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# The Berean CHRISTADELPNIAN

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

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

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

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## Who are the Servants of God?

By Dr. John Thomas

"To the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth"? Seeing thou hatest instruction, and easiest my words behind thee" (Psal. 1. 16).

From this testimony we learn that "the wicked" are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves, and the licentious. The wicked are to a great extent very pious and religious people. They have "a zeal of God, but not according to knowledge". Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes, they make long prayers; sing with sweetest music the praises of Him they profess to worship. The world is full of their piety, for it is fashionable to be religious, or rather to "profess religion," so that Christianity is thought to be habited in "fine linen, purple silk, and scarlet"; to walk in silver sandals; and to be "adorned with pearls and precious, stones" (Apoc. xviii. 12). But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is, "thou castest my words behind thee," saith God. No man, sect, or party, can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified his word above all the attributes of his name (Psal. cxxxviii. 2); and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honorable" (Isai. xlii. 21). "I came not," said he, "to destroy the law and the prophets, but to fulfill; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled". He continually impressed upon his hearers the necessity of believing the words of God, and of doing His commands, and never ceased to make the "obedience of faith" the test of men's devotion and affection for him. "If ye love me," saith he, "keep my commandments," and "ye are my friends if ye do whatsoever I command you"; for "love is the fulfilling of the law."

Now these are principles which no sophistry or reasoning can set aside. They are as true to-day as when they fell from the lips of him who gave utterance to the words of God. "My words," saith He, "are spirit and life"; and Moses has testified, saying, "that whosoever would not hearken unto Jehovah's words which he should speak in His name He would require it of him" (Deut. xviii. 15-19). The reader may profess to believe

that Jesus of Nazareth is he to whom Moses referred; for, Jesus said, "He wrote concerning me." But does the reader know what the Father commanded the prophet like unto Moses to speak in his name? If he know it, does he believe it? And if he believe the things spoken, has he obeyed them? To believe and do is the only evidence a man can give that he does not cast Jehovah's words behind him. "Why call ye me Lord, Lord, and do not the things which I say?" Hear this, ye bishops, priests, and ministers! Hear this, all ye eloquent "divines", and leaders of the people! All ye scribes, Pharisees, and hypocrites, whose garb, grimace, and tone, are the counterfeit of wool to disguise the ravening wolf! Hear this, all ye zealots of the world religious; this question is for you who call Jesus, Lord, and do not the things which he says! Deny not the truth of the indictment; for your "names and denominations," in their creeds, institutions, and practices, are standing memorials of your guilt. Do ye know what the glad tidings were Jesus was anointed to preach to the poor? Do ye know what that kingdom was whose gospel he announced? What was that acceptable year of Jehovah he proclaimed? Can ye define that righteousness of God attested by the law and the prophets, he exhorted men to seek with the kingdom? Do ye consent to his words, appointing men to believe the gospel he preached, and to be immersed, that they may be saved? Do ye not rather make void all this by your traditions, teaching for doctrines the commandments of men? To believe and do, ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey. Now He whom ye call Lord, testifies against you, saying, "He that receiveth not my words, the word that I have spoken, (he same shall condemn him in the last day)". "The gospel of the kingdom" is "the word of the kingdom," which he sowed in his field. By faith in this word men will be justified; without it, they will be condemned; for the words of Jesus are, "He that believeth not shall be condemned".

Now, it is notorious, O ye clergy of all orders and degrees, that ye do not consent to the truth as it is in Jesus; but that ye substitute all sorts of foolishness in its place. Ye blaspheme "the name of the Father, and of the Son, and of the Holy Spirit", by invoking it in the rhapsody of babes, who, ye teach, are by that absurdity engrafted into the body of Christ. This is taking the name, "the Glorious and Fearful Name," Jehovah-Elohim, in vain. That name is holy and reverend; and He hath commanded, saying, "Thou shalt not take the name of Jehovah thine Elohim in vain, for Jehovah will not hold him guiltless that taketh his name in vain" (Exod. xx. 7). And surely it is an egregious vanity, in view of the testimony, "that without faith it is impossible to please God, for he that cometh to him, must believe that he is, and that he is the rewarder of them that diligently seek him"—to bring a pining babe to a pint basin, incapable of faith, ignorant of any thing called God, and a diligent seeker only of its mother's breast! And this ye do, and many other abominations too, O ye Destroyers of the people. Hear, then, what Paul, whom ye style "the Great Apostle to the Gentiles", hath declared to your confusion. In 1 Tim. vi. 3, he says, "If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the teaching which is according to godliness; he has been besmoked, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness, from such withdraw thyself".

It is manifest, then, from these premises, that the pious zealots of the names and denominations of Gentile Christianity, together with their professional guides, are all of the same category. Though very respectable and orderly members of society, they are besmoked know-nothings, and wicked, not consenting to the words of Jesus, but casting his words behind them, and denouncing them as "heresy". The revelation before us, "which the Deity gave to him," was not for them. It was for "his servants," and the "spiritual guides" of the people are not his servants. This is the reason why there is no interpretation of the apocalypse extant, written by "a theologian" or "divine", that has any claim to consideration or respect as a scriptural exegesis of the book. Though learned in mythology and the dead languages, in history ancient and modern, in general literature and science, they are not learned in Moses and the Prophets, and the teaching

of Jesus and the Apostles. "The fear of Jehovah," as taught by these, "is the beginning of wisdom "; and this commencement they have not made. No man can interpret the Apocalypse in harmony with the prophetic writings, who believes that Abraham, Isaac, Jacob, and David, are now inheriting the promises covenanted to them; or that the inheritance covenanted is beyond the skies. An occupant of an episcopal throne in the State Church of any nation, cannot interpret the book, not being able to see that his own church is one of the daughters of the Mother of Harlots; and that he himself is one of "the merchants of the earth", whose merchandise is of tithes, bodies, and the souls of men. He that denies the personal reappearance of Jesus Christ upon Mount Olivet; who affirms that he is now sitting upon the throne of David; and that consequently there will be no rebuilding of David's dwelling-place, or reestablishment of his throne in Zion; he that denies the restoration of the twelve tribes of Israel to their native land, maintains that they are for ever outcasts; and that no kingdom will be restored to them—cannot " read the book, nor see it". Believers in a "past millennium" are literally shut up and sealed, and totally destitute of all spiritual perception. In short, the grand prerequisite for an expositor of this wonderful little book is, that he understand the gospel of the kingdom as exhibited in the prophets, the preaching of Jesus as the Christ; and the revelation of the mystery as set forth by the apostles. He must have a comprehensive understanding of the Scriptures from Genesis to Jude, for the light shining from all these testimonies converges upon the apocalyptic page, whose crises, as a mirror, reflect the kingdom promised to the saints.

"The Apocalypse of Jesus Christ" is then for the servants of God—for those who believe the Gospel of the Kingdom it exhibits; and have been "washed from their sins in his blood ", in being baptized into his name. "Know ye not," says Paul, " that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Here are two masters; the first, the Lord of the world; the last, the ruling principle of Jehovah's people. "Sin is the transgression of law;" and because this is the natural tendency of our nature, "sin" is sometimes used for "the flesh ". He, therefore, that serves his own lusts, "the lust of the flesh, the lust of the eye, and the pride of life ", which not only constitute the man, but the world, or aggregate of such, is Sin's servant or slave. Such a man, be he "priest," "clergyman," "minister," or "layman," serves sin unto death. Being of the world he speaks of the world, and the world hears him—1 John iv. 5. He is essentially a man-pleaser, who holds men's persons in admiration for the sake of advantage; and therefore cannot be the servant of Christ—Gal. i. 10; Jude 16. The thinking that characterizes such is termed "the thinking of the flesh ". What they think and give expression to is palatable to those who do not know the Scriptures, which is a great cause of error in the world. Their thoughts and reasonings are at issue with the thoughts and ways of God; and therefore, the thinking of the flesh is said to be at enmity with God, not subject to his law, neither indeed can be—Rom. viii. 7. When a clergyman or layman thinks on God and his purposes; on what would be pleasing to him; on his own destiny or that of nations and the earth; and judges of these, not according to what is written in the Bible, but according to what appears to him to be " the fitness of things", and according to the institutes of theological schools and seminaries; such thinking and judgment is the thinking of Sin, and inevitably at variance with the mind of Christ. Sin reigns in his thoughts, in his flesh, and in his ways. He is Sin's servant, and though a slave, being free from righteousness, he serves him with delight. (To be continued).

## Our Warfare

An Exhortation by Bro. Roberts

We are all acquainted with Paul's exhortation

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day ".

There are several things suggested by this upon which it may be profitable to rest for a few moments. It is, of course, a figure, but; none the less clear in its application—perhaps more clear than if the lesson had been expressed plainly, especially as Paul lets us into his meaning by speaking of the armour in detail. He speaks of loins girt about with truth, of a breast plated with righteousness, feet sandaled with the Gospel, also of a shield of faith, an helmet of salvation, and a sword of the Spirit.

We need not engage ourselves with these details. It might be interesting to follow the various analogies to these weapons in the accoutrement of the spiritual man. It is sufficient for the present; purpose that we recognize the general meaning of 'the armed state used thus in figure. It means a fortified state of the mind, as to which' there are two leading ideas to lay hold of of a very vital bearing. The exhortation presupposes that we need to be armed. The experience of us all must convince us of the truth of this. The absence of mental armour means certain death in the battle we are fighting. It is a very real and earnest battle. It's not a fancy or a talk. It is not a, dream, but a life-and-death conflict with foes, whereof the end is fatally sure with those who do not overcome. Our foes are of different shapes and sizes, but they all work to the same tragic end. They all aim to hedge us over the fearful precipice, at the bottom of which lie the splintered bones and bespattered blood of millions.

There is, first, the sentence of death in ourselves, which we bring into the world with us, and which is slowly but surely working out its appointed end with us every hour of the day. If this constitutional bent is left to itself, it will as surely in the long run consign us to eternal oblivion as the boat floating down Niagara's tide will go over the falls at last. If it is not fought, it will infallibly prevail against us, and send us away. It is a dragon monster waiting with jaws outstretched ready to devour, and it will certainly have its prey if it is not conquered. There is a way of fighting it. It has a weak spot on the head, and a certain royal cartridge can find this out. In Christ only can we overcome the death that has passed on all men by Adam's disobedience; compliance with his directions only—submission to the Gospel alone—will give us the victory here.

But there are other foes. We may escape the dragon of congenital mortality only to be devoured by other creatures more deadly. Such is the one called the old man. This covers our whole nature in its native propensities. Left to itself, this will draw us to death more certainly than the one who presents itself at the very start of the journey.

"The carnal mind is enmity against God: it is not subject to the law of God: neither, indeed, can be."

This carnal mind will lead us to disobedience; and we know that the way of disobedience is the way of death. We all have this carnal mind at the bottom. We know what it is. It is the state of mind which the human faculties left to themselves produce. In its purest state, we see it in the barbarian, who has been brought up without tutoring and without law, and who is like the beasts that perish. In a slightly diluted state, we see it in half civilized nations, and, more or less, in men of all nations among whom a true civilization does not exist anywhere. The natural mind is the fundamental bias

even with men who have become subject to the law of God. Its affinities are a great trouble to such, as witness Paul's lamentation of his wretchedness from this very cause, in Rom. vii. It is a great and constant danger. Paul laboured to keep it at bay—(1 Cor. ix.) and laboured successfully, as we know from his last words: but men who are not engaged in this war—a war with themselves, bringing the natural mind into subjection to the law of God—have no chance at all of victory. Instead of overcoming they will assuredly be overcome, and thrown into the ditch at last.

Then there are enemies in a more concrete form. There is an evil heart of unbelief which stupidly and insultingly insists upon seeing, before believing, and is not quite sure then. This is a great enemy. Without faith it is impossible to please God. If a man will not honour God by taking Him at his attested word, God has no pleasure in him, and will cast him aside finally as of no use to Him. The pleasure of God is the ultimate standard of existence, a true doctrine but hard to be received in a generation which, above all things, has forgotten that man exists for God, and not God for man:

"Thou art worthy, O Lord, to receive glory and honour, and power, for thou hast created all things and for thy pleasure they are and were created."

If God take no delight in a man, a man is undone; and God taketh no delight in men who know and recognise him not.

"The Lord taketh pleasure in them that fear Him, in them that hope in his mercy"—  
"in such as keep his covenant and do his commandments."

Then there is the ease of ignorance and the pleasantness of folly: a man who lays down his sword in their presence will be taken prisoner to his destruction. Then there is the love of the present world which is natural with all; the love of the praise of men; the love of money;

"the lust of the flesh, the lust of the eye and the pride of life".

All these and many other snares and temptations (such as plausible friends of carnal mind), lie in the way as so many robbers or beasts of prey to destroy the unwary. It is no very extravagant figure which speaks of the conflict with these as a battle. A battle, sore and fierce it is; and the victory is not easily won, but the victory is possible. It is a question of the right equipment, and the right use of the weapons. Without equipment there is no chance at all. Equipment is the first essential. In this conflict, a man with a mind unfortified has no more chance than a man without armour on the field of battle.

