

Price 8d

August 1937

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 C. F. FORD, W. J. WHITE
and B. J. DOWLING

Published by C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.
Subscription ...8/- per annum, post free.

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

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Volume XXV AUGUST, 1937 NO. 296

The Rainbow Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas
(Continued from Page 244.)

Now, over or upon the head of this angel, John saw, "the rainbow." Before *ipic*, all the recent editors of the text insert *n, the*, which is no doubt correct, as having special reference to the rainbow in ch. iv. 3. This is the symbol of the covenant, and inseparably connected with the throne. Upon this sat one like a jasper and sardine stone; and, as the rainbow was round about the throne, it was also over Him who sat thereon. The occupant of the throne is the Spirit, and those to whom he says, "he that overcomes will I grant to sit with me in my throne;" so that the rainbow arches over all such. The Spirit-Host is the pillar of cloud between the Cherubim, which reflects the light of the divine countenance, and develops the bow. This token of the Abrahamic covenant is well and appropriately placed over "the Head" of the Angelic Spirit-Host, seeing that in Him all the fullness dwells; and that, in the days of his flesh, his blood was the blood of that covenant brought into force by His death; and by which all the individuals of the cloud were sanctified (Heb. ix. 15; x. 10). Arching over this symbol, it signifies that the angel is a company of kings and priests, related to the rainbowed throne—the throne covenanted to David and his seed.

The *rainbow* occurs only twice among the symbols of the Apocalypse; once in the fourth chapter, and again in the tenth. When seen by the scribe instructed for the kingdom of the heavens, it reminds him of "the covenants of promise," in which he has become interested by adoption into "the Commonwealth of Israel," when he put on Christ by immersion, as "the obedience of faith" (Eph. ii. 12; Gal. iii. 27, 29; Rom. xvi. 26). The rainbow token in a scene reminds him, that the symbol with which it is associated, has to do with the Holy Land, and the Kingdom, of which the land is the territory. It suggests, that the things signified by the symbol are connected with the avenging of the holy (Dan. viii. 14); when the covenant with Jacob, and the covenant with Isaac, and the covenant with Abraham, has been remembered; and the land also (Lev. xxvi. 42).

3. — THE FACE AS THE SUN.

The *face* of the angel is identical with the *countenance* of the symbolic Son of Man in ch. i. 16—"his face as it were the Sun;" or, "his countenance as the sun shineth in his strength." In the vision which Daniel saw of the same, "his face was as the appearance of lightning, and his eyes as lamps of fire" (ch. x. 6). Ezekiel saw the same brightness in his vision of the Elohim; "whose appearance was like burning coals of fire, like the appearance of lamps; . . . the fire was bright, and out of the fire went forth lightning" (ch. i. 13). *Fire and glowing brightness* are symbols of the Spirit in intense and destroying activity. "Our Deity," says Paul, "is a consuming fire." The bright and fiery aspect of this apocalyptic symbol, identifies it with spirit-manifestation. It is a symbol of which the Sun of Righteousness is a constituent; and hence the sunshine of his face. This symbolic fire and brightness John saw in vision, find their significance in part, in 2 Thess. i. 8; and ii. 8; where Paul speaks of the apocalypse of the Lord Jesus *with a fire of flame*, and *consuming* with spirit of his mouth, and *destroying with the brightness* of his presence. Hence, the fire and brightness of the symbol are indicative of the consuming and destroying characteristics of the hosts, which are glorified together with him, and invest omnipotence as a cloud.

4. —FEET AS PILLARS OF FIRE.

The *feet* of the angel as pillars of fire. The import of this has been expounded in the first volume in treating of the feet of the symbolic Son of Man, which John says, were "like to fine brass, as if they burned in a furnace." The feet are symbols of progress, of advance into the arena of conflict; and when in intense ignition, of terrible destruction in their career. Feet, without the adjunct of "pillars of fire," are "beautiful," and indicative of good; as, "how beautiful upon the mountains are *the feet* of him that bringeth good tidings, that publisheth peace; bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thine Elohim reigneth!" (Isa. lii. 7). But the feet of the rainbowed angel are not beautiful; they are moving pillars of fire, dreadful and terrible in their desolating tramp; for wherever they tread, they kindle a fire that cannot be quenched. The rainbowed angel proclaims no good tidings, nor does he publish peace and salvation. His voice is not addressed to Zion. He is altogether a symbol of war, and destruction by the burning flame (Dan. vii. 9-11). He is a fiery stream issuing and coming forth from before the Ancient of Days; and his tread is the tramp of myriads, whose mission is to slay the beast, destroy his body, and give it to the burning flame.

In the execution of this mission, he develops the judgments of the second and third angels of ch. xiv. 8-11; and of the scenes described from verse 14 to 20 inclusive. He is the Lord of lords and King of kings, having been clothed with the called, and faithful, and chosen; and prepared for combat with the Powers that be, whom he overcomes (ch. xvii. 14). He is the angel that enlightens the earth with his glory, and announces the fall of Babylon with a mighty voice (ch. xviii. 1, 2); and is the powerful Lord God, who judgeth her, and burns her utterly with fire (ver. 8). As constituents of the cloud with which he has been clothed, are the people of the Deity, who have separated themselves from the Apostasy; the heaven, and holy apostles and prophets; for these are exhorted to reward her as she rewarded them, to give her torment and sorrow, and to rejoice over her fall; all of which implies their previous resurrection, judgment, and acceptance (ch. xviii. 4-8; 20, 24). Embodied as the rainbowed angel, they are seen again in ch. xix. 11-21, as the King of kings and Lord of lords, followed by the hosts of the heaven, prepared to smite the nations, and to tread the winepress of the fierceness and wrath of the All-powerful Deity. He is the angel standing in the sun, verse 17; and lastly, he is seen as the Binder of the Dragon, and the deliverer of the nations from the civil and ecclesiastical power of them by whom they are now deceived and oppressed. Such is the career of the powerful angel with "his feet as pillars of fire."

(To be continued)

Editorial

"THE TABERNACLE IN THE WILDERNESS."

The above is the euphemistic title of a small pamphlet or tractate having 32 pages, advertised on the 4th cover page of the *Christadelphian Magazine*, as one of several "Christadelphian Publications in supply."

This is not only inaccurate, but dangerously misleading and deceptive.

The said pamphlet is not a Christadelphian publication, but is published by the National Sunday School Union. It is the joint work of the churches—the names and denominations of Christendom.

The author (a churchman), moved by the frequent recurrence in the sacred text of the symbols of atonement, attempted an exposition of the same.

Thus was a mighty endeavour begun, and later concluded with all those disastrous and impotent results which those better instructed in the Way of the Lord would naturally expect to follow the futile effort of one of the "Outer Court" writers.

The author in his attempt greatly erred, "not knowing the Scriptures," nor the Way of the Lord. The writer of the pamphlet is a fitting guide in the ways of the Apostasy, and a qualified leader into some of the most blasphemous errors.

To illustrate this we quote from page 26 of this "Wilderness" tractate, which is advertised in the *Christadelphian Magazine* as a "Christadelphian Publication," which it is not. The passage reads:

"The animals offered . . . whereby Christ was prefigured to the Jews, till he come as the INNOCENT BEARER OF THE WRATH OF JEHOVAH IN PLACE OF THE TRANSGRESSORS OF HIS LAWS."

This unmitigated blasphemy of substitution, which means to punish the innocent in place of the guilty, is supplemented on page 30, by the statement that the High Priest, "by placing his hands on the head of the scapegoat, TRANSFERRED the national GUILT to its head."

True brethren and sisters of Christ will not acknowledge the above quotations as Christadelphian doctrine. It is the teaching of the Apostasy.

When the present Editor of the *Christadelphian* first occupied the editorial chair of that Magazine, he found "the house of God, which is the ecclesia of the living God, the pillar and ground of the Truth" (1 Tim. iii. 15) "swept and garnished" (Luke xi. 25).

The absurdities of transferred guilt, and the entangling cobwebby arguments of substitution, had been swept away, and the "house" cleansed "with the washing of the water by the word" (Eph. v. 26), "garnished" or embellished "through the knowledge of God, and of Jesus our Lord" (2 Pet. i. 2); in and through whom we obtain mercy and pardon, remission and forgiveness of sins.

But now the present editor of the *Christadelphian* and his assistants, with the help of an apostate writer, whose work they advertise as a "Christadelphian Publication," are acting as aids and abettors in the effort of spinning anew these worthless cobwebs of transferability of guilt and substitution, which for centuries have darkened the ecclesiastical horizon, and which now tend only to entrap the student and overcloud the minds of the inexperienced and unwary in the household.

In this manner these lax and apparently indifferent workmen are putting their predecessors—the pioneers of the Truth in the latter days, to an open shame, while the flock of God remain underfed as the true bread of heaven is corrupted by these baser admixtures.

The author of this pamphlet represents "Jehovah" as pouring out His wrath upon the innocent Jesus, instead of or in place of the transgressors of His laws, who alone should be punished.

This infamous teaching originated among the Pagans, and was incorporated with other errors in the curriculum of a paganised Christianity, but which was later exposed as a blasphemous error, and wholly condemned and abolished as utterly false by those of our day who found the Way of the Lord and made His paths straight.

But why should this profane and impious teaching be given acceptance now as Christadelphian literature?

We know there is a disposition abroad in the earth to-day, among some who profess "the faith," to widen the entrance which Christ has made so narrow, the object of the broadening being to make more all-embracing the Shepherd's fold. But we hope and trust that this is not the motive that prompts the Editor of the *Christadelphian* to advertise this clerical pamphlet as a Christadelphian Publication; yet by such action he assumes the sponsorship or surety for these papal errors.

The writer of this "Tabernacle" pamphlet, together with the clergy of the names and denominations which he represents, all regard "the scapegoat" as the clearest type of the substitution of Christ, to suffer God's wrath instead of the guilty sinner. In this matter they are manifestly wrong.

E. D. S.

In the first place, Divine justice is violated and outraged by teaching that the innocent suffer the wrath of God, instead of or in the place of the guilty.

Secondly, if the guilt of the transgressor was transferred to the head of the animal slain as a substitute, how could an inspired apostle write, saying, "It is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). This statement is infallible; it is not possible that the guilt of the transgressor should be transferred to another. "The soul that sinneth, it shall die" (Ezek. xviii. 20). This is the doctrine of the Spirit Word. Let us all "take heed" and "give attendance" to the Spirit's "form of doctrine" and "teach no other," that "the doctrine be not blasphemed," for he that "abideth not in the doctrine of Christ hath not God." Therefore, "mark them" that teach "contrary to the doctrine, and avoid them" (1 Tim. iv. 13, 16; Rom. vi. 17, xvi. 17; 1 Tim. i. 3, vi. 1; and 2 John, vs. 9).

To those who know the Truth, the greatest of all infamies is the defamation of the character of an all-wise, just and loving God, with the charge of slaying the innocent in the place of the guilty—of punishing the obedient instead of the transgressor. Who would not abhor such a being! Nevertheless, this is the infamous reputation given to the Deity by the author of this pamphlet sponsored and advertised by the Editor of the *Christadelphian*.

This odious relic of paganism is so insistently thrust upon the attention of the reader of the pamphlet — occurring, as it does, with other concomitant errors, in four different sections, we are amazed that such pernicious fallacies find acceptance in Christadelphian circles.

But is not the offence of advertising and circulating such God-dishonouring literature as a Christadelphian Publication much greater than the misdeed of the author, who, in ignorance of the Truth, defames the character of Israel's God?

While the judgments of the Lord against sin must be vindicated, His laws admit of no substitutes. Therefore, true Christadelphians have always contended that acts of transgression or guilt cannot be transferred from one person to another.

We here quote from brother Roberts:

"You cannot lay acts on another, but you may lay the consequences. The consequence of our sin is death. This was laid on Jesus in his being made of our nature under condemnation to die. This was literally done in God sending forth His son made of a woman (Adamic) to die, while salvation was given by a resurrection."—*Christadelphian*, 1873, p. 400.

"Though a sinless man was needed for this work, yet he had to be a man clothed in the very nature of the historical sinner, and has come under death by sin; for the very aim of the whole institution was that *this nature should be redeemed in him*."—*Law of Moses*, 1899 Ed., p. 115.

"Being sinless ... he could meet all the claims of God's law upon that nature, and yet triumph over its operation by a resurrection to immortal life."—*Christendom Astray*, chap. vi.

In harmony with the above, Dr. Thomas wrote, saying:

"The filthy garments of Zech. iii. 3-5, represented the flesh with its propensities and lusts—the iniquity of us all that was laid upon him." *Eureka*, Vol. 1, pp. 58, 108 and 169.

"Jesus' mission is to take away the sin of the world, in other words, to destroy that having the power of death—the *diabolos*" *Eureka*, Vol. 2, p. 20.

The doctrine of substitution taught in the Bible consists of a change from this mortal life to the immortal.

