

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)	401
Hebrew with an Irish Brogue	404
“Written for our Learning” (R. Roberts)	405
Editorial: —	
War between Italy and Abyssinia	412
“The World by Wisdom knew not God”	413
The Prophets of Israel—Haggai	414
Correspondence	418
Reflections	420
Abyssinia	422
The Holy Commandments	424
Land of Israel News	425
Signs of the Times.	427
<u>Ecclesial News</u>	<u>430</u>

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The Apocalypse in Zechariah

By Dr. John Thomas

(Continued from page 362.)

The decree of Jehovah concerning Jerusalem and Zion hath gone forth; and he commanded Zechariah to proclaim it, saying, "Thus saith Jehovah of armies, My cities through prosperity shall yet be spread abroad; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem." But how shall this come to pass?

In reference to this inquiry the prophet is introduced to another scene—the visions of the Four Horns, and of the Four Carpenters or artificers. He is told that the Horns represent the powers by which Judah, Israel, and Jerusalem are scattered; answering to the Lion, the Bear, the Leopard, and the Fourth Beast of Daniel, whose oppression has so completely scattered the power of Judah, "that no man doth lift up his head." And in this prostrate condition the Jews and Jerusalem must remain until the "Four Carpenters" are apocalypted or revealed for the work assigned them. This work, the prophet says, is to terrify the horns; to make them afraid, to cast out the horns of the nations, "which lift up their horn, or power, over the land of Judah to scatter it." No such power, with such a mission, has appeared since the days of the prophet; on the contrary, all the powers that have arisen have been Gentile, and ambitious of exclusive sovereignty over Jerusalem and Judea, as at this day. These "Four Carpenters" are, therefore, not Gentile, but of Jewish nationality; and are yet to be apocalypted, or revealed. We may here say in passing, that they are *the Brethren of the Carpenter's Son*; the squadrons of the Man in the midst of the myrtle-trees, the Seraphim of Isaiah, the Four Cherubim of Ezekiel, and the Four Living Ones of the Apocalypse.

These are they by whom the Horns of the Gentiles are to be broken, and the Holy Land and City are to be avenged, and Zion comforted. But the prophet and his friends would, doubtless, delight to know "the times and seasons" when Jerusalem should be exalted to the dignity of "Jehovah's throne" (Jer. iii. 17). Might this happen in Zechariah's day, or when Ezekiel's 430 years were expired during which Judah and Israel were to eat defiled bread among the Gentiles (iv. 4-6, 13), or were there any times *measured off* that must expire before the work of the Four Carpenters could be commenced?

To afford them some idea of the fact in relation to this matter, another vision was granted to the prophet. He saw a man with a measuring line in his hand, who told him he was going to measure the length and breadth of Jerusalem. He saw by this that there were measurements, and that the fortunes of the city were not abandoned to accident or caprice. He was told what the line of Jerusalem's humiliation extended to, but he was not informed of the number of the years that humiliation should continue. He could not discern from what he saw, whether the treading of Jerusalem under foot by the Gentiles should terminate in A.D. 35, when the apostles inquired if the kingdom should then be restored again to Israel, or in A.D. 1864-8, to which we look with earnest expectation. Zechariah was told what the line was for, but he was not informed of the details of the measurements. These details were reserved by the Father, to be communicated afterwards to the Anointed Jesus, that he might send and "*indicate them by sign,*" represent them symbolically, to his servant John. The apocalypse, however, to which the "measuring line" extended, was communicated to Zechariah. He was told these words, "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein:" and the reason given why it should be so secure in such a country was, "Because, saith Jehovah, I will be unto her a Wall of Fire (the Jasper-wall of Apoc. xxi. 12, 14, 18) round about her, and will be the Glory (the Jasper-stone, clear as crystal—ver. 11) in the midst of her."

He perceived from this, as we may also perceive, that Jehovah would appear in Jerusalem at the end of the measuring line. He found also, by attending to the words spoken, that when he should be therein apocalysed or unveiled, he will make a proclamation to the Israelites dwelling in the countries north of Jerusalem, called "the Land of the North," the territory under the dominion of Gog, the then Head of the Little Horn Babylon of our future. The Israelites dwelling in this Babylon Confederacy of Greeks and Latins are thus addressed in the proclamation stirring them up to war, "Ho! ho! Come forth and escape from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heavens. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Here is a call upon the Jews to rise against the governments of the nations, and doubtless because those governments will not regard the proclamation of the Apoc. xiv. 6, 7. Zion, thus appealed to, will respond to the invitation; and in concert with the Four Carpenters (the resurrected saints and the true believers living at the time of the proclamation) proceed to break in pieces and consume the power of the nations. These are to be spoiled and subjugated by their servants, the Jews; and after that the glory will be apocalysed. Things will proceed very much upon ordinary principles before the public; only those who carry on the insurrection, or revolution, will know the reality of things. This is the import of the words spoken to Zechariah in connection with the call upon Zion to "arise and thresh the nations" (Mic. iv. 13). "*After the glory* he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of Jehovah's eye." "For, behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that Jehovah of armies hath sent me," the Christ. "After the glory" is apocalysed in Jerusalem, in other words, after Messiah effects his entrance into Jerusalem, the work begins that is to result in removing the veil from the mind of Israel with respect to Jesus; in their restoration to Palestine; in the subjugation of the nations; and their subsequent enlightenment. When this work is accomplished, the apocalyptic millennium is introduced, in which the things expressed in the following words of Zechariah become the order of the times. "Sing and rejoice, O daughter of Zion; for, lo! I come, and I will dwell in the midst of thee, saith Jehovah; and many nations shall be joined to Jehovah in that day (the Day of Christ), and shall be my people; and I will dwell in the midst of thee; and thou shalt know that Jehovah of armies sent me (Jesus) unto thee. And Jehovah shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again. Be at rest, O all flesh, from before Jehovah; for he is risen up from the habitation of his holiness" (ch. ii. 13).

The mind of the prophet having been thus fixed upon Him who is to deliver Israel, and to rule over them in Jerusalem, becomes the subject of a vision in which is brought before him the Apocalyptic Stone, the Jasper and Sardine Stone, with Seven Eyes, the Head Stone, whose graving is of Jehovah; and which, being laid before Joshua and Zerubbabel, men of sign, is representative of the Divine Governor and High Priest of the house of David. He sees Joshua, the High Priest of the Restoration, angelized, and clothed in filthy garments. That is, he represents the Christ, in the capacity of Jehovah's Messenger, "the Angel of the Covenant," clothed with "the flesh of sin," in which, Paul

tells us, "dwells no good thing." While Joshua was in these filthy garments, Zechariah sees the Adversary at his right-hand; that is, in power, standing to resist him. This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh. But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying, "Jehovah shall restrain thee, O Satan; even Jehovah that hath chosen Jerusalem shall restrain thee: is not this a brand plucked out of the fire?" That is, that although the Adversary that possessed Jerusalem might resist the High Priest of the Order of Melchizedec, and wound him in the heel, He shall, nevertheless, wrest Jerusalem from his grasp, and restrain, or bind him, as is apocalyptically represented in ch. xx. 1-3.

While Zechariah was beholding, he saw the garments of Joshua, the High Priest, changed; and was instructed that the action represented the putting away of iniquity which the priest is supposed to bear. In this we see, by the light of the New Testament, the *change of nature*, or body, in relation to the Christ, "whom," says Paul, "we know henceforth no more after the flesh." He was crucified in "flesh of sin;" and then sin was condemned in the flesh." But when he rose again he became *spirit-body*, called by Paul *spirit of holiness* (Rom. i. 4). He is now the Angel-High Priest of Jehovah, no longer oppressed with our filthy nature, but "clothed in a garment white as snow" (Dan. vii. 9) reaching to the foot (Apoc. i. 13): and the words of Jehovah are now addressed to him, saying, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house (rule my kingdom), and shalt also keep my courts (be High Priest of Israel), and I will give thee places to walk among those that stand by," the Angel Princes, or Elohim, we read of in Daniel.

Hebrew with an Irish Brogue

The inclusion of modern Hebrew in the syllabus of the Manchester High School of Commerce is recognition of an impressive cultural renaissance. Fifty years ago Hebrew was simply the language of the Bible, the Holy Tongue. Nobody ever thought of using it for the thousand-and-one purposes of everyday life until the Zionist pioneers showed by their example that it could be done. To-day in Palestine there are villages, towns and cities where every citizen, from the postman to the mayor, speaks, reads, and writes Hebrew. It is used in the schools and university, in the press and on the stage. Hebrew "talkies" have become a vogue, and the language has even developed its own "slang." In the Jaffa Road, at Jerusalem, one can hear a British policeman on point-duty speaking Hebrew with an Irish brogue.

"Written for our Learning"

An Exhortation by Bro. Roberts

We never tire of the fresh air and the beautiful light, or grow weary of the blue sky or the face of nature. Wholesome food is always acceptable to a healthy palate. There is something in the adaptations of things that makes these things perennial in their power to satisfy. So it is with the things of the Spirit of God to the new man formed within us by the truth. They are always fresh and sweet to the taste. They are always beautiful and holy and strengthening. They never grow stale or pall upon the spirits. They are adapted to our highest desires. They alone can supply the demand of our ultimate aspirations. This is true of the mental relations of this mortal state. How much more must it be true of the spirit state in which all earthly affinities will have been absorbed in the wonderful physical transmutations which changes this corruptible and mortal body into the incorruptible and immortal.

For this emancipation we are longing. For it we are preparing. We would not know how to prepare if the Spirit of God had not instructed us in the word written under its inspiration. With this word in our hands and hearts, we do know. We are commanded to come together thus to the breaking of bread. This is one part of our preparation. By this we are kept in constant memory of Christ, and constant sympathy with him; and by this we are trained to that idea and habit of loving assembly in praise of God, through our Lord Jesus, which will be the normal relation of the perfect state for which

we are hoping. We are commanded also to "pray always," by which God is pleased, and our minds gradually opened to the full and living sense of His reality. Above all, we are commanded to attend upon the diligent and regular reading of the word which alone can enlighten our darkness, and bring us into fitness for a place in the inheritance of the saints in light.

Our readings on such occasions always provide us with the material of true edification. Wherever we read, we seem to have a window opened through which we can see the divine work in the earth, as contrasted with the mere work of man to which we naturally belong. We are most of the time shut in by high walls to the mere work of man. If we see nothing but this work, we shall be entirely misled as to the meaning of life, and fatally misguided as to the way to use it. A look through the window will show us something going on outside of first importance for us to know. Let us call the chapters so many windows along the extended route of a procession. There are many windows, but through whichever we look, it is the same procession we see, though a different part. It is the work of God proceeding at some stage or other.

In Numbers we have the organisation of the camp of Israel in the wilderness. It might seem at first as if this had no interest or use for us — a thing of the past — an inherently transient thing, which, having answered its purpose during Israel's passage from Egypt to the promised land, could be of no possible service to those who came after. This must be a wrong thought in view of the elaborate record it has received among those "whatsoever things" which have been "written for our learning." That it is a wrong thought we discover when we apply our minds to the subject itself. The mere circumstance of a large travelling body of people being arranged by divine direction would impart to that arrangement a supreme interest — as a thing to study—a thing certain to be characterised by ingenuity and wisdom—a thing to be delighted in by those who admire the works of God, and take pleasure in seeking them out. But, when, in addition to this, we find that a typical significance was stamped upon all these arrangements, in foreshadowing of God's ultimate will concerning man, it is manifest that a subject of great depth and richness is opened out to the mind in these Mosaic specifications.

On the first head, we may note the perfect symmetry and convenience of all the arrangements. There was a system observed throughout. The whole congregation was sub-divided into tribes, consisting of descendants respectively of the twelve sons of Jacob. These tribes were grouped in threes, so as to make four camps of three tribes each, each camp having its own standard, the lion, the man, the ox, and the eagle. The camps were named after the leading tribe in each camp — Judah, Reuben, Ephraim, and Dan. The four camps were arranged in a square round the tabernacle as a centre—the camp of Judah forming the east side, the camp of Reuben the south, the camp of Ephraim the west, and the camp of Dan the north. Inside these four camps, lying between them and the tabernacle in the centre, were four minor camps, consisting of the tribe of Levi, separated and sanctified for the priestly service in four sections, according to the sons of Levi—Gershon, Kohath, and Merari—the family of Moses and Aaron forming the fourth. The Gershonites, pitched to the west of the tabernacle, the Kohathites to the south, the Merarites to the north, and Moses and Aaron and their sons to the east, in front of the door of the tabernacle of the congregation. To each of these sections was assigned a separate part of the work in taking down and putting up the tabernacle in their journeys. Aaron and his sons alone had to do with the naked holy things (any others coming near were struck dead). It was the duty of the Kohathites to carry these things after they had first been covered and packed by Aaron and his sons. The Gershonites had charge of the curtain walls of the Court—a court or square enclosure which measured 200 feet by 100 feet, and they had also charge of the curtains and coverings of the tabernacle, which stood in the centre of the Court. It was their duty to take these down and carry them. It was the duty of the Merarites to unfasten the boards and take down the pillars and lift out the heavy metallic sockets which were let into the ground for the pillars to stand on.

