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The Berean

CHRISTADELPHIAH

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

(Continued from page 168)

These immersed believers of the exceeding great and precious promises covenanted to the fathers, and confirmed in Jesus, the Minister of the Circumcision (Rom. xv. 8) by obeying the form of teaching were brought into a patient waiting for what they believed in and hoped for. In writing to some of them at Corinth, Paul says, that they came behind in no gift, "waiting for the coming of the Lord, the Anointed Jesus"—1 Cor. i. 7. Thus it reads in the English Version, but in the original "the coming" is expressed by the apocalypse. They waited for the Apocalypse of Jehovah, the Anointed Jesus. For the information of the mere English reader we may remark that apocalupsis is derived from a verb which signifies "to uncover, bring to light what was hidden." The noun, therefore, signifies a disclosure, a revelation. The subject of the disclosure may be ideas, persons, or events. In the sense of new ideas being put into the mind with enlightening effect, apocalupsis is used in Luke ii. 32, where Simeon, speaking by the Holy Spirit of the future of the child Jesus be then held in his arms, styled him "A light for an apocalypse of nations, and a glory of Jehovah's people Israel." In this text, it clearly signifies illumination. That is, that at some period of the history of the nations, Jesus would be, at one and the same time, a light and a glory to them and Israel. Moses says by the Spirit, "Rejoice, ye nations, his people"; but Paul, quoting from the Septuagint, says "with his people." Either way answers to the truth; for when the nations are caused to rejoice, they will have previously become Jehovah's people (Zech. ii. 11) and will also rejoice with Israel and the Saints. Now, when this shall be the order of the day, the nations will have been apocalypsed by him who will be "the glory of Israel." He will be a light in Zion in the midst of the nations, confounding the moon, and putting the sun of the former heavens to shame.

He will be "a light for an apocalypse of nations." The nature of this apocalypse may be discerned from a few testimonies of the prophets. "In Zion," says Isaiah, "shall Jehovah of armies make unto all people a feast. And in this mountain he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and Jehovah Elohim will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah

hath spoken it"—xxv. 6. The veil or covering the prophet speaks of here, is that "strong delusion" to which Paul alludes in 2 Thes. ii. 11, where he predicted the present moral condition of the nations under the Man of Sin, or Satan of the Apocalypse, xii.; xx. The nations of "Christendom" are all under the veil. God sent the truth among them; but Paul says, "they received not the love of the truth, that they might be saved. And for this cause," he continues, "God shall send them strong delusion, that they should believe a lie; that they all might be condemned who believe not the truth, but have pleasure in unrighteousness." Here is their sin and punishment. They corrupted the truth, and the corruption waxed strong in them; and deluded them into the belief of a lie, or system of falsehood. By this the nations of "Christendom" are overspread as by a covering. No nation is exempt from the delusion. The most enlightened believe "the lie" in common with the least. Greekism, Romanism, and Protestantism, in all their "names and denominations," are elements of the Strong Delusion. They all pretend to be Christianity; while in reality they are only abominable, and badly executed counterfeits.

Delusion and delirium have a near and intimate relationship; and the stronger the delusion the more intense the delirium. In the Apocalypse, therefore, when the "strong delusion," in its effects upon the nations of "Christendom," comes to be "signified" or represented, they are described as having been "made drunk," and as being drunk. "The inhabitants of the earth," said the Angel to John, "have been made drunk with the wine of the Great Harlot's fornication"—Apoc. xvii. 2; xviii. 3. The last text declares that "all nations" are intoxicated. The drunkenness is, therefore, not restricted to the Greek and Latin communions; but comprehends all Protestant nations as well. They are all deceived by Satan, by whose energy, and deceivableness of unrighteousness, the soul-merchants of the earth have been able to establish themselves as the spiritual guides of the people. Blind, intensely blind and intoxicated, they are leading the blind and reeling multitudes into an unfathomable abyss; and they themselves are rapidly approaching that universal bankruptcy, when their commerce in souls will be extinguished, "and no man will buy their merchandise any more." The days of the schools, colleges, seminaries, and ecclesiastical establishments of the nations are numbered; and the end of their theological craft decreed. They are weighed in the balances and found wanting—wanting in the knowledge of "the truth as it is in Jesus." Though they boast of the light and glory of our century; and are upon such admirable terms with themselves as the people of the Lord, basking in the sunshine of his favor and delight; the Scriptures denounce their pretensions, and resolve them into the grossest darkness, sensuality, and wickedness. And this is unquestionably true. No other conclusion can be come to in view of what the Spirit saith. Speaking by Isaiah he declares that if any one do not speak according to Moses and the Prophets he is a dark body—ch. viii. 20. "There is no light in him." Now it is notorious, that the professors of the theological institutions of all sects, and the clerical, or ministerial, orders of all denominations, are grossly ignorant of the Old Testament writings. In presuming, therefore, to preach from, or to explain the New, it is utterly impossible for them to speak according to Moses and the Prophets. A man cannot speak in accordance with what he knows little or nothing about. The testimony, therefore, convicts them of utter incompetency. It declares them to be utterly without light: which is equivalent to saying that they are in gross darkness. And, this being the condition of the ecclesiastics, how awfully dark must the people they call the "laity" be! "Like priest, like people,"—darkness added to darkness until it becomes Egyptian, or darkness to be felt.