It is described by Dr. Thomas in a very lucid manner, which can be readily understood by all. It is necessarily connected with the destruction of the *diabolos*. Again we quote:

"To destroy that having the power of death is to abolish the physical law of sin and death, and instead thereof to SUBSTITUTE the physical law of the Spirit of life, by which *the same body* will be changed in its constitution and live forever."—*Eureka*, Vol. 1, page 248.

This operation was accomplished in Jesus the firstfruits, through dying, in accordance with the law of condemnation resting upon his sin and death stricken nature, and then being "brought again from the dead" by the power of "the God of peace," but through his obedience to the commandment to lay down his life, then followed the subsequent change, when the mortal put on immortality.

To this change, all those who are Christ's at his coming, both those who "were dead" and those who are then alive, will be happily conformed and fashioned, for "this mortal must put on immortality."

THE TWO GOATS AND TWO BIRDS.

The two goats, like the two birds required by the law in the cleansing from leprosy (Lev. xiv. 4), were types of two of the most important features of the redemption of the body, cleansing it from the leprosy of "sin in the flesh."

In the cleansing process of the type, "the living bird" was dipped "in the blood of the bird that was killed," and in the antitype we see Jesus "brought again from the dead through the blood."

The first goat was a type of the One who "wast slain," having a forfeited life or "appointed once to die" (Heb. ix. 27).

The second (the escaped goat) represented the "Holy One," who in putting away sin, escaped the corruption that is in the world through lust, becoming a "partaker of the Divine nature"; and "went into a far country" (Matt. xxi. 33; Mark xii. 1; Ps. xvi. 10).

The meaning of the Hebrew word AZAZEL, which is translated "scapegoat," is WHOM GOD STRENGTHENS.

In other words, the type represents, not a scapegoat, upon whom sins have been transferred, but, on the contrary, a victor, who has "overcome" and "abolished death, and brought life and immortality to light through the gospel" — "the man of God's right hand, the Son of Man whom God MADEST STRONG for Himself" (John xvi. 33; 2 Tim. i. 10; and Ps. lxxx. 17). He is the Bridegroom who will shortly come out of his chamber, rejoicing as a *strong man* to run a race (Ps. xix. 5).

Other parts of the pamphlet in question are absurd in argument, and inconsistent with the Truth, and aside from Scriptural quotations there is little in it that conforms to the Bible's standard of faith.

Such writings are subversive of the Truth, and should never be advertised as "Christadelphian Publications."

The greater number of the publications of the Sunday School Unions of the "Outer Court" are replete with winds of doctrine which tend more or less to waft the chaff back amongst the wheat, and what is the chaff to the wheat? There is no nourishment nor life in it. Care should be taken to "avoid" the mixture.

But the saddest feature in connection with the circulation of the pamphlet we have considered is that by its study in the Sunday Schools and in the homes, many in the Temperance Hall fellowship are being "carried about with divers and strange doctrines" — "lies, vanity, and things wherein there is no profit" (Heb. xiii. 9; Jer. xvi. 19).

"Beware, lest any man spoil you."—Col. ii. 8.

"Beware of evil workers."—Phil. iii. 2.

B. J. D.

A brother writes to say he belongs to the Temperance Hall fellowship, but is active in upholding the teaching of the sacrifice of Christ according to the Truth expounded by Dr. Thomas and brother Roberts, and approves our Editorials and writings on the subject. He is one of many who are uneasy about their fellowship; and to all such we urge them to consider well bro. Dowling's Editorial, and bro. Ford's Reflections in this month's issue and put righteousness and purity before peace and comfort.

The Parable of the Net

"Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away."

This is another phase of the matter. It refers to what may be called the collective results of the offer of the kingdom in the preaching of the Gospel, as distinguished from the individual applications suggested by the parables of the treasure and goodly pearl, Jesus called the apostles "fishers of men" (Matt. iv. 19). Their business was to take out of the sea of human life, for God's after use, a proportion of the rational creatures swimming in its waters. In the parable, we are shown the implement by which the fishing was to be performed — the kingdom preached was the net let down into the sea. The parable is of great value in one way. It shows us that the collective results of gospel word are not all

genuine: that is, that the mere acceptance of the truth and enclosure in its net by the preliminary submission to baptism is not a certain guarantee of fitness for divine selection. If we were not plainly taught this, we should be perplexed at the result of the Truth's operations. Imagining that everyone who received the Truth must necessarily show the spirit of the Truth, we should be distressed at the fact that comparatively few show themselves true disciples of Christ, But here is this parable: "every kind" in the net, including "bad" that are "cast away."

The meaning is placed beyond doubt by Christ's interpretation: "The angels shall come forth and sever the wicked from among the just, and cast them into the furnace of fire: there shall be wailing and gnashing of teeth." This puts everyone on his guard, and prevents him from leaning on man. Even a "brother" is but *contingently* a son of God. Our trust must be what is written—not in mortal man's thought or utterance. If we lean on a brother because he is a brother, without reference to whether he reflects the mind of the Spirit or no, it might turn out that we are following one of the useless fish, that is permitted to swim in the net for the time being.

R.R.

DEAL BOUNTIFULLY WITH THY SERVANT, THAT I MAY LIVE AND KEEP THY WORD.

Developing Characters

As I see the day of the Lord's return drawing nigh, believing it to be just at the door, I would rouse the whole household to great watchfulness and a severe introspection in each one, a self-judging of character; for, oh, remember, remember, that few are chosen. Give thy soul no rest till it be at peace with thy God. Rest not till thou be at peace and in fellowship with the whole household of the Lord. Love, great and boundless love, that in honour places every member of the household above and before thyself, will alone give thee that peace and joy and confidence in thy walk in the Truth, and assure thy heart before the judge when he makes his choice from among the called. Rouse thyself, then, brother, sister; awake to the duty laid upon thee by thy acceptance and obedience of "the word of the truth of the gospel" of the Son of Abraham's God. Shouldest thou be one of the chosen, then discharge the duty imposed upon thee as a member of the household of faith. Remember that the God of Abraham is now laying the foundation for a great work in the earth in the near future. It is because of the character of this work that so few are chosen out of the called. Man, under the power and ministration of human government, even influenced by the secret overruling of angelic hands, would never be able to bring the Adamic world back to the favour of God and to an inheritance of immortality, and thus to the consummation of God's purpose when He laid the foundation of the earth and created man upon it. This was all foreknown by the Lord. He therefore purposed to be Himself the Governor of the people, to be their visible, sovereign King. He therefore initiates a Name for Himself that is to be the Ruler of the people. That Name is to embrace all His attributes. The Name is to be Himself in manifestation. This explains why so few of the called are chosen; for, since that Name is to be Himself in manifestation, and to embody all His attributes, and gather all its elements from Adam's race, but very few can fill the measure of character required in the constituents of the Name. These requirements are apparently lost sight of by many in the household of the Lord, as they seem to be looking merely to their individual salvation, not realising that the Name is a multitudinous unity, embracing, individually and collectively, the attributes of the everlasting Father. Hence, he who looketh merely to his personal salvation, and not to the collective unity of the Name, becomes wrapped up in self, fails to cultivate that love and sympathy and community of interest in suffering, in joy, in tender solicitude and care, which each member of the Body should have for all the other members, and which has been so beautifully illustrated by Paul in his comparison of the Mystical Body of the Christ with the natural body.

A character of great humbleness, simplicity, faithfulness and obedience, is a treasure in the eyes of the Lord, and such as He reckons as one of His jewels when choosing the constituents of His Name. Such a character is no easy matter to obtain from the children of Adam in an age when the flesh

and mind and affections are held captive by sin, the impulses, desires and ambitions of the flesh unrestrained by governmental authority, but rather encouraged and cultivated in all the channels of social and political life. It is, therefore, a very slow process, in this age, to secure such a character as will reflect the attributes of God, and be worthy of being chosen as a constituent of the Name, of the just and holy Name that is to rule the nations in the age to come. In that age, however, all will be changed. Sin will be restrained, or bound, and governmental and social affairs will be so conducted as to give a perfect opportunity for forming just such characters as will be well-pleasing in the eyes of a just and holy God. Let us, therefore, ponder well the work the Lord is doing in this age, and each for himself see whether he is, by humbleness, simplicity of heart and mind, by faithfulness and obedience, possibly worthy of being chosen for the Name; for remember that the Lord is, in this age, "visiting the Gentiles to take out of them a people for His Name." He spent many centuries visiting the natural Israel for the same purpose, and after they crucified His Son, the Head of the Name, He cut them off from the Name, and then visited the Gentiles to obtain the full complement of the constituents of His Name. He is not seeking, in this age, to save all mankind, as the sects teach, and measuring power with an immortal personal devil to see which will secure the greater number of the human race. Mother earth will gather the refuse of the race to herself in the generations of all ages; for, "The wicked shall be turned into sheol (the grave), all the nations that forget God," saith He who created man.

The Lord build us up by the power of His truth till we all come to that communion and fellowship of the Spirit of Truth, and to the fulness of measure of the stature of the Mystical Christ, for which we are now forming characters. May we be found to be truly wisdom's children. The Lord pity our weakness; the Lord have mercy upon us according to His loving kindness and His tender mercy.

L. B. W.

OH THAT THE SALVATION OF ISRAEL WERE COME OUT OF ZION!

CORRESPONDENCE

Greeting in Christ. We appreciate the *Berean* magazine very much, in these days, when so many are departing from genuine Christadelphian practice and principle. May it be the will of our Heavenly Father to give you and your co-labourers the necessary strength and courage to warn those who are weak, that they should not be taken unawares by that day which has been both the hope and fear of the servants of God of all ages.

On behalf of the Boston Christadelphian Ecclesia, I am, fraternally yours,

H. S. RICKETSON, *Rec. bro.*

Mass., U.S.A.

* * *

We always look forward to receiving this monthly visitor (the *Berean*) with interest, and hope that you and your co-labourers will be spared to continue the good work until the end, when our Lord and Master will make all things right, and we hope then to be privileged to meet in that glorious kingdom for which we all long.

Trusting you and all those of like precious faith with you are well. — On behalf of the Wagga Ecclesia, your brother in Israel's hope,

C. W. SAXON, *Rec. bro.*

Coolamon, New South Wales.

* * *

Greeting in the Saving Name. The *Berean* for May just to hand, with many interesting items. I note a brother draws attention to "Berean Christadelphians." At our annual meeting we decided to call our Meeting "Berean Christadelphians," and I was desired to write you suggesting that all ecclesias in

fellowship do so. If we can walk worthy of the title, doubtless it is a good suggestion. A brother signing himself "Berean Christadelphian" evoked the inquiry, "What is a Berean Christadelphian?"

I replied that the difference represented the same as that of a Bible Christian and an ordinary Christian, the latter could be any belief, whereas a Bible Christian was one who could give a Bible answer for the hope within, and that whereas Christadelphians started off with the true Christianity, latterly they showed signs of apostatising, and the "Berean Christadelphians" found it necessary to carefully examine and compare recent innovations with the Bible to see if these things were so.

The alien referred to appeared to understand the situation.

Now, in the event of conscription: You know the attitude of those not in our fellowship, and I understand these are in a majority everywhere. Well, in the event of war, would not these brethren who could take service of a military nature receive first consideration from the authorities, and the others, *unless* with a distinctive appellation, would receive scant consideration?

If, however, all "Bereans" were called "Berean Christadelphians," it would be helpful for young brethren, and they would find it easier to explain their position than if they were just nominal Christadelphians with a difference of opinion from their brethren.

The Authorities do not want too fine a distinction, as it is too tedious to them to listen to all individual explanations.

We trust you see the point, and will give due consideration as to whether the suggestion is worthy of giving effect to. We can only pray for guidance in these matters.

Coming to the Time of the End, I note the various dates given as suggesting the fulfilment of certain prophecies. It appears to me, after having read many articles, notably those in the early 'nineties, on "The Day of His Coming," and the premature expectations of many, due in large measure to failure to realise the magnitude of the development work necessary among the nations before the prophecies outlined could be fulfilled. For instance, Dr. Thomas was quite right about the Pre-Adventual colonisation of Palestine, but he could not be expected to realise it would take a world war such as we have passed through to bring about a beginning on anything like a large scale.

Similarly, the present situation, which looks very like great things taking place in the near future. There is an immense amount of development work to come first. Britain must retain dominance in the Mediterranean (which is now challenged) until the end.

The British forces in Palestine require to be greatly strengthened if Britain is to say, "Art thou come to take a spoil, etc."

This being so, it has looked to me for some time, as a brother points out, that there must first be a preliminary war, in which the might of Britain may not be fully extended, but just sufficient for Russia to assume the leadership of Europe, then probably a short peace for a peace and safety cry, then Armageddon.

