heartedly in this expression of appreciation and sorrow. —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 continue to hold forth the word of Truth to those who come to hear, and in this connection our thanks are due to brethren G. M. Clements (Clapham), C. R. Crawley (Luton), and W. L. Wille (Southend), who have assisted in the work. Visitors during the month have been bro. D. L. Denney and sis. E. Lethbridge (Holloway), brethren Scott and Wille (Southend), bro. Flower and sisters Greenacre, Pizzey, and J. Southgate (Clapham), and bro. Crawley (Luton). We have lost the company of sister F. Wood, who will in future meet at Clapham. Bro. D. T. Warwick and sis. Freda King have been united in marriage, and have our best wishes in their new relationship. — G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Breaking of Bread: Sundays, 11 a.m.; Lectures, 6.30 p.m.* We have received much encouragement by the company of the following brethren and sisters: bro. and sis. George Morse (Newport), bro and sis. Parks, bro. Jack Evans, bro. Leslie Evans, sis. Mona Evans, sis. Thomas (Clapham), sis. Ida Johnson (Nottingham), bro. and sis. Fred. H. Jakeman, bro. and sis. T. Hughes, bro. Stanley Hughes (Dudley), and sis. Muriel Bullen (Clapham). We thank the brethren for their help in the Truth's service with words of exhortation and lecturing support; we have all benefited by their co-operation and are encouraged to carry on the warfare, steadfast and firm. —It is with great sorrow we learn of the death of our dear beloved bro. F. G. Jannaway, after much suffering; our sympathy is extended to sis. Jannaway in her great bereavement.

There is no doubt this is a great loss for the ecclesial world, and the Clapham Ecclesia in particular; he was a great worker for the Truth for 60 years, one whose life and substance has been spent in proclaiming the Gospel throughout the world. By his death we have indeed lost a faithful brother and a friend, and one who leaves behind him an example to follow. Our consolation is the Truth, our only hope; we feel sure our Lord is at the door, and soon deliverance will be accomplished, when we hope, if faithful, again to meet our brother. We can truly say in the words of the Apostle Paul, he has fought a good fight, he has finished his course, he has kept the faith. May God grant us the strength to continue our fight with undiminished effort, so that we may gain the prize for which our brother so ardently toiled. — W. J. MORSE, *Rec. bro.*

TIERS CROSS (Pembroke). — *Breaking of Bread*, 2.30 p.m. Since our last report we have been greatly blessed with the pleasant company of bro. and sis. Wharton and bro. T. Wilson, who exhorted us with words of comfort; also bro. Flower, bro. and sis. E. J. B. Evans, bro. and sis. H. L. Evans, and sis. Eileen Ford. We are very grateful to them all for coming to cheer us up in these dark days. Should any brother or sister be this way, we trust they will pay us a visit, and we shall be very pleased to see them. — H. THOMAS.

WELLING (Kent). — *Scouts Hall, Warwick Road. Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lecture. Wednesdays: 8.15 p.m., Bible Class.* We record with pleasure the immersion of IRENE PENN, daughter of our bro. and sis. R. Penn, after a satisfactory confession of the things concerning the Kingdom of God and the Name of Jesus Christ. Our thanks are due to the Clapham Ecclesia for their kind co-operation in this connection in conducting the interview with our new sister, and for arranging the baptism subsequently. May our heavenly Father richly bless us all, to the attainment of an inheritance among all them which are sanctified. Our bro. John E. Harrington and sis. Norah G. Penn have been united in marriage, and we trust they will prove mutually helpful on their journey to the Kingdom. — With the aid of the anonymous gift of £10 recently received, and for which our deepest thanks are expressed, we propose, if the Lord will, holding a series of Special Effort Lectures throughout October and November on Saturday evenings (8 p.m.), at the Co-operative Hall, High Street, Welling. Any brother or sister who can support this effort with their presence will be very welcome. We have been cheered by the company and services of the following brethren: G. J. Barker (Holloway), C. A. Ask (West Ealing), E. A. Clements, D. L. Jenkins, J. J. Squire (Clapham) and A. Headom (New Barnet). We have also had the pleasure of the company and fellowship of brethren Horley, Wacey and C. Kitchen (Clapham), S. Kemp (West Ealing), sisters Horley, J. Horley, M. Kitchen (Clapham), and E. Ask (West Ealing). We thank them all for the pleasure of their company, and for the uplifting time spent together. — OWEN A. SMITH, *Rec. bro.*