The order of march was accommodated to these divisions. When the time arrived to strike their tents, Aaron's sons blew an alarm on silver trumpets (made for the purpose). At this signal the camp on the east (consisting of the tribes of Judah, Issachar, and Zebulon) broke up and got on the march. At the same time, the Levites were getting the tabernacle down in the order of their service;

and first went the Merarites with the sockets, pillars and boards, and then the Gershonites with the curtains, cords, and coverings. When these had marched, another alarm on the trumpets summoned the south camp, the camp of Reuben, which marched; then marched the Kohathites, bearing the ark, the altars and holy vessels, for which, when the march ended, the Gershonites and Merarites had got the tabernacle erected in readiness. Next a blast of the trumpets brought forward the west, and then the north camp, all halting in the same order at the end of their journey, and pitching in the original form of a square round the tabernacle.

No better arrangement could be imagined for the guidance of an immense body of people on the march. It bears the marks of divine wisdom on the face of it. But consider the spiritual significances which it yields. Here is a divine organisation of human life in a national capacity; and what is its most conspicuous feature? The tabernacle of the divine presence in the midst — GOD THE CENTRE — the pivot upon which the whole system turns — the source of all direction and law. How great a contrast is this to human systems! How complete the lesson that human life can never be, and will never be, what it ought to be, until God's authority in visible administration is the heart and kernel of human society upon earth. It is nothing less than the Kingdom of God in miniature. Christ enthroned at Jerusalem, and ruling by the hands of his own immortal friends in all the earth, will soon establish the Father's name as the controlling power of human life—a fertilising and ennobling ideal that will generate joy and beauty everywhere. The anti-typical tabernacle of God will thus be with men as the typical was with Israel: and they shall be His people, as Israel was; and, what Israel did not experience, God shall wipe away all tears from their eyes, and at last, there shall be no more death, neither sorrow and crying.

Then we look at the perfect order extending to the smallest minutiae of the Mosaic encampment, and we may conclude with certainty that the same principle of fitness and method will be carried out in the arrangement of the heavenly encampment in the age to come. The saints will be a multitude that no man can number, but everyone will have his place and his work. There will be no loose or unallotted parts in the system — no surplusage — no misfits — no waste power — no confusion. Everything will fit perfectly. We see the salient points of this exactness of order when we see the Holy Land, the Lord's portion (Zech. ii. 10); Jerusalem the Lord's throne (Jer. iii. 17); Jesus, the occupant of the throne (Luke i. 32); the twelve apostles, heads of the twelve tribes under him (Matt. xix. 27); and the saints exercising dominion according to "their works" (Rev. iii. 26; xxii. 12; Luke xix. 16-17). These features stand out like the spires and towers of a city seen from a distance. We cannot make out the details, but we know when we behold a city from a distance that the details of streets and houses are there, and that when we get to the city, we shall find out these details down to the very persons and their affairs. So we know from these indications of the leading features of the kingdom, considered in the light of the perfect organisation of the details of the Mosaic camp, that when we get there, we shall find everything arranged in a perfect system of order and fitness.

Then, as we look at the camp in the wilderness, we find it a prophecy. It tells us the connection in which the goodness of God is to be manifested on the earth. The divine encampment which we see is a camp composed of the twelve tribes of Israel. So it was under the law, and so under the gospel when the Gentiles were invited to become Jews. So it was at the beginning, and so at the end, when the names of the twelve tribes of Israel are inscribed on the gates of new Jerusalem (Rev. xxi. 12). So it has always been in the history of the earth; so it always will be. The work of God is inseparably associated with the race of Israel, "to whom pertaineth the adoption and the glory and the covenants, and the giving of the law and the service of God and the promises" (Rom. ix. 4). In the past, the kingdom of Israel was the kingdom of God (1 Chron. xiii. 8); and in the future, the kingdom of God will be the kingdom of Israel (Acts i. 6; Micah iv. 8; Isaiah lx. 12). First, the natural and then the spiritual, —this is the rule both of God's political work, and of His individual work. All are not Israel that are of Israel: still, there has always been throughout their generations, a remnant according to the election of grace, and these will in the end be all gathered together in one glorious polity of righteousness, peace, strength, wealth, honour, life and joy everlasting — God in their midst for ever, and the congregation wholly sanctified to Him.

All this and much more is involved in the picture displayed to the mind's eye as we read the full particulars given us in Numbers of the organisation of Israel under Moses as they came out of the Wilderness. So much for the first of to-day's three windows. The second window shows us Solomon enthroned, and speaking wisdom in the Proverbs to all who have ears to hear. This wisdom "cometh from above." It is the effluence of inspiration. It is no more Solomon's wisdom than the interpretation of Pharaoh's dream was Joseph's (Gen. xli. 16), or the disclosure of Nebuchadnezzar's vision was Daniel's (Dan. ii. 27-30). God gave this wisdom to Solomon (I Kings iv. 29); and Paul informs us that the utterance of it in the Proverbs is the divine voice of exhortation "speaking unto us as unto children" (Heb. xii. 5). Consequently, what we see as we look through this window is God speaking for the enlightenment of men. What does He say?

"My son attend to *My words*: incline thine ears to *My sayings*. Let them not depart from thine eyes; KEEP THEM *in the midst of thine heart*."

Brethren, this is what we are busy doing. We are here for no other reason than that we desire to attend to the word of God, and to keep fast hold of His instruction. In doing this, we are doing the most foolish thing under the sun in the estimation of our neighbours. There is nothing less to the popular taste than what God has said in commandment and promise; but if we are wise, we will not be deterred by the popular distaste. The world chooses that which there is no substance in. Destruction and misery are in their ways. We will rather choose what Mary chose, which Jesus describes as "that good part which shall not be taken away," — a part which has just the reverse ending to the part of ungodly men; not destruction and misery, but salvation and joy. Even now, it is the highest satisfaction attainable to mortals on earth: the answer of a good conscience, the confidence of God's friendship, and the hope of good things to come. As the darkness of life increases, the hope of the Gospel grows brighter. It is ahead of our path like a great light illumining the horizon, increasing in brightness as we draw nearer to it. Even now, godliness is the best portion for men; but what shall we say about "then" when we have done with this vain life, and when we have placed our feet on the threshold of eternal day? Our poor minds fail to conceive the glory which God hath prepared for them that love Him. It is our wisdom then to cling closely to the words addressed to us in the Proverbs,

"They are life unto those that find them and health to all their flesh."

Our third window lets us look out upon Jesus walking among men. He is near Jericho, and passing along the road, accompanied by a crowd. Ahead of him, a little man has climbed up a tree to get a good view of Jesus as he should pass. When he reaches the tree, Jesus stands still and calls up to the little man, "Zaccheus, come down, for to-day I must abide at thy house." Zaccheus comes down with alacrity, and leads the way to his house. The religious critics of Jesus among the crowd say that Jesus has gone to be the guest of a man that is a sinner. But Jesus knew better. When they got to the threshold of the house, Zaccheus, recognising Christ's authority as the standard and the Judge of righteousness, gives humble account of himself before accepting the great honour of entertaining Christ under his roof: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Christ's response is the expression of satisfaction with this account. "This day is salvation come to this house, *forasmuch* as he also is *a son of Abraham*." (Jesus had said before that the children of Abraham were those who "did the deeds of their father Abraham," whence we may note that not faith only, but the works of faith, commend a man to Christ). The people standing round, who heard this speech, concluded that "the kingdom of God would immediately appear." No wonder; "this day is salvation come." "The Son of Man is come to seek and to save that which was lost." We would all have been likely to have taken the same impression had we heard such things from Christ's own actual mouth. So, "he added and spake a parable" to correct their wrong impression:

"A certain nobleman went into a far country to receive for himself a kingdom and to return."

Living in our age, and looking back, we can see how signally the parable has been fulfilled. The departure of Jesus is not the only thing we see, but his absence "for a long time," as he said in another

place. We are nearing the end of the long time, and therefore the end of the parable has a special interest.

"He commanded those servants to be called unto him to whom he had given the money."

Judgment at his coming — this is what we have to look for: a standing before his judgment seat that we may "give account," and receive "according to our works." It is important that we have this always in view. The account will refer to the events of this unexciting interval of trial, and not to the feelings we may feel when we stand before the presence of his glory. Every one will be painfully attentive and deferential then. But that will go for nothing in the decisions that will be given. It is the account of what we are now doing that will be in question. This account must be a good account to receive the Lord's approbation. He will not say "well done, good and faithful servant" if the doing has not been well and the servant has not been good and faithful. Orthodox theology has obscured this, as well as many other things. It has confounded the justification of a sinner by faith with the acceptance of a saint by works. A justified sinner has to "work out his own salvation" by a "patient continuance in well doing": — "enduring to the end." If he trust to his justification—that is, to the forgiveness of sin which he receives when he obeys the truth—if, after receiving this forgiveness, he walks after the flesh, and is again entangled and overcome in the pollutions of the world, his latter end is worse than his beginning. It were better for him not to know the way of righteousness than after knowing it, to turn from the holy commandment delivered unto him (2 Pet. ii. 20). So says the word of inspiration which we may safely place against all the smooth uncertainties of "learning" and the pleasing lies of superstition. But let a man faithfully serve Christ, adopting his commandments as the law of his life, and speaking right and left according to due opportunity of "the glorious majesty of his kingdom," he may have "boldness in the day of judgment." For though no man can be perfect in this imperfect state, the sins of faithful servants, confessed and forsaken, are forgiven for Christ's sake, who is their high priest who ever liveth to make intercession for them. And the faithful service is accepted as the measure of the degree of exaltation to be conferred in the great day to which the Lord makes such frequent reference in his last message by John: "Behold I come quickly; my reward is with me, to give to every one of you according as your works shall be."

Let men realise that man is but a form of the power of God (a power that is manifested in endless forms throughout the universe), and they will see the folly of making human feeling, ideas and thought the standard for the determination of questions in which the mind and purpose of God are involved. The Scriptures are the only safe guide.

Editorial

WAR BETWEEN ITALY AND ABYSSINIA

Since our last issue appeared, the threatened hostilities between Italy and Abyssinia have become a fact. Without a formal declaration of war, the Italian forces left their bases, and, making rapid progress, have quickly occupied Adowa, the scene of the Italian disaster of nearly 40 years ago. The Italians are, of course, well equipped, with all the very latest modern appliances of warfare. Abyssinia, on the contrary, appears from the published reports, to be almost entirely lacking in these implements. Human appearances would therefore seem to indicate that Italy will be able to force an early submission upon Abyssinia. Human appearances and foresight may, however, be entirely misleading in this case. Abyssinia, as no doubt all of our readers are aware, is a part of ancient Ethiopia, and it has been revealed by God, through Ezekiel the prophet, that she is to be associated with Gog in the latter-day invasion of Palestine (Ezek. xxxviii. 5). We may be sure that the present conflict between the two nations is being divinely overruled in order that the latter-day situation may be further developed according to the prophetic requirements. Ethiopia (or Abyssinia) is admittedly one of the most backward nations in the world, and it may easily be that the present conflict will result in a modernisation of her army and equipment, in readiness for the position assigned to her by God. "Let the weak say, I am strong" (Joel iii. 10) may be illustrated in the experiences of Abyssinia, as it

has in recent years in the making ready of many other small and backward nations for the war of the great day of God Almighty.

Whatever may be the immediate course of the hostilities now commenced, those who are looking for the end of the present dispensation have every reason for encouragement. This war will undoubtedly mark a great step forward in the development of the situation preparatory to Armageddon, and it is by no means difficult to see that Armageddon itself may develop from it. The greater part of the Abyssinian frontiers are in contact with British territory, and any seemingly trivial incidents on these frontiers may be productive of tremendous consequences, involving another world-war, and leading to the great crisis for which we look.

In the present circumstances, we strongly recommend and exhort our readers to renew their study of *Eureka*, in which Dr. Thomas has given us an invaluable exposition of the prophecies, dealing not only with Ethiopia in her latter-day phase, but with a remarkably clear insight, as a result of his unequalled knowledge of the Scriptures, has outlined the grouping of the nations in these latter days, and their subsequent gathering to Armageddon.