In what does this mental fortifiedness consist? Dismissing all circumlocution, it is that state of clear certainty with regard to all the things of God which Paul expresses by the phrase

"the full assurance of faith."  
"This is the victory that overcometh the world, even our faith."

How true is this. Faith is strength in every matter with which man can have to do. Let a man but have faith in what he is doing, and he will work with a heartiness and an earnestness and a perseverance that will be entirely lacking from the efforts of a man who doubts. Whether it be the sinking of a mine, the working of a commercial concern, the floating of a ship, or the simple earning of wages, if a man's faith is shaken, his mind is in the state described by Solomon,

"like a city broken down and without walls."

His heart will gradually sink, his efforts will flag, and finally work will stop. It is so in the truth to which we are called by the gospel. Let a man have full assurance of faith—let him be quite certain that there is a God in heaven—the God revealed to Israel who has created and upholds all things in heaven and earth; let him be quite certain that Jesus, whom Pontius Pilate crucified, has risen from the dead and is now alive, as Paul affirmed; let him be quite certain that this Jesus is at God's right hand as a mediator between God and man to, dispense the forgiveness of sins, and that he is coming anon to be the Judge of the living and the dead, to give to every man according as his work shall be—a place in the kingdom of God with glory, honour and immortality, or a shameful rejection from the presence of outraged Love to perish miserably in the judgments that will break up the present evil world—let a man be quite certain on all these matters and the many glorious details involved, and he will walk with a firm step through this pilgrimage and fight with a strong arm in the conflict which all have to wage. He will pursue a thorough and a steady and an unflinching course, as Christ's servant, with all the heartiness and resolute enthusiasm of Paul who said,

"I count all things but loss for the excellency of the knowledge of Christ Jesus my lord, for whom I have suffered the loss of all things and do count them but dung that I may win Christ" (Phil. iii. 8).

He will be enabled to accept the consequences without wavering—yea, with glad fellowship of the sufferings of Christ. He will glory in his exclusion from a society that rejects Christ and in his ostracism in the midst of a world walking in the pride of life.

"By him (Christ)," he will say with Paul, "the world is crucified unto me, and I unto the world."

"The love of Christ constraineth me because I thus judge that if Christ died for all, then all died (with him) that they who live should not henceforth live unto themselves, but unto him that died and rose again."

But let a man have doubt, it is evident that he will be very weak - kneed on all these things.

"A bird in the hand is worth two in the bush "

will sound plausibly with him. He will hesitate about sacrifice of any kind. He will take zeal for Christ very mildly, and will have far more sympathy for the world and worldly men than for those who go in heartily for the service of Christ. He will be easily led by his own natural mind in all questions and bearings. He will in fact be an easy prey to the many adversaries at which we glanced in the beginning. Being unarmed, he is quickly made prisoner, and marched off to the miserable end that waits all the servants of the devil.

It is manifest, therefore, that an armed state of mind—a fortified state of mind—a state of confidence and assurance in the faith of Christ, is the first qualification for a successful conflict with the foes we have to encounter in fighting our way to eternal life. This being so, it is easy to see the wisdom of the exhortation to "put on" this armour. A good deal is implied in this. It shows that much depends upon our own resolute effort. This indeed is manifest in all the scriptures, and shown to us by every day's experience. No greater harm has popular theology done than the spiritual

lethargy it has brought upon the people by its doctrine that we have nothing. The apostolic writings are full of the opposite doctrine. They are full of robust and breezy exhortation to put on, to put off, to beware, to take heed, to endure, to weary not, to fight, to overcome, to grow. The only apparent exception is where Paul says,

"It is God that worketh in you to will and to do of his good pleasure ":

But it is a misunderstanding that makes this look like an exception. Paul states the fact as a reason why they should

"work out their own salvation with fear and trembling " (see context— Phil. ii. 12).

If the common construction of it were right, it would be a reason tending in the opposite direction; for if God be working in us in the direct sense understood by the popular sentiment, it would be a reason why we should be the less concerned to do the work ourselves. But Paul's aim was to encourage the brethren by the recollection of the fact that the whole work to which they were invited by the gospel, as the power of God, was of God's own appointment, and could not fail of its result if they faithfully did their part. It was not like the bootless labour of men who put forth their strength in matters of human devising, which could end only in vanity and vexation of spirit.

If, then, we are to put on the armour which is to enable us to withstand in the evil day, does it not amount to this, that we are to make it a matter of vigilant policy to follow those things that strengthen, faith, and avoid those that have the tendency to weaken it. There cannot be a reasonable demur to this proposition. But there is a great deal of unreasonable demur, and it is because of this that we must be on our guard. A friend may be the worst foe we have, if he give us evil counsel on this head, and there are such foes. It is for men in earnest to resist the devil, even if he come in the guise of a friend with spiritual professions. There are things that strengthen faith, and things that weaken it. Daily reading of the Scriptures strengthens faith; the reading of Scripturally-minded books strengthens faith; attendance at the meetings strengthens faith; faith is also strengthened by works of goodness (e.g. circulating the testimony in some shape or form, comforting the afflicted, succouring the poor), and by prayer. The company of godly men strengthens faith. Meditation in solitude with the mind well stored in these various ways, has the same effect.

Things that weaken faith are very ready to our hand. Our own inertness is a very fruitful seed-bed of faith-choking tares. Take the Bible in what some people call "moderation"—a dip in when you feel like it, and not at all if you are in no mood; read novels by the hour; leave books on the truth alone as a kind of superfluous reading, for you who happen to " know the truth ", and only fit for handing to the stranger; go to the meetings of the brethren only now and then. As for works of self-denial, in the way of blessing uninteresting people at a sacrifice, leave that to canting fanatics and morose enthusiasts— have you a turn at the theatre instead, and mix freely with the gay, and intelligent world; receive and reciprocate, and encourage the friendship of interesting people, without any reference to their attitude towards the Lord of the universe—in fact, take and enjoy your liberty without stint, following habits of all pleasant kinds without reference to apostolic rules of judgment—do all these things and faith will die, and nothing will be left of the new man but his stark and staring skeleton. Following such a course is reversing the apostolic rule of conduct. It is putting off the whole armour of God that ye may certainly fall in the evil day. No, dear brethren, as you value your acceptable standing with Christ in the day of his coming, shut your ears with invincible determination to all preaching of such a liberty. We have been called to liberty, but not such a liberty as this—not a liberty to serve the flesh. If we are free men

in our relations to men and systems we are the Lord's bondservants, to live for him and in obedience to him in the midst of a crooked, perverse, flesh-serving generation.

Listen only to the voice of Eternal Wisdom which says, "Put on" —array yourselves with—take pains to provide and assume the whole armour of God. Obeying this exhortation, you will stand strong for the battle. With the breast-plate of righteous living, the shield of a faith-fortified mind, the helmet of Yahweh's apprehended salvation, and the spirit sword fittingly wielded in the recollection and right application of Yahweh's written word of truth, you will be enabled to vanish every foe, and to cut your way through the environing crowds of rebeldom into the glorious and applauding presence of the King— that is, if you use your armour.

This is the last of the many beautiful points of truth suggested by Paul's armour-simile. It is not sufficient that we be armed. The armour is for use. Soldier-ship in Christ is not a passive attitude. Defense is only one of its functions. Its principal part is the part of aggression—to fight—to make war. It is necessary that we have an enlightened eye on this as on all other points. Our case will be a failure if having equipped ourselves thoroughly in the heavenly armour, we stand supinely in the presence of the enemy, watching or parleying with him; still worse, making friends with him. Our business is to quit ourselves like good soldiers of Christ Jesus, as Paul exhorts; to fight the good fight; to give the enemy no quarter. Now, what does all this mean, but a state of earnest activity in the application of all our spiritual qualifications to the purposes for which they are designed? It indicates the opposite of an idle, listless, indifferent, passive course. It indicates a spiritual habit the very reverse of those people who take the truth of God very easily, following only that which they " like ", neglecting spiritual culture; praying not always, but never, and pouring cold water on all earnest endeavor, whether in reading, exhortation, or seed-sowing, as a matter of superfluity. It indicates a positive and aggressive mood in relation to everything that is obstructive of progress towards the kingdom of God. A man in such an attitude—a true soldier of Christ—is first very severe on his own natural man. He will say to himself frequently, as Jesus said to Peter,

"Get thee behind me, Satan; them savourest not the things that be of God, but those that be of men ".

He will obey Christ's commands:

"Watch and pray, lest ye enter into temptation ".

Having thus made war upon and overcome himself, he will make war upon the cloud of Satanism environing him on every hand, a Satanism, in whatever form, to be easily identified by the peculiarity defined by Christ—savouring (sympathizing) not the things that be of God but those that be of men. He will attack the inertia of his surroundings; he will trouble the stagnant waters about him somehow: he will set agoing something that will exercise men's minds in a spiritual direction: and he will make it a habit to do this, at all appropriate times while he lives. He will never ask

" What is the use "?

It is his business, as a soldier under commission, to maintain war in the enemy's country, whether he can perceive or not the bearing of his individual performance on the general plan of the campaign. In this war he will

" endure unto the end ",

Without reference to the attitude of a living soul. If he find others of like mind and action, he will thank God for such help on the dreary field of battle; if he find nothing but disaffection and obstruction, he will resign himself to the fact as part of the bitterness of the evil day which is to end in unspeakable victory and joy. For like reasons, he will fight against every foe of righteousness. He will not only contend earnestly for the faith, but, if possible, still more earnestly for the obedience thereof in the observance of all things whatsoever Christ has commanded. He will not be pugnacious or rude. He will not and must not strive; on the contrary he will be gentle unto all men: nevertheless, his deep-seated enmity to all things opposed to God will glow like a fire under all the sweetnesses of an amiable deportment. His resolution will be indomitable; his principles invincible; his purpose unconquerable. Nothing will turn him aside from the only course that hath blessing in it for all the world.

Manifestly, such a state of warfare would be undesirable as a permanent condition of things. It is hard on human flesh and blood even for the brief spell of human probation; what would it be if a thing for ever? This cannot be. All things shall at the last be subdued unto the Son. There will be an end to all conflict when his whole work upon earth is finished. Glorious victory and everlasting peace awaits the end of the matter. It is with an eye on this that the good soldier of Christ Jesus is able to endure, and to persevere in that

"patient continuance in well-doing "

which God will honour with eternal life. It is the faith of this that enables us to overcome the world. And what a faith! not only glorious in its offered reward, but assured and certain in its truth. It is not a matter of cunningly devised fable. It is authenticated and demonstrated in every way, such a matter in our circumstances admits. Surrender to it! Give yourselves up to it with whole heart and whole soul. What is there apart from it? Does not all the world find the truth of Solomon's declaration that human life at present is all

"vanity and vexation of spirit?"

Does not the highest effort and the most splendid success end in the coffin? Can you keep this life by the most industrious endeavor to save it? Can you, by your utmost skill, eradicate the evil that tarnishes, degrades, and blights universal life? Vain, vain is all human effort at deliverance. The ages roll, and man's voice is hushed and the best achievements of his wisdom all tend to decay and oblivion. Even the memory of the pyramid builder and the glory of Solomon vanishes from the earth: how much more our petty individualities and our insignificant affairs.

There is deliverance under one banner only. The Captain of Salvation has sent his recruiting officers abroad. He will save to the uttermost all that come unto God by him. Aim for a place in the immortal ranks of his glorified friends in the day of the 144,000. Enroll yourselves for the glorious polity of the age to come; and having enrolled yourselves in so glorious service—having put on the uniform and armed yourselves for the fight, do not reconsider your position at all. Be like the Romans, who burnt their boats. Make retreat impossible. You have nothing to lose in reality: you have everything to gain. Hold fast your confidence, which hath great recompense and reward.

Editorial

READ EUREKA!

The question "What shall we read?" to which bro. Denney directed our attention in last month's Berean, will be admitted to be of the greatest importance by all who are instructed in the scriptures, and seek the Kingdom of God and His Righteousness. Many reasons why it must be so might be given, but they cannot be summed up better than in the words of the apostle Peter, who, addressing his second epistle to "them that have obtained like precious faith with us," says that his object in writing is that they "may have these things (the things concerning their salvation) always in remembrance".

We come out of the water after our baptism into Christ, to commence a new life, a life of probation, the object of which is, to form a character which will be suitable for God's purpose in the age to come, and therefore acceptable to Christ. A character which is scripturally defined as "faithful" ("and they that are with him are called and chosen and faithful" Rev. xvii. 14). How is such a character to be formed? and how is the love of the truth to be maintained? We have not to search the scriptures far to find the answer to these questions.