AUSTRALIA

REID (Canberra, F.C.T.). — Since our last intelligence, our numbers have been increased to four. Sis. PEARL WOOLDRIDGE, late of Regent Hall, Sydney, was immersed after a good confession, and received into our midst, and now forms a regular addition to our small ecclesia. During the King's birthday holiday week-end, and on the 3rd June we were visited by bro. and sis. R. Baxter and bro. and sis. P. Faux, from Albert Hall, 413, Elizabeth St., Sydney. It was during their visit that sis. Wooldridge desired a conversation with a view of joining our meeting. She was accordingly carefully examined, particularly in regard to those matters of doctrine which constitute an unbridgeable gulf between us and those who belong to the meetings known in Australia as the "Clean Flesh" brethren. It was also pointed out to sis. Wooldridge that her continued fellowship with us would demand a stricter observance of the Truth than given by those brethren and sisters from whom we are separated. There is to-day among these meetings an atmosphere of liberty of conscience, and action, to an extent that is decidedly unscriptural, and would shock the early pillars of the Truth, and bring tears to their eyes. Sis. Wooldridge was immersed on Sunday morning, June 2nd, by brethren Baxter and Faux, in the presence of all in the house, and given the right hand of fellowship to our meeting by bro. Faux. Brethren Baxter and Faux then gave us words of exhortation. — We have also had the pleasure of the company to the Table of the Lord of sis. N. Gee, of Launceston, Tasmania. — O.E. DYE.

CANADA

TORONTO (Ont.). —*Kimbourne Hall, 1484 Danforth Av. Sundays: Memorial, 11 a.m. Lecture, 7 p.m.* Once again it is a pleasure to report further blessing upon our ecclesial work. On August 15th, Mrs. ELSIE WATT was immersed into the saving Name of Jesus, after giving a good confession of the things concerning the Kingdom of God and the Name of Jesus Anointed. It is our earnest prayer that she may hold fast to the faith, and meet with the Lord's approval when he comes. We are also very pleased to announce the marriage of bro. Robert Simpson, Junr., and sis. Christina Abel, which took place on Saturday, August 17th. May they find true happiness in their new relationship, and a faithful continuance of their walk in the Truth. We have been assisted in the work of the Lord by bro. E. D. Cope and bro. John Fotheringham, of Hamilton; bro. W. D. Gwalchmai, of London; bro. Geo. Ellis, of Oshawa; and bro. Will J. Turner, of Winnipeg. Their help and encouragement has been greatly appreciated by the members of our ecclesia. We held our annual Sunday School and Ecclesial Outing on July 1st, in High Park. It was a perfect day, and very much enjoyed by the brethren and sisters, as well as the members of our Sunday School. The following brethren and sisters of other ecclesias have been welcomed at the Table of the Lord: bro. and sis. R. Manicom and bro. Dubeau, of Montreal; bro. and sis. Jas. Dury and bro. and sis. L. MacCharles, of Brantford; bro. and sis. H. Jones, of Windsor; sis. Maude Leaper, of Winnipeg; bro. and sis. Geo. Ellis and bro. Cecil Tackaberry, of Oshawa; bro. and sis. Arthur Hall, bro. and sis. Calvin Clubb and bro. Andrew Hall, of London; bro. and sis. E. D. Cope, bro. Clifford Cope, sis. Lilian Cope, bro. and sis. John Fotheringham, bro. and sis. William Pole, sis. Olive Vibert and bro. H. Wilton, of Hamilton; sis. J. H. Tinker, of Montreal; bro. and sis. Geo. McKelvie, of Varney; and the following from ecclesias in the United States: bro. and sis. W. F. Higham, bro. Fred Higham and sis. Godard, of Detroit; sis. Nellie Cockie, of Fostoria, Ohio, and sis. Helen McDonald, of Pomona, California. To the believers scattered abroad we send greetings and love in the Truth. —GEO. A. GIBSON, *Rec. bro.*