If France, Germany, and Italy joined Russia *now*, it would seem *premature*, as Palestine is not sufficiently developed to meet prophetic requirements. Then a strong Germany would hardly agree to a leadership of Russia; the other alternative is a war in which many countries shall be overthrown which would give Britain the necessary time and pretext to greatly strengthen her hold on Palestine and Egypt.

These are a few thoughts on probable happenings, but to us the real thing is, Are we ready any day or hour? that after all is what matters. Love in the One Faith, your brother in Christ,

K. R. MACDONALD. Whangarei, New Zealand.

Greeting. There is much wisdom and profit in "United Effort" — if the foundation upon which the effort rests is reliable. It is true also that wrong actions are not sanctified by good motives, however "united" the "effort" may be. Enclosed is a reprint from the *Fraternal Visitor*, concerning the Zionist film exhibited in Bournemouth Town Hall recently, "under the auspices of the Christadelphians of Bournemouth" and local Jews. Our ecclesia was asked to co-operate, and to send a representative on committee, but our Arranging brethren refused, in faithfulness to the Truth. Hence, the reference to "cold douches" and "Sanballats." Yet we are persuaded that two cannot build together without agreement, and that any structure raised up on an insecure foundation is foolish effort, *vide* Christ (Matt. vii. 26). The modern tendency to "blend" and "merge" in order to present a united front by blind ignoring of the causes of our separation, can only result in a corrupt and promiscuous "fellowship," unresponsive to "these sayings of mine"—without any rocklike foundation truths upon which the effort must rest. In the Bournemouth "united effort" we had Jews (in rank unbelief), Waverley Hall Christadelphians (with "partial inspiration") and Temperance Hall Christadelphians (with "clean flesh" and other erroneous tendencies) combining together to "rise up and build." The *Harbinger* says: "Can we reasonably doubt the value of this publicity effort by the brethren of Bournemouth?" Yes—very reasonably. Paul says, "Other foundation can no man lay than . . . Christ Jesus." This foundation the Jews openly reject—more, they blaspheme His name. Surely it is only those who can doubt the inspiration of the Holy Scriptures, and those who can allow the Strickler and other heresies, who could be so illogical in this "united effort" upon no foundation. To behold on the same platform brethren of Christ, in "solemn" approach to the throne of grace, joining hands in "a very earnest prayer" from the lips of a "reverend" who repudiates both the divinity and mediation of Christ, is a sorry spectacle. But for them to conclude that all this serves "to lay a foundation for faith in the Word of God, and the truth *as it is in Jesus*," is blurred vision indeed. We politely refused to associate ourselves with them on principle. We are profoundly thankful now that we did not. In view of the publicity given to the matter so far, will you give our explanation room in the magazine, that the true brethren and sisters may know just where we stand. — Faithfully your brother,

KERMAN JACKSON, *Rec. bro.*

Bournemouth Ecclesia.

* * *

Bro. C. R. CRAWLEY (Luton) writes: "We were glad to see the article by bro. Roberts on smoking. In our Church of England days, the clergymen of those days (a long time ago, now) instructed us that smoking was not worthy of Christians, and that was in the Apostasy; things are different now with them, of course, but it ought not to be so with us."—Sis. TUNNELL (Texas) writes: "I so look forward to the monthly arrival of the *Berean*. I am a lonely widow, and in complete isolation. I wonder if brethren and sisters in large ecclesias realise what a comfort it is, like we who are in isolation do. I do not think I could do without the spiritual help I get from studying its pages. Surely, from the signs of the times, we won't have to toil on much longer. Asking to be remembered in the prayers of all the dear ones who are looking for redemption." — Bro. SEAGRAVE (Herts.) says: "I should just like to say how much we look forward to seeing the magazine each month. It is both interesting and encouraging to read of other ecclesial activities, and of course not least we enjoy the articles, which are helpful and instructive. May you all be spared to carry on the good work till the Master comes."—Similar letters have been received from bro. S. F. OSBORN (Dorchester); sis. MAGGIE SMITH (Newark); bro. W. SHARP (Los Angeles); bro. CHANT (Bristol); bro. C. LATCHAM (Glam.); sis. E. SMITH (Bristol); bro. J. SIMM (Wigan); bro. F. P. RESTALL (Edinburgh); bro. J. HUGHES (Melbourne), and others.

Look thou upon me and be merciful unto me, as thou usest to do unto those that love thy name, order my steps in thy word; and let not any iniquity have dominion over me.

The Lord shall preserve thee from all evil; he shall preserve thy soul: He will not suffer thy foot to be moved; he that keepeth thee will not slumber.

Reflections

Quo Vadis!

Not long before the great war, a book was published entitled *Quo Vadis, Germania?* (Whither goest thou, Germany?) It drew attention to the fact that, while Germany was professing her ardent desire for peace and hatred of war, she was engaged in a course of action which could have but one result — a devastating war, which would end in her ruin. The warning was not heeded, probably the writer did not expect it would be, or that his protest would prevent the disaster which he foresaw, and which came to pass in 1914 and the following years; but no doubt he felt that he had done his duty in calling attention to the impending disaster.

* * *

We are not concerned here with Germany or Italy, although the same question might be asked of these countries to-day with just as much reason as it was of Germany twenty-five years ago. Christadelphians are not called upon to warn or advise the nations as such, or their rulers. Their duty is to testify to the divine judgments about to be poured out upon an ungodly world, and warn all who will listen to come out and separate themselves from this evil generation while it is still called to-day.

* * *

But we have a duty to ourselves, and to all who are called by the name of Christ, to cry aloud when there is a cause, and spare not, and show this people their transgression (Isa. lviii. i.), whether they will hear or whether they will forbear.

* * *

For many years determined efforts have been made by some to bring about what has been called "Ecclesial Unification." The divided ecclesias which are thus to be united are the Birmingham Temperance Hall, the Suffolk Street (Partial Inspiration fellowship), and the Australian "Clean Flesh" meetings, and in America the "Strickler" meetings. The basis is to cease controversy about the questions which occasioned separation, "which," said one of their leaders, "will permit of all of us meeting at the Table of the Lord without let or hindrance."

* * *

The readers of the *Berean* are sufficiently grounded in the Scriptural doctrine of fellowship to make it unnecessary to explain at length why we have always stood aloof from this effort, as we continue to do to this day. From time to time appeals have been made to any who had ears to hear, and for the instruction of newcomers, to separate themselves from those from whom the Truth is slowly but surely disappearing, and where it is suggested that faithful controversy should cease. Again and again, in conversation, by letters and by exhortations and writings, faithful brethren have pointed out that this unity of peace without purity would surely lead to greater laxity and toleration of the Apostasy.

* * *

The publication of those who are aiming at bringing about this destruction of true fellowship is:

THE CHRISTADELPHIAN HARBINGER,
The Organ of the Christadelphian Fellowship League,

"An Occasional Publication devoted to Inter-Ecclesial Peace and Fellowship in the Lord, and the perfecting of the Brotherhood as a Lamp-Stand in the earth."

Circulated as a supplement to the current issue is a reprint from the *Fraternal Visitor* (the organ of the Suffolk Street Partial Inspiration meeting), being an account of their latest activities (see April *Berean*, p. 147, "Correspondence") which they say "may serve as a guide to other ecclesias." It is headed:

UNITED EFFORT.

AN EXAMPLE OF THE ADVANTAGES OF UNITED ACTION.

The Zionist-Federation Talking Film,
The Land of Promise,
at Bournemouth.

"The proposal to use the film was made practicable by securing the help of the local Temperance Hall ecclesia, and also the help of the local Hebrew Congregation — an example of the advantage of unity.

"Bro. Thomas Turner occupied the chair. Beside him was bro. John Ledbitter, who read Psalm 67; the writer (G. M. Lees) as hon. secretary and treasurer; Rev. I. Swift, from the Zionist-Federation, who briefly introduced the film; and Rev. C. L. Heilperm, the local Jewish minister, who concluded with a very earnest prayer for the welfare of Zion, all standing."

Upon what altar was this prayer offered? "We have an altar," said Paul, "whereof they have no right to eat which serve the tabernacle" (Heb. xiii. 10). In whose name was this earnest prayer made? Have the words of our hymn (169) ceased to be believed in?

"He who would the Father seek
Must seek Him, Lord, *by thee*."

Of natural Israel, Paul wrote, "Until this day remaineth the vail untaken away in the reading of the Old Testament, which vail is *done away in Christ*, but even unto this day the vail is upon their heart"; and to believers Paul wrote, "Whatsoever ye do in word or deed, *do all in the name of the Lord Jesus*."

* * *

So "Inter-Ecclesial Peace and Fellowship" has led to Christadelphians and "rev." Jewish ministers who reject Christ fraternising and uniting in prayer. A Church of England clergyman was invited, but declined "to associate with Christadelphians" (these Christadelphians had evidently no objection to associating with Church of England clergymen); and "the local Bereans, of whom," says the correspondent of the *Fraternal Visitor*, "much better things might be expected" (what an extraordinary expectation! ED.) also refused to co-operate.

* * *

This event should be carefully considered by our brethren and sisters, and more especially by those of the Temperance Hall fellowship, who, it may be, having eyes to see and ears to hear, have some misgivings. To them we address the question— Quo Vadis? Where are you going? Where will your present course and associations lead you in the end? Cease from being deluded by numbers and fair speeches! Repent and do the first works (for thou hast lost thy first-love). Come out and separate yourselves from such a congregation, and testify against this latter-day Laodiceanism.

* * *

Brethren and sisters if we would make our calling and election sure; if the Truth is not merely a hobby with us; if the Word of God is really a lamp to our feet and a light to our path, listen, oh listen, for it had been better not to have known the way of righteousness, than to turn from the Holy Commandments which have been delivered unto us.

C. F. F.

Lucifer (Isa. xiv)

Many prophecies, besides having a past fulfilment, are to have a future and greater fulfilment. One well-known example will suffice to illustrate this: Babylon in the past was Israel's captor and

oppressor, and Isaiah xlv. and xiv. deal with the manner of their deliverance by Cyrus ("who like the heir") and his sanctified ones, who obtained entrance into an apparently impregnable city by diverting, and thus drying up, the river Euphrates. Babylon fell, and Cyrus issued a decree permitting the Jews to return to Jerusalem to rebuild their temple. These prophecies receive an even greater fulfilment when "the heir" (Christ) dries up the Euphrates (Turkey) and with his saints conquers Great Babylon, delivers Israel from oppression, plants them in their land, and builds the temple of the Lord.

In like manner, other fulfilled prophecies provide the key to the understanding of greater events of which they are the earnest, and we believe Is. xiv. is a case in point. Most brethren believe that the message of this chapter relates to the future, but not all agree as to the details. One view is that in Lucifer and his confederate kings we have the coalition described in Rev. xvii. 13, when the kings, under the guidance of the Pope, "make war with the Lamb," and that this event is symbolised by the standing up of Nebuchadnezzar's image. Those who hold this view agree that the overthrow of Gog on the mountains of Israel precedes the Papal confederacy, but regard it as typified by the destruction of the Assyrian host in the days of Sennacherib. It is thus not regarded as the smiting of Nebuchadnezzar's image, which is said not to stand up until some time after the Russian discomfiture. This view we do not accept for many reasons, some of which we will endeavour to place before the reader.

Perhaps it will be conducive to a clearer understanding of what is admittedly a difficult subject, if we briefly epitomize our view of the matter treated of in Isaiah; after which we shall be the better able to appreciate the import of the testimonies adduced in its support.

We believe, then, that Isaiah xiv. relates to the latter day confederacy symbolised by the image of Dan. ii. and that it will stand complete, in Goliath-like defiance of antitypical David, who will fell it with a stone, when the great Russian autocrat will have conquered sufficient of the old Babylonian, Medo-Persian, Greek and Roman territories to make it a representative image-dominion. This mighty confederacy, in the plenitude of its power, will speak and act in the way attributed to Lucifer, and in its bid for the conquest of Palestine and Britain's Eastern possessions will come face to face with Christ on the mountains of Israel. There it will be smitten by the stone power and, as the image will fall, disintegrate and so separate the metals, which resume their independence. The stone power then establishes his kingdom in Palestine, but does not immediately grind the broken image. During the time of worldwide distress, which now ensues, he announces the gospel of the future age, and calls upon the kings to submit ere the hour of his judgments commences. Some nations respond, and by so doing, although they lose their dominion, they have their political lives "prolonged for a season and a time." These are the dominions of the lion, bear and leopard; but the "fourth beast" is destined for utter destruction, and, Pharaoh-like, has only been hardened by the respite. Steps are taken to resist the new Stone Power, and so the stone begins to swell until it becomes a great mountain (kingdom) and fills the whole earth. Finally, the fourth beast (*i.e.*, the papacy, and the ten European kings) is no more. The nations that remain, cryptically described as "Egypt my people and Assyria the work of my hands" (Is. xix. 25) are blessed in Abraham and his seed.

