

Price 8d

December 1936

The Berean CHRISTADELPHIAN

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

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

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

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

B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

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

CONTENTS	Page
Some things both Literal and Figurative (Dr. John Thomas)	441
“Be wise, O ye Kings” (Bro. Roberts)	444
Editorial: —	
“ <u>As Touching Sin</u> ”.	450
Subscriptions for 1937	456
The Parable of the Sower	457
Reflections... ..	463
Correspondence	465
Land of Israel News	466
Signs of the Times	468
<u>Ecclesial News</u>	<u>471</u>

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

ACCRINGTON (Lancs.)—*See Rochdale (Lancs.)*

BEDFORD. —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 11 a.m.)

BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

BEXLEY HEATH. —*See Welling.*

BIRMINGHAM. —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

BLACKHEATH (Staffs). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 11 a.m.)

BRIDGEND. —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

BRIDPORT (Dorset). —S. F. Osborn, 23 Dagmar Road, Dorchester. (B.B. at “Home Cot” at 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 11 a.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

CAMBRIDGE. —Mrs. Lewington, 63 Hartington Grove.

CARDIFF. —G. Morse 42, Stanway Road.

COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

COVENTRY. —Oliver Clee, 52 Broadway, (B.B. 11.30.)

CRAYFORD (Kent). —E.R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent. (B.B. 11).

CROYDON. —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EASTLEIGH (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —James L. Wilson, 38 McKerrell St., Paisley. (B.B. 11.30.)

GREAT BRIDGE. —T. Phipps, 91 New Road.

GUILDFORD. —Bro. A. Cochran, 1 Acacia Villas, Woodbridge Road.

HALIFAX. —G. E. Dale, 129, King Cross Road.

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W. 7.

HITCHIN. —H.S. Shorter, “Treetops,” Charlton. (B.B. 5. 30 p.m.)

HORN’S CROSS (Kent). —J. Hembling, 22 Carlton Avenue, Stone, Greenhithe.

HOVE (Sussex). —E.F. Ramus, 74 Elm Drive, (B.B. 11.15 a.m.)

ILFORD. —P.J.A. Coliapanian, 41 Stafford Road, Forest Gate, E7. (B.B. 5.30 p.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LONDON (Holloway, N.). —G. H. Denney, 47 Birchington Road, Crouch End, N.8. (B.B. 11 a.m.)

LONDON (Putney). —J.A. Balchin, 28 Mount Road, Wimbledon Park, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High St. South, Dunstable. (B.B. 11.)

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MARGATE. —V. Lloyd, “Loxley,” Maynard Ave. Westbrook. (B.B. 4. 0 p.m.)

MOTHERWELL. —Rod. H. Ross, 34 Coronation Rd., New Stevenston, Scotland. (B.B. 11.30 a.m.)

NEW BARNET —F. R. Wright, 57 Woodville Road.

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street. (B.B. 11 a.m.)

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 11 a.m.)

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

NUNEATON. —W. H. Wilson, “Trewethern,” Weston-in-Arden.

OLDHAM. —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 p.m.)

PEMBERTON. —B. Littler, 2 Short St., Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —A. J. Nicholls, Plym Villa, Old Laira Road.

PORTHLEVEN (Cornwall). —Miss Ella Hosking, Peverel Terrace (B.B. 3. 0 p.m.).

PRESTON. —T. Bailey, Kimberley House, Long Lane, Ashton.

PURLEY. —*See Croydon.*

REIGATE (Surrey). —W. H. Whiting, “Copse Way,” Lonesome Lane.

RHONDDA (Glam.)—C. Latcham, 4 Railway Terrace, Penygraig.

ROCHDALE (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

ROPLEY (Hants). —S. Marchant, Monkwood.

SEVEN KINGS. —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

SHANKLIN (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

SHERINGHAM (Norfolk.)—A. Starling, 1 Weston’s Terrace, Beeston Road. (B.B. 3 p.m.)

SHIFNAL (Salop). —L. Faherty, “The Shaw,” Shaw Lane (B.B. 3.30 p.m.).

SOUTHEND. —W. L. Wille, 11 Byron Avenue, (B.B. 6 p.m.)

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —S.F. Jeacock, “Eureka,” 45 Cambridge Road. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, “Hillmead,” Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr. (B.B. 11 a.m.)

THORNE (Near Doncaster). —E. Foster, Caravan, 1 West Street.

TIER’S CROSS. —H. Thomas, Deer Parks, Tier’s Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WELLING (Kent). —J.E. Harrington, 2 Blendon Villas, Blendon Road, Bexley, Kent.

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

WORCESTER. —H. Blake, 56 St. Dunstan’s Cres.

AUSTRALIA.

VICTORIA. —J. Hughes, 6 Riddell Parade, Elsternwick, S.4. Melbourne.

NEW ZEALAND.

K. R. MacDonald, P.O. Box 55 Whangarei.

EAST AFRICA

F. Browning, Box 121, Nairobi, Kenya Colony.

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 and B. J. DOWLING.
and C. F. FORD.
Published by

W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey.

Volume XXIV

DECEMBER, 1936

NO. 288

Some things both Literal and Figurative

By Dr. John Thomas

Among the things pertaining to "the glory that should follow," Ezekiel, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the altar, and from under it they came. From thence they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward; and were measured by the angel from the brink 4,000 cubits, or four separate measurements, representative of a square. He was informed that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the great sea; while the other half of the stream flows into the hinder, or Mediterranean Sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of water as the Hudson or the Thames. We can see how that Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. xiv. 4) into the Jordan, and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindustan, China, Australia, California, and the islands and shores of the Pacific generally; and by the branch flowing into the Mediterranean, with Europe and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favourable for a geographical centre of government and religion; and for the easy access of Hindoos, Chinese, Japanese, Americans and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in His ways, and to keep the feast of tabernacles (Isai. ii. 3; Zech. xiv. 16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy

place inaccessible to flesh and blood, and had healing properties. There must, therefore, be flowing with them a stream of healing power. Pour all waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordan has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was apocalyptically exhibited to John in the present chapter.

Ezekiel saw and described the temple, which Zechariah says, far off peoples shall come and build (chap. vi. 15); and Isaiah testifies shall be called a house of prayer for all the people, and upon the altar of which, the rams of Nebaioh shall find acceptance (chap. lvi. 7; lx. 7). This is a temple in Jerusalem, as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem "John saw no temple therein; because Yahweh Elohim, all powerful, and the lamb are the temple of it." The Eternal Spirit embodied in the saints are the temple in the highest sense; and the Most Holy Priesthood the seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states—without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance—the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is His almighty power, or spirit, by which He creates, regenerates, makes glorious, and subdues all things to Himself. "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; but there the glorious Yahweh will be to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isai. xxxiii. 20, 21), In this the place, the rivers, and the streams, stand for Yahweh and His power.

That the water of life represents the spirit in all its relations and effects, is evident from the words of Jesus in Jno. vii. 37, 39; "if any man thirst," saith he, "let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water." This spake he, adds John, "of the spirit, which they that believe on him should receive; for holy spirit was not yet given, because Jesus had not yet been glorified." A stream of this pure, transparent water of life was poured out upon the apostles on the day of Pentecost. That, however, though great and marvellous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now people have so much holy spirit in them as they have of the words and ideas of the Deity understood, affectionately, believed, and obeyed (Jno. vi. 63). But, when the time of the great pentecostian outflow of holy spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life." Henceforth, the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of Yahweh, the fountain of living waters, shall cover the earth as the waters cover the sea (Isai. xlv. 8).

Economy in deeds of kindness and assistance to others in need is economising in the wrong place. A liberal crop never came from a stunted seed-sowing. The liberal soul shall be made fat. Failure to be liberal will result in leanness.

"Be wise, O ye Kings"

An Exhortation by Bro. R. Roberts

At the beginning of Ezekiel's ministry, he was called on to eat a symbolic roll, representative of the message to Israel with which he was entrusted. The contents of this roll, you may remember, were described as "lamentation and mourning and woe." The sequel of Ezekiel's prophecy is in complete accord with this description of its character. It is, with slight intermissions here and there, a continual exhibition of coming calamity because of iniquity. In this, Ezekiel is no exception to the other prophets. They are all of them deeply tinged and charged with this element which is so repugnant to human feeling. They are all of them burdened with wrath and evil—all of them full of depreciation and condemnation of Israel, to whom they were addressed. This is a fact worth pondering. How comes this to be the case? Why should the Bible differ from all other books in this? The public writers of other nations— of whatever age or country—indulge in terms of patriotic complacency and congratulation. They praise the race and the land to which they belong, whether it be Greek or Roman, British or French, German or American. You do not find a Frenchman running down the French, nor a Briton disparaging the English; nor do you even find a Jew lowering the race of Israel. The Jews are like man universally. They boast of their stock, and will even give an egotistic interpretation to their dispersion. They will tell you that God scattered them that they might be made a blessing to the world — that the excellence of Israel might not be confined to a narrow country like Palestine!

Why do the prophets differ from the Jews and universal man in this? One reason we know: that, in writing these Scriptures, they wrote not according to their own, but according to divine impulse. As Peter says:

"Prophecy came *not* in old time by *the will of man*, but holy men of God spake as they were moved by the Holy Spirit."

This is a great difference, and a sufficient explanation of the literary and moral difference between the Scriptures of the prophet and the writings of merely natural writers of all ages. But why should the difference take this shape? Why should the fact of the Spirit of God being in a man give a morose turn to his communications? Why should not the Spirit of God express itself in lightsome, good-natured, amiable terms? There is a reason. The messages of the prophets came in the main because Israel, to whom they were delivered, had set God aside.

"They have estranged themselves from me: they have not hearkened to my commandments."

This is God's own explanation. But, again a question: why should this be a reason? Why should not man be at liberty to choose his own way, and follow his own bent? Why should his doing so be a cause of divine anger? The answer is at once of a boundless depth and of a Sunday school simplicity. God has made all things for himself, and especially man. The earth is not for man, except man fulfil the end for which God placed him on it, which was that he might glorify God and taste the true sweetness of his own nature in rendering to Him the submission of a loving obedience and the homage of a sincere worship. If we ask why should God make His glory the governing consideration in the regulation of human destiny, even to this, reason has a clear answer. God is the essence of all things: He is the fountain of life, the beginning of being, the means of universal subsistence. Any life we now have is His and by His permission. Any life we hope to have in the resurrection state is His and by permission. Without Him, there can be no life and no anything. God only has life and wisdom and power in Himself. All substance, all organization, all beauty, all excellence of adaptation, whether in the constitution of small objects like plants and animals, or in the arrangement of the gigantic bodies and movements of the universe, are due to Him, and of Him, and in Him. It is, therefore, most reasonable that His will should be law. What man who had laid out a fine estate and built a palace on it, and filled it with adjacent houses for dependents to live near by his favour, would not desire his will

to be the law of the place? What reasonable tenant would demur? And if it would be considered reasonable that a man's will should be law in such a case, though the man made not the ground, nor the stone, nor the people invited to live near him, how much more reasonable is it that God's will should be law, who has made heaven and earth, and sustains all things and creatures in being by His power?

This being so, look at the circumstances evoking the condemnations of the prophets. Israel had set aside His law. They had done so from the beginning. It was of the Lord's mercy they were allowed to live at all. God Himself sets the case before them in yesterday's reading. He presents to them their history as it appeared to Him, which is a Jewish history of a very different complexion from that written by Jew or Gentile in our days. He told them that from their beginning they had gone astray.

"This city hath been to me a provocation of mine anger from the day that they built it."

Even before Jerusalem's history began, they angered Him by their continual non-compliance with His revealed requirements.

"While you were yet in Egypt," he says, in effect, in the chapter we had yesterday (xx.), "I was minded to destroy you for your stubborn rejection of my ways: but I refrained for my name's sake" (not for your righteousness), as even Moses told them (Deut. ix. 5).

"After you came out of Egypt," God proceeds to say,

"I would have destroyed you in the wilderness for your perpetual refusal to walk in my law. I did destroy a generation of you when ye refused to go up into the land, and after 40 years your children went in. And I said to the children, Be not like your fathers, but hearken to my law and walk in my commandments. But the children were no better than the fathers, and turned aside to the ways and the gods of the heathen round about them. And thus it has been with you time after time till the present day. And now you wish to enquire of me? I will not be enquired of by you. I will number you to the slaughter, and give you over to the sword. The land shall be cleared of its inhabitants and shall lie desolate."