TASMANIA

LAUNCESTON. — *National Hall Charles Street. Sunday School 2.30 p.m.; Breaking of Bread, 3.30 p.m.; Lectures, 7 p.m. Bible Class, 5, Lanoma Street, East Launceston, 7.30 p.m.* On Sunday, 27th January, we held our annual distribution of Sunday School prizes, which were of such a character that, by the study of them, the scholars would gain a knowledge of God's creative power and purpose, Monday, the 28th, being a general holiday, we held our annual Sunday School pic-nic, in the Gorge grounds, which are near to the city, and consequently generally deserted upon popular holidays, motors taking people further afield. Upon Good Friday, April 19th, bro. Tom Gregory, age 82 years, a native of Cambridge, Gloucester, England, immersed in Melbourne 51 years ago, closed his probationary career, death releasing him from much pain and suffering. He and sis. Gregory lived for a number of years in isolation at Prolenna, N.W. Tasmania, about 120 miles from Launceston, on the extreme edge of the settlements, and in very rough country. Consequently, we saw very little of them, though we corresponded with them, and looked upon them as members of our ecclesia. Brother Gregory was buried in Wynyard Cemetery, the writer doing what was necessary at the graveside, in the presence of a number of relatives and friends. We had sis. Gregory's company in Launceston for a few weeks, but she has now returned to Prolenna. She looks for a speedy reunion with bro. Gregory, by reason of the Master's return, and with us, "sorrows not as those that have no hope." We have lost by removal to Devenport, Tasmania, bro. and sis. Moir (daughter of the writer); we miss them greatly. They will be in isolation, but will, God willing, visit us as frequently as possible, while we on our part purpose to visit them. Sister Nellie Gee has returned from the mainland, after an absence of about ten months, visiting the brethren in Melbourne, Sydney, and Canberra. —J. GALNA, *Rec. bro.*

UNITED STATES

CHICAGO (Ill.). —*Christadelphian Meeting Room, 1920, Irving Park Blvd., Sheridan Hall. Sundays: Breaking of Bread, 10.45 a.m.* We are pleased to report Mr. T. A. MCDONALD, son of bro.

A. McDonald (deceased), after a very good examination, was baptised on May 12. Bro. E.H. Cornmessed, of Ackron, Ohio, has found employment in Chicago, and is with us temporarily. Since last writing we have had as visitors the following brethren and sisters: sis. Finney, sis. Spangenberg, sis. McKelvey, and sis. Hardaker, from Jersey City, N.J.; also bro. Williscroft, of Canton, Ohio.; bro. Byers, Rochester, N.Y.; bro. Geo. H. Carr, Baltimore, and bro. and sis. Bigger, of Los Angeles. —A. S. BARCUS, *Rec. bro.*

COPPERAS COVE (Texas). —"To all the saints in Christ Jesus which are scattered abroad, grace be unto you, and peace from God our Father, and from our Lord Jesus Christ: I thank God upon every remembrance of you." Thus the Spirit greeted the brethren through Paul, and I am wondering if we would not do well to use the same affectionate words to express the same love that always exists between the brethren of Christ. "See that ye love one another fervently." We rejoice exceedingly that on October 7th Mr. GEORGE HURST, age 30, and also our youngest son, ASA ROSS WOLFE, age 15, were baptised into Christ. I rejoice that six of our children are now in the Truth. We pray that they may run the race with patience and at that day hear the words, "Come, ye blessed of my Father, inherit the Kingdom prepared for you."—S. S. WOLFE, Copperas Cove, Texas.