Just as in the natural state, so in the spiritual, the new-born creature must grow. And so the apostle writes,

"As new born babes desire the sincere milk of the word that ye may grow thereby "  
(1 Peter 11 2)

Grow to what? The apostle Paul tells us,—

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ that we may grow up into him in all things which is the head, even Christ " (Eph iv, 13 15)

"A perfect man"! Are we inclined to say "This is a hard saying"? Do not let us be dismayed or discouraged. God expects no more from us than we can perform. He does not look to us for anything beyond our ability; and great is His mercy towards those who earnestly strive to do His will by seeking His Kingdom and His righteousness in spirit and in truth.

In order that we may grow we need food; and just as in the natural body wholesome food is necessary to ensure healthy and vigorous growth, so to ensure spiritual growth wholesome food for the spirit or mind is equally necessary.

It is true to-day as it was when Paul wrote to the Roman ecclesia that faith comes by hearing (or reading) the word of God. And we shall continue to grow in proportion as we make that word our constant mental daily food.

We are so constituted that we must have mental food of some kind, and our characters will be moulded by the nature of the food we absorb, because the mind will grow in the direction of that upon which it is fed; in other words it will sympathize with that which it habitually contemplates, and upon which it dwells. Hence the reason for Paul's exhortation to Timothy, "Give attendance to reading".

It is impossible to over-estimate the care and attention we must give to our reading if we are to "grow up into him in all things even Christ."

"I found I must read" said bro. Roberts, referring to his coming to the knowledge of the Truth, "first for information, and then for daily sustenance in the things of the Spirit." Bro. Roberts was speaking of the Bible, but we should err if we thought this necessity applied only to the Bible.

Writing of hearers of the Word who are not "doers," James says;

"He is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James i.23, 24).

So it is with reading. If we are to receive any lasting benefit we must read diligently and studiously, read and re-read and read again.

The declaration of "the Preacher, the son of David, King in Jerusalem" to be found in Ecc. xii., 12, is more true of this generation probably than of any that have preceded it.

"Of making many books there is no end, and much study is a weariness of the flesh."

We live in an age when reading consists of "snippets" and "tabloid" condensation and selection of news and information; studious reading is not a habit of these days; "no time" is the excuse, but "no inclination" would be nearer the truth.

We should like to be able to say "there is a marked difference in this respect between the world and the brotherhood," but can we? would it be true? An observant brother recently remarked—"Should the Lord tarry much longer I tremble to think what the state of the brotherhood will be in the next generation," because of the neglect of studious reading.

In the Preface to Eureka (page 8), Dr. Thomas says "this generation may not appreciate it, but one in the future will." Brethren who can speak from many years experience tell us that that future generation is not the present one. And reading In bro. Roberts' autobiography of the eagerness with which the publication of Eureka was received by the brethren of that day, we are bound to come to the same conclusion, viz.—that by comparison the present generation of Christadelphians does not esteem nor study, Eureka as the past generation did.

Eureka is described on the title page as "an exposition of the apocalypse"; and if we desire to obey the Lord's command, "whoso readeth, let him understand," the study of Eureka will help us to do so as no other book can.

But Eureka has a, far wider scope than its author modestly claims for it. It is in truth an exposition of the Bible. It probes and enlightens its readers upon the deep things of the Spirit; it expounds the whole counsel of God. Do we want to realize upon how firm a rock our faith as Christadelphians stands? Then read Eureka. Do we want to be able, and always ready, to give an answer to every man that asketh us a reason for the hope that is in us, as the apostle Peter exhorts? The study of Eureka will help us to do so. Do we want to be grounded and established in the faith, so that we cannot be moved, or troubled by any attacks of the world or by pious apostates? or by brethren from whom we are separated? Eureka will supply our needs. More than one division would have been avoided if brethren had been guided by the principle laid down on p. 265 of vol. 2, that no interpretation of any part of scripture that would falsify or contradict first principles of the Truth can be true.

Writing of Eureka in the Christadelphian (May 1875), bro. Roberts says to be entirely appreciated the reader must have great reverence for the Word of God, and a considerable acquaintance with it in all its parts, and a taste for scriptural things.

To such a reader Eureka is of inexpressible value. I would advise everyone desirous of scriptural instruction to READ EUREKA.

I feel that I should have done a good and honorable work if I did nothing else than help to circulate and induce men to read Eureka."

C.F.F.

## THE GLORY TO BE REVEALED IN US

"The sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. Endowed with the immortal vigor of a new and imperishable body, and clad in the joyous vesture of cloudless wisdom and irrepressible thanksgiving and praise, we shall be invited to go forth on the work of reformation and blessing amongst millions of benighted men. First, the sword will clear the path, bringing down the power and abolishing the authority of Kings in all the Kingdoms of the world; then the pouring wealth of the nations will come to the feet of Jehovah's Kings and Priests; then the willing ears of countless multitudes will listen while the New Order of Governors teach them everywhere new laws, and uprear for them new and righteous institutions, by which all nations will be blessed, and the glory of Abraham's God set on high. Thenceforth in glory and honor and wealth, and greatness and joy and renown the righteous will shine forth in the Kingdom of their Father, a glorious galaxy of deathless benefactors, prepared in former days of trial and humiliation, but now exalted as the resplendent stars of the new heavens, and shining therein to the glory of Him who created them."—R.R.

### The Fourth Vial

Symbolically, the sun is used in the scriptures to denote a condition of excellence, or a position of eminence.

How great will be the excellence and exaltation of the righteous ones who "shine forth as the sun in the kingdom of their Father ". What a position of eminence Joseph reached when the virtual ruler-ship of the land of Egypt was given to him, when his brethren bowed before him, and even the sun and moon of the family were nourished at his hand. The fall of Babylon from her pre-eminence among the nations, and that of Jerusalem from the favor of God was as the darkening of the sun in the heavens whilst it was yet day. And above all these examples, where the sun is used as a symbol, God speaks of Himself as being an everlasting light at the time when Israel's "sun shall no more go down ", nor "her moon withdraw herself ".

When we read that the fourth vial is poured upon the sun we may anticipate that the symbology indicates an effect produced in a person or persons of eminence, or upon a city or country of great political standing. Which of these alternatives we accept as an interpretation of the symbology in this case may be determined by the historical setting and the effect of the outpouring of the vial.

The third vial brought us to the year 1801, when the treaty of Luneville terminated the outpouring of the wrath of God upon northern Italy, by the hand of Napoleon. At about this date then, we look for a personage or country of eminence which may answer to the symbol of the sun of the fourth vial. We find both.

The writers of "The Apocalypse and History" state on p. 153 that Austria was this sun, inasmuch as from 1453 to 1806 her ruler was always elected Emperor of the Holy Roman Empire, "the principal political constitution in Europe". Dr. Thomas, in Eureka, vol. iii. p. 503, widens the application to include the "Imperial and Regal Sovereignty of European Anti-Christendom", and symbolizing therefore, "The Pope, the Emperor, and the Kings" of the Holy Roman Empire. And these were to be scourged with fire and great heat upon the outpouring of the fourth vial.

Yet this interpretation does not well satisfy the principle of interpretation enunciated by Dr. Thomas as " the decorum of the symbol" (Eureka, vol. ii. pp. 461 and 659), for it is almost impossible to conceive of anything scorching the sun with fire and great heat, which is demanded if Austria is the sun, and yet is subjected to a scourging with heat. To satisfy the decorum of the symbol that which is true in nature

—where it is the sun that scorches—must apply in the interpretation, for which reason we would state rather that the outpouring of the vial upon the sun is to make it (or him) scorch with fire. If this be so we must find another meaning of the symbology, for neither Austria nor the Holy Roman Empire scorched men with fire.

A further objection to the above interpretation is this. The areas ruled by Austria, or by the Pope, the Emperor, and the Kings of the Holy Roman Empire, are not large enough to include all the men who were scorched with fire during the wars between 1802 and 1810—the years of the outpouring of the fourth vial. The Holy Roman Empire did not include Spain, Portugal, Western Russia, Poland, and East Prussia. Yet all these were greatly scorched. The battles of Eylau, Friedland, and those of the Peninsula War were fought outside its area.

For these reasons we would rather interpret the symbolic sun as applying to a person who, for the period of this seal, ruled in the European political heavens, and scorched men with fire and great heat. In the year 1802 Napoleon Bonaparte was made First Consul of France for life, and from the year he "adopted the monarchical custom of using his first name instead of his surname, and we may speak no longer of Bonaparte, but of Napoleon" (Harmsworth's History of the World, Vol. vi. p. 4706). From this date his sun ascended, until it reached its zenith just prior to the closing of this seal period. From this date his scorching activities were to reach from Gibraltar to Warsaw, from Sweden to Sicily.

The history of the Napoleonic campaigns with their causes and effects seems involved and intricate. It is made clearer by remembering that three great European states were constantly in fear of the "King of Fire". We have as a consequence an ever recurring sequence of treaties and alliances between Russia, Prussia and Austria; sometimes among themselves, sometimes with France herself, and yet again sometimes with Britain and Sweden.

At the opening of this seal it is to Austria that Napoleon directs attention. Without open warfare he aims to prevent the spread of her power; so this sun of the political heavens proceeds to move the lesser luminaries of Europe from their stations to accomplish this object. The Diet of Regensburg may ostensibly have been for the purpose of compensating those princes dispossessed by the French acquisition of territory on the left bank of the Rhine; actually it was a redistribution of the German provinces in a manner advantageous to France. Similar agencies were working on the north-west borders of Austria. In September of the same year Piedmont was formally annexed to France and in March of the following year Napoleon intervened in Switzerland, and proceeded "to reorganize the Helvetic Republic for the use of France". Napoleon's sun was rising.

It is not surprising that, when in 1804 Napoleon became Emperor of the French and in 1805 assumed the crown of Italy, and moreover when it became apparent that he meant to incarnate the reality of the Holy Roman Empire—which had become the shadow of a great name—in his own French Empire, the other principals of Europe took alarm. A coalition was formed between Gt. Britain, Russia, Sweden and Austria. Napoleon replied by taking the army which had been concentrated at Boulogne for an invasion of England, and by rapid marches advanced through Bavaria on Austria. On Oct. 20 he gained a great victory at Ulm. In November he occupied Vienna. Meanwhile the armies of Russia had been advancing to the help of the Austrians. Napoleon met them at Austerlitz, where he gained one of his greatest and most decisive victories, so that neither Austria nor Russia had any further desire to carry on the war. The treaty of Presburg which followed "completed the humiliation of the Austrian dynasty of the Two Horned Beast of the Sea" (Eureka, vol. iii. p. 506).

The following year, 1806, witnessed a further scorching, and the continued ascent of the Napoleonic sun caused many changes in the political heavens. The Kingdom of Naples became his, and was given by him to his brother Joseph. Another

brother, Louis, ascended the throne of Belgium. Francis I. of Austria no longer called himself Emperor of the Holy Roman Empire, but simply Emperor Francis I. of Austria, and on August 6th the Holy Roman Empire ceased to exist.

Another crowned head of Europe now enters the arena. Prussia had played a waiting game until now, but, becoming alarmed at the course of events, she actively joins the coalition and demands the withdrawal of the French army across the Rhine. This demand was made on October 1st. Napoleon's answer was given on the 13th, when, at Jena, he routed the Prussian forces. The way being now opened to Berlin, Napoleon occupied that capital, from which he issued decrees—known as the Berlin Decrees—intended to cripple Britain's trade and commerce. He was met at Eylau in East Prussia by a Russian army, and a stubborn and sanguinary battle ensued. The result was indecisive, but both armies were so severely stricken that they drew back to await reinforcements. By June Napoleon's army was complete, but the Russians still lacked the help promised by Britain and Sweden, so that, when on the 14th of the month, Napoleon attacked at Friedland, the Russians were sorely defeated.

This then was Napoleon's position in the midsummer of 1807. Austria and Prussia were crushed. Russia was defeated and willing to negotiate. Italy, Switzerland, the Netherlands and the Confederate States of Western Germany were either directly or indirectly ruled by Napoleon and his kinsfolk and generals. Britain, Sweden, Spain and Portugal alone remained outside his control. Of these, Sweden was somewhat removed from the centre of the operations by virtue of her geographical position, and Napoleon was hoping that his measures against Britain, by closing European ports against her, would be effective. The Peninsula remained to engage his attention. He therefore demanded that Portugal should accept the Berlin Decrees and exclude Britain from her ports. She refused, and in October a French army marched on Portugal. The rulers of Spain had been made a party to this attack upon her neighbor, by a promise by Napoleon of a share of the conquered territory, so that the passage of French troops towards the Portuguese border was facilitated. But the occupation of Spanish fortresses on the line of march by the French created an alarm among the common people, causing thereby the abdication of Charles III. in favor of his son Ferdinand, thus leaving the throne vacant for one of Napoleon's nominees. This was his brother Joseph, transferred in June 1808 from the Kingdom of Naples, which was given to the general Marat.