* * *

"THE WORLD BY WISDOM KNEW NOT GOD"
(1 Cor. i. 21)

The Christadelphian for October (page 471) records the doings of the "University Christadelphian Campaign," which is the title given to the lecturing activities of "a little group of eight young brethren, either past or present university students," which title, we are informed, "appears at the heading of their advertisements," of which the Editor says, it gave us "somewhat to pause."

There does not seem to us to be a great difference between the above and the practice of the "Revs." of the apostasy to parade the fact of their university education and degrees as qualifications for the work of preaching what they falsely claim is the gospel. What is the object of advertising the fact that the said brethren are, or were, university students? Is it regarded by them as a qualification especially fitting them to preach the Truth? Do they ask us to believe that the Truth is upheld and respected in the universities of Birmingham and elsewhere? Our little experience of such matters is that, however valuable these centres of learning may be in matters of worldly wisdom, they are far more calculated to lead men and women away from the Bible and its message of salvation, than to encourage its humble and prayerful study.

Paul's comment on such human conceit and pride is—

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are:

"That no flesh should glory in his presence." (1 Cor. i. 26-29).

The apostles themselves were of the above class; honoured by God and chosen to be His instruments—His mouth-pieces, to proclaim His word. The only qualifications necessary to equip us in these days to "preach the gospel" is that we be *students of the Word of God*; the only "university" necessary is the Bible, and the invaluable helps afforded by the writings of Dr. Thomas and brother Roberts.

W.J.W.

The Prophets of Israel

HAGGAI

Many centuries before the times of Haggai, God had laid before his people the alternatives of reward or punishment for obedience or disobedience. They chose the latter, and accordingly, after many years of long suffering, the punishment came: first by the rod of the Assyrian, then by the armies of Babylon. The king of Babylon came against Judah and Jerusalem, burning the city and temple, and transporting many of the Jews to Babylon. But the Spirit had declared through Jeremiah that Judah should 'serve the king of Babylon seventy years' (Jer. xxv. 11). It was not God's purpose to disperse his people then, but a remnant was to return in order that there might be representatives of the nation in the land for the final test by their reception of the promised Messiah.

Accordingly, Daniel (an example as a student of Scripture), 'understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem' (Dan. ix. 2). So we find Daniel confessing the sins of the nation, praying that God's anger might be turned away, and that his face might shine upon the sanctuary that was desolate (Dan. ix. 17). The answer, however, was only to tell of worse things to come. The transgressions of Israel had not yet come to an end: and although there was to be a command 'to restore and to build Jerusalem,' there was also to be a further and complete desolation of city and sanctuary, when God's messengers of vengeance were sent. So it came to pass after the end of the seventy weeks, by the Romans, the armies of Divine Agency (Dan. ix. 16; Matt. xxii. 7). But the restoration after seventy years captivity in Babylon duly came, as God had declared through Jeremiah. In view of what was to come, it was a day of small things.

There were to be no more kings of Judah until he came who had the Divine right to sit on David's throne. Ezekiel had said (xxi. 26), 'remove the diadem (the high priest's mitre) and take off the crown.' When Zedekiah was removed, the kingdom of God ceased to exist as a separate and independent kingdom. Not only was there to be no king, but likewise no priest, who could obtain an answer in the temple by the illumination of the breastplate, the production of Urim and Thummim. This was found to be the case soon after the return from captivity. Some of the Levites could not prove their rightful descent, and the governor of Judah said 'that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim' (Ezra ii. 63). There has been no priest to stand from that day. It is only Jesus, the 'light of the world,' in whom 'all fulness' dwells, who will 'stand up with Urim and Thummim'.

The return of the exiles did not remove Gentile dominion. The times of the Gentiles were current, and the Persians, now the masters of Israel, in place of the Babylonians. The decree of Cyrus served only to take a remnant back, to remain until the final effect of the Mosaic curse came upon them. Some forty thousand captives returned, under the leadership of Zerubbabel (elsewhere called Sheshbazzar) of Judah, and they soon began to build, not the city, but the temple, which had lain in ruins for seventy years. Progress was slow. An altar was erected, and offerings made, and then the foundation of the temple was laid. But the work soon began to be hindered by their Samaritan adversaries, and these were so successful as to cause the builders to cease, and little was done until the second year of Darius — some sixteen years from the time of the return. It is at this point that Haggai (and Zechariah with him) appear.

The enthusiasm first manifest had been almost quenched by the opposition experienced, and the people had turned to building themselves houses while neglecting to go on with the temple. They said, 'the time is not come . . . that the Lord's house should be built' (Hagg. i. 2). But the time had come, and so, with the help of the two prophets (Ezra. v. 2) the work was started again, and eventually the temple was completed in the sixth year of Darius, about four years after the stoppage. 'Consider your ways,' was the burden of the prophet to the people. Not many of them could have appreciated the lesson that the captivity should have provided. They were told by Haggai (i. 6 and 10) that the evils they were enduring were fulfilling some of the curses that Moses had declared would come for

disobedience. The remnant that had returned were for the most part little better than their fathers. The nation was regarded as unclean (Haggai ii. 14), and so they remained, until the judgment came, five centuries later, at the rejection of Jesus.

However, in spite of the national uncleanness, God was still with them. The message to the people through Haggai, 'the Lord's messenger,' (a word often translated 'angel') was, 'I am with you' (Hagg. i. 13). God always has been with his people to preserve them. He will never make 'a full end' of them— but will correct them in measure, for an appointed time. It was in this sense of preservation that it was said, 'According to the word that I covenanted with you, when ye came out of Egypt, so my spirit remaineth among you, fear ye not' (Hagg. ii. 5). When Israel came out of Egypt, God placed his Holy Spirit in the midst of them (Isaiah lxiii. 11, R.V.): but the open manifestation of such power and might is reserved for the 'second exodus,' when they will be shown again 'marvellous things' (Mic. vii. 15). Until that time comes, God's spirit is always at work to fulfil the promise, 'I am with thee to save thee' (Jer. xxx. 11).

It is of the times of Israel's restoration, yet to come, that Haggai speaks. The Spirit through the prophet looked far beyond the small temple that was then being built. There could be no divine dwelling or manifestation in such a temple when the nation was regarded as unclean. Some of the remnant had seen the temple which the Babylonians had destroyed seventy years before: the temple then building was as nothing in comparison. But neither Solomon's temple nor Zerubbabel's temple were anything in comparison with the temple of which the Spirit spoke — a temple wherein the glory of God's manifestation would be greater than the glory which filled the temple of Solomon. So Haggai declared, 'the glory of this latter house (R.V., the latter glory of this house) shall be greater than of the former . . . and in this place will I give peace' (Hagg. ii. 9). The Spirit spoke of that which the temple then symbolised in particular reference to its builders. The leaders of the people were Zerubbabel of Judah (in David's line), and Joshua, the high priest, and they were men of type and sign. Their typical significance is shown by Zechariah. It is not our subject to deal with this prophet, but the Spirit's references therein help to elucidate the prophecy of Haggai. Zechariah shows that Zerubbabel and Joshua are individually and jointly types of Christ. 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it' (Zech. iv. 9): but it was of more than the temple then present of which the prophet spoke. In the same chapter (v. 7), we read that the mountain of Gentile dominion is to become a plain before Zerubbabel, 'and he shall bring forth the headstone thereof.' This clearly indicates Zerubbabel to be a type of Christ, who is not only the foundation of the temple of God, but who also will 'finish it' — the temple being the assembly of the immortal saints in whom God will dwell by His Spirit, they being the 'one man in Christ Jesus.'

Zechariah also speaks of Joshua the high priest, 'even he shall build the temple of the Lord: and he shall bear the glory and shall sit and rule upon his throne, and he shall be a priest upon his throne . . . (Zech. vi.13). Joshua, the high priest, completes the type. He and Zerubbabel, priest and ruler, built the temple in the day of small things. He who is the anti-type of both, he whose office will combine kingship and priesthood, he it is who will build the temple: that in which both Zerubbabel and Joshua will have a part, in the one body by which the peace of the world can only come (Zech. vi. 13; Haggai ii. 9).

By so speaking of things to come, it is clear, as Dr. Thomas has shown, that the apocalypse is rooted in the prophets, in Haggai, as in all the others. The prophet foretold that before the house of God could be filled with the promised glory, there was to be a great shaking:

'Yet once more, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land: and I will shake all nations and the desire of all nations shall come, and I will fill this house with glory' (ii. 6-7).

This is the 'great earthquake' (Rev. xvi. 18) that is to overturn Gentile dominion, as the stone overturns the image: and it will result in the establishment of a kingdom that cannot be moved. This is the interpretation of the inspired Apostle (Heb. xii. 26), who makes a point of the phrase 'yet once more,'

showing that it refers to a final shaking 'that those things which cannot be shaken may remain.' When this takes place, 'the desire of all nations' will have come (Haggai ii. 7). The man of whom it was said 'there is no beauty that we should desire him,' will be in the earth again: and then it will be said of him, 'thou art fairer than the children of men . . . gird thy sword upon thy thigh, O most mighty' (Ps. xlv. 3). Then will Haggai's words be fulfilled, 'I will fill this house with glory': A temple far greater than any before will have been erected, into which the glory of God will enter: a glory that is itself the house of the living God, the one body whose work it will be to fill the earth with the knowledge of the glory of the Lord.

In that day, Zerubbabel is to be as a signet (ii. 23). He will undoubtedly have an honourable place in the new kingdom: but it is the greater than Zerubbabel whose will be the throne of all Kingdoms, who will be the king by Divine right, the representative of the Father's power, as signified by the signet, the emblem of authority on the right hand.

It is some 2,400 years since Haggai spoke: and there is still a remnant who fear the Lord. At all times the Spirit says, 'consider your ways.' It calls us to enthusiasm and zeal in the work of God, as it did to the remnant in the days of Haggai: and if our labour is of an enduring and acceptable kind we shall be able to see Zerubbabel, Joshua the high priest, and 'all the prophets,' in the Kingdom of God.
S. F. JEACOCK.

CORRESPONDENCE

Greetings in the Name of our Lord Jesus Christ. On behalf of the Ewing House, 130, Adelaide Street, Brisbane, Ecclesia, consisting of 31 brethren and sisters, I am writing to say we have withdrawn from the Teachers' Building (Birmingham Temperance Hall) Ecclesia, because of the false doctrine they teach on fellowship. The true facts concerning our position and fellowship being realised, we have unanimously endorsed the fellowship of the ecclesias the *Berean* represents, and in the near future our Recording brother will forward a report for publication in the *Berean*, which will. I trust, rectify the false report contained in the July *Christadelphian*. —Sincerely your brother, awaiting the Master's return.

Brisbane, Queensland, Australia.

STANLEY A. GALLIER.

* * *

Loving greetings in the bonds of the one faith. It is with deep regret we learn of the death of our beloved bro. F. G. Jannaway. It came as a great shock to us, and cast a gloom over our Ecclesia. We take this opportunity to express to you and your co-labourers our heartfelt sympathy in this your hour of trial. We know his loss will be great to you all, and he will be missed from among you for his guiding counsel and sound words of advice on matters concerning the Truth. He was a faithful and ardent worker for the cause of the Truth as it is in Jesus, always so willing in the Master's service. He was a champion for right and truth, and we feel his loss will be felt more so on account of the world situation. He did a wonderful work during the great war for all our young brethren. But we sorrow not as others who have no hope. Our brother is resting from his labours, awaiting the call to come forth to receive that "Well Done." We believe it cannot be long now before Our Lord and Master will be in the earth again to establish His Kingdom. We pray that we may all be found worthy, and be permitted to meet those of our loved ones who have gone before. Will you kindly express to your brethren and sisters of the Clapham Ecclesia, the deep sorrow and sympathy in your loss, from the brethren and sisters of our ecclesia. Many of us knew our brother, and well remember his visit to us when on this side of the water. We wish you would express also our love and sympathy to our sister Jannaway in this her hour of trial and we pray she will be strengthened by our Heavenly Father to bear up under the heavy burden. —Affectionately your brother in Christ Jesus.

Hamilton, Ont., Canada.

E. D. COPE.

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Fervent love and greeting in Israel's Hope. Having received a letter a few days ago from bro. Dowling, and with it confirmation of the sad news of the death of bro. Jannaway, I feel moved to write a few lines because we all know that a great loss has been sustained by our brethren everywhere, and particularly will it be felt by our brethren in England. The news of bro. Jannaway's death moved me to tears, as I reflected upon his long life of probation in the Truth, spending and being spent in its service with such remarkable energy and driving power. He has fought hard to uphold the truth in its purity, and his great work, especially in England during the great war on behalf of the brethren who were involved under the Conscription Act, will never be forgotten. His great courage and fortitude during negotiations with the British Government authorities, and the manner in which he won their utmost confidence and respect is a memorable tribute to the character of the man which requires no further eulogies; but we can, at least, express our recognition of it, always remembering, of course, that the success he achieved was as the human agent or instrument under the over-ruling Providence of our Heavenly Father, in whose "hand" is "the heart of the King."