ELIZABETH, N.J. —Greetings in the One Hope. I do not think you have heard from the ecclesia at Elizabeth before, not having much to report until this last year, when we have had six put on the All Saving Name, viz.: IRENE STICHT, OTTO STICHT, BRUCE SPANGENBERG, WALTER PHILLIPS, all members of our Sunday School; also BEATRICE LAIDLAW, of the Newark Sunday School, and Mr. WILLIAM HOSEE, formerly Presbyterian. We sincerely hope they will successfully finish the race. Bro. Hosee first heard of the Truth, through *Bible Truth*, published by the late bro. Aue, of Jersey City. Bro. Bruce Spangenberg and sister Beatrice Laidlaw have been united in marriage. —Yours in Hope of Life, E. G. TWELVES, *Rec. bro.*

HOUSTON (Texas). —We take pleasure in announcing that on Sunday, July 21st, Mrs. LILLIAN JOHNSON, wife of bro. R. L. Johnson, was baptized into the Name of God's Anointed One. —Will correspondents please note that all communications intended for the Houston Ecclesia should be addressed to me at 124, Delano St., Houston, Texas. —J. O. BANTA, *Rec. bro.*

LOS ANGELES (California). — *Woodmen of the World Hall 1040, So. Grand Av. Sunday School 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* Since the previous intelligence we have had the following immersions: Mrs. REBECCA LAMBERT, on June 30th, and THOMAS E. FOLIS, on July 21st. Sister Carrie Laroun has recently removed from Pomona to Los Angeles, but we are sorry to report that our sister is very sick, and has not been able to attend our meeting since her arrival. The sympathies of the ecclesia go out to sis. Laroun in her affliction. With sorrow we have to report the death of bro. H. R. Brinkerhoff, who fell asleep on July 7th. Bro. Brinkerhoff was living at Camarillo, between Los Angeles and Santa Barbara; he had been in the Truth over fifty-six years, and for a great number of years was a member of this ecclesia. Camarillo being quite a distance from this city caused bro. Brinkerhoff to be in isolation for some years. Bro. Warrender performed the necessary service at the interment, which was at Inglewood Park Cemetery. The Los Angeles Christadelphian Lightbearers' League has been instrumental in a course of three special lectures being given, and are making arrangements for three more to be given in the near future (God willing). —A. E. SMITH, *Rec. bro.*

NEWARK (N.J.). —*Mount Sinai Temple, 509, High Street. Sunday School 10 a.m.; Memorial Service, 11 a.m.* We are pleased to announce the addition of one more by immersion into the Sin-Covering Name of Jesus, April 21st, 1935, JOHN WELCH PACKIE (son of our bro. and sis. C. A. Packie, Green Village, Madison, N.J., also one of our Sunday School scholars). The immersion took place in the Jersey City Ecclesia, and our late bro. Aue gave the right hand of fellowship on behalf of the Newark Ecclesia. —On April 26th our bro. J. W. Packie (26) and sister Dorothy Rappaport (22), (daughter of our bro. and sis. R. Rappaport, of Maplewood, N.J.) were united in marriage by our late bro. Aue in his home in Rutherford, N.J. After the marriage, April 27th, our bro. and sis. J. W. Packie sailed on the s.s. American Legion from New York to Buenos Aires, South

America, on a honeymoon and business trip. They are now located in Campana, So. America. We wish them God-speed in their united effort in their race for Eternal Life. —During April and May we gave a course of lectures in Newark on Sunday evenings, assisted by bro. E. Twelves and bro. Sticht, of Elizabeth, and bro. Platt and bro. Rappaport, of the Jersey City Ecclesia. We had but few strangers to hear of those things which are eternal. —W. DEAN, *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.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 1235 6th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 280 Verdun Rd.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash. —Mrs. M. Jordan.
Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—John T. Bruce, 23, Hosmer St, Everett.
Buffalo, N.Y. —L. P. Robinson, 458 Grant Street.
Canton, Ohio. —P. Phillips, 1123 Third Street, N.E.
Chicago, Ill. —A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. —Mrs. Alice Rust, Route 2, Box 138, Callahan, Co.
Copperas Cove, Texas. S.S. Wolfe
Dale, Texas. —J. Bunton.
Denver, Colorado. — A.A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 1380 Seward Ave.