Having thus stated our belief, we can now examine the reasons for our belief that Is. xiv. refers to the Gogian-image confederacy, and not to the Papal-European resistance. First, then, we note that the lion powers of Assyria and Babylon adopted cruel, oppressive measures towards conquered nations, and consequently, when the yoke was broken, there was great rejoicing. Such, we believe, is the nature of the Russian confederacy, and such the rejoicing when it is broken. The ruthlessness of the rule and the joy of the released victims is described in Is. xiv. 5-8, "The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth. The whole earth is at rest and is quiet; they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us." After recounting the fall of Babylon, the prophet adds, "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed so shall it stand; that I will break the Assyrian in my land and upon my mountains tread him under foot. Then shall his yoke depart from off them, and his burden from off

their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon *all the nations*" (v. 24-26).

The Assyrian is obviously used interchangeably with Babylon, but is also representative of "the whole earth" or "all nations." Now this characteristic of unwilling and terrified confederate nations comprehended in Babylon and Assyria is in harmony with other scriptures, *e.g.*, Is. x. 7-8, "Howbeit he meaneth not so, neither does his heart think so, but it is in his heart to destroy and cut off nations not a few." "I have removed the bounds of the people and have robbed their treasures and I have put down the inhabitants like a valiant man and my hand hath found as a nest the riches of the people . . ." (v. 13-14).

Dan. xi. says the same: "Many countries shall be overthrown" (v. 41). Habakkuk also: "He gathereth unto him all nations and heapeth unto him all people" (ii. 5).

Jerusalem is now invested: "I will ascend into heaven; I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation on the sides of the north" (Is. xiv. 13). (Jerusalem is the city on the sides of the north. Ps. xlvi. 2). Ezekiel tells us the same (Ezek. xxxviii. 8); so does Zechariah (xiv. 2).

At this juncture, the Assyrian is smitten by Christ, the Anointed, as Isaiah testifies, "O my people, be not afraid of the Assyrian . . . his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing" (Is. x. 24-27). (The Targum reads, "The nations shall be broken from before Messiah.") Broken! That is the fate of the image, and it is a stone that breaks it. Of the same event Zechariah says, "In that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (xii. 3).

This conflict results in a fall, just as Ezekiel testifies, "Thou shalt fall upon the mountains of Israel . . . thou shalt fall upon the open field" (Ezek. xxxix. 4-5).

Having fallen, its ultimate end is to be like "the chaff of the summer threshing floors," says Daniel, and this is just what Isaiah testifies of the latter-day confederacy, "They shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind" (xvii. 13-14). Hence the taunt in Is. xiv. concerning Gog's discomfiture, "How art thou fallen from heaven, O Lucifer son of the morning; how art thou cut down to the ground that didst weaken (disable) the nations" (v. 12, 16, 17).

Thus it is written, "The whole earth is at rest and is quiet" (v. 7-8).

The unwilling allegiance to Gog and joy at his discomfiture is dealt with at length in Habakkuk ii. a prophecy that was to become intelligible, like Daniel's, at the time of the end (v. 3).

Habakkuk had enquired the fate of this same power which caught men and nations like helpless fish (i. 14). Its description is continued in chapter ii., and it will be seen to agree with all that we have seen hitherto. "He is a proud man, neither keepeth at home—but gathereth unto him all nations, and heapeth unto him all people" (ii. 5). Again, the same taunt comes from his victims after his fall, "Shall not all these take up a parable against him and a taunting proverb against him and say, Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay" (constituting the image feet) (v. 6).

We may, then, expect Russia to become predominant in Europe and the East. But he meets his fate at the hands of Christ and the saints. "Shall they not rise up suddenly that shall bite thee and awake that shall vex thee" (v. 7). His empire or "house" (v. 10) is broken. He is smashed to fragments by "the stone of Israel." "He shall come to his end and none shall help him."

If these things are correctly stated, it will be seen that the "fourth beast," the "iron legs," the "toes," the "beast," and the "ten kings" are included in the image, and constitute a quarter of it, the other three-quarters being the gold, silver, and brass. It seems impossible to regard the beast and his ten confederate kings as the same as the four-metalled image. For we see that their allegiance to their overlord is spontaneous; they have "one mind" (Rev. xvii. 13), they "take counsel together" (Ps. ii.) as equals, to "cast away his cords."

But to revert to the image: does the stone immediately proceed to the pulverization of the pieces? We believe not, for at this juncture a world ultimatum will issue from Zion. "I have set my king upon my holy hill of Zion. Be wise now therefore, O ye kings: be instructed ye rulers of the earth. Serve the Lord with fear, and rejoice with trembling" (Ps. ii.). This opportunity will be taken by the nations represented by the gold, silver and brass, Britain probably leading the van. But this pause will serve to harden the fourth beast, that its body may be "given to the burning flame" of entire destruction (Dan. vii. 11-12). Isaiah xviii. is a description of this period, while Christ waits for the answer to his demands (v. 4) just prior to the command of the angel to "thrust in the sickle" (Rev. xiv. 15).

Here he awaits the "ripening"; waits for the sin power of the serpent, headed up in the Papacy, to fill up his iniquitous measure and attempt to break the yoke of Christ. But before this "harvest," Is. xviii. says that something has happened: "For afore the harvest, when the bud is perfect (when the blossom becomes a ripening grape bunch) he shall both cut off the sprigs with pruning hooks and take away and cut down the branches" (v. 5). Here is a reference to Russia's ripening plans nipped in the bud. But not so the subsequent Papal confederacy; the ten kings give their power and strength to the Pope for a symbolic hour of 30 years. By this decision they become "fully ripe" and "the winepress is trodden without the city" (Rev. xiv. 20). Isaiah xiv. 29 refers to this, we believe ("Rejoice not thou, whole Palestina . . . out of the serpent's root . . . shall be a fiery flying serpent.") Dr. Thomas shows this is peculiarly applicable to Daniel's fourth beast, *i.e.*, Rome. Thus the initial blow of the stone, shattering though it is, is insufficient to bruise the political serpent head of man's dominion, but in its death throes, will rear its papal head in the form of a fiery flying serpent, to receive its death blow from the heel of him "who trampled them in his fury."

Great events are impending. The lowering clouds in the political firmament portend the coming storm. We live in momentous times; on the eve of the greatest crisis in human history. Should it be necessary to counsel carefulness and sobriety?

H. W. HATHAWAY.

Signs of the Times

Palestine. The recommendations of the Palestine Royal Commission were published on July 7th, and, although so bitterly criticised by the Jews, constitute, we believe, a sign of the times of the first magnitude. It has been proposed to divide Palestine into three parts, the coastal plains and Galilee to be given to the Jews, a central area including Jerusalem and Bethlehem, and extending to the Mediterranean to remain under a new British mandate, and the remainder, including the desert area to the south down to the Gulf of Akaba, to be combined with Trans-Jordan and made an Arab state. The Commission has come to the conclusion that the differences between the Arabs and the Jews are irreconcilable, and that the present mandate, incorporating the Balfour Declaration, will never bring peace to Palestine, but only increasing strife as the Jewish population increases. The promises made to both Arabs and Jews during the war render the carrying out of the mandate impossible without the goodwill of the inhabitants, and this, the Commission reports, will never be given. The Jews maintain that they are being very badly treated; as not only has Transjordan been separated from Palestine, but now three-fifths of Palestine proper is to be taken from them. The *Jewish Chronicle* says the proposal is a "howling mockery of British obligations which turns the National Home into a national graveyard — the graveyard of Jewish hopes."

That the Jews should feel disappointed that their National Home should be limited to two-fifths of Palestine is understandable, but in truth it is marvellous (for it is of God) that they have got so much. Twenty years ago they had nothing, and would have had nothing yet, had not Britain driven out the Turks, and accepted the administration of Palestine under a mandate from the League of Nations. The possession of the land was never promised to the Jews, but Britain undertook to assist in the foundation of a national home for them in Palestine, subject to the existing civil and religious rights of the inhabitants already there not being prejudiced. This promise has been faithfully carried out in spite of a tremendous amount of discouragement (particularly the hostility of the Arabs everywhere), with a result that half-a-million Jews have settled there. But the intensity of Arab feeling has necessitated something being done, and partition, in the view of the Commission, supported by the British Government, is the only solution. With very minor exceptions, all the land at present possessed by Jews is included in the territory assigned to them, plus a considerable area still occupied by Arabs. Thus, there are nearly a quarter of a million Arabs in the Jewish portion, but less than two thousand Jews in the area allotted to the Arabs.

To compensate for the diminution of the area in which Jews will be able to settle, they are to be given sovereign possession of their territory. It will be an independent state, subject to various treaty arrangements, and Britain undertakes to support any application they might make to the League of Nations for membership. In our view, this constitutes a wonderful sign of the times; an independent Jewish State in Palestine is assuredly more than any of us could have anticipated. It will mean that the Jews will be able to control their own rate of immigration, so that, if they desire, multitudes more Jews can enter the land than ever Britain was willing to allow. *The Times* remarks, "For the first time since the Temple went down in flames before the legions of Titus they win sovereignty and freedom in their own land, under their own flag, and will have unlimited freedom to immigrate into their new State."

[*The Times* is not strictly accurate. In the days of Titus, the Jews were subject to the Romans, and to find a time when they had as much independence as the Commission proposes to give them, we must go back prior to the time of Nebuchadnezzar. The semi-independence under the Maccabees was only a revolutionary movement, but the independence now proposed is not only freely given, but guaranteed by the most powerful Empire in the world.]

The Commission, of course, realises that the Jews will not feel satisfied, but urges them to realise that no solution that would give them satisfaction is possible, and points out as an advantage they will receive, "They will attain the primary object of Zionism — a Jewish nation planted in Palestine, giving its nationals the same status in the world as other nations give theirs. They will cease at last to live a minority life."

It may well be that some nations, *e.g.*, Germany, will seize upon the new situation to declare all Jews in their territories to be foreigners, and perhaps treat them as "undesirable aliens," so helping to fulfil Ezek. xx. 32, "That which cometh into your mind shall not be at all, that ye say, we will be as the nations."

And it is surely significant that prophecy plainly referring to the latter-day confederacy against Israel should declare the object of the confederates to be, "Let us cut them off from being a nation" (Psalm lxxxiii. 4). Further, that the names of the confederates in this Psalm, stated to be joined with Asshur, may all be identified with Arab territories! Moab, Ammon and the Hagarenes are in Transjordan, the Ishmaelites in Arabia, Gebal and Tyre in Syria (now being made an independent Arab state by France). This leaves Edom, Amalek and Philistia unaccounted for. But a glance at the map published by the Commission to illustrate its proposals shows that the Southern part of Palestine right down to Akaba (thus including ancient Edom and Amalek) and the coastal area around Gaza, Ascalon and Ashdod (corresponding to ancient Philistia), are included in the new Arab state. Attention has been called to this Psalm frequently as evidence that all the Arab peoples will be united against Israel, but that we should see an arrangement made that all the territories named in the Psalm should be formed into Arab states, by which Jewish Palestine is hemmed in completely, is surely something that we could never have anticipated, and yet is unmistakeable evidence that the hand of God is in it.

Again, if, as seems certain, Zeph. ii. is prophecy as yet unfulfilled, the same situation is indicated. A latter-day destruction of Philistia (v. 5), Ammon and Moab (v. 9) is foretold, because "they have reproached and magnified themselves against the people of the Lord of hosts" (v. 10), and the possession of the Philistine sea coast (v. 6-7) and of the Transjordan hinterland (v. 9) passes to Israel.

Doubtless there will be modifications of the new proposals before they are put into final operation, and doubtless prophecy will as a result become even clearer. It is, for example, evident that at the time of the invasion, the siege and capture of Jerusalem and its deliverance by Christ are most important items in connection with Israel's time of trouble (*e.g.*, Zech. xii. 2). We should suppose, therefore, that the present suggestion that the whole of Jerusalem shall remain under a British mandate may be amended, or that circumstances will cause the city in some way to be more specifically associated with the new Jewish State.

Again, it may be observed that the area assigned to the Jews along the coastal plains is essentially the route that an invading army from the North would have to take if Egypt were an objective—which it is (Dan. xi. 42).

It seems plain then, that the coming of Christ must be very near; the vast preparations for war can have no other meaning. It is said that this year's harvests will be poor on account of a shortage of agricultural machinery and an inability to obtain parts for repairs, owing to the factories all making munitions. Early in July it was, in fact, announced that the Government was seeking scrap metal, and particular reference was made to agricultural implements, some newspapers rightly calling attention to the prediction in Joel iii. 10, which such activities help to fulfil.