But it had been decreed that the "King of Fire"—for so Napoleon was called by the Egyptian Mamelukes—should scorch the subjects of "His most Catholic Majesty". The people of Spain, urged on by the Catholic clergy, rose against this new sun in their political heaven, and by the end of July Joseph was fleeing from Madrid. At the same time the intervention of the British under Wellesley caused the evacuation of Portugal. Afraid of the effect that this clouding of his brightness might have upon the rest of Europe, Napoleon entered Spain to conduct the military operations in person. Great as was the enthusiasm of the Spanish people it could not supply the lack of organization and leadership, so that Napoleon marched in triumph to Madrid, and upon the withdrawal of the British troops to Corunna he left the further subjugation of the Peninsula with his general Soult and Marshal Victor and 250,000 men. He was soon to be required elsewhere. In April 1809 Austria again threw down the gauntlet which Napoleon was not slow to accept, and though weakened somewhat by many of his troops being in Spain, he dealt a series of heavy blows upon his old adversary, finally defeating them at Wagram on July 6th.

The zenith of Napoleon's sun had been reached. Sweden had submitted to him, he now cemented Austria to him by a marriage with Marie Louise, the Papal States had been confiscated (the work of the 5th Vial) and Spain and Prussia were subjected. But his scorching, still to continue, was gradually to diminish. Russia was drawing away from him, Britain was strengthening herself in Portugal, and though he was destined to penetrate into the heart of Russia, it was to prove a hollow victory,

and though the struggle between Wellesley and his generals in the Peninsula continued for many months it ended with the withdrawal of France from both Spain and Portugal. Upon his return from Elba another short burst of Napoleonic sunshine was to bring once more a scorching with great heat of battle into the "battlefield of Europe"; but the work which the Deity had ordained that this "man of destiny" should do was completed, and in "the Atlantic where stands the lonely rock of St. Helena the sun of Napoleon set for ever" (Harmsworth's History of the World).

W. R. MITCHELL.

"HE THAT HEARKENETH UNTO COUNSEL IS WISE."

## The Coming of the Lord

No enlightened watchman of Israel has the slightest doubt that this world-stirring event is close at hand. Such watchers are few in numbers, but that fact in no way perturbs them; nay, it affords them one of the many Signs of the near approach of the One for whom they are watching, remembering as they do this ominous question— "When the Son of Man cometh, shall He find the faith on the earth?" (Luke xviii. 8) R.V. marg.). They remember, too, that His inspired apostle Peter foretold that in the last days scoffers would arise asking, "Where is the promise of His Coming?" (2 Pet. iii. 4).

It is not our object here to deal with matters of days, and months, and years, in relation to the prophetic 1260, 1290 and 1335 days, profitable and interesting as they are when occasion needs and time permits; but, to look at a few of the prominent, broad, and indisputable signs, signs which are capable of being grasped by even babes in the Truth, and which when rightly and simply presented, cause them to exclaim: "Verily, the Coming of the Lord draweth nigh".

There are at least half a dozen of such broad and unmistakable signs—one of the foremost being

### THE TURKISH SIGN.

This is the sign given by the Coming One himself in the Book of Revelation (chap. xvi. 12), where He informs us that just prior to His Advent the symbolic great river Euphrates would be dried up in order to make way for those Kings who will be co-rulers with him of the world. It is common knowledge that the last flow of that "river" was in the year 1917, when the British Army, under General Allenby, entered "the city of the great King". That the river Euphrates symbolized the territory of the Ottoman Empire through which it runs, is known to all students of prophecy, hence we are not concerning the reader with proofs of well known facts. In verse 15 of the chapter quoted, Christ says the next important event is "Behold I come as a thief".

Then there is

### THE BRITISH SIGN.

This sign is found in Ezekiel xxxviii. where, beyond all question, the prophet refers to Great Britain under designation of "the merchants of Tarshish and all the young lions thereof", and portrays such as the protector of God's Land and His people and the opponent of all would-be invaders. The prophet depicts this time as just prior to when God has declared He will magnify Himself, and sanctify Himself, and will be known in the eyes of the nations, and when they will know He is the Lord (verse 23).

Next we see

#### THE JEWISH SIGN.

This sign also is found in Ezekiel xxxviii. where the prophet foretells in unmistakable language that immediately prior to God magnifying and sanctifying Himself in the world, His people Israel, after centuries of wandering, will have returned in large numbers to their Land, and be dwelling in the midst thereof in unwallled villages, at rest, safely all of them, with cattle and goods, none daring to make them afraid (verses 12-14). To-day, after 18 centuries of down-treading, this is just what we behold in Palestine, under the protectorate of Great Britain: What a Sign!

Then we have

#### THE RUSSIAN SIGN.

This, too, we find in Ezekiel xxxviii., where Russia is referred to under the name of Rosh, as clearly identifiable as Britain would be under the name of "Albion" in ancient records. In keeping with the prophecy (verses 1, 2, 8, 9, 11, 16), we now behold Russia preparing, post haste, to fulfill her role as the invader of Palestine, and the enemy of its protector and defender. We study Russia's "Five year Plan", and we are forced to exclaim "What a Sign!"

Another sign is

#### THE NATIONS ANGRY.

Not simply one or two, or even three—but "The Nations" says Jesus in Rev. xi. 18. At such a time, He declared, God's "wrath is come"—the wrath of Him who will then declare "I have long time holden my peace" (Isa. xlii. 14). Until now, never were "the nations" in such a condition of restrained and pent-up anger: preparations under the sea, on the sea, and over the sea (in the air); and meanwhile the "League of Nations", as much a farce and laughing stock as was the "Peace Society" of last century.

Another, and world-wide sign is

#### WORLD WIDE PERPLEXITY.

This again, is a sign given by the Lord himself as recorded by Luke (xxi. 25, 26). The "perplexity" is such as to cause "men's hearts to fail them for fear, and for looking after those things which are coming on the earth". Even proud Britain, who for so long has shouted "Britannia rules the waves", and claimed to "hold the

purse of the world", is so demoralized by her perplexity, that she has to admit her "Pound Sterling" is only worth about 14s. in the eyes of fellow nations! It is at such a time that the Lord exhorts His faithful watchers to "Look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi. 31). Yes, what a sign!

The main object, however, of this little précis, is to suggest yet

#### ANOTHER SIGN.

Not a sign that will appeal to any but true watchmen—the brethren and sisters of the One for whom they are watching, and Who is coming  
To rouse the mourner, soothe who weep,  
And bring again the dead who sleep.

CHRISTENDOM ASTRAY  
FROM THE BIBLE  
BY  
ROBERT ROBERTS

FREE  
AT PUBLIC LIBRARIES  
ALL OVER THE WORLD

This Gospel of the Kingdom shall be preached in all the World for a witness unto all nations and then shall the end come —Jesus

This other sign has to do with that masterpiece of Biblical exposition and elucidation now known the world over as "Christendom Astray from the Bible". We say "masterpiece", because we appreciate and endorse the verdict thereon, printed since the death of the author (Robert Roberts), in the pages of the magazine he founded—"The Christadelphian". That verdict reads:

"I know of no work so suitable to place in the hands of seekers after truth. It is plain, exhaustive, admirably arranged in the treatment of the whole subject of truth; and the language is such that it makes the truth speak for itself in the beautiful simplicity of its own impersonal grandeur and power."

That being the mind of some of Zion's watchmen, they decided the book should be placed within the reach of all able to read it—and that, too, "without money and without price". When we started the project, in those now far off days, little did we anticipate such results as have followed. Our aim was to provide the five hundred or so Public and Free Libraries of Great Britain with the said book, whereas our wildest dreams have been more than realized, seeing we do not know of any place in this wide world where English is understood, where "Christendom Astray from the Bible", by Robert Roberts, is not available for the asking.

Surely we are not wrong in regarding this 20th century activity, world-wide in its results, as a Sign of the Times and a further evidence that the Lord is at hand. Personally we are deeply impressed with the prophecy of Him for whom we are waiting and watching, when, in His discourse to the disciples on the Signs of the Times, He said:

"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come" (Matt. xxiv. 14).

It may be said that Paul in his Letter to the Colossians (i. 23) seems to suggest that what the Lord predicted received a fulfillment in the first century, but even so, those who have studied the matchless expositions of Dr. Thomas will be aware of the many prophecies which have a dual fulfillment; and, in some cases three, as in the case of Hosea xiii. 1 (see Eureka, II., 560).

Deeming it would interest all Christadelphians to see another of the many evidences of the universal influence of the work, we have mounted a goodly number of the postage stamps received from countries where "Christendom Astray from the Bible" has been installed, and herewith provide a black and white reproduction, having obtained the necessary permit of the Postal Authorities for its appearance in the "Berean Christadelphian".

F. G. J.

## Friendships

That a correct choice of friends is of paramount importance to the brethren and sisters of Christ is evident from the words of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John xv. 13, 14). He also defines the difference between a friend and a servant, for while the latter is merely called on to obey definite orders, a friend is in a position of intimacy based upon mutual love and esteem. It is important to note that the immediate friends of Jesus, i.e. His disciples, were chosen after a night of prayer.

Service to God does not comprise mere blind obedience to a set code of rules, but is predicated on intelligent voluntary acceptance of a clearly defined standard of life. This standard, familiarly known to us as the commandments of Christ, is divinely arranged for the subjection of the carnal mind to the will of God, and Christ's brethren and sisters willingly submit to this rule of conduct knowing that it is the only way of escape from the consequences of sin in the flesh. The intelligent appreciation of this fact prompts and maintains that love for the Father and His Son which is an essential trait in the character of the members of the household of faith.

True friendship is based upon reciprocated affection, and this is very beautifully demonstrated by the Apostle John in his first epistle, where he so clearly defines the love manifested by God toward us, and how we ought to reciprocate that love to the best of our ability by concentrating on divine things and "loving not the world" (1 John ii. 15). A notable example is to be found in the case of Abraham, "the friend of God", who, not looking for present or temporal rewards, recognized his position as an instrument of the Deity, and manifesting love and faith became "the father of the faithful". The keynote is struck by Jesus, "If a man love me, he will keep

my words" (John xiv. 23). Truly, sometimes, yea often, this bond of friendship is stretched almost to breaking point, owing to the outworking of the carnal mind, but provided we manifest the true spirit of repentance "He is just to forgive us our sins" (1 John i. 9). Friendship of the divine order is the result of an ever-growing affection, resulting in complete self-abnegation and the subjection of the natural man to the law of God.

In the position of friends of Jesus we are adopted members of the most exalted of households, for the Head of it is the Creator and Sustainer of the Universe and the Son is Heir of the world, and we are called to be co-heirs with Him. It is well to remember, however, that we are not called as a community. The process of selection takes individuals of widely differing temperaments and abilities, also of different ages and living in various epochs of the world's history, and yet all mutually friends of Christ and of each other. Ultimately these friends will be purged of their sin-stricken nature and united into a glorious community as the Bride of Christ, thus resulting in the highest form of friendship.

The "world of the ungodly" embraces by far the greater proportion of mankind, and obedience to the law of Christ involves our being strangers and pilgrims in the present order of things. Such a position, though oftentimes irksome to the flesh, must and can be upheld by the children of God. Notable examples of how this can be done are available in Abraham, Joseph, Moses, David, Esther, Daniel, and above all Jesus Himself, to name but a few portrayed for us in the inspired Word. Friendship with Jesus sometimes involves separation from one's own kith and kin (see Luke xiv. 26, 27), thus showing how sharply the line is drawn between friendship with Jesus and friendship with the world; but the "hatred" spoken of in the passage referred to must not be confused with mere animosity. The underlying lesson in the Master's exhortation is to the effect that friends ought to be deliberately chosen, and friendships made on definite principles, not resulting from a process of drift. There can be no true friendship apart from mutual esteem. If our friendship is claimed by someone, the question must be answered as to whether the friendship will result in the broadening and deepening of character, or merely encourage the frittering away of time and energy on things which are absolutely useless. In these days the temptations are innumerable, and the dangers tremendous. On every hand there is a general tendency to level down the differences between people in various walks in life. Business friends, friendly neighbors, school friends, and others if invited to our homes and permitted to become intimate will surely break down the barrier which separates Christ's friends from the world. Participation in social and welfare work is another insidious form of the development of undesirable friendships, and the present day mad rush for everything coming under the term "sport", produces further temptations. Generally speaking, these matters are not difficult to deal with, if tackled in the right way, and often a clear and courteous explanation of our position at the outset will remove further difficulties. An example of how quickly the invisible barrier is sensed by others is seen when the proffered cigarette is politely refused. It is just these small temptations, rightly dealt with, which help to create the correct mental attitude towards the world.

Many are the Scriptural injunctions concerning friendship, as for example in Proverbs xvii. 17, "A friend loveth at all times", and' xviii. 24, "A man that hath friends must show himself friendly ". True friendship is beneficial to both parties, e.g., Prov. xxvii. 17, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Such a condition necessitates a proper understanding of all that friendship implies. It must be based upon sincerity, also on the principle enunciated by the Apostle and "know no man after the flesh" (1 Cor. v. 16). This basis of sincerity ought never to be undermined, and every member of the household of faith has this responsibility of seeing that the true, principles of friendship are upheld in the ecclesia. Petty jealousies are also out of place, and no

finer example in this respect can be found than the friendship between David and Jonathan. In view of the poignant circumstances attaching to Jonathan's companionship with David, how beautiful are the words of David's lamentation. "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was; wonderful, passing the love of women" (2 Sam. i. 26). It follows as a natural sequence that we can only obtain true friends if we give true friendship in return. Nothing of the slightest permanent value can ever result from association with the empty headed children of this world.