Elizabeth, N.J. —Ernest Twelves, 409 Washington Avenue.
Glendale, Pa.—T. J. Llewellyn, 105—15th St. Glendale, Pa.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J.O. Banta, 124 Delano St.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Liverpool, N.Y.—At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*
Los Angeles, Calif. —A. E. Smith, 96 Hamden Terr., Alhambra, Calif.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. —E. Eastman.
Midland, Texas. —Joseph H. Lloyd 810 S. Carrizo Street.
Newark, N.J. —W. Dean, 517, So. 21st Street, Irvington, N.J.
Philadelphia Pa. —Carl E. George, 3330 North 15th Street.
Pomona, Cal. —Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. —C. W. Hanson, 2349 N.W, Roosevelt Street.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Santa Barbara, Calif. —W. S. Davis, 2817 Lacy Avenue.
Scranton, Pa. —*See Glendale.*
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The following amounts have been received, and will duly be handed to the Finance brother for inclusion with the next remittance to Jerusalem. Bedford, 5s.; Horn's Cross Ecclesia, £3; Cambridge, N.Z., £1.

CHRISTADELPHIAN ANSWERS. —If any brother or sister has a spare copy of this work, please communicate with bro. J. L. Wilson, 38, McKerrell Street, Paisley, Scotland.

THANKS. —Sister A. J. Ramus (Kenley), and family desire to thank the numerous brethren and sisters who sent messages and tokens of sympathy in their recent bereavement.

Sister L. Evendon wishes to thank all those who have shown kindness and sympathy with her in her recent sad bereavement; also for letters received, which have been a comfort and help to her.

Sister F. G. Jannaway, on behalf of herself, sister E. Thirtle, and other members of the family, desires to thank all the brethren and sisters who have so kindly written letters of comfort in her sad loss of a devoted husband and life-long partner.

FORTHCOMING FRATERNAL MEETINGS, ETC. —Brighton: Special Lectures October 2nd, and following Wednesdays; Dudley: Tea and Fraternal, October 19th; Clapham: British Museum, Tea and Fraternal, October 19th (Denison House); Holloway: Special Efforts, November 10th and 17th.

LUTON. —Ecclesial News was received too late for insertion. Recording brethren will help us if they will forward their reports to reach us on or before the 7th of the month.

"TIMOTHY" CIRCULATING LIBRARY. —This little enterprise, mentioned on cover of June "BEREAN," has started well, and several books have been loaned, and letters of appreciation received. There is still ample room for enlargement in the library's activities. Books by Dr. Thomas, bro. Roberts, bro. Jannaway and others will be sent post free both ways to borrowers, and may be retained for one month or longer by renewal. All who have not easy access to these brethren's writings are invited to apply to Librarian, 16, Carver Road, Herne Hill, S.E.24.

MR. LLOYD GEORGE ON THE LEAGUE OF NATIONS. —"If it fails to save the integrity and independence of Abyssinia its resolutions and decisions will henceforth be treated as the harmless gibberings of a paralytic." (*Sunday Express*.)

THE ABYSSINIAN DISPUTE. —A useful booklet (75 pp. with maps) has been issued by the League of Nations Union, price 6d. at all booksellers, which will be found valuable to any who wish to trace the origin and recent developments of the Italo-Abyssinian dispute. As has been stated in the "Signs of the Times" it will be seen that the roots of the trouble go back at least 50 years.

ANTI-SEMITISM IN AUSTRIA. —The *Manchester Guardian* reports: "It is no pleasure to be a Jew in Austria even if, compared with Germany, the situation of the Jews is tolerable." The Nazis there are sufficiently strong to cause the Jews a great deal of trouble. In particular they have been almost squeezed out of the medical profession. It is said that 250 young Jewish medical men who have completed their university studies are unable to obtain even unpaid posts in the hospitals, and without this experience they cannot build up a practice.

OUTING TO BRITISH MUSEUM. —The 40th visit of the South London (Clapham) Bible and Mutual Improvement Class will take place, if the Lord will, on Saturday, October 19th. Parties will leave the Entrance Hall from 1.50 p.m. to 2.50 p.m. for a conducted tour. Tea at 4.30 p.m. at the Empire Restaurant, Wilton Road, Victoria. After-meeting at 6 p.m. at Denison House, near the Station. An affectionate invitation is extended to all brethren and sisters in fellowship.