Some may be inclined to share the Jewish disappointment at partition proposals, but, as indicated, we do not think disappointment is warranted. If indeed the proposals are out of harmony with God's will, they will never come to fruition, but let us beware of looking for great things in a day of small things. As Dr. Thomas perceived, the pre-adventual return of the Jews is only a colonisation sufficient to excite the cupidity of the King of the North and bring about the situation requisite to Christ's appearance as Zion's deliverer. But Christ is the restorer of the Kingdom of God; the Jews cannot do it without him. The kingdom cannot be restored until he comes (Ezek. xxi. 27). Indeed, we are sure Dr. Thomas would have been amazed that such wonderful progress should have been made concerning the land and the people, and yet Christ not have come. The imminence of startling events is obvious; let us be ready for them, lest, coming suddenly, we are found to be sleeping. When *The Times* devotes some four closely-printed pages to a political event in one issue, we may be sure its importance is deemed to be great; what attention, then, we ought to devote to such a matter when we realise our very salvation, our covenant relationship with the God of Israel, is closely associated with it!

W. J.

N.B. —The Palestine partitions throws a great light on Isa. lxiii. 1. Edom is in the new Arab territory, so Christ coming from Edom would seem to be an Edomite (Arab), *i.e.*, as it were Jacob in Esau's garments. In reality of course it is the Messiah come to obtain his blessing.

JEWISH RELIEF FUND.

A cheque for £3 5s. 1d. has been sent to the Jewish Board of Guardians and Trustees for the relief of refugees from persecution on the Continent, being subscriptions received during June:

The Board of Guardians and Trustees
for the Relief of the Jewish Poor.

127, Middlesex St.,
Bishopsgate, E. 1.
July 1st, 1937.

Dear Sir, —I am much obliged for your cheque, £3 5s. Id., which we are using for the relief of Jewish refugees from persecution abroad. We are most grateful for the sympathy and help of the subscribers to your Jewish Relief Fund. From the attached summary of cases assisted by your remittances from April 1st to June 30th, you will see that the money has been put to a good use. — Yours faithfully,

MAURICE BENJAMIN, *Secretary*,

N.L. —Man, wife, and one son. The man had to be sent to the London Hospital on account of heart trouble; temporary assistance to wife. £4/10/0

C.W.—Man, wife, and seven children. Temporary assistance given. £3/10/0

A.M. —Man, wife, and five young children. L.C.C. are looking after the children, wife having been taken ill and sent to hospital. Temporary assistance to man, who is now at work. £3/5/1

G.K. —Single man. Has lived in Germany since infancy. Deported by Nazis. Has found work as a tinsmith, but handicapped by ill-health. £3/0/0

DISTRESSED BRETHREN AND SISTERS.

Continued and increasing support has made it possible to bring a measure of comfort and relief from anxiety to many brethren and sisters during the past month. The following letter is one of many we are constantly receiving from our beloved co-labourers in this work: "Dear brother. — Loving greetings in Christ. I have laid out the money you sent for bro. and sis. —, and enclose a note of thanks from sis. —. They are in great need, and I may add their gratitude is great towards their brethren and sisters who have thus helped them. They realise God's hand is at work through their anonymous brethren and sisters, who are obeying Christ's command to bear one another's burdens. Being beyond the Psalmist's three score and ten years, they are anxiously looking forward to the return of him who will grant unto them that greater gift that has been prepared for all those who hunger and thirst after righteousness. May God grant that the tribulations through which His children are now passing will fit each of them for a place with His dear son in His everlasting Kingdom. — Your brother in hope, A.G. Higgs (Bristol)."

A sister writes: "My heart is too full for words. I rose from my knees this morning after praying for my daily food for myself and those dependent on me, knowing the larder was empty, and I had only a few pence in my purse, and then there was a knock at the door, and this help came. Wasn't it wonderful?" One more extract from a brother's letter: "As you know, I am confined to bed with a bad bout of rheumatism and heart trouble; I was counting on a small amount due to me, but it didn't come; instead, your letter did. Now I want you to have the full joy of your deed, brother, and so I am telling you this—had your letter not arrived, I should have been quite empty. To God be all the praise and glory." Our brethren and sisters who are so readily helping us in this work, and our contributors (90% of whom are anonymous) will unite with us in saying, "Amen."

CASES ASSISTED.

C. A. —An aged sister, "needs help."	24/6
A. —Brother and sister, "both invalids, in need of nourishing food and medical comforts."	30/-
C. D. —Brother and sister, "a similar case."	40/0
C. I. —Aged sister, "a little help would give her much happiness."	20/0

C. B. —Sister, "through various causes, in arrears with her rent, although in work; hard-working and patient."	30/0
C. E. —Sister, in hospital, "needs little comforts she has no money to buy."	20/0
C. H. —Brother, "works when he can, handicapped by rheumatism."	20/0
C. C. —Aged brother and sister, "a little help would be very useful."	20/0
C. G. —Brother and sister, and several children, "very small means; help is advised."	20/0
C. F. —An aged sister, recently lost her husband.	20/0
20 Brethren and Sisters, in need through ill-health, unemployment, or old age; refs., A.S.K., S.T., Y., S.C., B.M., A.B., S.K., EL., I., J., N., E., J.P., D., B., Q., X., F., P., S.P.	£20

LET US DO GOOD UNTO ALL MEN, ESPECIALLY UNTO THEM WHO
ARE OF THE HOUSEHOLD OF FAITH. — *Paul*.

Land of Israel News

20 YEARS OF HISTORY.

Following are the chief dates in the new history of Palestine:

November 2, 1917. —Balfour Declaration favouring a National Home for the Jewish people.

February 14, 1918. —League of Nations mandate to Britain over Palestine.

July 1, 1920. —Rule of Sir Herbert Samuel, first High Commissioner, began.

September, 1920. —First immigration ordinance issued, allowing quota of 16,500 Jewish immigrants in the next 12 months.

1921. —First Arab-Jewish disturbances.

1922. —Churchill Memorandum declaring that Balfour Declaration did not contemplate that the whole of Palestine was to become a Jewish Home, but only part of it. Immigration died down, then jumped: —1923, 7,421; 1924, 12,856; 1925, 33,801; 1926, 13,081.

1928-1929. —Serious disturbances and economic depression.

1930. —White Paper issued on land settlement policy, partly, favourable to the Arabs. Jews protested. Offset by letter from the British Prime Minister which annoyed the Arabs.

1933. —Immigration began to rise again: —1932, 9,553; 1933, 30,327; 1934, 42,359; 1935, 61,854; 1936 (8 months), 21,738.

1936. —Rising immigration led to Arab general strike and rioting. Jewish population had risen from 83,790 in 1922 to 370,483.

April 15, 1936. —Disorders started near Nablus. British garrison reinforced from 10,000 to 30,000.

November, 1936. —Royal Commission sent to Palestine.

July, 1937. —Proposal to divide Palestine into three parts. The new Jewish State will be a Republic, with Dr. Chaim Weizmann as President. The Arab State will be a Kingdom under the Emir of Transjordan.

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).

* * *

BISHOPS STORTFORD (Herts.). —31, *New Path*. Loving greetings in Elpis Israel. It is with joy we report the progress of the work in the Truth here. Our Heavenly Father hath blessed us, and we have been able to secure the use of a small hall, where, God willing, we shall meet in future. *Breaking of Bread*, 3.45. *Lecture*, 6.45. Our meeting has been strengthened by the addition of sisters M. Lewingdon, O. Lewingdon, and C. Lewingdon (of Cambridge) and bro. R. Lovewell (of Felstead), and we have been blessed by having been visited by bro. and sis. Ivor Evans, brethren W. R. Mitchell, R. Mitchell, Jun., J. Squire, F. W. Brooks, E.B. Maundrell (Clapham), bro. and sis. Townsend (North London), bro. and sis. Strawson, sis. B. Strawson (Nottingham), and sisters Fletcher and Singleton (Clapham). We are grateful for their help in the Truth, and pray that the Eternal Father's blessing may rest on their efforts and ours. —Your brother in Christ, G. T. LOVEWELL, *Rec. bro.*

BLACKHEATH. —*Christadelphian Hall Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.* We rejoice with bro. and sis. Smart, in that their two daughters have obeyed the Truth. After a good confession Miss BESSIE MARJORIE SMART was immersed on May 13th, and Miss NELLIE SMART on May 19. It is our earnest prayer that our two new sisters will so number their days and apply their hearts to wisdom that they may be found worthy of Eternal Life. On Saturday, June 19th, we held our Tea and Fraternal Gathering, and a company of brethren and sisters assembled from Birmingham, Dudley, and Coventry. In the evening three addresses were delivered (excellent things in counsel and knowledge); the subjects being dealt with by two of our own brethren and bro. D. C. Jakeman (of Dudley). We thank one and all who helped to make the occasion one of gladness. The following have ministered to us in the service of the Truth: bro. T. Hughes, bro. Wes. Southall (Dudley), bro. Wille (Southend), and bro. F. Walker (Bristol). We thank them for their labour of love. Visitors have been: sis. May Hughes, bro. and sis.

Sharp, bro. and sis. Smith, bro. Brettell, and sis. Male (Dudley), and bro. Scott (Southend). — With love, faithfully your brother, —C. BENNETT, *Rec. bro.*

BOURNEMOUTH. —*Richmond Hall Charminster Road (corner of Alma Road), Sunday: Breaking of Bread, 10.45 a.m.; Lecture, 6.30 p.m. Thursday, 8.0 p.m., Bible Class.* On June 9th it was our happy privilege to assist two more to put on the sin covering Name. This time, on behalf of our brother S. Osborn, of Dorchester. In the course of his daily duties the seed was sown, and, taking root, has been tended and watered consistently, the Father giving the increase in His wisdom, love and mercy. After a most excellent confession of the faith before our Bournemouth brethren, Miss HELEN BERTHA GALE and Miss PHYLLIS MAY GALE (formerly Church of England) were baptised at Stokewood Road Baths, and now rejoice in hope of life at the revelation of our Lord Jesus Christ. This is a striking instance of the value of individual effort, and encouraging to all our brethren and sisters in more or less isolation. A word spoken in season may often bring great results. We are also pleased to record the obedience to the Truth of KATHLEEN JOYCE JACKSON (17), daughter of the writer, who was baptised into the Saving Name on June 18th, at the Stokewood Road Baths by bro. Eve, of Eastleigh. Here is the fruit of the labours of the Clapham (Correspondence) Sunday School, to whose excellent work we pay tribute. We thank our Father that He has crowned their endeavours. Sister Joyce, having obtained a post in London, will meet with the brethren and sisters at Clapham, to whom we commend her. May our three new sisters adorn the doctrine, and receive with us at last the crown of life. —Since our last report we have been assisted in the work of the Truth by Bro. Cyril Clements (Sutton), bro. G. M. Clements, R. Wright, and M. L. Evans (Clapham), and J. Eve (Eastleigh), whose ministrations have been appreciated. The hearty co-operation of the Eastleigh brethren and sisters has been a source of great encouragement also, while on May 30th we had a welcome visit from bro. and sis. Higgs, of Bristol. Other visitors we have welcomed have been sisters Bradshaw (Nottingham), Clements (Sutton), M. Clements and Alice Karley (Clapham), Elston and Peggy Higgs (Bristol), Agnes Osborn (Bridport), and bro. A. Cottrell (Clapham). —KERMAN JACKSON, *Rec. bro.*

BRIDGEND (Glam.). —40, *Caroline Street.* Greetings in the Name of Jesus. We continue to occupy while the Master tarries, and while we "cry aloud and spare not," there are few who heed the Divine warning of the impending catastrophe that hovers menacingly over a distracted yet Godless world. We have been cheered by the company of brother and sister R. Williams, of West Ealing, who met with us around the Table of our Lord, also bro. and sis. I. Gardener, who meet with us from time to time. We are again indebted to an anonymous brother or sister for a parcel of clothing and 10s. respectively. The latter with Oxford postmark. They have been distributed as requested. —GOMER JONES, *Rec. bro.*

BRIDPORT (Dorset). —*Home Cot, Bothenhampton. Breaking of Bread, 3.0 p.m.* Greeting in Jesus. With great joy we break our somewhat lengthy silence with the gladsome news of Divine blessing on our humble labours in His service. Two more have been drawn to Christ, and so increased our little ecclesia. On the 11th June Miss HELEN GALE and Miss PHYLLIS GALE, formerly Church of England (Evangelical) were baptised into Christ by our brethren at Bournemouth. We record our hearty thanksgiving to our Heavenly Father for His goodness, and rejoice that such events as these bring glory to Him. The assistance in this matter given us by the brethren of Bournemouth is deeply appreciated. Our report would be incomplete without mentioning that our new sisters' parents are also studying in the hope of early immersion. For this we earnestly pray. —The following have gladdened us with their company at the Table of the Lord: bro. Cockcroft (Oldham), sisters Yeates, Butt and Crosskey (Clapham), bro. and sis. Wood (Sutton), sis. Carter and sis. E. McCrea (Clapham). —SIDNEY F. OSBORN, *Rec. bro.*