The supreme form of friendship, of course, is marriage. This is of divine arrangement, and is the subject of very definite and specific commandments. Based and regulated on those divine principles it brings the highest form of pleasure obtainable in this life, but it must be "only in the Lord". Marriage with the alien is the gravest offence to the Deity, and to contravene this express commandment is to incur the wrath of God. In marriage of the divinely prescribed order the partakers become "heirs together of the grace of life". The one and only risk of alien marriages arises from the cultivation of alien friendships. Friendships of the true variety are not made to order, but develop in a most remarkably subtle manner, much in the same way as the unseen force of the magnet attracts to itself articles made of similar material. So in the case of marriage. Happy marriages do not result from searching anxiously for a friend of the opposite sex, but ripen out of a mutual love and esteem for divine things. The right minded brother or sister of Christ allows God to overrule his or her affairs, and if the purpose of the Deity requires it the suitable, partner or rather "help-meet" will be found; but such will never be found by fraternizing with the alien. It is well known that many] specious arguments are brought to bear on this exceptionally serious question, but they are all the result of the working of the carnal mind. Marriage ought never to be even so much as thought of with anyone who is not "rooted and grounded in the faith". Perhaps the greatest danger in this respect arises in places of employment where members of both sexes are thrown in contact with each other. In such circumstances the brother or sister has a good opportunity of following such notable examples as Joseph and Ruth. If the alien manifests interest in the Truth, such interest ought to be permitted to develop without the influence of ulterior motives. Teaching the Truth with marriage as a bait is not only a very unseemly course of procedure but in all probability will result in great unhappiness to the persons concerned.

There is another form of friendship which is most beneficial. The companionship which comes from the choice of good books is delightful in the extreme; and although some may not find it easy to look upon books as friends, the art of reading is worthy of cultivation. Here again the question of a correct choice is paramount. These silent friends must be ready to accompany us in every mood. There are times and circumstances when friends in the flesh are either out of reach or it may be their presence is not desired for the time being. What a friend at such times is the Bible! "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye " (Psalm xxxii. 8). After the Bible the choice must be determined by the necessity of the occasion. In the writings of Dr. Thomas and brother Roberts we have many old and well-tried friends. While the Doctor comes to us perhaps more as a teacher and guide in the deep things of the Truth, the writings of brother Roberts bring us immediately into direct contact with the most delightful of friends.

The value of a friendship is directly relative to the effect it has, upon our walk in the Truth. If it is conducive to the development of a character approximating in some small measure to that of Jesus Christ then it is something to be very highly esteemed and carefully cherished, but if on the other hand it leads

the mind into channels where fleshly wisdom predominates then the sooner the friendship is ended the better for the servants of God. "Love not the world, neither the things in the world" is a divine command and true friendship can only be founded on Godly sincerity and mutual esteem for the commandments of Christ.

"Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel" (Prov. xxvii. 9).

C.W.

## A Sunday Morning Exhortation at the Clapham Ecclesia (6)

The opening anthem (5) in which we took part expressed the nature of this gathering this morning. We addressed the Deity as "Our Father who art in heaven", indicating therefore that we are His children—therefore that this is a solemn assembly, a holy convocation. In that connection the saints are alluded to as you know as holy brethren. How do we measure in the light of that description? It is a question for you individually and for myself to answer candidly, honestly, truly. Can we, in view of this self-examination in the light of the Word, can we truly claim that description? There are many limitations and admitted disabilities and weaknesses, yet if our hearts are right in the truth and our loyalty unswerving to the God who has called us to His Kingdom and glory, if in an honest and good heart we do endeavor to translate the precepts of the truth into practice in all our dealings, then with those implied limitations we have referred to we are holy brethren—therefore eligible to take part in such a gathering as this in connection with these emblems that we see upon the table.

But this pre-eminently is a memorial gathering—a memorial service—and as such it is of divine institution. Let us remember that. Paul wrote on one occasion that the gospel he preached was not of man, neither by man, but that he had received it by revelation from Jesus Christ. He was indebted for it to no man on earth. He also said the same with regard to the institution of this memorial feast.

"I have received of the Lord that which also I delivered unto you, that the Lord Jesus Christ the same night in which he was betrayed, took bread, and when he had given thanks he brake it and said, This is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This is the new covenant in my blood, this do in remembrance of me."

Human institutions have their significance of course, but how futile, how narrow and puerile, by comparison is their significance with the significance of this in which we are now engaged. Their significance pertains to the life that now is exclusively. It may give us a better status among our fellows, it may give us worldly advantages, but when it comes to the finish it leaves us in the grave where we go; but not so this. Divine institutions are profitable principally for the life that is to come, to everlasting life. Their significance is great indeed and can scarcely be

over-estimated. How significant is the service in which we are engaged when we think of the emblems upon the table. It has a significance both past, present, and future, and each of those items is highly profitable for us to consider and exercises the mind in the right direction.

With regard to the past we are familiar with the oft-repeated allusion to the sufferings of Christ on our behalf, the broken bread, the wine, the shed blood of Christ. The Apostle Peter refers to it in his 1st epistle, chapter 2 and verse 20 in these terms:

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

The lesson is obvious, that even suffering wrongfully we take Christ as an example of suffering affliction and of patience; we count it an honor thus to suffer, thus to follow in his steps, in whose mouth was found no guile, who when he was reviled reviled not again, but who in the greatest extremity committed his soul to his Father, in safe keeping against that day when he would rise triumphant from the dead, as he did.

But, beloved, there is something very much more in it than that. Shall we look at the philosophy of the thing for a few moments. How was it, why came it, what was the reason, that Christ thus had to suffer as he did? That takes our minds back a long, long way. It takes our minds back to the first scene in Eden, when transgression of God's law took place and death came, as the Apostle Paul reminds us in Romans. Why was it necessary for Christ to die? Was that sentence just—sin and death—the condemnation that came upon all men—was it just and right? Was God's righteousness to be declared, exhibited, manifested? It certainly was not in a career of continued transgression which all the human race was guilty of. No, in substance and in essence the divine righteousness is called in question by sin. Every time the divine law is broken, God's righteousness is called in question in essence. What was the supreme need of the situation? Look at Christ, and we see what was the supreme need. One who should honor God's will perfectly and thus declare God's righteousness. More than that, one who should culminate that life of sacrifice by the death of sacrifice, and thus signify his loving and loyal acquiescence in that sentence which came upon all men. He yielded to his Father's will. "This commandment have I received of my Father; I lay down my life"—there was a reason—"I take it again". There is the meat and marrow on the doctrine of the atonement. Paul refers to it in Romans, chapter 3 and verse 25:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus."

No wonder the Apostle asks, then where is boasting? It is excluded, of course, absolutely and entirely excluded. What a lovely thing when we come to consider it in its bearings from the Scriptural point of view, which is the only one, what a lovely ordinance that one should thus be provided; and how inevitable it is that it

should be a Son of God. Boasting had to be excluded. A man, if even he had been, found, would have been inappropriate—for a mere man thus to have stepped into that office. It required one prepared, the Son of man whom God made strong for Himself, who should glorify Him in his whole life and challenge the accusations of sinners successfully, and then having done that, engage in that living sacrifice on the cross, thus testifying God's law as right, God's commands righteous and just.

I always think that, many angles as there are to the doctrine of the atonement, bro. Roberts gives the pith of the subject in his works, "The Law of Moses," "The Blood of Christ," and "The Slain Lamb," in which he emphasizes that the central idea was the declaration of the divine righteousness, which alone could be done in "the way in which it has been done, by the life and death of Christ.

So we think of the past, we think of Christ, we think of his life, we think of his example, his words of life and power, his example of the death on the cross. Our minds are taken back over the centuries. Why sacrifice? why was that instituted? Was it not to prefigure this great transgression, was it not to indicate to man his true position in the sight of God? If we are wise we take the lesson to ourselves—his true position, and to give him an opportunity in offering his sacrifice of expressing his own loving acquiescence in the sentence of God on sin.

How that beautifully connects with our own part here this morning. We said that Christ declared God's righteousness in his death and in his life. Do we not do the same? We take part in this ordinance, we eat this bread, we drink the wine, do we not thereby individually and collectively express our own loving loyalty and acquiescence in God's appointment? Surely we do—an honor and a privilege thus to humble ourselves under the divine hand, and express, as the constituents of the multitudinous body of Christ, our own loving union, sympathy and unity, and acquiescence in the divine appointment.

This brings us to the personal consideration, its present significance with regard to you and me. The people in the wilderness were called upon to look on the brazen serpent. Those who looked lived. The antitype exceeds the type always. We might have been enjoined to look at the emblems, to merely thus consider Christ, to admire Christ, but this ordinance goes further than that. It goes much deeper than that. What a lesson is conveyed to us when we are called upon to eat and drink these things. These things represent Christ. What do we do? Not only look and admire, but we incorporate ourselves into these things. They enter into us, we share in them. Does it not convey the simple and beautiful lesson that we thus associate ourselves in all that the sacrifice of Christ implies? Surely it does. Therefore not only the past is profitable, but the present is highly practical and profitable for us in our relation to these emblems. This idea is dwelt on at length in several places, for instance in the first letter to the Corinthians, chapter 10 and verse 16:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Analyze the idea as you read it. Communion with his body and blood. "For we being many are one bread, and one body; for we are all partakers of that one bread." The idea is expressed there of unity with Christ, oneness of body, many in one. Hence the exhortation in Romans 12:

"I beseech you therefore, by the mercies of God that ye present your bodies a living sacrifice"—

Logical, is it not—in line with what we read in Corinthians, and with the facts and principles of the institution.

"That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Of course it is, nothing short of that. We are members of his flesh and of his bones. The idea then is of unity in our partaking of these things, unity with Christ, but in more ways than one. Unity with him, sympathy with him in his sufferings, in his faithfulness. Is that all? No, it does not leave us there. The idea pertains also to his resurrection. Are we not told so in plain language? Surely we are—Colossians, chapter 3 and verse 1:

"If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead"—

Let us analyze ourselves; you know what we are dead to:

"Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Now let us see how the Apostle Paul took the idea to himself, and let us have the courage to do the same, and the loyalty, and the obedience. Galatians, chapter 2, verse 20—what a "multum in parvo" this passage is: "I am crucified with Christ"—are you? and am I? Let us answer it, we cannot answer for each other, we can answer for ourselves, and must.

"Nevertheless I live; yet not I, but Christ liveth in me"—

Now here is the supreme test:

"And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Now, brethren and sisters, that is the way to look upon our lives at present. The life which we now live, not as formerly, but by the faith of the Son of God—to the former things, the former ideas, ways, principles—dead absolutely. We cannot have the communion of Christ and the communion of demons. We can only have one or the other, one fellowship or the other. The life which we now live must be a life of consecration to God who has called us, lives of obedience, practical reality in the things of the truth, not Christadelphians in name only, but in deed and in truth. Surely it requires no demonstration to show what kind of people Christadelphians should be, brethren and sisters of Christ. They should be like Christ, otherwise there is; no relationship, no likeness truly, but only a name that they live who are dead. But, beloved, we are persuaded better things of you, although we thus speak.

Now, do not let us ever dwell on what this might have cost us as regards our worldly relations; never, never, let us dwell on that. Rather dwell on the positive, what it has gained us, that is the point, what it has gained us. We know in a measure now, but we will know more hereafter. If we are privileged to join that glorious company, exalted before the throne of God and of the Lamb; if we

are privileged to enter the temple of God, to go no more out; if we are privileged to look upon the face of the King in his beauty with acceptance; if we are privileged to have the society of God's aristocracy of all the ages,—then we will know more about it, we shall realize then what we have gained by the Truth. Things we have lost will recede into the background and be forgotten. We are reminded of this by what we read in Peter this morning, chapter 1. I always think those little epistles of Peter are absolutely rich in the ideas they bring to us. We like to think that God chose such instrumentality—not masters of arts and masters of science, disputants and philosophers, and school-men, but the humble fishermen of Galilee, unsophisticated men, who called a spade a spade, and could not have deceived if they had tried. This is Peter, converted Peter, the new man Peter, and he says in the 2nd verse:

"According as his divine power hath given unto us all things."

We are reminded of the words in the Apocalypse:

"He that overcometh shall inherit all things ". "As his divine power hath given unto us all things that pertain unto life and godliness."

What a combination of ideas, life and godliness, everlasting life, divine life, and of course the appropriate accompaniment—godliness.

"Through the knowledge of him that hath called us to glory and virtue."