And so it came to pass.

There is an application of all this which is not apparent at first, but becomes very apparent on second thoughts, and is not far-fetched at all, but the manifest truth. All these things, Paul says, happened to Israel, "for ensample," and were "written for our admonition." Israel for a time is cast off, and now the Gentiles have their turn. They have diverged as constantly from the divine law as Israel did. Yet, like Israel, they are on very good terms with themselves, and, if we were to judge by appearances, we should think as they think. But if we could hear their history portrayed by a divine hand, as Israel's was, we should see a very different picture from that exhibited in the thousand-voiced histories that pour from the press at the present time. Nay, we do not need to wait for such a portrayal: we have it in the precepts of what they ought to be, and in the prophecies of what is coming on them because they are not what they ought to be. God had patience a long time with Israel, so much so that they misunderstood it, and concluded that God took no notice, and was unconcerned at what was passing in their midst (Ezek. viii. 12). And so it is with the Gentiles. They have been so long left to themselves that God has become mythical with them; His deeds in past times a legend: His judicial ways a smile. They practically say, and often say it in very words, "God is very negligent of us if there be a God." The appearance of things seems to confirm their view. Day slips away after day without any visible indication that God takes any notice, or regards with any displeasure the universal dishonour of His name, and setting at naught of His commandments. Let us not be misled by appearances. It is only a repetition of what happened in Israel's days. God's own history of their course shews that His anger was burning slowly against them all the thousand years they were in the land, notwithstanding that He allowed them to enjoy His bounty, and loaded them with His goodness. He was not inattentive, but He was long suffering. He keeps not His anger for ever, yet after so much forbearance, the suppressed flame bursts forth and devours all before it. Read the history of the last

Jewish war—the war of Rome against Jerusalem—the invasion of the Holy Land in the first century under Vespasian and Titus. Get a full view of the devastations, and the horrors, and the slaughters, and the ruin that overwhelmed the land. God in His Providence has given us the opportunity in the narrative of an eye-witness and performer—Josephus. We ought to read this once a year. It enables us to see and to feel what the outburst of long-restrained divine anger meant. And it qualifies us to read aright our own times. On the surface, "all things continue as they were from the beginning." Men with impunity follow their own God-disregarding ways, think their own proud thoughts, and speak their own masterful and irreverent words. It seems not to matter whether a man pray or blaspheme. Let us not be misled by appearances. We have God's own word about this as well as about Israel.

"The indignation of the Lord is upon all nations, and his fury upon all their armies."

"The world lieth in wickedness."

"He is angry with the wicked every day."

His anger is destined to come to a terrible head in the last days of the Gentile dispensation. In a figurative sense, we may say the storm is on its way. Thus it is written,

"The whirlwind of the Lord goeth forth with fury—a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: *in the latter days*, YE SHALL CONSIDER IT!" —

in the latter days, YE SHALL CONSIDER IT! It will be considered in the latter days, because in these days it will be manifest, as it is written, "At that time" (in "the *time of the end*," when the northern hosts overrun the Holy Land and encounter an unexpected and unknown antagonist in the Prince that standeth for the children of Daniel's people—Dan. xi. 40; xii. 1) ... there shall be *a time of trouble such as never was* since there was a nation even to that same time.

Or, as it is in the symbolic language of the Apocalypse:

"Voices and thunders and lightnings, and a great earthquake such as was not since men were upon the earth, so mighty an earth-quake and so great" (xvi. 18)—"the nations angry, thy wrath come, and the time of the dead" (xi. 18).

Consequently, we walk not wisely unless we walk in full view of what is impending. We are walking on the crust of a slumbering volcano. The world is on the verge of a time of devastating judgment. Look abroad and see the tokens of its approach. See the tempestuous aspect of human affairs everywhere. The Irish question presses on English people as a nightmare, but this is nothing compared with the stormy blackness gathering on the Continent. What is the meaning of all the nations of civilization straining their utmost resources to get into fighting readiness and staggering under the weight of their preparations? Is it not exactly what was spoken of long ago:

"Prepare war: wake up the mighty men ... gather the kings of the earth and the whole world to the war of the great day of God Almighty?"

(Behold I came as a thief.) Men of a certain kind of education laugh it all off. But the gathering elements of calamity will not be laughed away, but go on gathering, gathering from year to year. They will at last reach the bursting point, and then what desolations will be wrought in all the earth, as saith David by the Spirit in Psa. xlvi.

"Be wise now therefore, O ye kings," saith the same Spirit in another Psalm. If kings in general are so exhorted, how much more is the exhortation addressed to God's own kings and priests who are destined to be manifested in the heart of the coming storm, and to reign in peace when its fury has wrecked all human thrones and caused the glory of the world to pass away. "Be wise." Walk in patience, in faithfulness, in obedience, in fear. Be sober. Refuse the moral inebriation which fills all

hearts with frivolity and heedlessness. Let the time past of our lives suffice to have wrought the will of the Gentiles. Let the word of Christ dwell in you richly. What says he by our reading this morning? "Men ought always to pray and not to faint." Prayer and frivolity are mutually exclusive conditions. Trouble is good in helping us to take refuge in the one and abandon the other. It is as an antidote to fainting—mental fainting—that Jesus prescribes it. What he means he exactly illustrates. He speaks of a widow woman who wearied out an unjust judge by her importunity, and got him to attend to her to get rid of her. Jesus does not suggest that such a principle is at work with regard to God, but rather argues that if a human judge can be moved by importunity, how much more the unerring judge of heaven and earth?

"Shall not God avenge his own elect that cry day and night unto Him, *though he bear long with them?* I tell you that he will *avenge them* speedily."

Cry unto God in your trouble "day and night." It is what Jesus recommends. God will at last avenge — though he bear long, and appears to take no notice of your words. "He will avenge": mark the words. He does not propose the everlasting triumph of injustice. Are you defrauded, injured, defamed? Bear it. God bears. "He will avenge." "Avenge not yourselves." If you avenge yourselves, you leave Him nothing to do. If you leave it to Him, he will do it thoroughly and sweetly. Christ's promise to the Philadelphian brethren is an indication.

"I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, —behold, I will make them to come and *worship before thy feet* and to know that I have loved thee."

This was written for all who have ears to hear, as the postscript to the message shows.

"He that hath ears to hear, *let him hear what the Spirit saith* to the churches."

Therefore, it is an assurance to every man that if he will only wait God's time, he will not be put to shame at last, but will be vindicated in the most glorious style. Only we must wait. We must take it patiently, if we do well and suffer for it. We must not render evil for evil, and railing for railing, but contrariwise, blessing, doing good to them that hate us, as opportunity may serve, praying for them that despitefully use and afflict us. All this is commanded; and it is only the obedient that will be divinely befriended in the day of recompense, whose shadow is already over the world, and whose advent will shortly be the sudden fact of the hour.

There is a world of meaning in James' words, "Be patient, brethren; for the coming of the Lord draweth nigh." The kind of patience that is meant is not the mere sluggish passivity of a creature of dull feeling. Such was not the patience of Jesus and the prophets. They were all men of the keenest feeling. The *patience* that is acceptable is defined as a "*patient continuance in well-doing;*" a quiet, persistent, inextinguishable industry in the keeping of the commandments of God (for this, and this only, is the standard of acceptable well-doing). It may be hard work for flesh and blood for the time being; but the hardest of work can be done when there is a good reason. We have the best of all reasons in this case. The present will certainly pass away; the future of God's purpose will certainly come. His judgment will be poured out; His Kingdom will be established; His chosen, though dissolved in dust for ages, like Abraham, will stand before Him "with exceeding joy," as if at the end of a single night's refreshing sleep. Then shall the righteous be glad, and all the upright in heart shall glory. They will no longer be checked and restrained and mortified by the unreflecting, unrighteous deeds of a godless generation; and no longer burdened to the earth by the weakness of a sin-clogged and mortal nature. On the contrary, they will be refreshed and gladdened by wisdom and righteousness and praise on the right hand and on the left. They will be joyfully established in the presence of the righteous everywhere in the strength and freedom of the Spirit-nature. "Children of the day," to them the day will have come at last, when the Sun from the unclouded azure of the dawn will pour his bountiful and healing beams over land and ocean, filling the earth with life and praise. In the prospect

of this, may we not say with Paul, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Editorial

"AS TOUCHING SIN."
(or "SIN *in* THE FLESH" — *Rom.* viii. 3).

The above words form a correct translation of the Greek words *peri hamartia*, which occur in Paul's Epistle to the Romans (chap. viii. verse 3).

This statement is made upon the fitting authority of the translators of King James version of the Bible—otherwise styled the Common Version.

These men have rendered the above Greek word *peri* by the English words—"as touching," in the following passages in the New Testament, and if the word had been so translated in Romans viii. 3, Paul's statement would be more easily understood. We now quote:

Matthew xviii. 19: "AS TOUCHING *anything*"
Matthew xxii. 31: "AS TOUCHING *the resurrection*"
Mark xii. 26: "AS TOUCHING *the dead*"
Acts xxi. 25: "AS TOUCHING *the Gentiles*"
1st Cor. viii. 1: "AS TOUCHING *things offered*"
1st Cor. xvi. 12: "AS TOUCHING *our brother*"
2nd Cor. ix. 1: "AS TOUCHING *the ministering*"
1 Thess. iv. 9: "AS TOUCHING *brotherly love*"

In nearly all other places where this word *peri* occurs in the New Testament, it is similarly rendered by the following English words: "touching;" "concerning;" "as concerning;" "about," and "for."

Jesus was touched with the feeling of our infirmities, being "made sin for us" (2 Cor. v. 21), that is, "the Word was made flesh" — flesh of sin, or "sinful flesh" (John i. 14; Rom. viii. 3); "made like unto his brethren," "took part of the same," "one flesh of men," which was under condemnation to die (Heb. ii. 17; ii. 14; 1 Cor. xv. 39; Rom. v. 12).

Therefore, the expression *peri hamartia* "as touching sin," that is, for or by reason of sin, is the most appropriate form of words or mode of speech that could be employed to point out the why and wherefore of God's condemnation of "sin in the flesh" of His righteous and beloved son.

Paul's words could be naught else than fitting and appropriate, seeing that the writer was "moved by the Holy Spirit" to pen the words he did.

In our Common Version, the Greek words *peri hamartia* are translated "for sin;" which is a very good rendering, provided that the English word "for" be understood in the sense in which it is defined in all standard dictionaries; namely: because, on account of; by reason of.

The aim and purpose of God in condemning "sin in the flesh" of His just and "Holy One," is clearly and tersely declared by Paul, as follows:

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and as touching sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans viii. 3, 4.)

This refined declaration, so divinely accurate, so forcibly concise, so free from human dross, concerning that which God accomplished in His Son; when allied with other Scriptures, convey to us the following facts:

What the law could not do, because the flesh was too weak to attain to its righteousness, through obedience to its precepts, God accomplished in His Son; who, although "made flesh" of sin, like his brethren, was anointed without measure by His Father with the Holy Spirit and with divine power (Acts x. 38) to fulfil the righteousness of the law in every jot and tittle.

Thus the Lord magnified the law and made it honourable (Isaiah xlii. 21); because, in that, as touching sin, God condemned sin in the flesh of His Son, yet "for his righteousness sake," He brought again from the dead, Christ the first-fruits; whom He then made the Lord our righteousness—"who of God is made unto us righteousness, sanctification and redemption," through the faith that is in Christ Jesus.

Thus Christ became our Mercy-seat prepared of God for us; and all who approach that Mercy-seat in faith and obedience—putting on Christ as a garment or covering for sin: to them, God's mercy which endureth forever is shown, in the forgiveness of all past sins for Christ's sake. Thus Christ becomes "the end of the law for righteousness to every one that believeth;" and the righteousness of the law is fulfilled in all such: with this proviso, that they "walk not after the flesh, but after the Spirit," keeping their righteous garment unspotted from the world.

Notwithstanding the robust lucidity of the words used by the inspired Apostle in Rom. viii. 3, 4, and their freedom from obscurity, this passage of Scripture has been one of the most fatal battle-grounds of history between Truth and error.

Paul's words, of course, are intelligible only to those who have a correct apprehension of what human nature is, in all its varied relations; and those who think that the carnal nature is still "very good" are baffled and confounded by many of Paul's statements.