BRIGHTON. —*Y.M.C.A Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* Since last writing we have been encouraged on our way to the Kingdom by the company at the Lord's Table of sis. Hathaway, sis. Hall, sis. W. Irving, bro. and sis. Jones (Clapham), sis. Barker and sis. DeVane (Holloway). Brethren H. T. Atkinson, I. P. Evans, H. M. Doust, D. L. Jenkins, H. W. Hathaway, J. R. Evans, W. R. Jeacock, M. L. Evans, E. J. B. Evans (Clapham), bro. Beighton (Seven Kings), and bro. G. J. Barker (Holloway) have been with us in

the service of the Truth. We very much appreciate the continued help of the brethren by stirring us up to renewed and greater efforts in the Master's service, and more so as we see the day approaching. It is by such times of refreshing and upbuilding that we have on Sunday mornings, that we are able to see the need and the urgency of being continually exhorted to hold fast the confidence and the rejoicing of the Hope firm unto the end. Brother Dennis Bath, who has been residing in North London for some time past, will in future meet with the Holloway Ecclesia, to whom we commend him in love. —E. JONES, *Rec. bro.*

BRISTOL. —*Druids Hall 8, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Lecture, Tuesdays, 7.30 p.m. Sunday School and Bible Class at Barrow Hill Farm House, Shirehampton, 3 p.m. Sundays.* We desire to thank all the brethren and sisters who met with us on May 17th and made our Fraternal Gathering such a successful, happy event. Our subject was "Rejoice in the Lord ALWAYS, and again I say Rejoice," and our five speakers ably fulfilled their duty in showing us WHY and HOW we had to rejoice in the Lord. So much so, that every one present (98 sat down to tea) seemed to vie with each other in their rejoicing. Visitors came from all over the country, and we believe that they all went home filled to the brim with such a "feast of fat things" that can only be obtained by an association with the sons and daughters of the great God of Israel. God grant that soon we shall all be sitting down to that Greater Feast with all the worthies of old, and our Elder brother presiding at the Table. We have been very pleased to welcome to the Lord's Table bro. and sis. L. J. Walker, sisters Corfe, Higgs, and Read (Clapham), bro. Williams (Newport), bro. F. Dormer (Putney), and bro. and sis. Tandy and sis. Acock (Weston-s-Mare). Bro. L. J. Walker also gave us profitable words of exhortation at the Table. We also had the pleasurable company of bro. M. Joslin, who, being here on business, stayed and lectured for us one Tuesday evening. — A. G. HIGGS, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Greetings. We are pleased to report that Miss FRED A JONES, daughter of bro. and sis. E. Jones, was baptised into Christ after a good confession of the things of the Kingdom and the Name, on May 10th. We pray she will strive to walk faithfully, and gain the prize of immortal life which is for those who love the appearing of our Lord Jesus Christ. The following brethren have helped us in the service of the Truth: F. C. Wood, H. W. Hathaway, W. R. Mitchell, M. L. Evans, all of Clapham, and bro. R. Smith, of Birmingham. We have also welcomed around the Table of the Lord: sis. Wood, bro. and sis. Appleby, bro. and sis. T. Phipps, sis. H. Dale, sis. Betty Harrison, bro. F. Nicklin, sis. Price, Senr., bro. L. Price, and bro. and sis. Stanway. We continue to sow the "good seed," and rejoice that the Word is still as powerful in taking out a people for God's Name. Faithfully your brother in Christ. —FRED H. JAKEMAN, *Rec. bro.*

EASTLEIGH (Hants.). —*82, Leigh Road. Sundays: Breaking of Bread, 3.0 p.m.* Greetings. We desire to express our keen appreciation to brethren Kirby and H. L. Evans (Clapham) and Willmore (W. Ealing), who have been with us to minister the word of exhortation since our last report. Also, we have rejoiced in the companionship of the following: bro. and sis. M. Kirby, bro. and sis. H. L. Evans, bro. J. Westley, sisters O. and J. Button, Barrett, Ellis, and Singleton (Clapham), bro. and sis. Willmore, sisters Towser and Gillespie (W. Ealing), bro. N. Marchant and sis. P. Marchant (Ropley), sis. E. Hill (Sutton), bro. P. Walpole (C.I.). Will intending visitors please note that there will be no meeting held on the first three Sundays in August. Sincerely your brother in Christ. —A.V. JAMES, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71 Kingston Street Tradeston.* Greetings and love to all of like precious faith. On Saturday, 26th June, the brethren and sisters of this ecclesia spent a most enjoyable and refreshing day with the brethren and sisters of the Motherwell Ecclesia, on the occasion of their annual outing, which was held this year at Inverkip, a quiet and pretty little spot on the hills overlooking the Firth of Clyde. We were greatly blessed in having fine weather, and it is a day which, we are sure, will be remembered by all. Since our last report, the following have met with us at the Table of the Lord: brethren H. Brown, G. Dickson, J. McKay, and R. Ross, also sis. R. Ross and I. Mathieson, all of Motherwell. The brethren administered the word of exhortation on the occasion of their visit, which was greatly appreciated, as was also the services of bro. R. Ross and A.

McKay in the dissemination of the Truth to the stranger. We had also the pleasure of the company of sis. Isabel Tod, of Toronto, at the Table. Sis. Tod has come home to Scotland to reside at the seaside town of Rothesay, but as this is some distance away, and the travelling facilities rather awkward and restricted, our sister will be able to meet with us only very occasionally. Our weekly lectures have terminated for the summer, but we took the opportunity of having a special effort on the occasion of a visit from bro. James Neal, of Bury St. Edmunds, who happened to be in Scotland on holiday. Bro. Neal met with us, and exhorted on the Sundays of June 27th and July 4th, and lectured for us on the former date, his subject being, "The Coming World Dictator to be Enthroned at Jerusalem." The effort was advertised by distribution of leaflets, and an announcement in the local press, and we were encouraged by the presence of fourteen strangers, some of whom seemed very interested. These we are following up, in the hope that some fruit may be realised. We thank all our brethren for their labour of love among us, and trust that any of our brethren or sisters who may be in Scotland at any time, will not fail to visit us. — Sincerely your brother. — JAMES L. WILSON, *Rec. bro.*

HITCHIN. — *Hermitage Hall Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m.* Sincere greetings. We are very happy to be able to report that we have assisted Mrs. MARY JANE WEST to put on the saving Name of Christ Jesus in the waters of baptism. It is our prayer that our new sister will hold fast until the end, and receive the Crown of Life. We have been pleased to meet at the Table of the Lord with bro. and sis. T. Stevenson (St. Albans), sis. Sowerby (Clapham), sis. Willmore (Ealing), sis. Wright, and sisters A., V., and C. Lewingdon (Bishops Stortford), sis. Strawson (Nottingham), and brethren W. R. G. Jeacock, M. Joslin, H. L. Evans, E. A. Clements (Clapham), A. A. Jeacock (Croydon), J. B. Strawson (Nottingham), J. M. Taylor (Ealing), J. Hembling (Horns Cross), L. J. Carter (Crayford). We tender to these brethren our thanks for faithful words of exhortation and helpful lectures. With our warmest love in the Master's Name, — Your brother and fellow-labourer in the Hope of Israel. J. METTAM, *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.* During the month of June we have been pleased to have the company of the following brethren and sisters around the Table of our absent Lord: brethren E. J. B. Evans (Clapham), Crawley (Luton), bro. and sis. A. A. Jeacock (Croydon), bro. and sis. F. C. Wood (Clapham), sis. Sharpe (Sutton), sisters I. and E. Davies, Thirtle, M. Bird, E. Jeacock, Fletcher, Hall, Walker, Killard, Crumplin (all of Clapham), and sis. T. Wright (Bishop Stortford). We are thankful to our Heavenly Father that two more of the sons of Adam have become related to the Lord Jesus. On July 4, DENIS GEORGE WEBB (son of our sis. Webb) and HARRY WHITELOCK (Church of England) put on the sin-covering Name. Our prayers are that our two brethren may be so strengthened that they may so "run" and receive the great gift of Immortality at the coming of the Master. We thank the brethren who so willingly assisted, and also those who during the month have administered to our spiritual needs. — E. F. RAMUS, *Rec. bro.*

KIDDERMINSTER. — "*Eureka*" *Bridgnorth Road, Franche.* Greetings in Christ. Since our last report we have been pleased to welcome around the Table of the Lord bro. and sis. Passey, bro. and sis. White, and sis. Wilton, all of Dudley (Scotts Green) ecclesia. We are thankful for these visits, whereby we are able to strengthen each other in the things which are most surely believed among us, so that while on the one hand the Truth does not seem to appeal to the stranger, we hope that by these meetings together with those of like precious faith we may be helped to build up a character that will meet with the Lord's approval at his coming. With love to all in Christ Jesus. — Faithfully your brother in Israel's Hope, H. PIGOTT, *Rec. bro.*

LEICESTER. — *71, London Road. Sunday: Breaking of Bread, 5.0 p.m.; Lecture, 6.15 p.m. Bible Class, Thursdays, 8.0 p.m.* It is with pleasure and gratitude to our Heavenly Father that we are able to report that He has in His love and mercy called one more to a knowledge and belief in the Truth. PETER LYNES DEXTER, son of sister Warry, of West Ealing, having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was immersed on the 20th June. We pray that our new brother may so run that in the day of the coming of our Lord and Master he may obtain the prize of our high calling. We have been pleased to welcome to the Table

of the Lord, and thank them for their help and company: brethren F. Jakeman (Dudley), E. Hingley (Dudley), A. E. Headon (St. Albans), C. J. Wingad (Nottingham), E. J. B. Evans, F. C. Wood, P. G. Kemp, E. C. Clements, H. W. Hathaway, and bro. Johnson (Clapham), L. Feltham (Coventry), P. J. A. Coliapanian (Ilford), sister E. Hathaway (Clapham), and sister Hingley (Dudley). —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road), *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We held our usual outing to Bushy Park on Saturday, June 26th. The morning and afternoon were devoted to various recreations, and in the evening a Fraternal Meeting was held. Altogether, a very profitable and enjoyable day was spent. The following visiting brethren and sisters have been welcomed at the Lord's Table: sis. Warren (Colchester), sis. M. Squires (Luton), bro. G. Morse (Cardiff), bro. Cambray (Newport), bro. Cockcroft (Oldham), bro. and sis. Higgs (Bristol), bro. R. Lovewell (Bishops Stortford), sis. Warwick (Putney), bro. and sis. Phipps (Great Bridge), bro. Webb (Sutton), bro. and sis. Ask, bro. Beard, sis. Eato, bro. Boothroyd, sisters E. and H. Davey and bro. D. M. Taylor (W. Ealing), sis. Faherty (Shifnal), sis. E. Faherty (Birmingham), sis. Heyworth (Croydon), sis. Mills (Seven Kings). — F. C. WOOD, *Asst. Rec. bro.*

LONDON (Putney). —*Christadelphian Hall 47, Upper Richmond Rd., East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 8 p.m.* We are happy to report the obedience in baptism, after a good confession of the Faith, of DESMOND ROY MOORE (formerly of the Derby Brethren), who was immersed into the sin-covering name of Jesus Christ, on July 7th. We pray that our new brother may continue faithfully the race begun, and, finishing the course, may receive the prize of eternal life. —It has been very encouraging to feel that we have been of assistance to our brother in coming to the knowledge of the Truth, and to see in some measure the fruits of our labours in this place. We do hope that now the example has been set our other equally interested friends will follow the same course and avail themselves of the grace that is through Christ Jesus. Since last report, the following brethren have assisted us in the proclamation of the Truth: H. L. Evans, H. T. Atkinson, W. P. Lane, L. J. Walker, R. W. Parks (Clapham), C. A. Ask (West Ealing), F. Beighton (Seven Kings), and J. L. Mettam (Hitchin). We have also welcomed at the memorial feast bro. and sis. Ask, bro. Gray and sis. Eato (West Ealing), sis. Barratt, Jnr. (Sutton), bro. and sis. A. F. Jeacock (Holloway), bro. and sis. E. Maundrell (Clapham), and sis. D. Higgs (Clapham). —J. A. BALCHIN, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall Milton Street. Breaking of Bread, 11.30 a.m.; School 1.15 p.m.* We have decided to suspend our lectures for the months of July and August, these being the holiday months. The attendance of the stranger was better this past lecture season than it has been for several years; we pray that our efforts may have been such as to have awakened an interest in the things pertaining to the Glory of our Heavenly Father. With joy we welcomed among us bro. J. Neal (of Bury St. Edmunds), who faithfully exhorted us in the faith, and lectured for us at night on "The Coming World Ruler Enthroned at Jerusalem," when there were eight strangers present. Our brother also addressed us on the occasion of our annual Sunday School outing to Inverkip, on June 26th, when a very pleasant and profitable time was spent. We take this opportunity of placing on record our appreciation of his help. We also welcomed to the Table of the Lord bro. and sis. Clark (Kingston Street Ecclesia, Glasgow), bro. F. P. Restall (Edinburgh), and sis. May Maxwell (Toronto, Canada). Should there be any brethren or sisters visiting Scotland during the August holidays, we trust they will find an opportunity to give us a visit. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). — *Clarence Hall Rodney Road. Sundays: Breaking of Bread, 11 a.m.; School 2.45 p.m.; Lecture, 6 p.m. Thursdays: Improvement Class, 7.30 p.m.* Greetings to the household of Faith. We have been encouraged in this corner of the Vineyard by the obedience in baptism of two more of Adam's race, who have obeyed the Gospel ("Come out from among them and be ye separate). On 27th of June, MARGARET CARROLL (neutral), and July 4th ROBERT