Again what an inimitable association of ideas; Glory—if that had stood alone it would have been lacking; but virtue—that is a logical consequence. "Whereby"—on account of this—"are given unto us exceeding great and precious promises". Time would fail to tell of these exceeding great and precious promises that are yours and mine, which we have embraced, which in their totality are the pole star of our lives; the promise of life and divine nature, of eternal inheritance of kingly and priestly office in the age to come in the divine order for which we are looking, which will grace the earth and instill the fear of God and the love of God into all humanity, when the glory of God will cover the earth as the waters cover the channels of the deep.

We have also many promises which are our stay in the hour of trial and affliction. The promise of continual, never failing divine help, divine guidance and wisdom, protection, which we have experienced in the course of all the vicissitudes of our mortal lives. Exceeding great and precious promises Peter rightly calls them. They are great indeed, exceeding great, and precious.

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature."

What a consummation to be desired—divine nature instead of fleshly nature, strong nature instead of weak nature, pure nature instead of impure nature, glorious nature instead of humiliating nature, ever-enduring nature instead of ephemeral nature.

So we might go on, but that is not all; we must not allow the contemplation of these things to exhaust our thoughts upon the subject. As Peter says in the 5th verse. Besides—in addition, do not be content with contemplating these things or even profitably ruminating upon them; not altogether—there is something else. There is a positive process of construction, of growth. "Besides this, giving all diligence." What does that mean? Not half-hearted, but whole-hearted, all the energies bent in that direction,

"Giving all diligence, add to your faith virtue; and to virtue knowledge, and to knowledge temperance"—

Moderation, levelheadedness in the things of the Truth, "and to; temperance patience"—the patience of the saints, "to patience godliness"—godliness in character, godliness in speech, godliness in thought even; "and to godliness, brotherly kindness, and to brotherly kindness" what might seem the same but is not so—the idea transcends that— "to brotherly kindness charity" or love, the love that Paul speaks of so wonderfully in the 13th chapter of Corinthians, that love which hopeth and endureth all things, that is not unseemly or puffed up, that is humble and honourable and pure in, thought, that is ever-enduring for the Truth's sake, ever toward God and His holy temple, cognizant of our "divine calling, and expresses that in our attitude to all with whom we come in contact.

So the Apostle goes on to say,

"If these things be in you, and abound";

Again, not 50 %, or 75%, but 100%; "If these things be in you and abound". Do not let us be content with half measures in the Truth. These things must abound, that is the measure, overflowing as Christ said, shaken together, running over, that is the idea. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".

But let us be careful—self-examination on the one hand; on the other hand,

"he that lacketh these things is blind, and cannot see afar off".

That is a peculiar characteristic of saints, that they can see afar off. "And hath forgotten that he was purged from his old sins. Wherefore the rather"—this is the dominating note,

"Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

That brings us to the third item with which we conclude. This institution is divine; it points backwards to the long distant past, as far as Egypt for that matter, and more particularly, more tragically to the scene on the cross. It points to the present and its duties; it points to the future and its glory.

"I will no more drink of the fruit of the vine until it be fulfilled in the Kingdom of God."

So it is to be fulfilled in the kingdom of God—surely it will be—he said to the disciples it should be, that they should have a part there, to eat and drink with him; and so will we if we are worthy, if we have made our calling and election sure, if we have not lacked these things, if we have engaged in that daily addition to our first faith. And that brings to our minds the pictures that we have in the Apocalypse of that scintillating city of God with all its garnishings—we are to become constituents of that, precious stones prepared and polished, reflecting the glory of God at every turn, into which collectively all the glory of the Gentiles will be brought, which will lighten the earth:

"The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof";

Founded on that great foundation, the Apostles, to endure for ever and ever; the new Jerusalem descending out of heaven from God. In another description,

"These are they that came out of great tribulation, and have washed their robes in the blood of the Lamb. . . . They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes ".

All these things centre around these emblems upon the table. It is our loving privilege to be associated with them here and now; let us take in a practical way the lessons they convey, that when the Lord Jesus Christ comes in his glory as he surely will, he may be able, in the exercise of his divine grace and compassion, to invite us into his everlasting Kingdom, and to share in those unutterable joys and that rest that remaineth for the people of God.

B. A. WARRENDER.

Birmingham.

## Land of Israel News

"Fear not, O land; be glad and rejoice: for the Lord will do great things " (Joel ii. 21).

It is announced in Jerusalem that the number of Jewish immigrants into Palestine in 1931 amounted to 4,075.

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452 persons, including 314 Jews, immigrated into Palestine in December, 1931. During the same month, 172 persons, including 67 Jews emigrated from Palestine.

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During the past year the Shemen oil factory has increased its production by 20 per cent., the Neshet cement factory has increased its production by 10 per cent., and the Haifa Grand Mills have increased their production by 15 per cent.

\* \* \*

American Jewry has decided to plant half a million trees near the Balfour Forest in commemoration of George Washington.

\* \* \*

Thefts of Jewish property by Arabs have lately occurred at Nahalal, Daganiah and Kinneret. At Nahalal, 2,500 young trees planted on Jewish National Fund land have been uprooted and a Quantity of timber was stolen. A few Arabs were arrested on suspicion of complicity in the crime, but they were later liberated.

\* \* \*

A Bureau has been established in Paris to promote the Jewish World Conference, which will be held in Tel-Aviv on 24th April, to discuss plans for the spreading of the sale of Palestine products.

\* \* \*

About ten Bedouin attacked a group of Jews working on the land in the Northern part of the Haifa Bay estate. They threw heavy stones at the Jews, injuring a Jewish watchman, Moses Schor, and tried to damage a tractor. The police subsequently arrested several of the Bedouin.

\* \* \*

Unknown persons, believed to be Arabs, have cut down a large number of eucalyptus trees on the land of the Jewish National Fund at Haifa Bay.

\* \* \*

The first Hebrew Radio Station has been completed in Tel-Aviv in connection with the forthcoming Exhibition in the city, and in the course of its first test it broadcast the blessing of Shehechianu.

\* \* \*

The Australian Zionist Federation has acquired land near Megiddo, in Palestine, for the purpose of planting a forest of 10,000 eucalyptus trees in memory of it's late Honorary President, General Sir John Monash.

\* \* \*

A Company "La Palestine," has been registered in Paris for the purpose of promoting trading relations between France and Palestine.

## Signs of the Times

THE GOLD RUSH. — The outstanding event of the month has been the enormous sale to jewelers and bullion brokers of sovereigns and other gold articles. It was announced in Parliament that there was no law against selling sovereigns for more than their face value; as a result jewelers have been offering about 27/6 for them and an enormous number has been sold. It has been

possible to offer such a high price because gold is a capital asset whose value in terms of sterling has risen because of the fall of the pound's exchange value against the dollar and franc. If the pound declines further, the value of gold will rise; if it improves, the price offered for gold will fall. The greater part of the gold is being used to pay foreign debts or loans, but instead of being further circulated it is being hoarded in vaults on the Continent and so has no permanent effect on the revival of trade.

It seems as if the present rush to dispose of gold will cause a great deal of distress later when "the time of trouble" has fully developed. In a time of real national stress prices will rise enormously and paper money will be worth a small proportion of its normal value. This was one of the chief causes of distress during the French Revolution. Paper money ("assignats") was issued to try and balance the Government's finances; the more the country fell into debt, the more assignats were printed to meet the deficiency, and as a natural consequence, the more they printed, the more the value fell. Prices rose far quicker than wages and so the misery and poverty of the people became acute.

Thus the selling of gold now will only accentuate the difficulties which men will experience presently when "distress of nations" becomes widespread. Probably the greater part of the gold now being sold has been hoarded up since the days of the War in the expectation that it would prove useful in a rainy day. Now that 27/6 can be obtained for a sovereign the cupidity of the multitude has induced them to sell, whereas the very fact that the value of gold has so increased is an indication that we are approaching the troublous times during which the possession of gold would be very desirable. It may be but a small point, but it is one of those many indications of world distress that are to be expected in the latter times.

The grave international situation is certainly not realized by the average man to be as serious as it really is. The Daily Express puts it thus; "Newsboys were shouting 'China declares War'. There were earthquakes and distress of nations. There were riots and rumors of riots in our prisons. Men's hearts were failing them for fear. But nothing can stop people from putting on their stiff shirts and their jewels for a Cochran first night." It is a striking confirmation of Christ's prediction of the latter day indifferences (Matt, xxiv, 38, 39).

Many people have been genuinely shocked by the utter incapacity of the League of Nations to stop the Sino-Japanese War. For over 30 consecutive days the inhabitants of Shanghai woke up in the morning with the sound of gunfire in their ears. Confidence in the League has been destroyed. Most people have felt no alarm because the sphere of War has been in the Far East, but as the News Chronicle remarked "It is an accident that it is Japan's action which has precipitated this crisis."

France proposes a remedy for the inefficiency of the League and suggests that the world's armaments should be pooled and placed under the authority of Geneva. A blunt comment on this suggestion was that of the Sunday Express "That is a splendid idea—for France. The French own the League of Nations. That is why they desire us to arm Geneva in the name of disarmament."

It is in fact plain that France is at the bottom of all the European entanglements and is surely fulfilling her appointed role in preparing the nations for Armageddon. Mr. Wilson Harris heads the weekly article on Feb. 23rd, "France holds the Key," and says that to the Disarmament, Preparations, Tariff and gold distribution problems, France holds the Key. "It is quite certain there will be no treaty on armaments and no agreement on reparations without France's full concurrence."

These are evil conditions for the cause of peace. Perhaps now for the first time since 1918 it has been genuinely realized that the War of 1914-18 was not the "War to end War." It is in harmony with all human experience. A Russian writer quoted by a Socialist war-time paper in 1917 said "From 1496 B.C. to 1861 A.D., in 3,358 years, there were 227 years of peace and 3130 years of war, or 13 years of war to every year of peace. Within the last 3 centuries there have been 286 wars in Europe." Another writer is quoted thus: "From 1500 B.C. to 1860 A.D. more than 8,000 treaties of peace, meant to remain in force for ever, were concluded. The average time they remained in force is two years."

It is true that as believers in God's word we have never been deceived by the fair speeches of politicians, but we do well to be reminded of these things in order that we may be "faithful and wise servants" (Matt. xxiv. 45).

W.J.

## PRAY WITHOUT CEASING.

### 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 Recognized 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.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

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 the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of bro. A. D. Strickler.

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).

BEDFORD.—53 Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We are still carrying on the work of the Truth in this town, although apparently there is no response to the gracious invitation to lay hold of the Pearl of great Price; but we keep the Light burning brightly, whether those around us who are in darkness will hear, or whether they will forbear; and we are all encouraged by the good work of the visiting brethren amongst us from time to time. Since last reporting the following have assisted us by way of exhortations and lectures: brethren R. C. Wright, Goodwin (St. Albans), W. P. Lane, A. K. Clements, H. M. Doust, E. W. Evans, H. L. Evans, H. M. Doust, E. J. B. Evans, I. P. Evans, H. M. Lee, W. E. White, E. Maundrell (Clapham) and A. H. Phillips (Luton). We very much appreciate their labours amongst us and are very grateful for the spiritual upbuilding derived from their work of love. We have also been

pleased to welcome at the Table sister Goodwin (St. Albans).—W. H. Cotton, Rec. bro.

BLACK HEATH (Staffs.)—Christadelphian Hall, Ross Road. Sunday, Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 7.30 p.m. While we watch and wait for the day which is to dispel the darkness of the night we continue to keep the light of the Truth burning in its purity here. This was our stand on April 28th, 1920, when four brethren and seven sisters determined that the truth should be preached in Blackheath. Twelve years have passed and we still stand firm, and the good hand of God has been with us and we continue to sow the good seed, speaking a word in season whenever the opportunity presents itself. We spare no effort to sow, and have distributed thousands of leaflets these last few months and for the last three week-end lectures (Feb. 13th, 20th and 27th) we advertised with large posters, etc. The first was by bro. W. Southall on Baptism, the second by bro. F. Jakeman on God's purpose with the earth, the third by bro. T. Phipps on the Second Coming of Christ, and we have two or three interested friends. We thank the following brethren for their ministrations in exhortation and lectures: S. Shakespeare, G. Jakeman, Chas. Jakeman and Fred Jakeman (Dudley), brethren Railton, W. Southall (Birmingham), T. Phipps (Great Bridge). We have also welcomed to the Table of the Lord bro. John Powell (Birmingham). We gain by removal from St. Albans bro. and sis. Sidaway, whom we welcome as members of this meeting.—Chas. Bennett, Rec. bro.

BRIDGEND.—Dunraven Place. Sundays, 11 a.m., 6.30 p.m. Bible Class, Tuesdays, 7.30 p.m. We are still maintaining the good work which our Master has called us unto, and are further strengthened by the efforts of the brethren from Swansea ecclesia. Brethren W. Kleizer and W. Morse have given two able lectures since our last report, and we are pleased to find that a few strangers are, at the time of writing, keenly interested. We pray that God will further enlighten them and that they may come to a full knowledge of the Glorious Things of the Name and the Kingdom.—Gomer Jones, Rec. bro.