Well, our beloved brother rests, awaiting "the trumpet call" and the verdict of "the judge of all the earth." It matters nothing what many who were embittered toward him may either think or feel. "Woe unto thee when all men speak well of thee." Bro. Jannaway wrote me when my father died, and among other things he remarked: "In many respects he is to be envied," and spoke of his rest in peace delivered from all life's troubles. He now shares the same rest, the same "enviable" state. What a wonderful deliverance, indeed, from all the din and trouble of life if only the awakening is "unto life." We have reason for great confidence that such it will be in the case of our deceased brother of whom I write. May his sleep be short, and the signs are daily increasing in number and portent that it will be.

We have also suffered the loss of bro. Aue (already referred to in the September *Berean*), and this was a great shock to us all. It is hard to see so many of our older brethren passing from the scene, and the more so when we feel the need of their help and presence in troublous times.

I enjoy your articles and comments in the *Berean*, and my gratitude and thanks are due constantly for these. The article "Signs of the Times" in the September issue relating to the Italo-Ethiopian crisis is an excellent review of the situation, and what possibilities, indeed, surround the whole issue. War may not come immediately, but it may bring developments of a major and world-stirring kind, leading toward the great crisis upon the Mountains of Israel, when the real and true "King of Kings" and "Lion of Judah" will show his power and deliver his people. One thing sure, Britain will more and more become isolated from the Continental Nations— from "the European Jungle." At present, she appears to have the other members of the League of Nations with her, but for how long? France is so uncertain, and in the present crisis appears to be having her troubles to remain on good terms with both Britain and Italy.

Our sympathies and love are with sister Jannaway in her great loss. May God sustain her and comfort her; and may all our brethren and sisters in England be blessed and prospered, though our losses and trials be great. —Ever yours affectionately in the One Faith, your brother,
Toronto, Canada. HAROLD W. SMALLWOOD.

* * *

Greetings in the hope of the Gospel. You will perhaps remember that a few years ago we had correspondence on fellowship, and at that time we could not see all things in the same way as you. We have studied the matters very carefully since that time, and now we are in complete agreement with you. We will not fellowship those who hold such doctrines as "Clean flesh," or Stricklerism, or any other form of error. We desire, therefore, to come into fellowship with those who send their intelligence to the *Berean Christadelphian*.

As far as I know, there is only one other ecclesia in fellowship in the West. That is South Perth, Sis. M. Jones, whom I have known for 27 years. We are watching very keenly the signs of the times, and are much encouraged thereby. At the same time we remember, "In such an hour as ye think not, the Son of Man cometh." I have been very pleased with your "Reflections" and articles on walk,

appearing in the *Berean*; and there is no doubt much more of that will be needed. "For men shall be lovers of pleasure, more than of God," and the exhortation and advice given should keep many from falling. —Your bro. in the One Hope,

E. J. YORK.

Evington Vale, Wongan Hills, Western Australia.

Reflections

The Jewish Chronicle says that "Many Jews in Germany to-day are faced with mental breakdowns, and even with madness," caused by the persecution they are experiencing.

God warned Israel that this would happen in these words, "It shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments ... the Lord shall smite thee with madness" (Deut. xxviii. 15, 28). Now these things are recorded that Christadelphians may not fall into similar condemnation (1Cor. x. 11, 12; Romans xi. 20-22). Let us heed the warning. It is so clear and repeated by so many inspired writers, that we must be wilfully blind and deaf to the Spirit's teaching if we do not realise all that is included in the words, "All that the Lord has commanded we will do." God expects and demands this from us as our reasonable service, and will most surely reject us in the end if our obedience goes no further than attending the meetings, and listening to or delivering addresses. To-day, as of old, Israel keeps the Sabbath; observes the feasts, attends the meetings at the Synagogues. But God demands more than that. To Ezekiel He declared, "They hear thy words, but they will not do them; for with their mouth they show much love, but their hearts goeth after their covetousness" (Ezek. xxxiii. 31).

What a terrible indictment! Is it possible it can apply to Christadelphians in 1935! The letters we are constantly receiving show that many thoughtful brethren and sisters think so. It is certain that if it were *not* possible, the inspired apostle would not have said, "Now these things are written for our admonition."

An esteemed brother and sister write:

"We are sorry to see so much of the things that 'ought not so to be.' They speak God's words, but will not do them. Those who are lifted up with pride have virtually dethroned God from His rightful place. Evil things are temporal, like scaffolding, to be removed, when God's building is completed, — then it will be too late for evil doers to form part of the edifice, for they will not inherit the Kingdom of God.

But out of this present evil environment, a community is being formed whose very experiences are fitting them for the reception of the pearl of great price — immortality. While we sorrow at the evil in our midst, yet we can rejoice in the Truth, and do what we can to overcome evil with good; for Godly sorrow worketh repentance to Salvation, not to be repented of.

May Elijah, the Prophet, soon come again with the Messiah, Jesus Christ; the son of David and Son of God, and put down all evil things, and establish the Kingdom of God on the earth."

To which this writer says, Amen.

"If a man desire the office of a bishop" (overseer; supervisor; president), Paul wrote to Timothy, "he must be blameless," and many other qualities he declares are required by God of such brethren (see 1 Tim. iii. 1-6). He does not include eloquence, or a resounding voice and ability as a speaker; on the contrary, of Paul himself many said "his speech is contemptible" (2 Cor. x. 10). Let us be careful that we do not ignore some of the conditions God has laid down, and exalt that which He ignores when we are called upon to elect presiding brethren. Wisdom and prudence (Eph. i. 8) would

suggest that these days of frequently occurring divisions, no less than the dangers of the times, call for the services of brethren of experience who have been tried in the past, and not found wanting. Young brethren who may be excellent speakers, and admirable brethren in many ways, but who lack experience should not be chosen as leaders except in very exceptional circumstances. That was Paul's direction to Timothy; and he tells us it was also the mind of Christ.

* * *

As it was in the days of the prophets, so it is now. Those who seek ease in Zion do not want to hear exhortations which disturb their self-satisfaction, and make them feel uncomfortable. "Speak to us smooth things," they say in effect, "or we will not listen to you." But faithful brethren whose sole aim is Christ's approval will not be deterred by the loss of present popularity.

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"Man is born unto trouble as the sparks fly upward" (Job v. 7), and Christadelphians are not exempt from this law; they are, indeed, subject to troubles (ecclesial) which do not affect the rest of mankind; for no faithful brother or sister can be other than troubled at formalism and luke-warmness, and indifference to sound exhortations.

"Dost thou now in sorrow languish,
That the hearts of men are cold?
Is thy heart wrung deep with anguish,
That thus 'tis ev'n in the fold?"

How consoling and comforting are the words which follow:

"Lov'd of God, thy grief shall cease,
Quick thy Saviour brings relief."

And with what relief do we turn from all our troubles to the contemplation of Christ!

"If a man love me, he will keep my words, and my Father will love him." "Ye are my friends if ye do whatsoever I command you." Do *we* love him? Are *we* his friends, judged by these standards?

"Blessed are the poor in spirit." Are we poor in spirit? Do people with whom we come in contact notice we are meek and pure of heart (our speech will testify)? Are we peacemakers? Do people we meet know we profess to be Christ's brethren? Or do we lack the courage to face sneers or perhaps polite smiles of amusement?

"Ye are the salt of the earth." Are *we*, dear reader—You and I? Not if we are ashamed of Christ, and find some of his commandments too irksome for us. His approval is all that matters. Christadelphians know that now; all the world will realise it before long; therefore, "let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Not only by letting it be known that we are Christadelphians, but seeing to it that our words and deeds bear us witness that we are his brethren in spirit and in truth, and not in name only; thus will our heavenly Father be glorified, and Christ be pleased with us.

C. F. F.

Abyssinia

The war in Abyssinia makes us wonder if it has any place in prophecy, especially as the country is known as Ethiopia. The latter name is often found in the Scriptures, but it does not seem as if Abyssinia answers to the ancient Ethiopia. The *Manchester Guardian* states, 'the name Abyssinia is derived from a native word meaning mixed, and admirably describes the confused races of the country.'

The Bible Ethiopia is usually to be found in connection with Egypt, and actually it adjoined Egypt to the South, stretching as far as what is now the North of Abyssinia. According to the *Encyclopaedia Britannica*, 'Abyssinia, or at least the Northern portion of it, was included in the tract of country known to the ancients as Ethiopia, the northern limits of which reached at one time to about Syene. (This is mentioned in Ezekiel as the southern border of Egypt). The connection between Egypt and Ethiopia was in early times very intimate, and occasionally the two countries were under the same ruler, so that the arts and civilisation of the one found their way into the other.'

In the 8th century B.C., Ethiopia conquered Egypt, and the yoke was not thrown off until B.C. 660. It is during this period that we read of Tirhakah, King of Ethiopia, coming to the aid of Hezekiah against the Assyrians. Later, Ethiopia was invaded by the Persians, and became eventually a province of the Roman Empire. In the 4th Century A.D., Ethiopia was ravaged by Abyssinian tribes, and in the 6th century its place was taken by the (so-called) Christian state of Nubia.

It would seem, therefore, that the territory of the ancient Ethiopian Empire answers now to the modern Nubia and Sudan —both in British possession. This, we think, is as it should be, in view of the prophecy in Isaiah xliii. 3, "I gave Egypt for thy ransom, Ethiopia and Seba for thee . . ." It is well-known that Britain received Egypt as 'wages' (in advance) in 1882, for work to be done in the restoration of Israel. Subsequently, the Sudan became a British possession by operations of war, concluding in 1898. According to *Smith's Bible Dictionary*, Seba answers to territory now included in the Sudan. In view of the fact that these territories were obtained so long ago, we hardly think that it falls to Britain to obtain Abyssinia, although in view of the complexity of the situation we cannot dogmatise on the point. It will be seen that by being so strongly entrenched in N.E. Africa, and with virtual control of the Suez Canal, Britain was able to pursue the work appointed of freeing Palestine, and enabling it to become the National home for the Jews.

There are several other interesting prophecies regarding Ethiopia: two of them (Ezek. xxxviii. 5; Dan. xi. 43) showing that Ethiopia and Egypt will be on the side of the King of the North when he descends on Palestine. This can well be understood when we appreciate that Egypt has little liking for Britain, and has always laid claim to the possession of the Sudanese territory.

But after Christ's return, "princes shall come out of Egypt: Ethiopia shall soon stretch out her hands unto God:" (Psa. lxxviii. 31). These two, like Assyria (Isa. xix. 23-25) are representative of the Kingdoms of men, all of which will have to submit to him who will indeed be the 'lion of the tribe of Judah' and 'King of Kings.'

STANLEY F. JEACOCK.

St. Albans.

If we are to accept Christ as apostolically exhibited, there is no extravagance in the words which declare him "worthy to receive power and riches and wisdom and strength and honour and glory and blessing." It is not only as Pilate was moved to declare that "there is no fault in him"; but as Paul declared, "in him are hid all the treasures of wisdom and knowledge, and in him dwelleth all the fulness of the Godhead bodily."

The Holy Commandments

"Be ye separate" (1 Cor. i. 17)

The present position of all who are "called" to be the heirs of the kingdom is defined by Paul as being that of "strangers and pilgrims" (Heb. xi. 13). Pilgrims are people travelling without a settled dwelling-place. Abraham is one of the earliest illustrations of such in the Scriptures: to him the command came from God, to leave his country and his kindred, and to journey to a land which God would show him. Abraham obeyed, and undertaking the prescribed journey became "a stranger and a pilgrim." In this position, "he looked for a city which hath foundations, whose builder and maker is

God." He had "come out" from his native country, and took no further part in its life and its work. He "desired a better country, that is, an heavenly" (Heb. xi.).

By our belief and obedience to the Truth of the Gospel, we have been constituted Abraham's seed (Gal. iii. 27, 29), and like Abraham we too are now "strangers and pilgrims," having come out from and left our native country, and are journeying towards a kingdom which is shortly to be established by God in fulfilment of His sure promises.

Speaking of this kingdom, Christ said, "My kingdom is not of this world" (John xviii. 26); therefore those who are heirs of the coming kingdom of God, will take no part in the municipal or political life of the country through which they, as pilgrims, are passing. They are in the position of "neutrals"; merely passing through the country, and whilst being careful not to offend against any of the laws of the country (except in the rare cases where obedience to such laws would incur disobedience to the law of Christ), they refrain from taking any part in the conduct of the affairs of the country. Having been "called out" they are separate from it, and its institutions.