ALEXANDER DONALDSON (Roman Catholic). We feel by the signs rapidly increasing around us that their probation will not be long. Soon may we hear those gladsome words, "The Master is here, and calleth for thee." It is our earnest wish that when that day comes they both may find an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. — Since our last report we have been pleased to welcome at the table of our Lord bro. and sis. E. Hingley (Dudley), and sis. E. Jaine (Brockhollands). We take the opportunity of thanking bro. Hingley for his willing service. Sincerely your bro. in Christ. —FRED LEWIS, *Rec. bro.*

NEW TREDEGAR (Mon.). —*Pentwyn House, Cwmsyfiog.* Greetings in Christ. Our numbers have been again reduced, and we are now an ecclesia of only five members, bro. and sis. T. Lambert, Jr., have removed to Newport, where our brother has obtained employment. They will in future meet with the brethren and sisters in our fellowship there. We have been compelled to withdraw from bro. Carroll for long absence from the Table of the Lord. Owing to the uncertainty of the attendance of two remaining brethren on Sunday morning, the breaking of bread will now take place on Sunday evening at 6 o'clock. —IVOR MORGAN, *Rec. bro.*

OLDHAM. —*Priory Buildings, Union Street. Committee Room, First Floor. Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We have welcomed the following visitors to the Table of the Lord: bro. W. C. Newell (Sheffield), bro. W. Jeacock (London), sis. M. Bullough (Liverpool), bro. W. Southall, sisters D. Everiss and J. Powell (Birmingham), bro. and sis. J. Allen, bro. D. C. Jakeman, bro. and sis. F. H. Jakeman (Dudley), sister York, bro. and sis. E. Aston, bro. and sis. Dale (Coventry), brethren L. Faherty and B. Faherty (Shifnal), bro. Lambert (Pontefract), bro. H. Brown (Billingham, co. Durham), sis. Cook (Blackburn). We have also welcomed on many occasions the brethren and sisters of the Whitworth Ecclesia, brethren T. Heyworth and N. Heyworth, sisters J. Heyworth and Sophia Heyworth, whose frequent visits are a help and encouragement to our small meeting. We are pleased to report the obedience of two more to the command of the Lord Jesus Christ to believe and be baptised. TOM HEYWOOD (son of bro. Heywood, and a Sunday School scholar) and NOEL HEYWORTH (son of bro. T. Heyworth, of Whitworth) after a satisfactory interview, were immersed on Sunday, June 20th. We hope they will continue unto the end, and be the recipients of the crown of life. On Saturday, June 26th, we held our Fraternal Gathering, when about 100 brethren and sisters sat down to tea, and afterwards listened to some helpful addresses on "The Signs of the Times." We were cheered by the company of so many brethren and sisters. We thank the brethren who have helped us in the work of the Truth. —W. COCKCROFT, *Rec. bro.*

PEMBERTON. —*Chatsworth Street Pemberton, Wigan. Sundays: School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings. Since last writing we have been assisted in the service of the Truth by bro. D. C. Jakeman, bro. F. H. Jakeman, and bro. J. Allen (Dudley), and bro. W. Cockcroft, Senr. (Oldham). In addition to the usual Sunday night lectures, bro. D. C. Jakeman and bro. Cockcroft gave a special lecture on the Saturday night, but the attendance of the stranger was poor. On Saturday, June 12th, we held our Fraternal Gathering, the subject for the evening being *The Apostles of the Lord—Lessons from their Epistles*. 1. Paul, the Apostle to the Gentiles, bro. S. Shakespeare; 2. Peter, the Ardent, bro. F. H. Jakeman; 3. James, the Practical, bro. R. Barton. An uplifting time was spent in the company of brethren and sisters from the following places: Dudley, Whitworth, Blackburn, Oldham, Southport. On Saturday, June 19th, we held our usual Sunday School outing, to Southport. Visitors to the Memorial Table include: sis. Cook (Blackburn), sis. D. Jannaway (Southport), sis. S. Hey worth (Whitworth), bro. T. Bailey (Preston), bro. and sis. S. Shakespeare, sis. F. H. Jakeman, sis. J. Allen, sis. D. C. Jakeman, sis. P. Jakeman, and bro. D. Hingley (Dudley), bro. A. Redman, and bro. J. Coulton (Clapham). —B. LITTLER, *Rec. bro.*

PLYMOUTH (East). —*Clairmont School Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.* We shall be very glad if there are any brethren coming this way who can assist us by word of exhortation or lecture. We shall be pleased also to welcome those who cannot assist in this way, for the presence of others of like precious faith is in itself stimulating. Sincerely your brother. —ALFRED J. NICHOLLS, *Rec. bro.*

ROCHDALE (Lancs.). — 19, *Tonacliffe Terrace, Whitworth.* Greetings to the Household. We are pleased to report the obedience in baptism of NOEL HEYWORTH, age 16 years, son of the writer. Having been taught in the Sunday School, he has thought it wise to remember his Creator in the days of his youth; possessing the Truth, may he ever look forward to the goal, offering a life's service to Him who will abundantly reward all who serve Him faithfully. We offer him our help and encouragement in the things of the Truth, and hope he runs the race faithfully and well. There is work to do in the Master's vineyard, for we labour not in vain in the Lord. We tender our thanks to the Oldham Ecclesia, who made the necessary arrangements. Since our last report we have met with sis. Cook, of Rishton, nr. Blackburn; we had a comforting and encouraging meeting. She is the only sister in East Lancashire now, and so is in complete isolation. The signs of the times portend the early return of Christ. May we be found watching, and receive his blessing, is the hope of. Yours in the Master's service. —T. HEYWORTH, *Rec. bro.*

ST. ALBANS. — *Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall, 34, St. Peters Street.* In conjunction with the Holloway Ecclesia a very pleasant time was spent in the company of nearly 100 brethren and sisters, at the outing to Nomansland Common on Saturday, July 3rd. Bro. D. Jakeman (Dudley), was with us, and spoke most interestingly on "The Handiwork of God," chiefly from the aspect of the potter and the clay. We are grateful for the support given to us, and appreciate the willing assistance given in the preparation of tea, etc. God willing, a further outing is proposed for August 21st; details will be provided later on. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall, 686. Green Lane. Sunday: Breaking of Bread, 11a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.15 p.m.* Since our last report we have been cheered by the company of the following visitors: sisters Corfe and Higgs, sis. Singleton, bro. and sis. L. J. Walker, brethren Brooks, H. L. Evans, Haines, W. R. Mitchell, F. J. Westley, J. F. Westley, W. E. White, and R. C. Wright (Clapham), bro. Carter (Crayford), bro. and sis. Mercer (Holloway), bro. Hembling (Horns Cross), bro. and sis. J. D. Webster (Hove), sis. Mills (Ilford), and bro. Gray (W. Ealing). Many of the brethren were with us in the Truth's service, and we thank them for their words of comfort and encouragement, and trust we have been mutually helped on our journey to the Kingdom. —WM. J. WEBSTER, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Westons Terrace, Beeston Road.* Greetings. This is the "day of small things" with us, the opportunities for service being few and far between, but we are hoping that with the influx of visitors more opportunities will present themselves. Handicapped by indifferent health, I am not able to get far afield, some days being entirely confined to the house. I am able to do but little in the way of distributing literature, etc., and not being able to concentrate for long at a time on either reading or writing, time seems occasionally to hang rather heavy on my hands. But the letters we receive from brethren and sisters are always sources of encouragement and help, combined with the exhortations from Clapham, so that we are kept continually in touch with the brotherhood, not forgetting to mention *The Berean*, which in itself is a veritable "feast of fat things," and to which we eagerly look forward. Since our last report we have again received a "flying visit" from bro. H. L. Evans: the time spent with him is all too short in which to say all the things we want to, but we treasure the memories of these visits in our hearts. We are cheered by the hope of receiving a visit shortly, God willing, from some of the brethren who are going to spend their holidays near here, and also we are hoping to spend a week in the company of a brother and sister who will be on holiday at Sheringham. Waiting with patience the return of our Lord and Master, your brother in the Hope of Israel. —ARTHUR STARLING.

SUTTON (Surrey). — *Grove Hall Bridge Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* We have been assisted in the proclamation of the Truth by the following brethren, viz., A. A. Jeacock (Croydon), G. H. Denney (Holloway), J. D. Webster (Hove), G. M. Clements, E. J. B. Evans, M. L. Evans, and J. L. Young (Clapham). Visitors to the Lord's Table since last report: bro. and sis. Young and sisters Clements, Senr., H. Denney, L. Denney, Greenacre, F. Haines, H. James, Kirby, J. Southgate, F.

Southgate, L. Walpole (Clapham), brethren G. H. Denney, D. L. Denney and sis. Garrett (Holloway), bro. and sis. D. T. Warwick, bro. and sis. Miles, and sis. V. Draper (Putney), bro. and sis. J. D. Webster and sis. R. Evans (Hove), bro. A. A. Jeacock (Croydon), bro. and sis. E. Jones (Brighton), bro. and sis. Wille, bro. E. Wille, and bro. Scott (Southend). We intend holding a Fraternal Meeting and Tea on August 2nd (God willing), at Wentworth Hall, Ruskin Road, Carshalton (nearest station, Wallington); times, 4.30 and 6 p.m.—G. F. KING, *Rec. bro.*

TIERS CROSS (W. Pembrokeshire). —*Deer Park. Breaking of Bread, 2.30 p.m.* Just a few words to let our beloved brethren and sisters know that we are all well in the West, and waiting and hoping for the Master's call every day. We have been greatly blessed, on June 7th, with the sweet company of our beloved bro. and sis. Hingley, of Dudley: our brother's exhortation we will long remember. We can but thank them; God will reward. The *Berean* is a great comfort to us, for which we are very thankful to our brethren for their labour of love. —H. THOMAS.

WELLING (Kent). —*Hummerstones Hall, Welling Corner. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Bible Class, Wednesday, 8.15 p.m. Bible Class is held at the homes of brethren.* Greetings. With the help of the brethren and sisters of the Horns Cross Ecclesia, we continue to keep the lightstand burning. While we have no new strangers attending our lectures, we are encouraged by the continued presence of those seeking the way of Life Eternal. Though advertised by cards, and poster on the station, the crowds walk past the hall, seeking the pleasures of the green fields beyond. Our pleasure, however, is to feed on the "green pastures" which they unheedingly pass by. We lose by transfer of membership to Clapham, bro. J. Broughton and sis. K. Penn. Since last writing the following brethren have helped us in the service of the Truth: J. T. Warwick, J. Squire, H. T. Atkinson, M. L. Evans, D. L. Jenkins, E. A. Clements (Clapham), F. Beighton (Seven Kings), C. Ask (West Ealing). We thank these brethren for their ministrations. Visitors to the Table of the Lord have also been bro. Gray, sis. Ask, and sis. Eato (West Ealing). —J. E. HARRINGTON, *Rec. bro.*

AUSTRALIA

MELBOURNE, ELSTERNWICK. —*Crofts Hall 298, Glenhuntly Rd., nr. Kooyong Rd.* Loving greetings to the Household in the Master's Name. We write to say, though few in this place, we still sow the seed, and are pleased to report the work of those whom we assisted two years ago to put on the Saving Name. We were called to render help to them at Bairnsdale, 171 miles from here, in a conversation with view to immersion; it being successful. Mr. ALBERT MORTON PATE, after giving a good confession of the things of the Kingdom and the Name of Jesus Christ, was baptised, and the next day, Sunday, April 18th, was received into fellowship. This has no doubt already appeared in Bairnsdale (Victoria, Australia) intelligence, from which place we hope and trust for further fruits—knowing one soweth, another watereth, but God giveth the increase. As reported from other cites in Australia and New Zealand, we have had the company of sis. M. A. Jones, from Perth, Western Australia, another instance manifesting the goodwill and unity in the Spirit in the bonds of love throughout the *Berean Christadelphian* fellowship in Australia and New Zealand. We are pleased to report an increase to our small ecclesia by the removal from Swan Hill of sis. Grinham; bro. H. Grinham is expected in a few weeks to join his sister-wife. We will be glad to have his assistance in the work of the Truth in this place. Bro. W. Galna has been with us a few months, after a stay in New Zealand, but has returned to his home in Launceston (Tasmania), sis. Pearl Wooldridge stayed with us a month on her way from Canberra, N.S.W., to Adelaide, South Australia, and we trust her sowing of the good seed in that city may bring forth fruit, to the glory of God and our upbuilding in the Truth. Our visitors at Easter time were bro. Edward Dando, of Cessnock, and bro. H. Dando and sis. P. Dando, of Sydney, both N.S.W. These visits are upbuilding and cheering to us in this place, and we thank the brethren for their words of exhortation and help; they cheer and encourage in these days of evil. The signs among the nations keep us watching and expecting the coming of our Lord and Master. Let us then appreciate the high position unto which, by God's mercy and love, we have been called, even to hold communion with the great and mighty God through His beloved Son our Mediator. — Faithfully your brother, JAMES HUGHES, *Rec. bro.*