For this reason numberless analytical excursions into the domain of the apostasy have been undertaken by this class of semi-translators, undergraduates and other underlings, to find a way out of their difficulties, if possible.

The aim of many was to make the Scriptures conform in some degree at least, to their own ideas, and in this effort they wrested them to their own destruction.

Even among the translators of King James' version, there were serious dissensions and strife; they were by no means unanimous.

The majority insisted upon a literal rendering, following the exact words of the original text as closely as possible.

The minority urged that the translation of the original text should be embellished by the addition of English words having no equivalent in the immediate and original text, so as to bring the Scriptures into harmony with their views.

In the case of Rom. viii. 3, the minority suggested the addition of the following words, "by a sacrifice." These additional words were to be inserted immediately before the words "for sin."

This proposal was promptly rejected by the majority on the ground that it was an addition: not a literal translation. However, as the minority of the translators included influential men, styled by

some of their compeers, "Popish persons:" the suggested addition was permitted to appear in the margin.

There were other instances in Paul's Epistles where similar suggestions were made by the minority, but for the above reason were rejected by the majority.

On this account, friction arose, and the majority were roundly denounced by their opponents.

In an address adopted by the Translators on the completion of their work, and presented to King James, the following interesting references were made to this fact.

In relation to their difficulties they spoke of certain —

"Popish persons," who "desire still to keep in ignorance and darkness. . . . We shall be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves and hammered on their own anvil."

From the Apostolic age to the present, there have ever been those who "love darkness rather than light" on the subject of the nature and sacrifice of Christ.

For proof of present "ignorance and darkness" on this vital element of the Truth, we refer the reader to *Darkness*, by A.D.S., of Buffalo, U.S.A., wherein, on page 91, we read concerning Christ who was "made sin for us," by being "made of a woman" (2 Cor. v. 21; Gal. iv. 4); that in him was "no sin inherited, innate nor acquired."

This teaching, which means that Christ's flesh was clean (but read Job xxv. 4), is countenanced by the Editor of the *Christadelphian*, who publishes regularly in his magazine the intelligence of the Buffalo Meeting of which the above A. D. Strickler is the leading member.

These facts alone, without others that exist, are sufficient to necessitate the existence of the *Berean Christadelphian* for the timely defense of the Truth.

When *Ecclesial News* comes to us from any meeting identified with the Strickler teaching, we receive it not, because, by receiving and publishing it, we would be giving countenance to this Popish Strickler teaching, so long upheld by "the Mother of harlots and the Abominations of the earth"; and which has now through the carelessness of "shepherds that cannot understand" (Is. lvi. 11), obtained a footing in several meetings in Great Britain, Australia, and America.

"THE REVISED (?) HOLY BIBLE."

The American Edition claims to be "a fairly adequate equivalent" for the original text.

It is the work of some forty-eight, more or less, "Reverend, Right Reverend, Very Reverend, and Most Reverend LL.D.'s, D.D.'s, and S.T.D.'s; that is, Doctors of Sacred Theology!!!"

These arrogant assumptions of self-importance, such as Rev., Very Rev., Right Rev., and Most Rev., are unscriptural titles, to which fallible men have no more right (Ps. cxi. 9) than they have to the claim made by them of being competent and qualified by authority conferred upon them, to doctor or cure Sacred Theology; or, in other words, to heal "the Counsel of God," as declared by Paul and other inspired men.

Taken as a whole, the work of these apostate "Lords of learning," is "a fairly adequate" *copy* of King James' Version, but sadly marred and disfigured here and there by the adoption of those unnecessary and perplexing additions to the original text, proposed by those "Popish persons"

constituting the minority of the translators of King James' Bible, and which were so vehemently opposed by the majority.

In revising Rom. viii. 3, these skilled academical doctors or curers of Divinity, considered it advisable to prescribe the addition of the following three words: "as an offering," placing the addition immediately before the words "for sin," although there was no equivalent for this addition in the original text.

These superfluous words were simply a crafty device designed to nullify Paul's teaching of "the counsel of God," that sin as a physical principle dwelt in the "one flesh of man" (Rom. vii. 17).

This element or quality of the flesh is not subject to the Law of God, but is constantly warring against the law of the mind of those who "walk after the Spirit."

The Divine Purpose being to condemn sin in the flesh of His righteous Son, death passed upon him, for, as bro. Roberts wrote, "there is no difference between the shedding of the blood of Christ and the condemnation of sin in the flesh" (*Law of Moses*, chap. 18, p, 161), Then, having brought him again from the dead, God by the Spirit change eliminated from the flesh and destroyed that having the power of death—the *diabolos* or sin in the flesh,

"Christ the first-fruits; afterward they that are Christ's at his coming."

Christadelphian Editors and writers have every opportunity of being instructed in the "way of God more perfectly" (Acts xviii. 26), than to aid and abet these apostate pretenders and charlatans, by giving credence and publicity to these uncalled-for additions to the Inspired Word; which tend only to confuse, obscure and mislead those who are so unfortunate as to be brought under the withering influence of those scholarly (?) mischief makers; whose evil work ultimately brings division in the household, or else a mixed fellowship.

Most of these unnecessary additions are fortunately printed in *italics*, and may be easily detected by those on the alert.

These "Most Rev. doctors," being ignorant of both root and branch of the evil diseases of sin in the flesh, are unable to prescribe either medicine or food for their patients. None of them can by any means give a scriptural answer to the question: "What is Sin?" Then why quote them as practitioners?

One of the excuses offered by the revisers for these additions was that while there were no word equivalents for them in the Inspired text, they were, in their opinion, indirectly implied.

But this tactless and blundering method of translating the Sacred text was thoroughly discussed and also condemned by the majority of King James' translators in A.D. 1611; and they decided that such inferences formed no part of a literal translation, but were merely personal opinions, and therefore such renderings would of necessity be of no force or authority.

The additions suggested by the minority of that date, were favoured by those only who had drank copiously of the wine or mystic doctrines of Babylon the Great; until at length, nearly three centuries later, the additions were featured, supported and adopted by the "Rev." revisers.

But the lapse of time—approximately 270 years intervening between the publication of the King James' Edition and that of the revisers, offered no excuse nor justification for the said adoption.

These virtual additions to the Sacred text are nothing more nor less than an assumption that Inspiration can err by the omission of certain necessary words, which at this late date must be supplied by the revisers—the latter day Doctors or Cure-alls of Divinity, who unfortunately are of the same mind on this matter as the "Popish persons" of A.D. 1611.

The Baptists of 1660 were as strongly intrenched against the invalidation of the Inspired text by such methods as are the faithful among the Christadelphians of to-day.

AN ENGLISH IDIOM TRANSLATION.

Another excuse put forward by the revisers in favour of additions, was "the peculiarities of the English idiom."

The word *idiom* is defined: *a turn of expression giving a word a signification other than its own grammatical or logical one.*

This evil is one of the curses of Christendom—one of the primary causes of all the turning, twisting and adding, that troubles, vexes and divides the religious world of to-day.

It is the fundamentals of language, and not the colloquial idioms, that should govern the translator in every instance and under all circumstances.

This very error has rendered more than one translation unreliable. What is needed is "all the counsel of God" (Acts xx. 27), but nothing more — nothing added.

The Hebrew and Greek idioms of the Bible are quite correct, because they are self-explanatory and inspired; but, to use an English idiom as a criterion or standard by which to determine definitely the doctrine of the Sacred text, is, to say the least, a grievous display of very incorrect judgment.

King James' version was the result of the great revolt against the doctrines and domination of the mediaeval church of the Mother of Harlots in the sixteenth century, and for over 300 years it has been regarded as the most reliable of all.

It is written in a style and tense that expresses completeness. Its grammar and diction are for the most part faultless. It is the best yet, and should not be trifled with; and, moreover, those who are competent to translate, should ever remember that the sin of adding to or taking from, the Inspired text, is a roguish and wicked one, to be punished with the loss of "life for evermore."

B.J.D.

SUBSCRIPTIONS FOR 1937

With the present issue, Volume xxiv. is complete, and by the time this is in the hands of our readers another year will have almost run its course. A survey of the pages of this volume will leave the conviction that 1936 has truly been a wonderful year. Never in the memory of any now living can the nations of Europe in particular, and the world generally, have been in the deplorable state in which they exist to-day. In all quarters of the earth there is fear, strife, warfare, and a feverish preparation to meet coming conflicts such as has never before been witnessed, and which constitute the most emphatic sign of the coming of the promised Deliverer, Jesus Christ. The object of the *Berean Christadelphian* is to continually direct the attention of its readers to the prospect of the immediate re-appearance of Christ in the earth, and to the vital necessity of individual preparation for this momentous event. If, in the year now closing, this object has in some small measure been achieved, to God alone be the praise. We are fully conscious of the feebleness of our efforts, although we have done our best under difficult circumstances. We are, however, comforted by the assurance of Paul, that weak things have been chosen in the work of God, so that no flesh should glory in His presence. We are contented and happy to be numbered amongst these (at present) weak things, if thereby we may help others, as well as ourselves, to attain to the immortal strength which will be the happy experience of all who reach the Kingdom of God. As long as we are able, we shall devote ourselves and our efforts to this task.

We take this opportunity of thanking many of our correspondents for their great encouragement to continue in the work. Our sincere thanks are also due to the many willing helpers who have contributed so large a portion of the reading matter in the magazine for the past year.

Will our readers and subscribers please note that an alteration in the arrangements for the future conduct of the magazine has been decided upon, and will take effect with the appearance of the issue for January, 1937 (God willing). The publishing and control of the magazine, hitherto conducted by brother W. J. White, will in future be in the hands of brother C. F. Ford, to whom all orders and subscriptions should henceforth be addressed. Bro. White will continue to assist in the Editorial arrangements, with bro. B. J. Dowling as Editor in America.

We again thank the many subscribers who have assisted with our Free List, as a result of which we have been able to supply a free copy to many who are either temporarily or permanently unable to subscribe themselves. The stress of the times causes an increase in the number of those who are anxious to have the *Berean*, but find the subscription beyond their means, and we invite the co-operation of brethren and sisters whose circumstances permit them to help in this good work for the coming year. Names and addresses of any to whom such copies may be sent will be gladly received by the Publisher.

An Order Form for 1937 is enclosed with this issue. Intending subscribers are earnestly requested to complete it, and post to brother C. F. Ford immediately: this will greatly facilitate the preparation of new posting-lists, etc.

EDITORS.

The Parable of the Sower

In this, a man is introduced in the act of sowing seed in a field, containing various kinds of soil. The difficulty with us Westerns as regards the mechanism of the parable is to understand how there could be in one field such a variety of conditions of ground as is here depicted. This difficulty disappears when we learn from travellers, that Oriental agriculture differs in nothing more from agriculture in the west than this, that the fields put under seed are not really enclosed patches of land, all of a sort, but lie scattered over a hill-side containing all the varieties mentioned in the parable. The feature of the parable is the difference of the yield in differently conditioned soil:

"Some seed fell by the wayside (that is, on a trodden path), and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth. And when the sun was up they were scorched, and because they had no root, they withered away. And some fell among thorns, and the thorns sprang up and choked them. But others fell into good ground, and brought forth fruit—some a hundred-fold, some sixty-fold, and some thirty-fold."

Nothing more thoroughly illustrates the difference between ecclesiastical theology and the teaching of Christ's than this parable: and nothing, at the same time, more strikingly shows the harmony between that teaching and the simple unsophisticated facts of nature. The theology of the pulpit, in all sects and denominations, is based on the metaphysical speculations of pagan philosophers. All their ideas are based on the assumption that men are immortal in their inner constitution, and owe their intelligence to the possession of a spark of the divine nature. On this supposition, men are tacitly assumed to possess similar moral powers and mental capacities, and are practically held to be amenable to similar rules and conditions. The practical differences among men are set down partly to will and partly to the influence of antagonistic spiritual beings. Such an idea as comparing human hearts to different classes of soil would never occur to such a philosopher. Such a comparison is inconsistent with the first principles of theological "science," and would be extinguished at its inception by the doctrine that men are fundamentally alike in their powers and capacities,

through all of them having in common what is popularly called "immortal souls." But here is Jesus making the comparison. Here is Jesus proclaiming a truth which has been thoroughly discerned in modern times, and which has been embodied in the practically true though professionally-spurned system of "phrenology" — *viz.*, that men are by no means the same in their moral and intellectual natures: that there is just as much diversity in their mental constitution as there is variety of earth and stone in the constitution of the crust of the earth: that some are as impenetrable to all fructifying influences as the road side: some as irresponsive as ground in which there are more stones than soil: some as cumbered and obstructed as a thistly patch; and some like the generous garden mould, ready to yield to every effort of tillage. These are Christ's own comparisons, and they are true to nature.