From the foregoing facts, the question whether a Christadelphian having been thus called, can take any part in this world's politics or municipal affairs receives a very complete and final answer. He is "not of this world"; he seeks a future kingdom, and a city in which he hopes to be one of the rulers. He cannot possibly be identified with both.

These are some of the reasons why brethren do not vote at Parliamentary or municipal elections. In view of the approaching General Election in Great Britain, these considerations are of importance; the genuineness of our claim for total exemption from Military Service is also, in a measure, guaranteed by our faithful observance of these principles. W.J.W.

Land of Israel News

"Then will the Lord be jealous for his land, and pity his people." (Joel ii. 18).

Jewish immigrants into Palestine for July numbered 5,163, 649 being capitalists. In August there were 4,921, of which 270 were capitalists—a capitalist must possess £1,000 or more); thus bringing about one million pounds fresh capital into Palestine.

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It is officially announced that the total Government surplus at the end of July amounted to £5,727,690.

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In view of the bumper wheat crop in Palestine, the Government has prohibited the import of wheat for three months, with the exception of 1,500 tons, which are to be allowed to be imported for the baking of Matzoth.

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The problem of supplying Jerusalem with sufficient water is one which up to now has never been solved. From the beginning of November, however, the new pipe-line laid from the Yarkon Springs, near Ras-el- Ain, north-east of Tel-Aviv, will be able to supply a maximum of three million gallons daily to Jerusalem's residents. (The present daily consumption is less than three-quarters of a million).

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The value of Palestine's imports of goods and produce, now exceeds the value of her exports by over £10,000,000 per annum.

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The million pound loan which the City of Tel-Aviv expects to receive from the Prudential Assurance Company is to be allocated as follows: For drainage and sewerage, £200,000; for water supply, £120,000; for the new hospital, £160,000; for the Central Market, £35,000; for school buildings, £150,000; for the Town Hall, £45,000; for municipal housing, £130,000; for a garage for the street cleaning cars and trucks, £10,000; for expropriation of land, £100,000, and for conversion of the Anglo-Palestine and Barclay's Bank loans, £50,000.

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It is estimated that tourists and holiday visitors have spent £3,000,000 in Palestine this summer.

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Dr. Weizmann states that, although Palestine is taking in 60,000 Jewish immigrants a year, millions of Jews are, in effect, standing at the doors of Palestine clamouring for admission.

* * *

Palestine has undergone something of a war-scare in recent weeks, and elements among both the Arab and Jewish populations have begun to withdraw savings from the banks, and to hoard food. The Banco di Roma, operating in Palestine, had £300,000 withdrawals from accounts in a fortnight. The cause is fear that Great Britain would be drawn into the Italo-Abyssinian conflict, and that Palestine might become a centre of hostilities.

* * *

The Congress of European Moslems has decided to approach the League of Nations and the British Government, and point out to them "the seriousness of the situation created by Zionist aspirations to create a Jewish state in Palestine." A delegate said that, "seventeen years' experience in Palestine, with serious disturbances breaking out seven times, gave justification to the Arab view that the experiment of a National Home had been a failure. Palestine was, and remained, an Arab country, where there was an Arab nation, with Arab culture, traditions and character."

* * *

Several articles, and some correspondence, have appeared in the Press recently dealing with Palestine. Among them are: "Palestine and the Investor" (the *Economist*, September 14th); "Palestine Economic Progress" (the *Financial News*, September 16th); "Socialist Idealism in Palestine," by Mr. Herbert Morrison, (Glasgow *Forward*, September 14th). The correspondence on "Development in Palestine" in The Times, was continued by Mr. W. H. MacLean, M.P., and a letter on "The Palestine Mandate," from Mr. Archer Cust, appeared in the same paper.

Let the reflecting reader consider how completely the fact of the continuous and extended prophecy of Christ over the long period of time covered by the Old Testament, of itself establishes the divinity of Christ. If, in addition to this, he obtains a full view of Christ himself as displayed in the Apostolic narratives, and an adequate perception of all the evidences that prove his resurrection, he must needs feel so overpowered by conviction as to fling away all reserve and accept the profession of the name of Christ with all the earnest ardour which such a conviction must, in the highest reason, inspire. The apologetic tone of modern professors ill befits a subject so incontestably true and so unutterably stupendous in its importance.

R. R.

Signs of the Times

War: The Anti-Jewish Laws in Germany

The long-threatened war in Abyssinia has at last broken out and as we write, the Italians are invading the country on several fronts. What the outcome will be, it is too early to foretell; but those who are acquainted with this region emphasize that the difficulties which Italy will encounter as she

penetrates further inland will be very great. The first objective was to win a victory at Adowa, to avenge the Italian defeat in 1896, and this was obtained within a few days of the opening of hostilities. It was supposed by many newspaper writers that, this having been accomplished, Mussolini would be willing to listen to the representations of the League of Nations and agree to terms, but it would appear that this view is too optimistic, and that Italy's claim for colonial expansion will prevent any such easy settlement of the dispute. She considers herself to have been badly treated by the Allies in 1918, and proposes to remedy her grievances by force of arms. Mussolini was quite right when he declared, (Oct. 2nd), "When they came round the conference table of that mean peace treaty we only got the crumbs of that rich colonial dinner."

Hitherto, the League of Nations has failed to influence the course of events, thereby proving its impotence to deal effectively with any problem in which a major power is interested. If "sanctions," as provided by the League Covenant, were applied whole-heartedly, no doubt the war would soon come to an end, but unanimity in these matters is impossible. France will not offend Italy more than she can help; besides, war is a great stimulus to the trade of neutral powers, and is not unwelcome in many countries where unemployment and trade depression are rife. Further, Britain and France obtained many of their territories in a manner not dissimilar to that which Italy is employing, and this, combined with the fact that Abyssinia has been recognised by them as falling, in the main, within Italy's sphere of influence, renders serious interference impossible without grievously offending the Italians.

Thus we expect that, although the League may pass resolutions naming Italy as an aggressor, the matter will be shelved on various pretexts, so that little will in fact be done. Nevertheless, it is everywhere recognised that the situation has serious possibilities, and all over the world great preparations are being made for war. Britain is concentrating a large fleet in the Mediterranean, and making provision for the defence of Gibraltar, Malta, Cyprus, and Egypt. The *Daily Mail* is advocating the imposition of conscription, but there appears to be no evidence as yet that the Government is contemplating this. Mussolini constantly affirms that his aims are confined to colonial expansion, and that Europe has no cause either to interfere or to be alarmed that the trouble will spread. But it is harder to extinguish a fire than to light it, and events may develop which it would be beyond his power to control. A remarkable report appeared in the *Jewish Chronicle* for Sept. 27th, to the effect that there was a run on the Palestine banks, owing to "fear that Britain would be drawn into the conflict, and that Palestine might become a centre of hostilities." The panic has only been partially abated by Government assurances and a press campaign. The report is accompanied by a photograph of British battleships in Haifa Harbour, with the caption, "The Welcome British Navy."

Why the Palestine population has this impression is not stated, it would be interesting to know, for it is certain that it will be the centre of hostilities before very long, and Britain's Navy will be an "arm of flesh" on which the Jews will rely. But the ships of Tarshish will be broken with an east wind. Perhaps the panic has been caused by the knowledge that Italy would very much like to obtain control of Palestine as "a promising field for expansion" (*The Near East*, quoted by the *Jewish Chronicle*). On this point, the latter paper comments: "There is nothing doing. If Italy were to take Palestine it would be to exploit the country in the interests of the Italians. The need of Jewry is greater than that of Italy." Dr. Wiezmann truly said, at the recent Zionist congress, "The Mediterranean is becoming a centre of interest, just as it was in the early days of civilization."

Several correspondents have expressed disappointment because the "Signs of the Times" article has not predicted the outcome of the present War. The disappointment is unreasonable, for the writer has no understanding of these matters beyond "what is written," and considers that his task is not to hazard opinions which might prove to be erroneous, but to endeavour to show how the progress of events is in harmony with prophetic requirements, and to point out the fulfilment of those signs which herald the return of Jesus to the earth.

Several have also enquired whether it is necessary for Britain to obtain possession of Abyssinia to complete the fulfilment of Isaiah xliii. 3. It is not. Encyclopaedias state that the Ethiopia,

of Old Testament times corresponds to the Sudan, and if ever any part of Abyssinia was included it could only have been the region around Lake Tsana, where Britain already has interests which Italy has promised to respect. When the British Empire Exhibition was held at Wembley, in 1924, the following notice was displayed in the Sudan section: "The modern Sudan corresponds roughly to the region known to the ancient Egyptians as Cush, and to the classical geographers as Ethiopia."

At the same time, we believe it probable that the Abyssinians are included in the Ethiopians who are at the steps of the King of the North, for the dominant races there are of Arab origin. The name Abyssinia is derived from the Arabic word "Habesh," meaning "mingled people," a justifiable description, as it is said there are over 50 different races, each with a different language, included within the Empire. Thus it may well be that these people are included in "the mingled people that dwell in the desert," who, with "all the Kings of Arabia," are in alliance with the King of the North. (Jer. xxv. 24). That they are in association with, but not identical with the Ethiopians, is indicated by Ezek. xxx. 5, where both "Ethiopia" and "the mingled people" are referred to as "in league" with Egypt at the time of Nebuchadnezzar's invasion.

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Whatever may be the outcome of the present war, it is certain it is only the beginning of troubles. Germany is getting stronger at an incredible rate, and she, too, intends to insist on colonial development. She has a claim which it will be impossible to resist, for her colonies were taken by Britain and France at the Peace Treaty of Versailles in 1918, and she will be but demanding her own. The future outlook is black.

During September, the most remarkable laws in modern times were decreed by the German Government. Citizenship can only be acquired by those of Aryan blood; it is forbidden for Jews to marry Aryans; Jews may not employ German female servants, and may not display the German flag or colours; Jewish children are to be educated in special schools. The term "Jew" is racial, not religious, and is applicable to all who have had one Jewish parent. The hardship inflicted on those who are "Christians" and have been brought up as Gentiles is extreme. They have no associations whatever with Jewry, but yet are condemned as social pariahs by Germans. "Nothing like the complete disinheritation and segregation of Jewish citizens now announced has been heard since medieval times," commented *The Times*.

The Jewish papers, and many English papers, have condemned the new laws in terms as strong as language can make them, but it makes no difference, of course. Germany says the Zionist Conference, has confirmed the belief that the Jewish question is not one of religion, but of race. Germany has drawn the obvious conclusions, and has complied with the claims of the conference by making the Jews a national minority. This is true, for Dr. Wise (the American Jewish leader) said at the Conference, "We Zionists end the ancient fiction. We discard the time-worn masks, we fling away the long-time pretences that we are just a credal group, another denominational fraternity, a church association. Now we know, and frankly we proclaim, we have never ceased to be a people, and as a people we are engaged in the task of nation-building, rebuilding the Jewish National Home in the Jewish land." "Ye are my witnesses," said God, over 2,500 years ago, and the truth of this was never more clearly manifested than to-day. All over the world the distinction between Jew and Gentile is becoming ever more marked. It is a sign of the times that overshadows all others in importance, for it is the beginning of a time of Jacob's Trouble, from which there can be no deliverance, except by the appearing of their Messiah to break in pieces their oppressors. Wars and rumours of wars there have often been; distress of nations has been a common feature of history; but never before have these signs been seen in conjunction with the events now being seen in connection with the People and the Land; and they tell us with infallible certainty that all David's salvation and all his desire are on the very verge of accomplishment.

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).