CANADA

BRANTFORD. —*Christadelphian Hall 44, George St. Sundays: 9.45 11 a.m., and 7 p.m. Thursdays, Eureka Class, 8 p.m.* On Good Friday we journeyed to Toronto, to enjoy the Fraternal Gathering as usual. Visitors since last report include: from Detroit, bro. and sis. Higham and son Fred, bro. Arthur Livermore (who gave us the word of exhortation), bro. and sis. Wm. and Herb. Styles, and sis. Emily Goddhardt; and from Buffalo, bro. and sis. Jack Brewis, who also kindly gave us a word of encouragement. Sis. Marshal (of London) and bro. Harry Fotheringham (of Hamilton) also dropped in on a recent Sunday morning. —H. W. STYLES, *Rec. bro.*

LETHBRIDGE (Alberta). —*Berean Christadelphian Hall 633, 7th St. South. Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday, 8 p.m., Lecture.* We are still striving to keep the Truth before the public in this section of the Lord's vineyard, with some degree of success, in that we are able to attract some to hear the good news of the Kingdom, and we are pleased to report an addition to our number, in the person of JOSEPH WATER ANATOLE LAFLAMME (28), formerly Roman Catholic, who was immersed on December 16th, 1936, and we pray our brother walk worthy of his high calling, and so gain the prize of Life Eternal. This is another instance that the Word of God is still able to pierce even the papal darkness, and illuminate the hearts and minds of those who have ears to hear the glorious gospel of our Saviour Jesus Christ. Brother Will J. Turner, of Winnipeg, visited us in March and September, 1936, and also in March this year. It has been our pleasure to hear the word of exhortation, and also lectures to the public, as well as an address at our Good Friday gathering, from bro. Turner, whose labour of love and sacrifice is always appreciated by his brethren and sisters here. We also received a visit last August from bro. Rene Growcott and sis. Emily Goddardt, of Detroit, U.S.A.; bro. Growcott favoured us with an address on the Mosaic Law, which was appreciated. These visits help us in our wilderness journey, and as we realize the days of our pilgrimage are getting shorter, as the signs of the Master's return are heralded on every hand. May we continue to sow the good seed of the Kingdom, and at the same time earnestly endeavour to save ourselves from this untoward generation. Several Fraternal Gatherings are held during the year, which all help to build up the new man in Christ Jesus, that we may stand approved before the Judge of all the earth, and so we re-echo the words of the beloved apostle John, "Even so, Come, Lord Jesus." — SYDNEY T. BATSFORD, *Rec. bro.*

MONCTON (N.B.). —Amidst the many cares of life, one more has found time to realise the need of obedience to the commandments of Christ, and buried the Adamic man by baptism into Christ's death, in hope of rising into the fulness of the body of Christ, in the person of Mrs. ROY ANKETELL, on June 5, 1937. — THOMAS TOWNSEND, *Rec. bro.*

TORONTO (Ont.). —*Kimbourne Hall 1484 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* On Good Friday, March 26th, we held our annual Fraternal Gathering, and welcomed visiting brethren and sisters from many ecclesias in the United States and Canada. Four very interesting and upbuilding addresses were given on the subject of The Faith and Patience of the Saints. The speakers were bro. Fred Marlett, of Brantford, bro. D. Gwalchmai, Jr., of London, bro. J. P. Vibert, of Hamilton, and bro. Geo. Ellis, of Oshawa. We are greatly indebted to these brethren for their labor of love among us. We are pleased to report the return of sis. Marie Crisp, from England, and the transfer of bro. Garfield Robinson, from Guelph. We regret, however, the loss by transfer of bro. and sis. Joseph Beasley, to Oshawa, and sis. Isabel Tod, to Scotland. Bro. Beasley was one of our most active brethren, and will be greatly missed, but we are glad that he is only thirty miles away. The following sisters are now visiting in England: Eliza Round, May Maxwell, and Christina Abel. Bro. H. A. Sommerville (Hawley, Pa.), Ernest Styles (Detroit), D. Gwalchmai, Sr., and William Robson (London, Ont.) have been our most recent visiting speakers. Their ministrations were greatly appreciated. Thank you, brethren. It has been a pleasure to welcome the following visitors: sis. Clubb (London, Ont.), sis. Ruth Jones (Hawley, Pa.), bro. Harry Baines (Montreal), sis. Addie Turner, bro. and sis. Arthur Percival, sis. Holt, Sr., bro. and sis. Dan Percival, sis. Cope, Sr., and bro. E. Wilton (Hamilton). These are in

addition to the large number that met with us on the Sunday following our gathering, whose names are too numerous to mention at this time. —GEO. A. GIBSON, *Rec. bro.*

UNITED STATES

ELIZABETH (New Jersey). —Since last writing intelligence, we have lost by removal bro. and sis. Coverly, to London, England; sis. Seldon, to Philadelphia; and bro. and sis. Bruce Spangenberg, to Los Angeles, Cal. We miss the help and association of these brethren and sisters very much, but trust they will be an asset to the ecclesias where they are now located. We have had as visitors: bro. and sis. Bruce, of Boston, Mass., bro. and sis. Gulbie, of Ithica, N.Y., bro. and sis. McKelvie, of Philadelphia, and we greatly appreciated the words of exhortation by the visiting brethren at our Memorial Service. Your brother in Hone of Life. —E. G. TWELVES, *Rec. bro.*

HAWLEY (Pa.). —*Oddfellows' Hall Main Street. Sundays: School 10.30 a.m.; Lecture, 10.30 a.m. first Sunday in month; Memorial Service, 11.30 a.m.; Mid-Week Class, 8 p.m.* With sorrow we report the death of bro. Jacob Sweitzer, who fell asleep in Jesus on May 21, his death being caused by a paralytic stroke. His sister-wife and children nearly all are here with us in the Truth, one daughter (sis. Fisher) meets at Mizpah Hall, Buffalo, N.Y. Services were conducted at his home in Hawley, the writer speaking to the friends and relatives of the glorious hope of a coming deliverer, who would raise his sleeping servants and exalt them to positions of honour in the soon-to-be-established Kingdom of God on this earth. — We see strikes, strife, and bloodshed all over this once-peaceful country, thus contributing additional evidence of the fulfilment of our Lord's prediction concerning the end of Gentile times, and the coming of his reign of peace. Sister Clara Smith, who has been in isolation in New York City, has returned to this vicinity. Visitors: sis. Clara Smith, bro. Russell Frisbie (Washington, D.C.), bro. and sis. John R. Sommerville (Jersey City), bro. and sis. Garfield Cooper (Schuylkill Haven, Pa.), and bro. T. Llellyn (Glendale, Pa.) — H. A. SOMMERVILLE, *Rec. bro.*

PORTLAND (Ore.). —*Breaking of Bread, Sunday, 11.15 a.m., Suite 614, Maegley Tichner Bldg. Lectures, Wednesday Evenings, 7.30 p.m., 608, N.E. Russell Street.* It is with a great deal of pleasure we announce the following visitors to the Table of the Lord: bro. and sis. Taylor (Ajlune, Wash.), sis. Bargeband and bro. John Hensley (Pomona, Calif.), late of Houston, Texas, and bro. and sis. Newton (Vancouver, B.C., Canada). We were strengthened and very much encouraged by exhortations by bro. Hensley and bro. G. Newton. Let us exhort one another so much the more as we see the day approaching. The time is short, and we need to beware of the ways of the world. —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.

Coburg, Victoria. — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.

East Launceston, Tasmania. — J. Galna, 5 Lanoma St.

Inglewood, Victoria. —W. H. Appleby, Sullivan Street.

Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.

South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.

Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.

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

Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
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, 354 Division St.
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.
Yarmouth, N.S. —Thomas Cummings.

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. M.A. Tunnell, 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, 14 Stiles St.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J. T. Smith, Goose Creek, P.O. Box 645.
Ithaca, N.Y.—F. Gulbe, 505 Elm Street.
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. —R. R. Livingstone, 6037 Meridian Street.
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. —F. P. Bayles, 514 S, 42nd Street.
Pomona, Cal. —Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. —John T. Randell, 608 N.E. Russell Street.
Rochester, N.Y. —Oscar Knight, 665 Jefferson Avenue.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Saratoga, Wyoming. —E. W. Banta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

BACK NUMBERS. —New readers will find these instructive and interesting. They may be had from the publisher at 8d. each, post free, from 1932 and on, with a few odd copies of previous years.

JEWISH RELIEF FUND. —We have received the following amounts: Anon. (Nottingham), 5/-; Anon. (Lincoln), 7/6, Anon. (Nottingham), 10/-.

SPARE CLOTHING (Matt. xxv. 36). —Parcels have been received from Harrow, St. Albans (2), Lincoln, Shifnal, Wallington (4), Barnet, Bedford, Clapham (2), Coulsdon, Manchester, Putney, Old Coulsdon, Whyteleaf, Nottingham, and 2 with illegible postmarks. Address parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

FORTHCOMING FRATERNAL GATHERINGS. —August 2nd, SUTTON, (Surrey); August 21st, ST. ALBANS; August 28th, CLAPHAM, (Kew).

CHANGE OF ADDRESS. —Correspondents will please take notice that the P.O. address of the American Editor of this Magazine is now 19 PEARL STREET, CLINTON, MASS, U.S.A.

BOSTON (MASS U.S.A.)—The ecclesia formerly meeting at Scott Hall (Corner Appleton and Berkley Streets) is now meeting at Fraternal Hall, 218 Huntington Avenue, Boston, Mass.

J.S.—It is rather late in the day to cavil at bro. Roberts' Seasons of Comfort. They have been accepted by the brethren and used in exhortations and lectures for the past fifty years, and you are unwise in arguing against his teaching.

NEW ZEALAND. —N.Z. postal orders are not negotiable in England. Brethren are requested to ask for English postal notes for small amounts (under 20/-) when remitting; otherwise Bank Drafts or Money Orders are the only other means of remitting to be of use in England.

LONDON, ONT. CANADA. —Our Annual Fraternal Gathering will be held, if the Lord be willing, on Labor Day, September 6th. Brethren and Sisters are cordially invited to be present. A large attendance and a profitable time is expected. For further particulars please enquire of W. D. Gwalchmai, 18 May Street, London, Ont., Canada.

BRO. S. F. FLINT. —Sister Flint asks us to thank all the brethren and sisters who wrote to him in his long illness; he greatly appreciated their letters and sympathy. Bro. Flint had been in the

Truth 45 years, during many of which he was an invalid. He died on May 1st at Kulikup, West Australia. Our sympathies are with Sister Flint in her bereavement.

SCOTLAND. —Bro. James Neal (Bury St. Edmunds) having recently spent a most enjoyable holiday in Scotland, recommends the natural charm of this beautiful country as an antidote to the cares and toils of this present age, and brethren and sisters are assured of a hearty welcome by their Scottish brethren and sisters of Motherwell and Glasgow ecclesias.

OUTING TO KEW GARDENS. —The Clapham Bible and Mutual Improvement Class have arranged to visit Kew Gardens and hold a Fraternal Gathering on Saturday, 28th August, God Willing. A private launch will convey the party by river, leaving Westminster Pier at 2.30 p.m. promptly. Tea at 4.45; after-meeting at 6 15 in the Boat-house Restaurant, Kew Green. There is ample accommodation. Return journey from Kew Pier at 8.15, arriving Westminster about 9.15. A cordial invitation is extended to all brethren and sisters in fellowship. Programmes can be obtained from bro. R. W. Parks, 31 Herne Hill, S.E.24.

DISTRESSED FUND. —The following amounts have been received: —W.R.S., £10; A brother, 10/-; A sister (N.Z.), £4; Ipswich Ecclesia, £2; An Ecclesia, £2; A few brethren (Holloway), 20/-; A few sympathisers (N.Z.), £8; An Ecclesia, £5; Detroit Ecclesia, £4; A.E.D., 10/-; Anon. (K), 20/-; Anon. (Nottingham) 5/-; Plymouth East Ecclesia, £2 7s. 0d.; Anon. (Clapham) 10/-; C, 20/-; Anon. (Nottingham), 10/-; Elpis Israel, 5/-.