The seed, he afterwards explained, is "the word"—the word ministered by himself and co-labourers. "The word," it is perhaps needless to say, is a synonym for the class of ideas comprehended in the gospel, called "the word," because it has been divinely spoken (1 Thess. ii. 13), and "the truth," because it is pre-eminently that form of truth without which men cannot live in the ultimate sense (Jno. viii. 32). The comparison of this spoken word of God to seed is a very happy comparison. Viewing the mind of man as soil, there is a strict analogy between the one and the other. Just as soil—the very best—has no power to yield garden flowers without seed or its equivalent, so the human brain has no power to evolve knowledge or wisdom without the impartation of ideas from without. Ideas are not innate in the human mind. The mind of a new-born babe is an absolute blank: and the mind of a grown man would be the same, if from his babyhood he were kept away from all contact with idea-acquiring agencies and sources. The kind of ideas he forms depends upon the class of ideas implanted by these external agencies. His mind will develop according to the influences acting upon it from without. No more baneful philosophy is taught under the sun than that which teaches man to look into himself for light. There is no "light within," unless it has been put in, and it is "light" not because it is "in," but because it is "light" before it is put in, quite irrespective of the vessel into which it has been put. Ideas having such a power to form the mind are most naturally compared in this parable to seed. They germinate according to their nature. False ideas if bad ideas, taken in and nurtured and assimilated, will bring forth false results—bad results—first in thought and then in action—both being comprehended in the term "fruit." The seed in the parable is "good seed," because it represents good ideas—ideas that have come from God — "the seed is the word of God" (Luke viii. 11). Admitted to the mind and nourished, the good seed will bring forth good fruit. But the extent of the result depends upon the state of the soil and the nature of the husbandry. The good seed falling into unfit minds will prove abortive, notwithstanding its goodness, because the soil is bad: so Christ teaches, and so experience shows. The good seed falling into good soil will bring forth good fruit if the soil is not preoccupied with other growths which absorb the power of the soil. Thorns and weeds of all kinds will thrive in good soil, of course. If they are allowed to do so, the plant shot up by the good seed will have little chance of "bringing forth fruit to perfection." The weeds require keeping down. What they are, Jesus tells.

"The care of this world, the deceitfulness of riches, and the lusts of other things."

These, he says,

"choke the word, and he (the man) becometh unfruitful."

It is not enough, therefore, to have good soil, or a mind capable of understanding and appreciating the truth revealed in the gospel. There must be a care to protect the mind from those influences that are calculated to undermine the power of the gospel: there are many things competing for human affection; and for most of them, the mind possesses a natural affinity. The danger, therefore, is great: the need for wise and energetic horticulture very pressing. Happy are they who practically recognise this, and act accordingly. — As for the seed that fell into good ground, Christ's explanation is very clear and simple:

"The good ground are *they who in an honest and good heart*, having heard the word and understood it (Matt. xiii. 23) keep it, bring forth fruit with patience" (Luke viii. 15).

Those who are accustomed to the indiscriminating gush of "Evangelical" Christianity may revolt at this view. They may feel it to be a harsh and repulsive doctrine which teaches that men can only be influenced by the gospel to the extent of their capacity to receive it. But it is a true doctrine, even if it is "harsh," as many true things in the universe are. It is impossible for intelligence to ignore the fact that it is the doctrine of Christ and the lesson of painful experience. It is not alone this parable. The whole of Christ's practical teaching is tinged with it, as when he says:

"To him that hath shall be given" (Luke xix. 26), "He that is able to receive it, let him receive it" (Matt. xix. 12), "Ye believe not because ye are not of my sheep" (John x. 26), "No man can come unto me except the Father who hath sent me draw him" (John vi. 44).

And every man who has any extensive contact with his kind in this present evil world is bound to learn that the men are more rare than precious stones who have capacity to discern or taste to relish the good things of the Spirit of God. The patches of good soil are few and far between: and more often than not, they are too covered over with vigorous thistle growth of all kinds to make it possible for the good seed to have an opportunity. As to why the matter should be so, that is another and not a very practical question. God is the worker out of his own plans. There are no other plans with stability in them. The revolutions of time kill them all off the surface of the earth. God having his plans and having adopted his own means of working them out, it is ours simply to learn what they are, and what demands of conformity they may have for us which it may be in our power to render.

It was part of the seeming obscurity of this plan and its method that Jesus should speak in parables to the multitudes. When he had uttered this parable of the sower and the seed,

"The disciples came and said unto him, Why speakest thou unto them in parables,"

The answer seemed abrupt and unsympathetic—

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Why not?

"For whosoever hath, to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away even that he hath" (Matt. xiii. 11, 12).

A certain class would turn the logic of these sayings just the other way. They would say if a man have not, it is a reason why something should be given to him, and not taken away; and if a man have, it is superfluous to give him "more abundance." There is a certain common-sense smartness, no doubt, about this kind of criticism, but it has no application to the subject in hand. It might apply to food or clothes or money; but it does not apply to those spiritually-enlightened moral and intellectual attainments which commend a man to God. If a man lack these, there is nothing to work on to lift him higher. But if he have them, the tendency is for him to increase in attainment and in acceptability with God and man. When, in addition to this, we take into account the judicial element underlying the case, any remaining mist entirely disappears. A man or a nation's poverty in the matter in question is largely the result of neglect and misuse of opportunities given. God gives these, and asks men to seek Him. If they turn away, or remain supine in the presence of proffered mercy, God may choose to withdraw the privileges, as it is written in Isaiah:

"Forasmuch as this people . . . have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore behold I will proceed to do a marvellous work among this people—the wisdom of their wise men shall perish, etc." (xxix. 13, 14);

and as it is also written concerning the Gentiles:

"They received not the love of the truth that they might be saved: and for this cause, God shall send them strong delusion that they should believe a lie" (2 Thess. ii. 10, 11).

"Therefore speak I to them in parables," said Jesus, "because they seeing, see not: and hearing they hear not, neither do they understand, and in them is fulfilled the prophecy of Isaiah." Here again it might be said, "Surely, if they are deficient in sight and hearing, that is a reason for speaking very plainly, and not for cloaking meanings in parabolic forms of speech." Yes, to a merely human view of the case, that might seem sound reasoning. But it is impossible for a merely human view to be a right view of the ways of God. How can mortal man conceive what is right and fitting from God to man? It is God's view that is all governing. The judgment of God would never be congenial to human views. The population in Noah's day would, no doubt, have voted unanimously against the flood. But the views of God prevailed, and the population was drowned with a strong and decided hand that faltered not in the doing of what was right, as God saw things. So in this matter: God is a dreadful majesty, and will be held in reverence, and when men are blind and deaf to Him through their habitual and presumptuous negligences for a long season, it is not unreasonable at all that God should hide his wisdom from them. God requires to be approached with the humility and docility of little children. When men do this, they will experience the truth of what is written,

"I love them that love me, and they that seek me early shall find me."

"Blessed are your eyes," said Jesus, "for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." None of us can have any difficulty in understanding this blessedness. It was a privilege and an honour confined to that generation, and to the few lowly men in it whom God saw fit to admit to it—the privilege of witnessing the glory of God manifested in Christ. It is a privilege to be renewed in a more impressive form when God's work on earth has reached a riper stage:

"for God shall send Jesus Christ . . . (in) the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

But how few in our generation do themselves the advantage, and God the honour, of looking forward with any interest, or even faith, to this prospect. Jesus speaks of "the prophets and righteous men" of ancient times. He says they "desired to see those things" which the apostles were permitted to witness. Herein we may discern a divinely-approved characteristic which is of very little value in the eyes of the common run of people: this characteristic of "desiring" the day and the things that God has promised to bring. The "prophets and righteous men" spoken of by Christ had this "desire," and we read that they will hold a prominent place in the day when the things promised become realities (Luke xiii. 28; Rev. xi. 18). Do we imagine that God will estimate men by a different rule in our day? Do we imagine that He can find any pleasure in those who treat His promises as doubtful matters of opinion, or in those who cannot find even so much diversion from earthly things as to think even that mild thought on the subject, but who are wholly regardless and unbelieving? Is it not revealed that it is to those "who look for Christ," and who "love his appearing," with the same earnest desires that the prophets and righteous men had who are spoken of by Jesus, that Jesus will award the crown of life—so joyfully to be worn by the faithful—so vainly to be desired and lamented by the rejected on that day?

R.R.

Reflections

It is not going to be an easy thing for any of us to find a place in the Kingdom of God. Constant vigilance and self-examination is necessary if the grave suggestion of a writer in a letter we published recently (see p. 302) is not to apply to us. The epistles to the Seven Churches are intended to

warn every brother and sister, and every ecclesia, that God may turn His face from them. Let us remember the experiences of Israel, who, when on one occasion they asked, Is God with us, or no? were answered: God is with you as long as you walk in His ways; and so, if any ask, Is God with us, or has He turned His face away? the answer depends upon the question, Are we walking in His ways?

* * *

A brother expresses the thoughts of many when he says: "I am filled with sadness and grief when I read the frequent reports in the Ecclesial News of withdrawals from brethren and sisters for forsaking the Truth." Another brother, at a meeting at which one young sister was withdrawn from, and the name of another (recently baptised) mentioned (being notice of the ecclesia's intention to withdraw at the next quarterly meeting— thus giving time for repentance), said, "There is something wrong, and I don't know what it is." If that is true, and we believe it is, we shall be failing in our duty if we do not earnestly endeavour to find out what is wrong, and apply the remedy.

* * *

God is with us if we walk in His ways, which are made clear for us in the exhortations and example of our Lord, and the epistles of the Apostles. If we do not, He will turn His face from us, however busy we may be in attending meetings and lectures. Wise, indeed, are those who are applying the same zeal and energy which are expended on public lectures to their own efforts to walk in His ways. We all need a "Special Effort" to do so, not once or twice a year, but continually. For our continual shortcomings, God has provided a mediator in Christ, and He will not turn His face from us if we seek forgiveness in the way appointed with a humble spirit and a contrite heart. But if we persist in breaking or ignoring some of His instructions, we stand in grave danger. The warning messages to the Seven Churches are not confined to doctrinal matters, nor to the brethren and sisters of the first century.

* * *

If there is something wrong, what is it? Is our own personal conduct beyond reproach? Are we examples to others, or is it possible we may be stumbling blocks to some? Is the Truth a hobby with us, or are we earnestly and prayerfully trying to live the Truth? These are questions which every faithful brother and sister will ask themselves, and others of a similar nature will suggest themselves to thoughtful minds.

* * *

The falling away from the Truth in the cases referred to—as in most cases—is due to "the lust of the flesh, and the lust of the eyes, and the pride of life," in other words, admiration for the "smart" companions of office or shop, the bejewelled and bejewelled, powdered and painted devotees of the fashions of the world, and the desire to be similarly attired and admired. Have we done our duty in these and similar cases? Did we warn them explicitly of these dangers when they asked to be baptised? We warn our would-be brethren against smoking, as an unworthy (because un-Christlike) habit; do we warn our would-be sisters against adorning themselves with gold and pearls, and draw their attention to the Scriptures, where these things are definitely forbidden (1 Tim. ii. 9; 1 Peter iii. 3)? Or are we afraid of giving offence and being unpopular, and so ignore these things until the time comes when they can no longer be ignored, and the erring sister is withdrawn from?

* * *

And are we brethren setting them a good example? Are adornments which are forbidden to sisters permitted to brethren? Do useless gold rings and chains testify to our separation from the world? These things also are of the lust of the flesh, and the lust of the eyes, and the pride of life. They may gratify our self-esteem, and look "smart" in the eyes of our business associates, and prevent their thinking us "peculiar," or possibly suspecting us of belonging to that humble and meek class of people of whom perhaps they have heard; but they may be stumbling blocks, and an offence to our brethren and sisters.