* * *

BOURNEMOUTH. —*Christadelphian Meeting Room, 1st Floor, No. 147, Charminster Road (corner of Maxwell Road). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m.* Since our last report we have had some profitable times round the Word, and the presence and help of those from other meetings who love the appearing of our Lord has been very encouraging, even though the stranger makes little appearance. Our thanks are due to those who have laboured in this part of the vineyard, viz., brethren F. Walker (Bristol), M. F. Kirby (Clapham), R. Mercer (Holloway), D. Webster (Brighton), all of whom also gave us earnest and acceptable exhortation in the Way of Life; W. E. White (Clapham) and R. Parks (Clapham). Bro. Winkworth (Eastleigh) visited us on August 25th, and sis. M. Unsworth on September 1st; we were very pleased to have them with us. We also thank the Eastleigh brethren and sisters for their helpful support at the Sunday evening lectures. Other visitors have been: sisters M. F. Kirby, W. Clements (Clapham), sisters Holder and Webster (Brighton), Lethbridge, E. Lethbridge, and R. Mercer (Holloway). We deplore the death of our bro. Frank Jannaway, and feel another pillar has gone, albeit in the wisdom of God. Our sincere sympathy is extended to our sister Jannaway, whom we commend to the tender care of our Father. We record our appreciation of the untiring labours and devoted service of our brother, to whom the whole brotherhood owes so much, and trust that an abundant entrance may be his into the Kingdom of God at the advent of our Lord. Meanwhile, be it ours to follow the example so well set. —KERMAN JACKSON, *Rec. bro.*

BRIDGEND. —*Sundays, 11 a.m. and 6.30 p.m. Wednesdays, 7.30 p.m.* With much sorrow we learn of our beloved bro. F. G. Jannaway's death, and we unite in extending to sister Jannaway and family our deep sympathy. Words fail to express our thoughts of so beloved a brother. His was a life of earnest devotedness, given unstintingly through the long years of probation to the most supreme and loftiest calling of all—the Truth as it is in Jesus. As for the sequel: the great Day shall declare it, as it will ours. In the words of the beloved Apostle, we have our exhortation, "Be diligent brethren, to make YOUR calling and election sure." — We still proclaim the glorious news to a few strangers who attend our lectures. We regret having to lose by removal to Bristol, bro. Cecil Lequirot, our youngest member. We commend him to the care of the Bristol Ecclesia. We much deplore having to withdraw our fellowship from bro. T. W. Jones for long absence from our Lord's Table. Repeated efforts by

visits and letters have failed to arouse our brother from his spiritual lethargy. We pray he may yet heed the entreaties of his brethren while it is called "to-day." A more pleasant announcement is the visit of Sister M. Tellum, of Brighton, who met with us around the table, and also brother D. M. Williams, of Newport, who exhorted and lectured on Sunday, October 6th. We thank our brother for his faithful ministrations. It is our intention during the coming winter to hold a series of mid-week lantern lectures, in addition to our usual special effort lectures, and pray that our Heavenly Father will bestow upon our endeavours His blessing. —GOMER JONES, *Rec. bro.*

BRISTOL. —*Druid's Hall 8 Perry Road (top of Colston Street). Breaking of Bread: Sundays, 11 o'clock a.m. Bible Class: Tuesdays, 7.30 p.m.* With hearts full of praise and gratitude, we desire to thank our Heavenly Father for the blessings He has showered upon us all, and especially that He has permitted us to keep the Lightstand burning in this corner of His vineyard. We feel greatly encouraged by the attendance of interested friends at our Tuesday evening meetings, where we are studying the Life of Christ, and also the interest that our young friends are manifesting at their Bible Class on Thursday evenings. Visitors to the Lord's Table have been sister Read (Clapham), bro. and sis. Nutt (Tonypany), bro. and sis. Tandy (Weston-s-Mare), sis. Acocks from isolation at Corsham, and bro. and sis. Smith from isolation just outside Bristol. We regret to lose our young sis. D. Higgs, who has removed to London pro. tem., and we commend her to the Clapham Ecclesia for help and guidance. At the same time, we have gained by the removal from Bridgend of bro. C. Lequirot, who will reside in Bristol for the next six months, and we trust his presence among us will be to our mutual benefit. — Lifting up our heads and rejoicing, as the signs around us herald the near approach of our Lord and Master, and praying for acceptance at his hands, yours in the patient waiting for his return. —A. G. HIGGS, *Rec. bro.*

BROCKWEIR (nr. Chepstow). —*Lyric Cottage.* It gives me much pleasure to report that on the 8th of September I had the company of brethren Hilton and Smith, Junr., of Birmingham. We broke Bread together, and had a very upbuilding time on the things most surely believed among us. — With love in the One Hope, your sister in Christ Jesus, K.E. JAINE.

COLCHESTER. —2, *Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* In the mercy of God our Father, the Lightstand still remains in this town, and we wish to express our appreciation to the following brethren who have willingly helped in doing so: brethren W. Lane, M. L. Evans, E. J. B. Evans, I. Evans, H. Hathaway, J. Warwick, F. C. Wood (Clapham), R. Mercer (Holloway). They have faithfully delivered to us the word of exhortation, and kept before us "The joy that is set before us." It has also given us pleasure to have the company at the Table of the Lord of bro. and sis. Ell (Holloway), bro. Burch, sis. Hathaway, sis. N. Wood (Clapham), sis. R. Clarke (Putney), bro. and sis. B. R. Hewitt (St. Albans), and sis. G. Burton (Luton). We are pleased to report that our sis. E. Goodwin has applied for re-fellowship with this ecclesia, and after a satisfactory interview was now found to be at one with us. We pray that God will strengthen her to remain faithful until the end. — To further interest in *Christendom Astray from the Bible*, we have had printed large posters, an exact replica of our late bro. Jannaway's small cards, "The Key to the Door," etc. These are exhibited at residences of five of our brethren and sisters, and also at the Meeting Hall. —It is with great sorrow we learn of the death of our bro. F. G. Jannaway, and our sympathy is with sis. Jannaway in her great loss. His, indeed, was a life spent in the service of the Truth, preaching the Gospel to the world. —Sister E. Singleton has been staying in the vicinity for about two months, and at intervals we have had the pleasure of her company spent in the atmosphere of the Truth. —L. WELLS, *Rec. bro.*

COVENTRY. —*Ragged Schools, off Broadgate. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 8.0 p.m.* We wish to express our sorrow at the loss of bro. F. Jannaway, and our sympathy for those left behind; we are fully convinced that the parting is but for a short time, and then, what a transformation scene! From death to life; no more pain or sorrow; but Life eternal. — We are pleased to say that a greater interest is shown at our lectures, more interested strangers attending, to learn something of the things of the kingdom. We have been assisted in the work by brethren W. Southall and T. Phipps (Birmingham), and brethren D. C. Jakeman, W. Southall,

J. Davies (Dudley), also by the company and fellowship of bro. and sis. Price (Dudley), sis. T. Phipps (Birmingham), and sisters J. Heyworth and S. Hey worth (Whitworth). We thank all our visitors for their kindly interest and service. —Your brother in the bonds of the Gospel, O. CLEE, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: (at Y.M.C.A., North End), Bible Class, 8 p.m.* Since our last report, we have been pleased to welcome at the Table of the Lord, bro. and sis. S. F. Jeacock (St. Albans), bro. and sis. W. E. White, bro. and sis. S. Wood, bro. and sis. Leal, bro. W. Davis, sis. Davis, B. Karley, F. Wood, and bro. H.M. Doust (all of Clapham), bro. and sis. C. R. Crawley (Luton), and sis. Maplestone (Sutton). Brethren S. F. Jeacock, W. E. White, C. R. Crawley, and H. M. Doust gave us words of exhortation, which were much appreciated. If the Lord will, we intend holding a Tea and Fraternal Meeting in the Y.M.C.A., North End, Croydon, on Saturday, 9th November. We extend a very cordial invitation to all brethren and sisters in fellowship to be with us then. Programmes will be forwarded to all surrounding ecclesias in good time. —ARTHUR 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.* In faithfulness to the commands of Christ, the ecclesia has withdrawn its fellowship from sis. Doris Jones for departure from the Faith and absence from the Table of the Lord. We have been pleased to welcome bro. and sis. Owen, and brethren Joslin and W. Jeacock (Clapham); bro. T. Phipps and sis. Deane (Great Bridge); Bro. Harrison (Lichfield); bro. F. Nicklin, sisters Tarplee, and sis. Everiss (of Birmingham). We thank the brethren for their faithful ministrations. —Sincerely your brother in Jesus. FRED H. JAKEMAN, *Rec. bro.*

GREAT BRIDGE. —*Breaking of Bread, 3.30 p.m.* Since our last report we acknowledge with pleasure the frequent visits to our small meeting of bro. S. M. Harrison, of Lichfield, who on many occasions has ministered words of comfort and edification, and so we have been helped to strengthen the things that remain, we have rejoiced in our mutual faith. We lament the death of our beloved brother Frank G. Jannaway; we feel that a Prince has fallen in Israel, one who was not ashamed of the Gospel of Christ, ever ready to spend and be spent in the service of the Master, and that consistently during a long probation. I notice in the *Christadelphian* for Nov. 1882, he records the first lecture as Recording bro. of the Westminster Ecclesia, subject, *Christendom Astray*; he there said: "thus far we have made a good commencement, and our prayer to the Giver of all good gifts is that we individually shall make a good finish." How true to that prayer has our brother's life been. Truly, an exhortation to us all. Our sympathies go out to sis. Jannaway. — THOMAS PHIPPS, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall, High Street, Swanscombe. Sundays: Breaking of Bread, 11 o'clock; Lecture, 6.30 p.m. Bible Class, Thursday, 8 p.m., at 22, Canton Avenue, Stone, Greenhithe.* Greetings. We have been greatly encouraged of late by the increasing number of visitors, and since last communicating we have been pleased to welcome to the Table of the Lord: bro. and sis. Brooks, brethren R. C. Wright, S. Tarling, E. A. Clements, J. R. Evans, E. Griffiths, and sis. D. Sowerby (of Clapham), bro. Beighton (Seven Kings), bro. and sis. Young (Putney), bro. and sis. Smith, bro. and sis. O. Smith, and bro. Grant (Welling). We thank them all for the pleasant and instructive times spent together, surely a foretaste of the good time to come, when the Kingdom will be restored to Israel. It was with great sorrow and concern that we received the news of the death of bro. F. G. Jannaway, and our loving sympathy goes out to sis. Jannaway. We shall ever remember our brother for his practical assistance and kindly thought for the welfare and work of this ecclesia. Nevertheless, we sorrow not as others who have no hope, for we are all confident that our Lord is at the door, when our beloved brethren and sisters who now sleep will arise to receive the Master's "Well done," and we pray that we may also be found ready and watching in that day. —E. R. CUER, *Rec. bro.*

LEICESTER. —*71, London Road. Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8.0 p.m.* Although the attendance of strangers at our Meetings is small, yet we find encouragement to proclaim the way of Salvation to the few who regularly attend, knowing that our labour is not in vain in the Lord. Since our last report we have enjoyed the company at the Table

of the Lord of brethren E. Griffiths (Clapham), L. Feltham (Coventry); sisters: K. Ellis, M. McDonald, E. Hathaway (Clapham), L. Tozer and A. H. Warry (West Ealing), and also the following brethren who have assisted us in the service of the Truth: E. A. Clements, H. M. Doust, D. L. Jenkins, W. R. G. Jeacock, P. G. Kemp, H. W. Hathaway, S. Tarling (Clapham). A. H. Warry (West Ealing), G. J. Barker (Holloway), P. J. A. Coliapanian (Ilford), J. B. Strawson (Nottingham), and W. Southall (Birmingham). —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (*nearest approach from Ferndale Road, Brixton Road*). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report that Miss QUEENIE KNIGHT (ex-Sunday School) was baptised on 6th October. It is our earnest prayer that she may run faithfully the race set before her, and receive the crown of glory. On 10th September bro. A. R. Owen and sis. M.E. Jones were united in marriage, and we pray that they may be blessed in their new relationship. We gain by removal sis. Doris Higgs (Bristol); and the following visitors have been welcomed at the Table of the Lord, viz., sis. M. Day, sis. P. Squire, bro. N. Hodge and sis. N. Crawley (Luton); sis. Barrett and sis. McCree (Brighton); sis. Mace (Bedford); sis. Woolhead and bro. Redman (Birmingham); bro. and sis. Penn (Welling); sis. Clark and sis. R. Clark (Putney); sis. H. Eato, bro. and sis. Gray (West Ealing); sis. Johnson (Nottingham); bro. and sis. B. Hay ward (Ipswich); bro. and sis. Cuer, bro. and sis. Drummond (Horns Cross); sis. Gadsby (Seven Kings); sis. M. Crisp (Toronto, Canada), and sis. F. Davey (Boston, U.S.A.)— F. C. WOOD, *Ass. Rec. bro.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital. Tubes: Highgate or Holloway Road). Sundays: 11 a.m. and 7.0 p.m. Wednesdays: 8.0 p.m.* Our Fraternal Gathering on September 28th was attended by a large number of brethren and sisters from all over the country. A good time was spent in the afternoon in visiting the places in the City of London where in former times men and women were tried for their lives, and burnt for their faith. The birthplace and life associations of bro. J. Thomas in Hoxton and district were also visited. The evening meeting focussed its attention on "The Lord's Prayer," to our mutual edification. — On Nov. 10th and 17th, God willing, we are making one of the largest efforts ever made for the Truth in North London, having engaged the new Town Hall at Crouch End, seating 1,200 people. We hope to place the truth concerning present day events and the coming Kingdom of God, before the people of this crowded district on those two Sunday evenings. —GEO. H. DENNEY, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Loving greetings in Jesus. We thank the following brethren who have been with us in service, and who laboured on our behalf; brethren J. Evans, H. Doust, C. Owen, I. Evans, H. L. Evans, R. Wright and Cordial (Clapham); bro. A. A. Jeacock (Croydon): also brethren J. Carter and S. F. Jeacock (St. Albans). Our visitors at the Table of the Lord have been: —bro. and sis. C. Ask (West Ealing); bro. J. Hodges, sis. Jeacock, and bro. and sis. H. Crawley (St. Albans); bro. C. Wright, bro. R. Hodge, sis. Hawley, bro. and sis. Jones, bro. and sis. Maundrell, and sis. E. Maundrell (Clapham). — We propose (God willing) holding a special effort here in Dunstable, in November, by giving a series of four lectures, on Saturdays, commencing on the 9th, under the general heading, "The World Approaching Its Greatest Crisis." Meetings to commence at 7.30 p.m., in the Women's Institute, High Street North, Dunstable. This effort is made possible by the generous gift of £10 from bro. "Anonymous." Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. bro.*

MARGATE. —*Forresters' Hall (Lower), Union Row, Margate. Sunday: Breaking of Bread, 4.15 p.m.; Lecture, 3 p.m.* Since our last report we have had the pleasure of welcoming to the Table of our Lord, the following: — sis. Olive King, sis. Wilson, sis. E. McCree, bro. and sis. Kemp, bro. Handley and bro. Skinner (Clapham); and bro. and sis. Hodges (St. Albans). This month we suffer a loss, by removal, of sis. Furneaux and sis. E. Furneaux, who will in future meet with the Brighton Ecclesia. We take the opportunity to offer our sincere thanks to those brethren who have given us such valuable help by lectures, and so much comfort and encouragement in exhortations. —To sis.