BRIGHTON. — Athenaeum Hall, 148 North Street (Room A). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays (Room B): Bible Class, 7.45 p.m. It is with the greatest pleasure that we record a further addition to our numbers—Mr. Thomas Spencer, formerly Baptist, being immersed into the saving name of Jesus at Avondale Hall on Feb. 28th. We pray that our new brother, having put his hand to the plough, may continue in well-doing and receive the Master's approval When He returns. We take this opportunity of thanking the Clapham ecclesia for their assistance in this matter. Since our last report brethren F. W. Brooks, H. M. Lee, T. Wilson, M. L. Evans, C. H. Lindars, A. K. Clements (all of Clapham) and E. H. Bath (Holloway) have been with us in the Truth's service. Their labors have been much appreciated. It has also been our pleasure to welcome to the Lord's Table sis. A. McCree, sis. P. Banter, sis. E. Jenkins, sis. K. Ellis, bro. Taylor (all of Clapham), sis. Warner (Luton) and bro. E. Callow (Bournemouth). — J. D. Webster, Rec. bro.

COWES (I.O.W.) — "Hollywood," Mill Hill Road. Bro. John McKay of Motherwell has visited us, and it was a great pleasure to us to renew acquaintance and have his company and fellowship at our memorial feast. We have also been pleased to welcome sis. Mulliner of Shanklin.—W. A. Quin.

FRANCHE (Nr. Kidderminster),—Eureka, Ashgrove, Bridgnorth Road. Greetings in Christ. We are still endeavouring to hold fast the one faith in this part of the Master's vineyard in these drying and perilous times, which indicate to us that the Lord is at the door, and which if we are rightly exercised thereby should stir us up to see that we are striving to make our calling and election sure, so that if he come suddenly we shall not be found sleeping. Although we are unable up to the present to report any increase in numbers we are pleased to report that we have been encouraged at the memorial feast in the things of the spirit by the following visitors, since our last report: sis. E. Blake of Luton, bro and sis. H. Greenhill and bro. and sis. T. Hughes of Dudley. Brethren Greenhill and Hughes ministered to us the word of exhortation on the occasion of their visits which, together with those sound words of exhortation from "Seasons of Comfort," encourage us to press forward to the mark of the prize of the high calling in Christ. We shall be pleased to welcome any of like precious faith who may be passing this way. With love in the bonds of the truth.—Your brother in Israel's hope, H. W. Pigott.

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. On February 21st we had the pleasure of assisting Mrs. Alice Eleanor Hawkes (formerly Church of England) to put on the sin covering name of Jesus. This is another result of bro. Bath's advertisement, followed up by a visit from one of our sisters. We pray that the good seed of the Kingdom may continue to be sown and that our efforts in this direction may be blessed. On February 28th we were pleased to assist the Brighton ecclesia by baptizing on their behalf Mr. Tom Spencer. May our new brother and sister continue to hold fast until the end. We gain by removal bro. and sis. P. G. Kemp from Welling, but we are sorry to lose the company of several more who have pined the new ecclesia at Sutton, but our loss is their gain. The names are: bro. and sis. G. F. King, bro. and sis. M. Smith, sis. F. G. Ford, sis. Freda King and bro. Donald Warwick. We also lose sis. A. McCree to Brighton. We propose, if the Lord will, to hold a special series of lectures on Wednesday evenings during April, in the Avondale Hall, commencing at 8 p.m. The subjects will deal with the return of Christ, and we earnestly hope that as a result of our effort there may be some who will obey the gospel. About 25,000 cards are being delivered, besides other forms of advertising. We have had the pleasure of the company at the Table of the following, namely: bro. E. Callow (Bournemouth), sis. Potier, sis. Eva Potier, sis. Henderson (Brighton), sis. L. Jeacock (Croydon), bro. W. A. Rivers, bro. E. Williams (Holloway), bro. and sis. Bert Hayward, sis. Hayward, senr. (Ipswich), sis. W. Keates (Putney), bro. Webster (Seven Kings), bro. Finch, sis. Payne (Southend).—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway).—Sundays, Manor Gardens Library, 11 a.m. and 7 p.m. Wednesdays, London College, 409 Holloway Road, 8 p.m. We have with great regret to record the loss from our number of bro. and sis. Eric C. Clements through removal to Sutton, Surrey. Our brother and sister were greatly beloved among us and did much effective service in many ways. They will be, greatly missed. We hope that they will find a congenial sphere in the newly formed ecclesia at Sutton, and we trust that in that populous district

much good work may be done for the Truth. Our visitors this month at the Feast of the Lord have been sis. W. Irving, sis. Pinchen, senior, sis. E. Pinchen, sis. R. Pinchen, bro. J. Jackson and bro. D. L. Denney (Clapham), bro. E. Jones (Brighton) and bro. and sis. T. Nicholson and sis. R. Nicholson (Seven Kings). We again remind other ecclesias that our next fraternal gathering will, God willing, be held on Saturday, April 16th. Tea at 5 p.m., meeting at 6.30. It will be held in our usual hall, Free Library, Manor Gardens.—Geo. H. Denney, Rec. bro.

LONDON (Putney).—Scouts Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class at 2 Schubert Road, East Putney, at 8 p.m. We rejoice to be able to report that two more of the daughters of men have now become daughters of God. Our new sisters are Ruby Lily Clark (daughter of sis. Clark of this meeting) and Elsie Dormer (sister of bro. Dormer of this meeting), who were immersed on the 18th and 24th of February respectively. We hope and pray that both may so run the race for eternal life as to receive the prize at the end of the race. We are strengthened by this evidence of God's blessing upon our efforts and the efforts of all the brethren who have so willingly helped us in the work. We are pleased to say that the attendance of strangers at the meetings is being well maintained.—A. Cattle, Rec. bro.

LUTON.—Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Sunday School, 2.15 p.m. Thursdays, 8 p.m. It is encouraging to report the continued attendance of a number of keenly interested strangers who we hope will soon realize the true state of their perilous position apart from Christ, and will do themselves the honor of entering the ark of safety 'ere it is too late. To assist us in this glorious work of our Father in enlightening our neighbors we have been glad to have the company of the following brethren: W. E. White, C. H. Lindars (Clapham), L. J. Carter (St. Albans), E. H. Bath (Holloway), L. J. Wille (Soulhend) and S. Jeacock (St. Albans). It has given us pleasure too to have the company at the Table of the Lord of bro. J. Hodges (St. Albans), bro. D. Webster (Brighton) and bro. and sis. Ask (Clapham). Our brother Moorhead has been ailing in health for some considerable time and is still very poorly and not allowed to leave his bed.—A. H. Phillips, Rec. bro.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m.; Lecture, 6.30 p.m. Shelton Street Schools, Tuesdays, Eureka Class, 7.45 pm; Wednesdays, 7.45 p.m. It is with pleasure that we are able to report that four more have been baptized in the name of the Lord Jesus, their names are Mrs. Hilda Smith, Greta May Marshall (the daughter of sis. Marshall, of this ecclesia), Reginald Stubbs (son of bro. and sis. Stubbs) and Geoffrey Tipping. The ecclesia has more than doubled its number since the separation in 1923. With increased numbers there is always the anxiety for unity in the contention for the purity of the Faith. A unity in which the ecclesia is able so far to rejoice, and is anxious to keep its garments until the Master appears that its members may stand before him without shame. —W. J. Elston, Rec. bro.

OLDHAM.—Guild Room, Gteenacres Hill Stores, Greenwood Street. Sunday: Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. (Mechanics' Institute, Manchester Street, Werneth). We have been very pleased to welcome to the Table of the Lord bro. R. Turner of Pemberton, bro. W. Southall of Birmingham and sis. Bogan of Manchester. The brethren were with us in the work of the Truth, endeavoring to encourage us by faithful words of exhortation. On Feb. 27th we held our Sunday School Children's Party. Owing to the fewness of the scholars

and the troubled times through which the ecclesia is passing, we invited our bro. Southall to come on the Saturday and address us on "Fellowship. "Tea was partaken of and the children catered for during the early part of the evening. Afterwards bro. Southall gave us a very interesting and thought stirring address which should cause us to more clearly realize the height of our calling in Christ Jesus and the serious responsibilities of that exalted relationship. We were very pleased to have the company of our brethren and sisters from Whitworth, but otherwise the attendance was profoundly disappointing. In faithfulness to Christ's commands we have withdrawn our fellowship from sis. Lilian Durose and sis. Winifred Eva Durose for "continued absence from the Table of the Lord and for conduct unworthy of the Name of Christ". We have also withdrawn from sis. Clara Hargreaves, bro. Jim Durose, sis. Mary Alice Durose and sis. Margaret Gaunt for joining a meeting not in fellowship. Our sister Hargreaves came with us in the division for purity of doctrine and practice in 1924; the other brethren and sisters have been immersed by our ecclesia. These events sadden and perplex us, but we do not despair for the Scriptures abundantly warn of the "perilous times" of the "last days" when "men shall be lovers of their own selves". With the passing of the years the scripturalness of our separation from Temperance Hall and all those who fellowship their transgressions continues to be abundantly justified, and to those who have "eyes that see" the position is too clear to admit any possibility of doubt. Such testimonies as 2 Peter i. 8-9 and 1 John ii. 18-19 shew us these things in the true light, for our Lord Jesus said "My sheep hear my voice and I know them and they follow me". Therefore we unite with the words of the Apostle Paul when he writes "And as many as will walk by this rule, peace and mercy be on them and on the Israel of God".—W. Cockcroft, junr., Rec. bro.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sunday: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday. Bible Class, 7.15 p.m. Saturday: M.I.C., 3.15 p.m. We have been assisted in the service of the Truth during January and February by the following brethren: W. Cockcroft, senr., W. Cockcroft, junr., A. Geatley (Oldham) and F. Walker (Bristol). In addition to the usual Sunday evening lecture bro. Walker gave a lecture on Saturday evening, Feb. 13th, illustrated by lantern slides. A good number of strangers attended the lecture, which was very interesting, the subject being "The Pagan Deities contrasted with the God of the Bible". We have been pleased to welcome as visitors the following) bro. Brewer and sis. Saxby of Wellington, sis. Ball of Magull, sis. Jannaway of Southport and bro. Browne of Oldham. On Wednesday, Jan. 27th, sis. Sleele of Crewe and sis. Saxby of Wellington attended the Bible Class.— B. Littler, Rec. bro.

PLYMOUTH.—Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture; Thursdays: Bible Class, 7.45 p.m. We have received encouragement by an attendance of eight strangers at our special lecture on Thursday, Feb. 25th, when bro. P. Mitchell spoke on the subject "The World's Greatest Crisis", and interest was aroused which led to lengthy conversations with some of the visitors. In addition to this, at the time of writing we have before us two applications for examination with a view to baptism, and therefore hope to have glad news of an increase in membership by the time the next number of this magazine is published. Though we sometimes have to wait long for the visible return of "bread cast upon the waters" yet God is truly good to us if we labor in His service and faint not.— H. R. Nicholls, Rec. bro.

ST. ALBANS.—Sundays, 3 p.m. and 6.30 p.m. Wednesdays, 8 p.m., at 11 Victoria Street (next Public Library). On Saturday, February 28th, we had a further fraternal meeting together in company with a few members of the Luton ecclesia. Two addresses were given by bro. H. M. Lee and bro. A. Phillips on the responsibilities and comforts of the Truth, and a very pleasant time was spent in "exhorting one another". On Thursday, March 3rd., the first of two special lectures was given at the Central Hall, in this town, when bro. H. T. Atkinson excellently expounded the Truth in a lecture on "Watch Russia: her antagonism to Britain the subject of Bible prophecy". The town had been well covered by the distribution of 5,000 cards, and some thirty strangers responded to the invitation.—S. Jeacock, Rec. bro.

SEVEN KINGS.—Mayfield Hall, 686 Green Lane, Goodmayes, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We have very great pleasure in reporting that God has exceedingly blessed us, insomuch that we are enabled to see some fruit of our labors in performing the pleasing task of assisting two more children of Adam to become children of God. On February 24th, 1932, Susannah Crighton and Clifford Stanley Crighton, wife and husband, manifested faithful obedience through the waters of baptism, after an excellent witness of their knowledge of God's ways. Our prayer is that they may so run as to obtain, and that we may be of mutual help on the journey. We have been compelled to vacate our meeting room and have found fresh quarters as above. Will visitors kindly note. We have been pleased to welcome the following to the table of the Lord: bro. and sis. Jeacock (St. Albans), bro. W. R. Mitchell (Clapham). We thank the two brethren for their work and labor of love in the Truth's service.—H. Cheale, Asst. Rec. bro.