* * *

"Give no offence in anything, that the ministry be not blamed." So wrote inspired Paul. Again, in another place, the same chosen exponent of "His ways" wrote, "Be thou an example to the believers." Who can fail to see there is something wrong if these words are ignored! We are sometimes reminded that by our professing to be Christadelphians we have declared "*all* that the Lord has commanded, we will do." God certainly *will* turn His face from us if we do not.

C.F.F.

CORRESPONDENCE

Loving greetings in the Name we bear. I had rather a "set-back" recently over the munition question, and I think my experience is worth recording. My employer (late a major in H.M. Army) has always been sympathetically disposed towards Christadelphians and their attitude in regard to war. I obtained my position with him in 1919, through the introduction of a brother in our ecclesia whom he holds in high esteem, and he knows all about my experiences during the last war. In the course of conversation to-day, he told me that a friend of his knew our late bro. F. G. Jannaway, and that his friend had been telling him how bro. Jannaway had been able to "get round" the War Office, so that exemption had been granted to Christadelphians, and thereby had proved himself a very clever man, etc. Of course, I naturally explained how it all came about, not forgetting to emphasise that it was a Divine deliverance, and that bro. Jannaway was the instrument in God's hands. Imagine my feelings when he told me that his friend had also informed him that bro. Jannaway must have thrown dust in the eyes of the War Office in some way or other, because whilst on the one hand he was getting exemption for his "flock" on the grounds of conscience, they, on the other hand, were earning big money making shells, and which, to his mind, made the whole position a farce. You may be sure I did my best to put the true position before him, but is it not a striking comment on the munition question? This is an up-to-date instance of the mind of the alien towards this matter, and clearly shows what the mind of the world will be in regard to it, in the event of another war.

There is only one course to adopt, and all right-minded brethren and sisters will take that course—keep right away from anything that savours of munitions. In the case I have mentioned, we have yet another instance of the "ministry being blamed" — a man hitherto sympathetically disposed towards us, but disgusted when he learns that some of our number made shells, although claiming exemption on conscientious grounds. Surely a word to the wise is all sufficient. —Sincerely your brother in the Hope of Israel,
Herne Hill, S.E. 24.

F. C WOOD.

* * *

Loving greetings in the One Faith. I regret to note a disposition in some ecclesias to raise contention as to whether we should refer to those who formerly were in our fellowship as "brethren." Whilst we can and must judge as to who we can fellowship, it is not for us to say that those from whom we have withdrawn are no longer brethren of Christ. To say this is to anticipate the verdict of Christ, whose prerogative it is to decide who are, and who are not, his brethren.

He only can discern "the thoughts and intents of the heart," and can rightly assess the exact culpability of those who are associated in fellowship with error. Matt. xviii. 17, should not be quoted in this connection, as its primary application is to personal offences between individual brethren.

"Judge nothing before the time," and "Judge not, that ye be not judged; for with what measure ye mete, it shall be measured to you again."

Surely these do apply to just such a matter. We may judge doctrines, and we may judge our own connections and associations; but the relationship to Christ of those separated from us is not for us to decide. —Your brother in Israel's Hope,

B. A. WARRENDER.

* * *

Greetings in the Hope of Israel. We should like to congratulate the Editors of the *Berean* for the excellent articles that appear from time to time in its pages, and the sound and wholesome doctrine enunciated therein in these days, when loose and heretical opinions or winds of doctrine are extant. As I write, we have received a visit from three Wellington brethren, formerly in Birmingham fellowship, claiming to be at one with us, owing to the Magazine, who invited us to Wellington; probably you will hear more anon. In the meantime, we close with loving greetings from all here. — Your bro. in Christ.

E. W. BANKS.

Wanganui, N.Z.

* * *

Bro. Frank Walker (Bristol) writes: "Our hands are pretty full, yet not, I fancy, so full as the hands of those who edit the *Berean*, which under one cover gives us wholesome words and encouragement how to comport ourselves in these days of evil, and tells us of the doings of our brethren and sisters the world over. Work well done, which only those who have had a personal experience of editing and publishing can to any extent appreciate. God bless you all, and may your labours be in the hands of God, as were Latimer and Ridley in the days of the Reformation, the means of lighting a fire in England that shall never be put out. To God be the glory." — Bro. J. V. Richmond (Montreal) says: "We derive great help and comfort from the *Berean*, and are looking forward to another year of visits from this helpful friend, and hope and pray you will all be able to continue the good work, and spared to carry on till the Master returns." — Bro. A. Starling (Sheringham) writes: "It is always most painful to hear of divisions and withdrawals in the household, when each of us could be so much more profitably employed in the Master's service." (But we must remember, withdrawal is commanded when the Truth is forsaken. —ED.)

Land of Israel News

"Ye shall dwell in the land that I gave to your fathers . . . and I will multiply the fruit of the tree, and the increase of the field" (Ezekiel xxxvi. 28, 30).

According to figures published by the Jewish Agency, 1,153 Jewish immigrants entered Palestine during the month of October, including 217 of the capitalist category.

* * *

The largest aerodrome in the Near East is being built by the Government near Lydda, at a cost of £250,000.

The first Polish passenger airplanes from Warsaw to Palestine, inaugurating the new service initiated by the Lot Company, have arrived at Haifa.

* * *

Despite the strike and the disturbances, and the serious loss of trade in the country, and notwithstanding the outlay for defence purposes in the country, the Government deficit during the half-year, April-October, 1936, amounts to only £25,000. According to a Government statement, the revenue during the six months under review amounted to £1,945,564, while the expenditure was £1,970,612. The total surplus of the Treasury at present amounts to £6,240,000.

* * *

The *Official Gazette* announces an exchange of notes between the Egyptian and Palestinian Governments which constitutes an agreement for one year. According to the agreement the commercial relations between the two countries will be furthered and facilitated, introducing a general policy of a reduction in tariffs on each other's goods with the object of increasing the export trade to their mutual advantage, maximum duties being fixed for soap, citrus, melons and vegetables.

* * *

The American B'nai B'rith have announced a grant of \$100,000 towards the Keren Kayemeth for the establishment in Palestine of a colony to be named B'nai B'rith Alfred Cohen, in honour of the President of the International B'nai B'rith. Mr. Alfred Cohen, in a statement issued, said this undertaking is a token of the faith and confidence of the B'nai B'rith in the fulfilment of the Balfour Declaration, in which the Jews are assured of their National Home, where they may dwell and enjoy the blessings of life.

* * *

Work has begun on the construction of the Hadassah University Hospital, which will cost £150,000. Five hundred workers will be employed on the building for the next two years.

* * *

During the two years 1934 and 1935, a total of £P1,700,000 was invested in the establishment of 477 industrial undertakings in Palestine. Of these 77 were establishments started by German-Jewish immigrants, at least a half of whom were so-called capitalists. The capital brought by the German Jews was £P373,000, or 22 per cent, of the total. These figures are mentioned in a report issued by the Jewish Agency on a census held in the first two months of this year of the industrial activity of German Jewish newcomers to Palestine.

* * *

The new Kupat Holim Hospital of the Histadruth in Petach Tikvah has been opened with a festive ceremony in the presence of the High Commissioner, senior Government officials, representatives of Jewish institutions and thousands of guests.

The Hospital has cost £40,000, to which the Government contributed only £4,300. It was built exclusively with Palestinian materials.

* * *

During a period of 92 working days, 47 steamers and 20 sailing vessels anchored off Tel-Aviv and discharged about 17,000 tons of import merchandise, including 7,140 tons of foodstuffs and 1,343 tons of fruit and vegetables.

Shipments of citrus fruit from Palestine generally, by the end of October are expected to exceed 250,000 cases, somewhat below the total consignments for the same period of the season last year.

Estimates put the season's crop at about 10,000,000 cases (three million more than last season).

Signs of the Times

Spain—Rearmament—Palestine and the Jews

Again we are compelled to call attention to the appalling unrest that exists all over the world. Every day the Spanish Civil War continues, the more evident it is that its repercussions extend far beyond the boundaries of Spain. At the time of writing, it appears that the fall of Madrid cannot long be delayed, and then, no doubt, most of the nations will recognise the rebel leader, General Franco, as the legitimate ruler of Spain. There is no doubt that assistance received from Portugal, Italy and Germany has largely contributed to his success, whilst Russian support for his opponents has come too late to affect the issue. The ill-will that has developed between the nations as a result of this and other matters has led to an intensity of re-arming, the like of which has never been known. It is announced, for example, by France, that the Franco-Swiss frontier (120 miles, from Basle to Geneva) is to be fortified immediately, although this frontier has never previously been fortified.

Britain, too, has decided that she must re-arm to her utmost capacity to keep ahead of other nations as far as possible, for it appears that she is almost friendless to-day. Mr. A. J. Cummings says: "We are re-arming furiously now, because we are left with scarcely a friend in Europe. Having ceased to co-operate in a European policy, having virtually thrown over the League, betrayed the small nations, and earned the contempt of the major Powers, we are thrown back on our own resources in a world that has apparently returned to power politics." He adds, "We are alienating France, we are deliberately alienating Russia, and the smaller Powers are shrinking away from us in scepticism and disgust." It is, of course, inevitable that the present situation will culminate in a world war of which the horror will be indescribable. As Mr. Clynes says, "Unless the age of miracles is not dead, the arms preparations of the nations mean world war."

Mussolini has just been warning England that the Mediterranean is the Sea of Rome, and that "it is life" for Italy, but only a route for Britain, so that "a clear, rapid and complete understanding" in the matter must be arrived at. It is supposed that the close alliance between General Franco and Mussolini, and the substantial control which they will have over the entrance to the Mediterranean, if they work in co-operation, emboldens Mussolini in his warnings to Britain.

At the same time, the attacks on Britain by Goering and Goebbels in Germany in respect to colonies have led to representations being made by the British Ambassador in Berlin. Thus it will be seen that Britain has good cause for spending vast sums of money on armaments.

Even at home there are difficulties to contend with, particularly as to how best to cope with the violence that Fascism is engendering. There have been ugly incidents during the month, especially in the East End of London (the Jews being the usual objects of attack), of a nature sufficiently serious to induce the Government to introduce a bill for the abolition of private uniforms such as the Fascists wear. Fascism has certainly succeeded in stirring up a great deal of strife between Gentiles and Jews, owing to the "constant efforts to arouse anti-Jewish feeling by innuendo and veiled abuse" (these are the words of the Commissioner of Police), resulting in "a real, living, everyday fear on the part of thousands of people," as Mr. Frankel, M.P. for Mile End, has stated in Parliament.

Britain's determined measures in Palestine have succeeded in restoring order, and the promised Royal Commission to investigate the trouble has left London for Palestine. The Arab demand that Jewish immigration should be suspended whilst the Commission pursues its investigations has been rejected by Britain. It is a remarkable testimony to the progress of Palestine that, in spite of the strike, the disturbances, the loss of trade, and the outlay for defence purposes, the Palestine budget for the half-year April-October, 1936, shows a deficit of only £25,000. The Treasury still holds a surplus of over £6,000,000.

Already the Arabs perceive they have brought damage on themselves by their strike, for many liners now cease to call at Jaffa at all, and the Jews are converting Tel-Aviv into a port, so further impoverishing Jaffa. But these things, whilst benefitting the Jews, can only make Arab jealousy even worse than before. The danger of allowing the Arab kings to interfere in Palestine has been mentioned before, and it seems that proof of it is already forthcoming. The Arab kings are preparing an Arab case to be presented to the Royal Commission, and the new Baghdad Government in Iraq has promised to send its Foreign Minister to join them. God's purpose with Palestine will forbid the annulment of the Balfour Declaration, so ardently desired by the Arabs, but we can see in this combination of all the Arab peoples the beginning of that confederacy of "evil neighbours" which will join in the attempt to cut off Israel from being a nation. The necessity for some place in which Jews can find shelter is a matter of right, and not of sufferance, continues to become more acute, as persecution in Europe spreads.