Jannaway we offer our deepest sympathy in her great loss. Our bro. Jannaway devoted his life to a great work—a work which he carried out with unflagging zeal and enthusiasm, and with a courage that sets an example to us all; a work so well performed, that we can, with confidence, pray it is acceptable to our Lord. May this knowledge bring to our sister peace and comfort. —V. LLOYD, *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.* Again we rejoice to report that two more of the children of Adam have, in the mercy of God, been brought out from the spiritual darkness of Christendom, viz.: — Mr. ALEXANDER SCOTT JAAP, and Mrs. CATHERINE CAMPBELL, both formerly I.B.S.A. They came into touch with the Truth through the faithful sowing of the seed by bro. A. Paterson, and being both of a studious disposition they realised the beauty of the Gospel call, and after witnessing a very intelligent confession, they were baptised into the Saving Name of Jesus on September 10th. They now with us rejoice in the hope set before us. We pray they may be strengthened to run the race faithfully, and receive the prize of life eternal. — 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 Christ our Lord. We are pleased to report that on September 8th we had a visit from bro. Gomer Jones, of Bridgend, who faithfully exhorted us and lectured in the evening. Also, on September 29th, we were visited also by bro. F. Squires (of Clapham), in the service of the Truth. Other visitors whom we were pleased to meet around the Table of our absent Lord have been: sis. Davey (Clapham) and sis. Jaine (Brockweir). —It is with sorrow that we received the news of the death of our beloved bro. F. G. Jannaway, and our sympathy is with our sis. Jannaway in her hour of trial and great bereavement. Yet we rejoice in the fact that we can say He kept the Faith. It remains for us to do likewise, by the keeping of which, through our Heavenly Father's mercy and blessing towards us, we may once again be reunited with our brother in the glorious kingdom which is the reward for all of God's faithful servants. — Your sincere brother in the Bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR (Mon.). —*Workman's Lesser Hall. Breaking of Bread, Sundays, 11 a.m.; Lecture, 6 p.m. Sunday School, Alston Villa, 2.30 p.m.* Since our last intelligence we have been greatly helped in our walk by Faith in the company at the Table of the Lord of brethren and sisters H. Evans and Evan Evans, brethren M. L. Evans and John Evans, and sisters Mona Evans, M. Thomas, and Ida Johnson. Bro. M. L. Evans gave us the word of exhortation in stirring and beneficial manner. Again, on September 8th, bro. F. G. Ford visited us in the work of the Truth, and lectured on "Christ Coming and the World Asleep." There were only two strangers, and we all agreed with the words of one of these, "This hall should have been full to-night." On the Sunday morning bro. Ford also gave the word of exhortation, leaving a decided spiritual effect upon us all by his faithful words. The lecture in September was the first of our winter series. The remaining ones will be held, God willing, on Oct. 29, Nov. 23, of this year, and Jan. 5, Feb. 29, and one in March on a date yet to be published next year. We would be grateful to any who could make it possible to be with us on these occasions, as it will not only benefit them, but be, perhaps, instrumental in encouraging the presence of strangers. —IVOR MORGAN, *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.* At our Fraternal Gathering, on September 14th, we had a very helpful and enjoyable time. Between 50 and 60 sat down to tea, and at the after meeting the subject under consideration was, "What doth the Lord require of thee?" (Micah vi. 8) divided into three subjects—(1) To do justly, (2) To love mercy, (3) To walk humbly with thy God; which subjects were most ably dealt with by brethren W. Southall (Birmingham), F. C. Wood (Clapham), and J. W. Squires (Luton) respectively. We are grateful for the uplifting time which we had. Our visiting speakers since the last announcement have been brethren S. Shakespeare (Dudley), F. C. Wood (Clapham), and F. H. Jakeman (Dudley). We have also been pleased to welcome the following

visitors: brother J. R. Evans (Clapham), bro. and sis. Hingley and sisters S. Shakespeare, E. Preece, H. Brettle and F. H. Jakeman (Dudley), and sis. Silleter (Clapham). —J. B. STRAWSON, *Rec. bro.*

PEMBERTON (Wigan). — *Chatsworth Street. Sundays: Sunday School, 2 p.m. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Greetings in our Saviour's Name. Since our last writing, the following brethren have assisted us in the Work of the Truth: bro. J. Allen and bro. S. Shakespeare (Dudley), whose work was highly esteemed. We have also been pleased to welcome the following as visitors to the Memorial Feast: sis. J. Allen, sis. H. Allen, sis. P. Jakeman, sis. S. Shakespeare (all of Dudley), sis. H. Dale (Oldham), sis. D. Jannaway (Southport) and bro. T. Bailey (of Preston). —B. LITTLER, *Rec. bro.*

PLYMOUTH (East). — *Federation House, Top of Mill St. Sundays: Breaking of Bread, 11 a.m.; Evening Meeting, 6.30 p.m. Thursdays: Bible Class at 7.30 p.m., at 5, Norton Avenue, Lipson.* Since our last report we have had much pleasure in welcoming to the Table of the Lord three visitors: bro. and sis. R. Fell (Birmingham) and bro. Dennis Bath (Holloway). Our thanks are due to bro. Fell, who gave us the faithful word of exhortation. —A. J. NICHOLLS, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall, 686, Green Lane. Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m.* Since our last report we have been very pleased to have welcomed the following at the Lord's Table: bro. and sis. Webb (of Pembroke, Ontario, Canada), bro. and sis. Mynott (Nottingham), sisters Eato and Hilda Eato (West Ealing), bro. and sis. Franklin (Coventry), bro. Whelan (Croydon), and brethren E. A. Clements and Douglas (Clapham). The last-named brethren were with us in the Truth's service, and we thank them for their faithful words. —WM. J. WEBSTER, *Rec. bro.*

AUSTRALIA

SYDNEY. — *Albert Hall 413, Elizabeth Street Sunday: Sunday School, at 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible Class, 7.45 p.m. Tuesday: Hebrew Class, 7.45 p.m.* We take great pleasure in announcing the baptism of two of our Sunday School scholars, MARY MORRISON, daughter of our sister Morrison, also PAUL SHAPCOTT, third son of our bro. and sis. K. Shapcott. We hope and pray that they will run successfully the race set before them, and ultimately gain the Crown of Life. —We are further pleased to report that we have had an application for fellowship from bro. H. Reynolds, who was a member of the Nottingham Ecclesia over thirty years ago. He was met by our Examining Brethren, who found that he had not forgotten the Truth of God, and, no barrier being found to fellowship, he was welcomed into our midst. We have also received an application for fellowship from bro. and sis. W. Brown, of the Ewing House Ecclesia of Brisbane, which Ecclesia withdrew from the Teacher's Hall Ecclesia, Brisbane, on the question of divorce and re-marriage. Bro. and sis. Brown endorsed our Ecclesial position re the Birmingham and Strickler issues, and so our position was sent to the Ewing House Ecclesia, which we are very pleased to say has fully endorsed the same. Bro. and sis. Brown are now in our fellowship, and this Ecclesia is now in fellowship with the Ewing House Ecclesia, of Brisbane. We pray that we shall work together for the purity of the Truth and to the Glory of God. It is with sorrow we have to report the sad death of Norman William Faux, second son of our bro. and sis. Faux, of Narara (near Gosford). The deceased was an estimable young man, loved and respected by all who knew him. His loss is felt the keener, as he had not been baptised into Christ. Our deepest sympathy goes out to our bro. and sister, his sorrowing parents. Our bro. J. Baxter did what was necessary at the grave, laying him to rest with the words, "The Judge of all the Earth will do right." — Our visitors have been: sis. N. Gee (Tasmania), sis. D. James (Lambton), and bro. J. Dando (Cessnock). —R. H. BAXTER, *Rec. bro.*

CANADA

BRANTFORD. — *Christadelphian Hall, 44, George Street. Sundays: 9.45, 10.45, and 7 p.m. Thursdays Eureka Class, 8 p.m.* On August 2 our sis. Grace Livermore was married to bro. Allan

Marshall, of London, and on August 31st our sis. Florence Styles was united to bro. John R. Somerville, of Weehawkin, New Jersey, U.S. (formerly of Hawley, Pa.). We shall miss our sisters, but both they and their husbands have our best wishes. On July 1st we journeyed to Oaklands Park, near Hamilton, to enjoy the S.S. outing; and on Good Friday we took in the Fraternal Gathering at Toronto as usual. Visiting speakers since last report include: bro. Somerville, sr., bro. Arthur Livermore, and bro. Alb. Styles; and other welcome visitors to the Table include sis. Somerville and sons David and John, and sis. Emily Somerville, of Hawley, Pa; sis. Hawkins, of Guelph; bro. Marshall, London; sisters Jackson, Luff and Martin, of Toronto; also bro. and sis. Macdonald, Toronto; and from Iroquois Falls, Ont., sis. Clifford Styles and sisters Florence and Esther Hickman; and finally, from Detroit, bro. and sis. Carr, brethren Powers, Shaw, Fred and Ashley Higham, and Rene Growcott, and sisters Mary Allen, Ann Smith, Livermore, and Growcott and Hickman, and bro. and sis. Albert, Ernest, Herbert and Wm. Styles. Needless to say, we were sorry to hear of the death of brethren Aue and F. Jannaway. — H. W. STYLES, *Rec. bro.*

NEW ZEALAND

AUCKLAND. —*Hakanoa Street, Huntley.* We have not sent intelligence to the *Berean* before, but hope to do so now periodically. You will rejoice to know that there is once again unity of mind among the brethren of the Whangarei Ecclesia, and the various ecclesias in the Waikato. We hold our meeting for the Breaking of Bread every Sunday morning in the writer's house; we are few in number being seven; we frequently have as visitors: bro. H. Connolly and sisters Connolly from Cambridge, also bro. and sis. Morgan, from Hamilton, and bro. Martin and sister Ivy Chappell, from Auckland; sister Hood from Otrohanga visits us when possible. — On July 27th we had the pleasure of assisting JOYCE LILLIAN HOOD, aged 21, daughter of sis. Hood (Otrohanga) through the waters of baptism into the saving Name of Jesus. Also an August 3rd, Mrs. MINNIE MAXWELL, of Cambridge, formerly Methodist, after a good confession of the things of the Kingdom, and the name of Jesus Christ, was baptized into the all Saving Name of Jesus Christ. Sis. Maxwell had the Truth introduced to her notice by sis. Irene Connolly. Our earnest prayer is that they, with us, will run the race faithfully, looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ. — ALEXANDER SURGENOR, *Rec. bro.*

UNITED STATES

CANTON (Ohio). —*Eagle Temple, Market & 6th Sts., S.W. Sundays: School, 9.15 a.m.; Breaking of Bread at 10.15.* We are pleased to be able to report some recent additions to our ecclesial number. On August 3rd we had the pleasure of assisting six candidates for eternal life to put on the sin-covering Name after satisfactory confessions concerning "the things of the Kingdom and the name of Jesus Christ;" one of these was a gain for the little ecclesia at Akron, Ohio, viz., Mr. MONARCH JOHNSON, the husband of sis. Letty Johnson. The other five additions to our ecclesia were as follows: Mr. and Mrs. FRED MILIKAN, RAYMOND NOTTER, son of bro. and sis. Louis Notter, DONALD THOMAS, son of bro. and sis. Wm. J. Thomas, and LEO PASS WATERS, son of sis. Florence Passwaters. We trust our new brethren and sisters will strive to make their calling and election sure, and that they may eventually obtain an abundant entrance into the Kingdom of our Lord. We have also an addition of nine others, individuals of like faith who applied for fellowship with us, and who wish to be known hereafter as Berean Christadelphians; these have submitted willingly to careful individual examinations, and have proven by their answers to be of one mind with us; they have been regular readers of the *Berean Magazine*, viz.: Mr. and Mrs. Ralf Coy, Mr. and Mrs. Robt. Richardson, Mr. and Mrs. Clayton Rader, Mr. and Mrs. John Boyd, and Miss Verla Heacock. We wish to take this opportunity to acknowledge our gratitude and indebtedness to the Relief Committee of the Jersey City Ecclesia, and to those who are strengthening their hands for the help that continues to reach us for the aid of our needy members, the number of whom, we are thankful to say, are slowly decreasing. Recent visitors to our meetings were as follows: bro. Fred Higham and sisters Higham and Smith, of Detroit, Mich.; bro. and sis. J. W. Phillips, Zanesville, Ohio; bro. and sis. H. Hankinson, Norwich, Ohio; bro. and sis. J. D. Thomas, Warren, Ohio; bro. and sis. M. Johnson, Akron, Ohio; sis.