SHEFFIELD.—21 Robert Road, Meadow Head. On Saturday, Feb. 20th, a special lecture was given in the Abbey Lane Council Schools. Bro. W. J. Elston of Nottingham lectured for us on the subject "War clouds: the vain cry of peace: universal warfare approaching, will the Almighty intervene: what the neglected Bible reveals". Advertisement by means of newspaper notices, posters on hoardings and house to house distribution of handbills brought a large attendance of strangers, these being, as far as could be estimated, about 120. Our thanks are due to the Brimington ecclesia for financial assistance, to bro. W. J. Elston for his willing services and to the brethren and sisters of the Nottingham, Brimington and Oldham ecclesias who assisted us by their presence. Up to the moment of writing we have had two enquiries from interested strangers, one apparently a very earnest seeker after the Truth; these we are following up, and our desire is that the seed sown may bring forth fruit to the honour and glory of our Heavenly Father. As this is our first public effort for the spreading of the Truth we feel very encouraged at the interest shewn and, God willing, we shall endeavor to hold further lectures in the future.—Your brother and sister in Christ, A. S. and M. Heason.

SOUTHEND-ON-SEA.—11 Byron Avenue. Breaking of Bread, 6.15 p.m., every Sunday except 1st Sunday in every month. Our little meeting of ten still carries on. and we were glad to have with us sis. Parsons of Croydon at the breaking of bread during February. On account of the difficulty of carrying on successfully so small a meeting and at the same time ensure good attendance it has been decided to omit the meeting on the first of every month. By this means we hope the other Sundays will be better attended, the first Sunday

being available for all who feel it necessary to get in touch sometimes with other ecclesias. Will all intending visitors note this new procedure.—Wm. Leslie Wille, Rec. bro.

SUTTON (Surrey).—The Gymnasium Hall, Wellesley Road, Sutton, Surrey. (Adjoins Sutton Station). Meetings are held at 11 a.m., Sunday, for the Breaking of Bread, and at 7 p.m. for the Preaching of the Gospel. On Wednesday evenings at 8 p.m., we hold our Bible Class at the same address, and cordially invite those in fellowship to our meetings. We are pleased to be able to bring to the notice of our brethren and sisters of the Household of Faith the fact that another lightstand has been set up, and is known as the Sutton Christadelphian Ecclesia, meetings as above. We have now completed our first month of lectures, which have greatly encouraged us, as these figures show: Feb. 7th, 33 present, including 7 interested friends; Feb. 14th, 33 present, including 7 interested friends; Feb. 21st, 38 present, including 13 interested friends; Feb. 28th, 28 present, including 6 interested friends. This proves that many brethren and sisters of other meetings are assisting us with their presence at these efforts, and we thank them for the support which we sincerely hope will continue; especially do we appreciate the labours of brethren H. T. Atkinson, F. G. Ford, G. M. Clements and E. W. Evans, who have lectured for us at so short a notice. Up to the time of writing we have been pleased to receive at the Table of the Lord no fewer than 31 brethren and sisters, including bro. and sis. W. Townsend (Holloway), bro. and sis. J. Wood, sis. Fullbrook, sis. L. Wood, sis. L.. Brewer, sis. F. King, bro. D. T. Warwick, sis. G. M. Clements, sis. B. Collett, sis. A. J. Sharpe (all Clapham), also bro. F. Wood, bro. and sis. M. Smith, bro. and sis. G. F. King, sis. F. G. Ford (these are all of Clapham! and have since joined us). We pray the blessings of our Heavenly Father upon this new ecclesia and that it may prosper in the true Spirit of Christ.—Sincerely your brother in Christ Jesus, J. L. Mettam, Rec. bro.

WELLINGTON (Salop.)— Rechabite Hall, Tan Bank. Sunday: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m. We continue our labors in proclaiming the glorious hope of the Gospel and have reason for encouragement at the attendance of the stranger. There seems to be an appreciative interest on the part of several and we hope and pray that in our time our Heavenly Father will grant the increase. We have been assisted during the past month by bro. S. Shakespeare (Dudley) and bro. T. Phipps (Great Bridge) and their faithful co-operation in the work has been greatly appreciated. Visitors during the month have been bro. T. Hughes (Dudley) and sis. Steele and sis. Olive Steele (Crewe), whose company and presence at the Table of the Lord has been mutually helpful. At the time of writing sis. Osmond is somewhat better, having been very poorly for about a fortnight; our sister desires the writer to express her thanks for many letters and gifts she has received.—H. G. Saxby, Rec. bro.

WAINFLEET (Lincs.)—"The Sycamores," Croft. Bro. Strawson of Nottingham has always had a kindly interest in us in our isolation, and at the end of last summer he visited us, and came over on the Sunday and gave an address in the writer's house, and invited strangers, one of the writer's daughters and one stranger being present. After the meeting bro. Strawson offered to visit us once a month. It was then arranged that he should come on the last Sunday in each month, and we invited the stranger with cards. In December we had no strangers, in January one, in February two of the writer's daughters and two other strangers were present. We are living in hopes that if we can keep one or two coming it will induce others to come. Visitors during

that time have been bro. and sis. S. Miller (Nottingham) and bro. R. J. Towne (Derby), who gave us the word of exhortation. We have also had a mid-week visit by brethren Strawson and Barnatt in the Master's service.—Bernard Smith.

## CANADA

BRANTFORD.—Christadelphian Hall, 44 George Street. Sundays, 10.30 am., 3 and 7 p.m.; Wednesdays, 8 p.m. Visiting speakers since last report are brethren Beasley and Gibson (Toronto) and Vibert (Hamilton). Other welcome visitors to the table of the Lord include sis. L. Cope, bro. Harry Fotheringham (Hamilton), sis. Martin (Toronto) and bro. John Somerville (Hawley, Pa.). Our bro. Drake is visiting England, and sis. Shaw we have been pleased to welcome back from the same land. Work is picking up a little. Bro. Edmison has returned from Iroquois Falls. We were again pleased to unite with our Hamilton brethren in a fraternal gathering on New Year's Day, to be followed by our own Sunday School entertainment on Jan. 8th. We moved into our new hall on Sept. 4th.—H. W. Styles, Rec. bro.

VANCOUVER (B.C.)—Bro. Wilfred Grimes sends the following:—It is with sorrow we report that our bro. W. B. Fenn fell asleep in Christ Jesus on February 8th, 1932, after a long and painful illness patiently borne. Our brother died in full hope of eternal life. Just prior to his becoming too ill to write, in writing a letter to a brother and sister he expressed the great hope of being one of the glorious body of the multitudinous Christ. Our brother was immersed in Toronto with sis. Fenn over 40 years ago, moving to Sheffield, England, shortly after. Bro. and sis. Fenn came to Vancouver nearly 20 years ago, where he has fought valiantly for the Truth. The writer did what was necessary at the graveside and our deceased brother now rests in the ground, there to await the sound of the trumpet on the resurrection morn. We hope, with him, to be among the glorious throng which shall find acceptance at the judgment seat of Christ.—Wilfred Grimes.

## AUSTRALIA

Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. – P. Mitchinson, "Yorkville," 544 Parkinson St.

Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. – L. Walker, "Kedron," 50 a Shaftesbury, St., W. Coburg

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

Inglewood, Victoria. – W. H. Appleby.

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

Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.

Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

## CANADA

Brantford, Ont. – H. W. Styles, 117 Victoria Street.

Guelph. – J. Hawkins, 9 Elizabeth Street.

Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road,  
Arindale.

Hamilton. - E. D. Cope, 120 Flatt Avenue.

Hatfield Point, N.B. – J. S. Ricketson.

Lanesville, Stewiacke, Colchester Co., N.S. – Thomas H.  
Hull.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> 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, 305 Conrcelette Avenue.

Richard, Sask. – Fred W. Jones, Box 30.

St. John, N.B. – A. D. Duncan, 46 Adelaide Street.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave.,  
or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Vancouver, B.C. – P. S. Randell, 3358 East 26<sup>th</sup> Ave.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor.  
Simcoe Street.

Winnipeg. – W. J. Turner, 108 Home Street.

Windsor, Ont. – William Harvey, 420 Erie Street, W.

## UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett,  
Mass.

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo,  
N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan,  
Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington  
Place.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C.,  
Houston, Texas.

Jasonville, Indiana. –Chas. W. Reed., R.F.D. No.2.

Jersey City, N.J, - S. L. Van Akin, 82 Caryl Avenue,  
Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – W M Biggar 341 So Bristol Ave

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – Alex Packie, P.O. Box 86, Green Village,  
N. J.

Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C.  
Wilson, 3330 North 15<sup>th</sup> St.

Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street,  
Portland, Oregon.

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – J. C. Young, 925 West Sola St.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, R.R.I., Box 57.

Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, “Rosa Villa,” 2, Pentre Gardens, Grangetown.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn's Cross (Kent). – E. R. Cuer, "Zoar," Arterial Road, St. Paul's Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, "Holmdene," 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – Geo. H. Lethbridge, 32 Lothair Road, Finsbury Park, N.4.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro' Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

Ludlow (Salop). - W. F. Peachey, 43 Gravel Hill.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, "Trewethern", Weston-in-Arden.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, "Endways," Barton Lane, Old Headington.

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

Plymouth. – H. R. Nicholls, 5 Norton Avenue, Lipson.

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

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

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings (near Ilford, Essex). – P. J. A. Coliapanian, 27 Wanstead Pk. Rd, Ilford

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – A. M. Grant, 19 Awliscombe Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 56 St. Dunstan’s Cres.

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#### India

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

#### Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

### New Zealand

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

### Tasmania

J. Galna 5 Lanoma St., East Launceston.

### East Africa

F. Browning, Box 121, Nairobi

## Notes

Eureka Wanted.—In 3 volumes. Second-hand. Replies to G. W. P., c/o Editors, Berean Christadelphian.

Accommodation in Brighton.—Bed and breakfast, 15/- per week, or 2/6 per night. Apply to Sister (Mrs.) Barrett, "Kingsley," Roedale Road, Brighton.

Distressed Jews' Fund. — The following amounts have been received during the month, and will be handed to the Treasurer, bro. F. G. Ford. Motherwell Ecclesia, £2 ; Cambridge (Waikato) Ecclesia, £8; Four Lovers of Zion, £4 5s. 9d.

Death of Sister Osmond.—We are sorry to learn that our sister, who has been a sufferer for a long time died on 16th March and was laid to rest on 19th inst. at Wellington (Salop). This information reached us too late for inclusion as Ecclesial News. (See Wellington Ecclesial News in this issue).

The Birmingham Trouble.—The address on this subject published in last month's Berean Christadelphian has now been issued in pamphlet form, and copies may be had from bro. W. J. White, price 1d.

Change of Address.—Bro. J. T. Warwick has removed to 22 Elmwood Road, Herne Hill, S.E.24.

Correction.—March Berean p. 92 line 13, "Immortality" should of course read "Mortality."

Britain and the U.S.A.—Mr. Churchill is quoted as saying neither the United States nor Britain alone could afford to adopt an antagonistic attitude to a league of European nations, but united they would be able to face any combination of nations.

A sister has two furnished rooms to let with the use of scullery and gas cooker and every convenience in a comfortable flat, suitable for two sisters or. brother and sister. Handy for all meetings, 2a Cato Road, Clapham, S.W.4.

Plymouth.—Comfortable furnished apartments for visitors. Bed and breakfast, use of bathroom, etc., terms moderate. Healthy locality, direct bus route to centre of city, and within easy reach of meetings. Write, Sister (Mrs.) H. R. Nicholls, 5 Norton Avenue, Lipson, Plymouth.

Trouble Coming.—Mr. Lloyd George in his first speech on again actively engaging in politics, spoke of "the calamities that seem to be lowering so darkly over the fortunes of mankind."

1932. — The new labor peer (Mr. Clifford Allen) has just published a book in which he says "The year 1932 will probably be as decisive for the well being of the world as 1914." It would bring "either the world disarming or the renewal of the greatest race of deadly armaments yet experienced."

Independence of Iraq.—It is intended to make Iraq (Mesopotamia) independent at the meeting of the League of Nations in September. This will be the first mandated country to acquire such a status.

Viscount Cecil on the War in the Far East.—"No intelligent observer can fail to see that the whole system of preserving peace by collective treaties is in jeopardy." Lord Cecil has been the chief champion in this country of the League of Nations and seems genuinely anxious to establish world wide peace. It is an ironical commentary on Britain's sincerity that he is not a member of the British delegation to the Disarmament Conference. Perhaps it is feared he would be too willing to agree to the abolition of armaments.

Outing to Natural History Museum.—A visit to the Natural History Museum will be paid, if the Lord will, by the South London (Clapham) Bible and Mutual Improvement Class on Saturday April 30th, 1932. Parties will leave the entrance Hall between 2 p.m. and 2.45 p.m. for a tour round the Museum. Tea at 4.30 p.m. at the Zeeta Cafe, 138 Victoria St., S.W.I. After Meeting at 6 p.m. at Denison House, 269 Vauxhall Bridge Road, Victoria, S.W.I. Brethren and Sisters in fellowship are cordially invited.