Not a week passes without further anti-Jewish orders being promulgated in Germany, making it ever more difficult for Jews to obtain a living there. No meetings may be held by Jews without official sanction, neither may they hold elections for their own communal officers. Further anti-Jewish laws are being prepared, says Herr Streicher. As the *Jewish Chronicle* points out, other people besides

Jews are seeking a haven. But, alone of all people, the Jews need one, because in addition to the economic difficulties that beset other people, they have rampant oppression as an added cause. As an illustration of the state of mind prevailing in Germany, the *Jewish Chronicle* publishes a photograph of dummy figures representing refugee Jews, set up outside a German village. A signpost gives the distance to Palestine, accompanied by a desire that a new Moses will arise to lead the Jews into the Promised Land. On this occasion, however, it is hoped that the waters, unlike those of the Red Sea, will close upon the Jews, and thus give the Germans peace at last. There will unquestionably be a day of reckoning for these things. One of the reasons for which God will pour out His fury on the nations is because Israel is "taken up in the lips of talkers, and are an infamy of the people" (Ezek. xxxvi. 3).

There is no doubt whatever that we are on the eve of stupendous events; even men of the world are unanimous in perceiving that, although they know nothing of what these things portend. How, then, should "children of the light" "watch and be sober," that they may be approved when "the Lord shall come to be glorified in his saints."

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).

* * *

BRIDGEND. —Sundays, 11a.m. and 6.30 p.m. Wednesdays, 7.30 p.m. 40, Caroline Street. We have to record a further depletion in membership of our meeting by removal to East Ham of bro. and sis. L. Matthews. We miss them greatly in our small ecclesia, but take assurance in the hope that they may be of help and encouragement to the brethren and sisters of the Ilford Ecclesia, to whom we commend them in love. Our Heavenly Father is rich in His goodness and mercy, in that while we suffer loss on the one hand we perceive His strength and encouragement on the other. Our Special Effort in the form of mid-week Lantern Lectures are well attended; the ultimate results we leave to Him, the Father of Light, Who doeth all things well. We have received the sum of £2 from an unknown brother (per bro. C. F. Ford), for our distressed brethren, and thank him for his expression of love, and pray that he may hear the Master's words, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto Me." —GOMER JONES, *Rec. bro.*

BRISTOL. —*Druids Hall, 8 Perry Road (top of Colston Street). Breaking of Bread, Sundays, 11 a.m. Bible Class, Tuesdays, 7.30 p.m.* Loving greetings. We reported in September the immersion of our bro. and sis. Bailey, who live at Shirehampton (about five or six miles from our hall). Before rendering obedience in Baptism, they realised the impossibility of sending their four children to an orthodox Sunday School for divine instruction, so they commenced teaching them at home. Soon their children brought their friends along, until a Sunday School of 20 was the result. The ecclesia have now taken over the instruction of the children, and engaged a room at Shirehampton for the school each Sunday afternoon. Realising the possibility of interesting the parents of the scholars in God's Plan of Salvation, we decided to hold a Special Effort for the five Sundays in November, at a hall near to the new Sunday School, and the Clapham Ecclesia are greatly helping us by supplying the speakers each week. The subjects are, "Coming Events in Palestine, and their world-wide import," — the Jews, the Holy Land, Jerusalem, Zionism, and The Millennium. These have been advertised by distribution of two thousand lecture-cards, and a large poster near the hall. The district had been so well billed that over fifty children were seeking admission soon after we arrived on Nov. 1st. We decided it was best to admit them, and, with the presence of twelve adult strangers, we all enjoyed a profitable evening listening to bro. F. C. Wood (of Clapham) speaking of God's people, the Jews. Two *Christendom Astrays* were lent, and several pamphlets were given away. While hoping for a larger number of adults for the next four lectures, we indeed thank our Heavenly Father for His encouragement, and pray that His rich blessing will rest upon the effort put forth in His Name, and that fruit will spring forth to the honour and glory of His great Name. Visitors to the Lord's Table: sis. Tuckwell, sis. Doris Higgs, and bro. F. C. Wood, of Clapham; bro. and sis. Tandy, of Weston-super-Mare. Bro. F. C. Wood also gave us stirring words of exhortation at the Master's Table. — Your bro. in the Glorious Hope of Salvation, A. G. HIGGS, *Rec. bro.*

BROCKHOLLANDS (nr. Lydney, Glos.). — 2, *Paisley Villas.* Greetings in the bonds of the Gospel. We wish to acknowledge and thank the many sisters of the Clapham Ecclesia for the letters of comfort and exhortations we receive from time to time. Through the summer months we have been pleased to see and welcome the following brethren and sisters: sis. E. Singleton, of London, who motored over from the other side of Gloucestershire to break bread with us; bro. and sis. Gough, of Newport (Mon.); sis. J. Davies, of Risca (Mon.); bro. Cambray and bro. and sis. Lewis, of Newport. We feel very grateful to bro. Cambray, who drove us over to the Newport Sunday School outing, where we enjoyed a very happy time with the children. — With love in the Truth, sincerely your sisters in Christ Jesus, R. E. JAINE and L. JENKINS.

COVENTRY. —*Ragged Schools, off Broadgate. Sunday: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* Since last writing we have had the company and fellowship of the following: bro. R. Smith and R. Smith, Junr., bro. and sis. J. Phipps, bro. and sis. Fell, of Birmingham, bro. T. Phipps, of Great Bridge, bro. and sis. Bickers, bro. and sis. Sharp, and bro. and sis. F. Jakeman, of Dudley, bro. and sis. Faherty, of Shifnal, and sis. D. Everiss, of Birmingham. We thank the brethren for their services among us. — O. CLEE, *Rec. bro.*

CROYDON. —Ruskin House (Room 3), 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. Recent visitors whom we have had the pleasure of welcoming to the Table of the Lord, have been: bro. and sis. W. J. White, bro. and sis. J. R. Evans, brethren H. L. Evans, J. T. Warwick, sisters Capon, Daniels, P. Crosskey, M. White, M. Smith, all of the Clapham Ecclesia; bro. G. H. Denney, of Holloway; bro. C. R. Crawley, of Luton; bro. A. Cochran, sis. Childs, of Sutton; sis. V. Oakey, of Putney. On the third Wednesday of each month we hold a lecture in place of the Bible Class, and for the past few months we have been encouraged by the presence of a number of strangers—on one occasion there were 15 present— but it does not seem possible to persuade them to attend our Sunday lectures, the attendances at which have been very poor. However, we are arranging to hold, if the Lord will, Special Lectures in January, 1937, one in Croydon, and two at Selsdon, in the hope that some interest in the things which really matter may be aroused. We also intend to have a Fraternal Tea and Meeting, God willing, on the 23rd January, 1937, details of which, and also of the Special Lectures, we hope to be able to give in next month's intelligence. We shall appreciate the assistance by their presence of

brethren and sisters living near, in our efforts to keep the Light shining in this district. —ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Greetings. Bro. and sis. Nutt, of Tonypany, who have come to reside in this district, will in future meet with us. We trust it will be for our mutual spiritual help. We have received into fellowship bro. S. White and sis. K. Cartwright, who have repudiated their former position with the Meeting calling themselves the Master's Household, and expressed themselves in agreement with our position, both on the cause of the division, and also on the eternal purpose of God in Christ. We trust they will help us to maintain the Truth in its purity until the Lord shall come. We had a very helpful time at our Fraternal on October 17th, both in sound words of exhortation and counsel, and in the large company of brethren and sisters who joined us from Birmingham, Oldham, Nottingham, London, Shifnal, Blackheath, Coventry, St. Albans, Pemberton, Preston, Shatterford, Coalbrookdale, Newport, Bristol, and Pontefract. Our visitors have been bro. W. J. Webster (Seven Kings), bro. W. R. Jeacock and bro. P. L. Hone (Clapham), bro. Clee (Coventry), bro. R. Smith (Birmingham), bro. W. Cockcroft, Junr. (Oldham), all of whom we thank for their ministrations; sis. Lambert (Pontefract), bro. and sis. T. Phipps (Great Bridge), sis. M. Wharton, bro. Sewell (Clapham), sis. W. Cockcroft, sisters Annie and Alice Cockcroft (Oldham), sis. Tarplee, and sisters Marjorie and Phyllis Tarplee (Birmingham), and bro. Gray (Luton). —Faithfully your brother in Jesus. FRED H. JAKEMAN, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston.* Greetings to all in Jesus' Name. We rejoice to report that our little Meeting has been increased by two. The new members are bro. and sis. Hall, formerly of the Mid-City Hall (Temperance Hall fellowship) Ecclesia, Glasgow, who, having seen the reasons for our separation from the Temperance Hall clearly, have joined hands with us, and were accordingly received into fellowship on October 18th. We still have one or two interested strangers attending our lectures, which are a source of encouragement to us in our labours in the vineyard, but nevertheless, whether our efforts bear fruit or not, we continue to plough in hope, knowing our labours are not in vain. Visitors since last report are bro. F. P. Restall (of Edinburgh), brethren H. Brown, J. McKay, A. McKay, J. McLeod, and bro. and sis. Ross (all of Motherwell). We appreciate the visits of our brethren and sisters, and thank the brethren for their faithful ministrations among us. —Sincerely your brother in Jesus our Lord, JAMES L. WILSON, *Rec. bro.*

HITCHIN. —*Hermitage Hall Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Cosy Cafe, Bancroft, Wednesdays, Bible Class, 8 p.m.* We are pleased to report that sis. A. Austin and bro. H. C. Shorter have returned to our meeting, and after satisfactory interviews resumed their places at the Lord's Table, on the recommendation of the Arranging Brethren. Our numbers have been further increased by the transfer of bro. and sis. J. L. Mettam, from the Sutton Ecclesia. The attendance of strangers at our lectures continues, and their interest is encouraging. We have commenced a mid-week meeting on Wednesdays, at 8 o'clock, at the Cosy Cafe, near to Brand Street corner, and shall be pleased to welcome any brother or sister who may be in this neighbourhood. We pray that when our Master returns we may be shedding a clear light in the surrounding darkness, and be united to "the Light of the World." Since our last report, we have been assisted in the proclamation of the Truth by brethren L. J. Carter (Crayford), S. Burton (Luton), and I. P. Evans, P. J. Kemp, L. J. Walker, C. N. Hatchman and D. L. Jenkins (Clapham), and have also welcomed the following visitors to the Table of the Lord: sis. Hatchman (Clapham), bro. E. C. Austin, sis. Burton and sis. Squires (Luton), bro. and sis. Morris (St. Albans), bro. and sis. G. Wilmore, sis. Wilmore, and sis. Gillespie (West Ealing), and sis. Hill (Sutton). —HERBERT S. SHORTER, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* We are sorry to lose the company of bro. and sis. Crowhurst, who have moved to Bournemouth. We commend them to those of like precious faith. We have been pleased to see the following at the Breaking of Bread during the month of October: bro. Crawley (Luton), sisters B. and A. Karley and bro. and sis. I. P. Evans (Clapham), bro.

and sis. Hewitt (St. Albans), bro and sis. Hathaway (Clapham). As we often have brethren and sisters attending the Bible Class, will intending visitors please notice that we have been able to arrange for the class to be held on Wednesday evenings, instead of Friday, as hitherto—commencing at 7.30 p.m. It is very comforting that brethren and sisters are ready to help us, many coming a long journey. We greatly appreciate their company. —E. F. RAMUS, *Rec. bro.*