E. Schultz, Lakeville, Ohio; and bro. and sis. j. Orechovsky, Lansing, Ohio. — P. M. PHILLIPS, *Rec. bro.*

DETROIT (Mich.). — *F.O.E. Hall 275, Ferry Ave. E. Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Wednesdays, 8.0 p.m.* Our numbers are further augmented this summer; we have sis. Eunice Gulbe, from Ithaca, and bro. and sis. Glen. Richards, from Chicago; also sis. L. M. Richards, who has made an extended stay, and may locate in Detroit. We have had the privilege of immersing Mr. and Mrs. FRANK W. MOHR, formerly with the "Church of God" Assembly; they separated from that body on points of essential difference, and for some time their belief had been practically identical with ours. Visitors have been: —From Canada: bro. Garfield Robinson, sis. Nellie Livermore, sisters Mary and Eunice Styles (Brantford), also sis. Flo. Styles (now sis. John Sommerville); sis. Clifford Styles, sis. Esther Hickman (Iroquois Falls), also sis. Florrie Hickman, who is staying over; sis. Tuite (Essex). Bro. Harry Fotheringham, of Hamilton, spent about a week with us on his way from Winnipeg to his home town. Visitors from the States: bro. and sis. Taylor (Saginaw), sis. Arthur Hamlin (Jersey City), sis. Clements (Chicago), bro. and sis. Arthur Wooliscroft, sisters Dorothy and Rachel Whitehouse, sis. Tom Phillips, bro. Paul Phillips (Canton). Thus we have been encouraged by "mutual faith" and give God thanks. Bro. Eli Carrow has returned to Jasonville, his work in Detroit having given out. It was with sorrow we received the news of the death of bro. Gustav F. Aue, of Jersey City, and bro. Frank Jannaway, of London, England. Bro. Aue was related to some of our brethren and sisters; bro. Jannaway was known to some of us personally, and his numerous correspondents included several in Detroit. However, "we which are alive and remain" remember the words of the Apostle, and continue in hope, knowing that these brethren, "secure in Christ" with many others, do but "sweetly sleep" till he returns. — G. GROWCOTT, *Rec. bro.*

JASONVILLE (Ind.). — *Christadelphian Hall South Virgil Street. Memorial Meeting, 10.00 a.m.; Sunday School, 11.30 a.m.* Since our last report, death has visited us again. Our oldest sister, Sister Margaret Walker (80), fell asleep on May 17. She was baptized in Irvine, Scotland, about 50 years ago, and was a member of the Kilmarnock Ecclesia before coming here thirty years ago. She is greatly missed by our ecclesia, as she was seldom absent from the Lord's table. Bro. Aude Plew spoke in the home to a large company of the Hope in which our sister rejoiced, and for which she so earnestly contended. Our sympathy goes out to those who are left to mourn her loss. Sister Hazel Sexton, daughter of sister Mary Sexton, and bro. George Bickel were united in marriage on April 8th. They have the best wishes of the ecclesia in their new relationship. Bro. and sis. George Bickel, and bro. Richard Bickel have gone to Peoria, Illinois, where they are employed. On June 30th we held our gathering in the city park. After dinner, hymns of praise were sung, and we listened to a stirring exhortation on the signs of the times. —We are glad to have bro. Eli Carrow with us again. Bro. Carrow returned because of unemployment in Detroit (Mich.). We were pleased to welcome bro. and sis. Howard Phillips, of Canton, Ohio, to the Lord's Table on August 11th. —It was with a feeling of sorrow and personal loss that our little ecclesia heard of the death of bro. Aue, of New Jersey. — JOHN H. CRAIG, *Rec. bro.*

LOS ANGELES (California). — *Woodmen of the World Hall 1040 So. Grand Ave. Sunday School 9.30; Breaking of Bread, 11; Lecture; 7.30 p.m.* The following immersions have taken place since our previous intelligence: Mrs. FREDA M. GILLETTE, on Sept. 8th, and Mrs. CORA HELM, on September 15th. We hope that they will strive to obtain the Scriptural wisdom, and make their calling and election sure. Bro. Robert Magill and sis. Matilda Starke were united in marriage on August 30th, at our meeting hall in this city. We regret to have to advise that we have found it necessary in the fulfilment of our Scriptural duty to withdraw fellowship from bro. W. MacDougall, on account of statements made by him at the Annual Business Meeting of this ecclesia on January 7th, 1934. Our sympathies are extended to the family of bro. Frank Jannaway, who recently fell asleep in Christ after a long and active service in the cause of the Truth. He laboured long and earnestly in the Master's vineyard, and we sincerely hope it will not be long before the faithful servants will hear the voice of their Master, "Well done, good and faithful servant." We appreciate the help to the ecclesias in the publication of the *Berean*, and hope it will be continued, and the timely articles for upbuilding find a reflection in the spiritual life of the ecclesias. —A. E. SMITH, *Rec. bro.*

PHILADELPHIA (Penna.). —*Grand Fraternity Building, 1626 Arch Street. Sunday School: 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. M.I.C., alternate Saturdays at 8.00 p.m., 434, Penn Street, Camden, New Jersey.* We are pleased to report that on Feb. 9th Mrs. HELEN DORATHEA RICE put on the only Saving Name of Jesus The Christ by baptism. It is hoped our new sister will run with patience the race, and receive the Crown promised to the faithful. Shortly after this, the sister lost her husband by sudden death. She is left with several small children. May she receive strength to carry on during her days of trial. On Feb. 22 bro. James L. Barber (79) fell asleep in Christ. While this brother obeyed the Truth late in life, he was very earnest for the short time he lived after obeying it. On June 15 death claimed our esteemed bro. Harry MacAllister, who was about forty years old; he had been sick for some time, but continued to work until a few weeks before he fell asleep. Bro. MacAllister was very active in the Truth, never missing an opportunity to speak of it to his friends and fellow-workers, especially to the brethren and sisters, as he was an able exhorter and lecturer. In his last conscious moments the Truth was uppermost in his mind, repeating from memory many passages of Scripture. The sympathies of this ecclesia are extended to his wife and mother, also in the Truth. May it be God's pleasure to grant these two who have fallen asleep in Christ, the favour of His Kingdom in the great day of judgment. —Bro. H. Fidler, because of ill-health, has found it necessary to resign as Recorder of this Ecclesia, a post which he has filled for years. At this writing, we are pleased to report he is feeling much better, and is able to attend the Sunday morning meetings as the weather permits. —It is with deep regret we are obliged to announce that on May 30 we withdrew from bro. George Mullan for long-continued absence from the Table of the Lord. — Our semi-annual business meeting, on May 30, was followed by a meeting for edification, when bro. H. Elliot spoke of the Kingdom of God in the Past, and bro. Olaf Johnson spoke on the Kingdom of God in the Future. On June 29th, the Sunday School held their picnic in Knight's Park, Collingswood, New Jersey; the presence of a goodly number of brethren and sisters helped to make the outing a success. We have enjoyed and received much encouragement from the exhortations and lectures of brethren E. Twelves (Elizabeth, NJ.), A. Anderson and R. Rappaport, of Jersey City, N.J. Our own brethren have also done good work in the way of exhorting and lecturing. We have welcomed to our fellowship the following visitors: —From Elizabeth, New Jersey; bro. and sis. Wm. Kay, bro. and sis. E. Twelves, bro. and sis. Byrd, bro. J. Sommerville, bro. B. Spangenberg; Newark, New Jersey: bro. R. Seldon, bro. R. Weiler; Jersey City, NJ.: bro. and sis. R. Rappaport, bro. and sis. A. Anderson; Baltimore, Md.: sis. B. Williams; Los Angeles, Calif.: sis. H. Fraser; Washington, D.C.: bro. and sis. G. Cooper. Our love in the Truth is extended to the brotherhood throughout the world. — Sincerely your brother in Christ, CARL E. GEORGE, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. —Ewing House, 130 Adelaide Street.
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.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

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. —We acknowledge the receipt of the following amounts which will be duly handed to the Finance brother for inclusion with the next remittance to Jerusalem: Ilford, £1; Birmingham Ecclesia, £4 11s. 3d.

CLAPHAM POOR FUND. —The receipt of £1 from "Ilford" is acknowledged with thanks.

FORTHCOMING FRATERNAL MEETINGS, ETC. —Croydon, November 9th; Holloway, November 10th and 17th (special lectures at Town Hall, Crouch End); New Tredegar (S. Wales), November 23rd (lecture).

CORRESPONDENCE. —Will brethren and sisters whose letters are not printed under this heading please accept our assurance they are none the less appreciated; we can only include a small selection of the many we receive.

BIBLE TRUTH. —Bro. Harris, 16 Brunswick Road, Sutton, Surrey, is anxious to obtain back numbers. Will any brother having such for disposal please communicate direct.

CONSCRIPTION. —The possibility of some measure of compulsory military service being adopted in Great Britain has caused the Clapham Ecclesia to set up a watching committee of which bro. F. J. Button has been appointed secretary.

CONSCIENTIOUS OBJECTORS IN NEW ZEALAND. —A deputation from the New Zealand Methodist Church called on Mr. Forbes, the Prime Minister, to say they would refuse to take part in war and would resist conscription. Mr. Forbes told them he did not think many New Zealanders shared such views. When a nation went mad and declared war, something should be done to resist that nation.

"REVEREND'S" VIEWS. —Dr. A. C. Bouquet says he despairs of the Bible lessons and Psalms he is expected to read. "They are as Chinese to the average working man, and very often as dry bread to the devout." It would seem to suggest that the "doctor's" expositions are neither lucid nor interesting. His colleague, the "Rev." F. S. Horan, says, "Why, should we not sometimes read selected passages from modern poets and prophets? Inspiration has not ceased." But if we may infer from this that the "reverend" gentleman believes the Bible was inspired, we wonder how he would expound Rev. xxii. 18-19.

THE METHODIST TIMES has shocked many of its supporters by publishing an interview with Mr. Bernard Shaw, in which he says of Christ's prediction of his resurrection and return to the earth that "we must believe exactly what we should believe of any other man who fell into a similar delusion: that he went mad." The paper defends itself by saying it "welcomes all expressions of sincere conviction." We should say the Methodists are unfortunate in having an editor whose welcome is so embracing. Editors should be able to distinguish "sincere convictions" from utter rubbish.

A RIVAL ZIONIST ORGANIZATION. —The extreme party of the Zionists, the Revisionists, led by Mr. Jabotinsky have seceded from the main body and set up their own organization, being dissatisfied with the efforts of the Zionist leaders. They intend to press for much more rapid Jewish emigration into Palestine, and for the inclusion of Transjordan within its scope, having as their goal the admission of 1½ million Jews to form a Jewish State on both sides of the Jordan.

ECUADOR. —Ecuador has offered 2.000 square miles of territory for Colonization by Jews, and undertakes to help them in every way possible. It seems on the face of it a wonderful opportunity for thousands of persecuted Jews to escape from their troubles. Nevertheless, past experience has taught the Jews to be pessimistic about such schemes, for except in Palestine they have all failed. Mass colonization requires a huge expenditure and much human labour, but the Jews have never provided these two requisites for any other country than that which they deem their own. And now they are less likely than ever to provide them! No doubt the Ecuador proposal will fail for precisely the same reason that Mr. Balfour gave for the failure of the East African scheme, viz.: "It was not Zionism."