ILFORD. —96, *Cranbrook Road. Sunday: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Thursday: 27, Wanstead Pk. Rd., M.I.C. and Eureka Class, 8 p.m.* We continue our lectures in spite of poor response, but we are very encouraged by each other's enthusiasm in our Hope. Our meeting has been saddened by the hand of death. With very great regret we must report that our brother and sister Crighton have lost their eldest little girl, Renie, aged 8. This parting has touched the heart of every one of us, all loving this cheerful little girl so much. It is sometimes hard to understand the ways of God; but we realize that it is at such times that we can manifest our faith in Him. Our loving sympathy and thoughts go out to our brother and sister during this great trial, and we pray they will be strengthened in their hour of need. Our little friend was laid to rest on Nov. 2nd by bro. G. M. Clements, of Clapham, to whom we are grateful for his help on this sad occasion. There were also brethren and sisters present from Clapham, Holloway, Seven Kings, and West Ealing. Visitors since last report have been: brethren J. M. Taylor and C. A. Ask (West Ealing), D. L. Jenkins (Clapham), Wille and Scott and sisters Wille and Allnut (Southend). We thank the brethren who have laboured with us in public proclamation. —P. J. A. COLIAPANIAN, *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, 11a.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 two more have been assisted to put on the saving name of Jesus, and it is our earnest prayer that they may each receive the reward of eternal life. On 11th October, COLIN HONE (youngest son of bro. and sis. P. L. Hone, and ex-Sunday School scholar), and on 1st November, CONDIES CHRYSTOBEL WILFREDA BACON (daughter of bro. and sis. Bacon, and ex-Sunday School scholar). On 24th October the M.I. Class held its annual outing to the British Museum, when a most interesting and instructive afternoon was enjoyed. Afterwards, tea was provided at the Zeeta Cafe, Victoria, followed by the ecclesial Fraternal Meeting at Denison House, when four uplifting addresses were delivered to a full meeting, including many visiting brethren and sisters from the provinces. These meetings are greatly appreciated, and seem to be more, crowded each year, which must show that brethren and sisters seize every opportunity which will help in the race for life eternal. We are sorry to report that it was our painful duty at our last quarterly business meeting held on 8th October, to withdraw from sister M. McDonald for disobedience to the commands of Christ by continued absence from the Table. The following visiting brethren and sisters have been welcomed at the Table of the Lord, namely, sis. Osborn (Bridport), bro. and sis. Hayward and bro. and sis. Bert Hayward (Ipswich), sis. Potter and sis. Quantrill (Wymondham), Tredegar, sis. Faherty (Shifnal), bro. and sis. Hayward (Stowmarket), bro. Cockcroft (Oldham), sis. Spencer (Hove), sis. Faherty, Junr. (Birmingham), sis. H. Eato (W. Ealing), bro. Starling and bro. Woodhouse (Sheringham), sis. Warren (Colchester). — F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sunday: 11.0 a.m. and 7.0 p.m. Wednesday: 8.0 p.m.* We are glad to report that bro. P. R. Mitchell, of Plymouth, now removed to South-East London for purposes of employment, and sis. M. Crisp, lately of Toronto, Canada, have joined us during the past month. We are pleased to have their help and companionship. On the other hand we have lost the co-operation of bro. J. H. Dyer, who has returned to Swindon. Our effort on Thursdays in October, at Crouch End, attracted a few interested friends on each occasion. Our thanks are given to brethren W. R. Mitchell, E. C. Clements, T. Wilson, M. F. Kirby, M. L. Evans, and E. A. Clements, of Clapham, who have helped us in the good work. —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.* Greetings in Jesus. We commenced our Special Effort on Thursday, Nov. 5th. Giving the first of four lectures under the heading "God rules in the kingdoms of Men," bro. Mettam spoke on "The Curse of War." Although we had advertised this lecture in the paper, and distributed some 2,000 folders, we had no response from those outside; but we do thank the speaker and the brethren and sisters of St. Albans and Hitchin ecclesias, who assisted us by their attendance. We take this opportunity of thanking all the brethren who have ministered to us during the past year, and we earnestly pray that the Lord may be here 'ere another year commences. —With sincere love in the Truth, H. BURTON, *Rec. bro.*

MARGATE. —*Forresters' Hall (Lower), Union Row, Margate. Sunday: Breaking of Bread, 4.15 p.m.* We have to report the death of our aged sister Sleet, who fell asleep on October 6th, and was laid to rest on October 10th, bro. W. R. Mitchell (Clapham), speaking words of hope and comfort at the graveside, and pointing out that our sister had been an example of faithfulness and patience, for, although an invalid and a great sufferer, she was present at the Table almost until she died. We anticipate the smile of welcome for our sister when the Master calls her from the sleep of death to appear before him. Since our last news we have been pleased to welcome at the Table of the Lord bro. Skinner, of Clapham. —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.* It is with deep regret that we report the death of one of our number, sis. R. Dickson, who fell asleep on Nov. 4th, after a prolonged illness borne with patience, and was laid to rest in Airbles Cemetery, Motherwell, on Nov. 7th. Our prayers and sympathy are with her two sons, both members of our meeting, in this their hour of sorrow. What a joy and comfort it is to be able to say, "We sorrow not as others who have no hope."—We purpose, God willing, holding our Annual Fraternal and distribution of prizes to the scholars on January 2nd, in above hall, when any bro. or sister in fellowship will be welcomed. —ROD H. ROSS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the Peoples' Hall, Heathcote Street.* The four Special Lectures given in our own room during October proved encouraging, as a number of strangers attended regularly. We therefore arranged two further lectures, the first of which was delivered on Monday last, the subject being "Britain and the Jews." There were eight strangers present. At the Monday lectures we had the help of brethren F. H. Jakeman, E. Hingley, and S. Shakespeare, all of Dudley; we have also had the help of brethren W. Southall (Birmingham), F. H. Jakeman (Dudley), M. L. Evans (Clapham), and H. L. Evans (Clapham) at our Sunday meetings. —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.* Sincere greetings in Christ. Since our last writing, we have been assisted in the service of the Truth by bro. E. Hingley (Dudley), whose work we greatly appreciate. We have also been pleased to welcome as visitors to the Table of the Lord sis. Hingley, sis. P. Jakeman, and bro. D. Hingley (Dudley); sis. D. Jannaway (Southport), and bro. T. Bailey (Preston). — B. LITTLER, *Rec. bro.*

RHONDDA (Glam.). —*4, Railway Terrace, Penygraig. Sundays: 3 p.m. Breaking of Bread at the above address.* Greetings in Christ Jesus. We would be pleased to have the company of visitors to encourage us in our loneliness. We are sorry to lose the company of bro. and sis. Nutt by removal to Dudley. They are greatly missed in our little company. —C. LATCHAM, *Rec. bro.*

ST. ALBANS. —*Sunday: 11 a.m. and 6.30 p.m. Wednesday: 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are glad to report the success of the lantern lectures held during October. The attendance of visitors at the three lectures was, approximately, 60, 40 and 50 respectively. Very good support was given by brethren and sisters of other ecclesias, and our thanks are due to the speaking brethren, W. Jeacock, M. L. Evans, and E. A. Clements, and to bro. Morse, who gave willing service

with the lantern. The interest roused by these lectures was reflected on the Sunday evenings. During October the attendance of visitors has averaged 14 each Sunday. We regret that it has been necessary to withdraw fellowship from bro. and sis. Hunt on account of continual absence from the Memorial Meeting. — S. JEACOCK, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall 686, Green Lane. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* Since our last report, we have been very glad to welcome at the Lord's Table sisters Lodge and Hissey, bro. and sis. F. C. Wood, brethren Brooks, E. A. Clements, Douglass, Gill, Kitchen, W. E. White, and T. Wilson (Clapham), bro. and sis. Cuer (Crayford), bro. Gray and sis. Goodwin (West Ealing), and bro. and sis. Balcombe (Brighton). Most of the brethren ministered to our spiritual needs by suitable words of exhortation, for which we tender sincere thanks. As the year is drawing to a close, we take this opportunity of thanking all who have helped us here during the past twelve months. We trust their labours will not have been in vain, but a source of help to us all in our journey to the kingdom. — WM. J. WEBSTER, *Rec. bro.*

SHERINGHAM (Norfolk). — *1, Westons Terrace, Beeston Road.* Sincere greetings to all in the Household of Faith. Since our last report, we have experienced the great joy of being able to attend the Fraternal at Denison House, staying over the week-end, thereby enabling us to attend our spiritual birthplace, Avondale Hall, and renewing our old acquaintanceships, and making many, many new friends. Truly, to us, it has been a big feast of fat things, and will linger long in our memories. Again we have been struck by the atmosphere of love that prevails at these gatherings, which does not exist at any gathering of our contemporaries, as they are destitute of its source, real love to God, which manifests itself in love for the brethren also. And we have been impressed also by the fact that God works in His own ways in carrying out His purposes. On our return journey we got into conversation with a young lady, and after talking for a few minutes I came to the point by asking her if she was interested in the Bible, and found that she was. She said that it was a surprise to come in contact with anyone willing to converse on such a subject. I found her to be very intelligent, and she was particularly interested in the Second Coming of Christ, upon which, however, her views were very vague; and I was permitted to instruct her therein, and on other subjects as well, giving her a "*Declaration*," which she promised to read carefully and verify the references given; she also promised to write for *Christendom Astray*, which I offered to lend her, when she had read and digested the *Declaration*. Another opportunity to preach the word offered when a young man got into our carriage at Norwich. He started the conversation by commenting upon the political situation, and we let him have a fair run, and then told him that only a true Christian held the key to the solution of all these troubles, with which he entirely agreed, remarking also, "I know what you are," no doubt thinking that we were Second Adventists; but after a little more conversation, he had to ask us what we were, not having heard of us or our faith. So we had a good opportunity of preaching the Gospel to him, which I am certain that he had never heard before. In spite of being a Wesleyan Methodist local preacher, and connected with the Oxford Group and other denominations, he claimed membership with none, but said that he belonged to the Church of Christ than which there was no other. It was a most interesting conversation, and we were all sorry when his journey ended, and he left us with a hearty handshake and God bless you, being very grateful for the opportunity of conversing upon the things that were dear to the hearts of us all, but of which he had an imperfect knowledge. — Your brother in the Master's service, ARTHUR STARLING.

SUTTON (Surrey). — *The Hall Clanricarde House School Cheam Rd. Sunday: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible and Eureka Class (alternately), 8 p.m.* The delivery of two special lectures in Wentworth Hall, Carshalton, on October 9th and 16th resulted in the attendance of eleven and twelve strangers respectively. The subject was, "God's Hand in the World's Affairs." Bro. C. N. Hatchman dealt with the "Present International Crisis," and bro. H. L. Evans with the "Divine Remedy." We are thankful for assistance in the proclamation of the Truth by brethren E. J. B. Evans and W. R. Jeacock (Clapham), A. A. Jeacock (Croydon) and P. Coliapanian (Ilford). Visitors during the month have been sisters K. and P. Ellis, C. F. Clement, Snr., H. Denney, F. Haines, Homer, J. Southgate, and L. Walpole (Clapham), sisters Gillespie (West Ealing) and Hallett (Bridport). — G. F. KING, *Rec. bro.*

SOUTHEND-ON-SEA —11, *Byron Avenue, Sutton Road (buses and trolley buses from either station, or Victoria Circus to North Ave., Stadium, thence through Sycamore Grove to Byron Avenue). Breaking of Bread at 6.0 p.m., by arrangement (please note).* Since last writing, we have welcomed to the Table of the Lord sis. Ralph (Clapham), and bro. J. A. Balchin and bro. and sis. Young (Putney). Bro. Young gave the word of exhortation on one of his visits, which was appreciated. We regret having to report we have had to withdraw fellowship from bro. R. C. Frost, who has joined a meeting with whom we are not in fellowship. We may add that in an interview with him we went over the reasons that keep us from the Temperance Hall fellowship, but we only obtained from him the remark that 1919 was a long time ago; to which we replied with effect that so was 1885 (Inspiration Division), but it was still an act of faithfulness to remain apart, as the conditions of error still existed. — Will all intending visitors please notify us, as on account of our smallness of numbers we do not always meet, going elsewhere as occasion demands. —WM. LESLIE WILLE.

CANADA

HAMILTON (Ont.). —*C.O.O.F. Hall corner of King William and Wentworth Sts. Sunday School, 9.45 a.m.; Memorial Service, 11.00 a.m.; Lecture, 7.0 p.m. Wednesday, Bible Class, 8.0 p.m.* On July 1st we held our Ecclesial and Sunday School outing at the delightful spot, Niagara Glen, Niagara Falls. A very enjoyable day was spent by all, the weather being ideal. Bro. W. Turner, of Winnipeg, addressed the assembly during the afternoon; bro. and sis. Turner motored from Winnipeg, and arrived in time to spend the day with us, bringing along with them sis. Greenie, Winnipeg, and sis. Batsford, Lethbridge. We are happy to report the obedience in baptism after a good confession of the Faith of Miss NELLIE PYKE (formerly United Church), who was immersed into the Saving Name of Jesus on July 8th. We trust that she may so run the race and obtain an entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ. — We have been visited in the service of the Truth by brethren W. D. Gwalchmai (London, Ont.), Geo. Ellis (Oshawa), W. Robson (London, Ont.). Our brethren gave us words of exhortation, also lecturing in the evening; we thank them for their labours in the Master's service. We have been pleased to welcome to the Table of the Lord bro. and sis. W. D. Gwalchmai and bro. Robson (London, Ont.), bro. and sis. W. Turner, sis. Phylis Turner, and sis. Greenie (Winnipeg), sis. Batsford (Lethbridge), bro. and sis. Geo. Ellis, sis. Jean Ellis, bro. Barnard, and bro. Glecoff (Oshawa), sis. Curry (Toronto), bro. and sis. L. Sparham (Chatham), and bro. and sis. Green (Toronto). — E. D. COPE, *Rec. bro.*

MONTREAL (Quebec). —*Allies Hall, 618, Charron Street, Pt. St. Charles. Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.* It is with sorrow that we have to report the sudden death of sis. Davis, at Gaspé, Quebec, on Oct. 1st. Her probation was short, about four months, the announcement of her immersion having been given in our last intelligence. Our sympathy goes out to bro. Davis in his isolation with his young family. May God grant him help and comfort to endure and overcome. Visitors have been bro. and sis. Bas (Rutherford, N.J.), and bro. Gwalchmai (London, Ont.), to whom we extend our thanks for his labour of love in this part of the Master's vineyard. Will the recording brethren of other ecclesias please note that the undersigned has again been re-elected recording brother. — J. V. RICHMOND, *Rec. bro.*

RICHARD (Sask.). — Since last writing we have carried out the pleasant duty of taking into our fellowship in the usual Scriptural way Mr. CARL ADAMS, the husband of sis. Ruth Adams, of our meeting. During the summer we were visited by sis. Crawford and brethren Fred and Robert Crawford, of Onoway, Alberta, for the first time. We were greatly encouraged by their presence. They are able to cover the one-way journey from Edmonton, of about 350 miles, in one day, and their car was here on three occasions. We also had Sister Tyson with us from North Battleford for a week-end. Sister Tyson learned the Truth in our district, and is quite at home among the believers here. Bro. and sis. Luard, of Clover Bar, come this way for holiday, and we always look for them with pleasure. Bro. Crawford, I am deeply sorry to report, has been an invalid for several years, but our sister receives great joy in the fact that her three sons and one daughter have entered the race for life, and in the

present writer's judgment she has cause for great joy. We shall hope to see them all again soon, without being unmindful of the daily possibility of being called away to meet our Lord. The recent division, especially in America, is still active, even in this far corner of the earth, and is giving this writer some concern and work. What is so plain and necessary in our view seems to be so mysterious and unnecessary in the view of some we were compelled to withdraw from. We are always available to any brother or sister who wishes to know why we are still standing apart from Temperance Hall (providing they know how to approach us), and will spare no effort to help them. It grieves us very deeply to be separate from them, and yet we can truthfully say that many of them are without excuse, and have shown considerable neglect and indifference. —FRED W. JONES.

VICTORIA (B.C.). —We continue to hold our meeting for Breaking of Bread, at bro. Snobelin's home, Strawberry Vale, on Sundays, 10 a.m. We are pleased to report the following welcome visitors during the last few months at the Table of the Lord with us: sis. Woodward and bro. and sis. Harding (Vancouver), sis. Blunt (Santa Barbara), and sis. Blackwell (Portland), whilst with us bro. Harding kindly gave us the words of exhortation. —H. G. GRAHAM, *Rec. bro.*

NEW ZEALAND

WANGANUI. —5, *Bute St., Acomoho. Breaking of Bread, Sundays, 6.30 p.m.; Bible Class, Tuesdays and Thursdays, 7 p.m.* We are pleased to report that bro. Roy T. Banks, previously withdrawn from for failure to attend the Lord's Table, through the instrumentality of the brethren Connolly (of Cambridge Ecclesia) resought fellowship, when bro. Surgenor, Huntly, kindly came down by train to interview him, and, the result being satisfactory, he is now a member of the Cambridge Ecclesia. Also, MAURICE C. BANKS, now of Whangarei, through the goodness of God, which leadeth one to repentance, was examined and immersed in the sin-covering Name by bro. K. R. Macdonald and members of the Whangarei Ecclesia, to whom we are grateful. We hope, please God, they may faithfully continue in well-doing, and that God will keep them from the present evil, for the nobleman from the far country is doubtless due to return. Let him that thinketh he standeth, take heed lest he fall. —Your brother in Christ, E. W. BANKS, *Rec. bro.*

UNITED STATES

BALTIMORE (Md.). — *Fishpaw Hall, Baltimore and Gilmor Sts. Sunday School, 9.45 a.m.; Breaking of Bread, 11.00 a.m., on Sundays; Bible Class, 8.00 p.m., on Thursdays.* Once again death has claimed another of the Master's Household. On June 19th, bro. August Gress fell asleep in Christ after a long illness. Our brother had served fifty-four years in the Truth's service, and was eighty-five when he died. Brother J. W. Mosier presided at his funeral, and our brother was finally laid to rest in Baltimore Cemetery, to await the Master's call. May he, with many others, arise to shine as a star in that glorious and everlasting kingdom prepared for the beloved of Deity. Visitors have been from various ecclesias: bro. R. Frisbie, from Hawley, Pa., Brethren D. C. Wilson, J. E. Mullan, C. E. George, and S. Elliott, from Phila., Pa., sisters McCann and Bruce, from Jersey City, N.J., all of whom have been welcomed to the table of the Lord. —Yours in Christ, HENRY A. CARLILE, *Rec. bro.*

CANTON (Ohio). —*Eagle Temple, Corner Market & Sixth Sts., S.W. Sundays: School, 9.15; Breaking of Bread, 10.30 a.m. Thursdays, 7.30 p.m. Mutual Improvement Bible Class, in I.O.O.F. Temple, Cleveland Ave., N.* We wish to report one more addition to our number in the month of May, viz., bro. Wm. J. Heacock, another of the group of believers of like faith who recently applied for fellowship with us, wishing to be known as Berean Christadelphians. This brother was instrumental in bringing some of that group into the Truth, and has been a subscriber for the Berean Magazine almost from the time of its beginning. The sympathies of this ecclesia are extended to bro. and sis. Franklin Slayman, who mourn the loss of their infant daughter at the age of three months. Recent visitors at the Table of the Lord were: bro. and sis. Robert Carney (Mansfield, O.), and bro. and sis. John D. Thomas (Warren, O.). —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 p.m.* We regret to report withdrawal from bro. Carl Pebbles for neglect of the Table of the Lord. Our bro. Ashley Higham and sis. Mary Allan have been united in marriage, and our bro. Ted Higgs to sis. Beryl Dowrick, from Redruth, England. Our prayers are that they will take advantage of this relationship for mutual help and encouragement in the things of the Kingdom and Name. Our summer outing, to a favourite park, was again an event of pleasant association, in almost ideal surroundings. Sisters A. and F. Hickman have returned to us from Iroquois Falls, Canada, and sis. Eunice Gulbe, from Albany. We have been favoured with many visitors, as follows, sis. Cockie (Fostoria), formerly of Toronto; sis. Tuite (Essex); bro. and sis. MacDonald and sis. Irene Gibson (Toronto), bro. Dowling (Worcester), bro. Edmison, sis. Nellie Livermore, sis. Mary Styles, sis. Eunice Styles, bro. and sis. H. W. Styles (Brantford), sis. Miller, bro. Edward Inman, bro. Paul Inman, bro. Otto Miller (Canton), bro. P. Phillips (Canton), bro. and sis. Taylor (Saginaw), sis. Carney (Mansfield), sis. Arleen Carney (Houston), bro. Garfield Robinson (Guelph), bro. and sis. Ted Howard (London, Ont), sis. Clifford Styles, sis. Esther Hickman (Iroquois Falls), bro. and sis. J. T. Bruce (Boston). The following brethren administered the Word, in exhortation or lecture, or both, and their labours were a great help and encouragement: B. J. Dowling, P. Phillips, H. W. Styles, J. T. Bruce, Edward Inman. In this matter of visiting speakers, from ecclesias ranging up to 600 miles distant, we have been rather blessed of late, one effect being a stronger impression of unity with the brethren and sisters scattered abroad over this large country. Some of our number recently made the trip to the Pacific Coast and back, visiting ecclesias on the way; and the welcome they received will remain with them a fragrant memory on their greater journey to the Promised Land. Will you note again please, my change of address to 15,586, Normandy Avenue. —G. GROWCOTT, *Rec. bro.*

PORTLAND (Oregon). —614, *Maegly-Tichner Building. Breaking of Bread, 11.15 a.m. Lectures, Wednesday evening, 7.30 p.m., at 608, N.E. Russell Street.* We have been pleased to welcome to the Table of the Lord sis. Blunt, sis. Grace Blunt, and sis. Baldwin, of Santa Barbara, Calif., also sis. Taylor, of Ajlune, Wash. Sis. A. Smith, formerly of Detroit, Mich., now residing in this city, will meet with us. This gives us much pleasure. We are hoping our numbers will grow. Every endeavour is being made to spread the Gospel, and we have a few interested strangers. May God bless our efforts and bring forth the increase. —JOHN T. RANDELL, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.
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, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.

Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 280 Verdun Rd.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, 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.—H.S. Ricketson 211 Slade St., Belmont, Mass.
Buffalo, N.Y. —L. P. Robinson, 1891 Niagara 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, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 409 Washington Avenue.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J.O. Banta, 6737 Ave. "K."
Ithaca, N.Y.—F. Gulbe, 210 West Lincoln St.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —A. E. Smith, 96 Hampden 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. —John T. Randell, 608 N.E. Russell Street.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Scranton, Pa.—T.J. Llewellyn, 105—15th St. Glendale, Pa.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The following amounts have been received during the month, and duly handed to the Finance brother: "Hope of Israel," ten shillings; Coventry ecclesia, £2 18s. Id.

FRATERNAL MEETINGS. —Clapham (Avondale Hall) Annual Boxing Day Tea and Fraternal Meeting, December 26th; Croydon Tea and Fraternal, January 23rd.

DEATH OF SISTER F. G. JANNAWAY. —We regret to have to record that sister Jannaway fell asleep in Christ on November 12th after a short illness: she thus survived brother Jannaway by only 14 or 15 months. Fuller details will, God willing, be given in our next issue. Our sincere sympathy and love are extended to her sister, sister Eva Thirtle, who has been her devoted companion for so long, and especially during sister Jannaway's recent bereavement.

BRO. A. BAILEY (Shirehampton). —Many thanks for your letter with interesting account of your experiences and efforts.

CHANGE OF ADDRESS. —Bro. W. A. Nutt has removed from Tonypany to "Eureka," Hall Street, Woodside, Dudley, Worcs.

SEVEN POINTS. —Yes! We have seen the statement that there are Seven Points which separate some who have gone out from us from "the community styling themselves 'The Bereans'." This is an untrue statement: we do not and never have called ourselves "The Bereans" and we have never heard of "the Seven Points." We can have no part or lot with any who claim the right to judge who are the sheep and who are the goats; that is the prerogative of one who will most surely disapprove of this usurpation of his divinely appointed mission.

BIBLE ADVOCATE. —We have received some copies of this interesting and well-produced little booklet. It is illustrated and contains space for printing notices of local lectures on back page. Free; monthly. Write bro. Frank Walker, 41 Stokes Croft, Bristol, 1, for specimen copy.

CHRISTADELFHIANS AND WAR. —A small 12 page booklet issued by the Dudley, Scotts Green, Ecclesia "for private circulation only" can be obtained from bro. F. H. Jakeman, 48 Stourbridge Road, Dudley.

"DEATH TO JEWS." —More than 250,000 people demonstrated against the Jews in Bucharest. They yelled "Death to Jews" and chalked Swastikas and anti-Jewish slogans on trams and houses. The demonstration was organised by the National Christian (!) Party.

THE FOLLY OF ARMAMENTS. —The British Prime Minister at the Guildhall declared: "I am prepared to devote all our efforts, whatever it may cost in men and money, to arming. But all the time *I am conscious of the folly of all of us*. The whole of Europe is arming. What good can come of it." (See Joel iii. 6).

SANCTIFY WAR! —The Bishop of Durham expressed his disapproval of agitation against recruiting and declared his intention to preach at a military tattoo that the army must be supported by all thoughtful citizens.

A BISHOP DENOUNCES WAR. —The Bishop of Birmingham in a sermon for which he was bitterly attacked, said: "When the next war comes an alternative will face you young men. You may be killed in the trenches, or, as conscientious objectors, the ignominy and shame which you will have to endure may be accompanied by cruelty or death. Which is the nobler service to Christ: which the more useful service to civilisation?"