If the nations were enlightened the Apocalypse of the Anointed Jesus would be unnecessary. He comes because of the darkness of the world. He comes as a light, as the Day Star, to illuminate the nations. He does not come because they are enlightened. If his coming be postponed to this, he never will come; for instead of a knowledge of the truth increasing among them, the darkness is intensifying day by day.

Now that the Lord comes while darkness reigns, is manifest from the following testimony:—Isaiah informs us, that "the Redeemer shall come to Zion, and

unto them that turn from transgression in Jacob "; and that then she shall "arise and shine; because her Light is come, and the glory of Jehovah is risen upon her." He then tells us the reason why Jehovah, or the Anointed One, comes to shine upon her; and the following is the reason: "Because darkness shall cover the earth and gross darkness the people." This is the mental, or intellectual and moral, condition of clergy and people, Gentiles and Jews, at the epoch when Christ comes as "A Light for their apocalypse."

Such is, and such will continue to be, the spiritual condition of the world until then. But when they have been apocalypted, or illuminated, the change will be glorious. "The earth" will then "be full of the knowledge of Jehovah as the waters cover the sea," even as God had sworn to Moses—Numb. xiv. 21; Isaiah xi. 9; Hab. ii. 14. Then "Many people shall go and say, Come ye, and let us go up to the mountain (or kingdom) of Jehovah, and to the house of Elohim of Jacob: and He will teach us of his ways, and we will walk in his; paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall rule among the nations, and he shall punish many peoples; and," in consequence of that rebuke, "they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Having spoken peace to the nations, and being established in his glory, the day of Jehovah's exaltation will have been apocalypted, or revealed—that day in which, it is testified, "Jehovah alone shall be exalted"—Isaiah ii. 10, 11, 16, 17. "At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem, neither shall they walk any more after the imagination of their evil heart"—Jer. iii. 17. This is a very plain testimony. Jerusalem is to become the throne of a government which is to have universal dominion; and that when it exists, the nations will have abandoned the strong delusion, or "imagination," by which they are now deceived. The occupation of the "Reverend Divines" of "Christendom" will then be gone. All names and denominations of blasphemy ending in ism will then be abolished; and they will be all as clean swept away as was the old world by the flood. What a glorious riddance for the world! The "seducing spirits," "the demons," "the captivators of silly women laden with sins," the "transformed ministers of Satan," teachers heaped up to themselves after their own lusts to tickle their itching ears; men of corrupt minds, who speak lies in hypocrisy; unruly and vain talkers and deceivers, and destitute of the truth, supposing that gain is godliness—these, with all their old wives' fables and traditions, will all have been precipitated as Satan, with lightning velocity from the heavens, into the promiscuous confusion of the bottomless abyss. No clergyman will then venture to lift up his voice to sermonize the people; for "It shall come to pass that when any shall yet prophesy [or preach], then his father and his mother that begat him shall say unto him, Thou shalt not live, for thou speakest lies in the name of Jehovah: and they shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets [or preachers] shall be ashamed every one of his vision when he hath, prophesied; neither shall they wear hair garments to deceive"—Zech. xiii. 3, 4. If the ecclesiastics were to be dealt with upon this principle at the present time, not a soul of them would escape death upon the spot; for it is their craft to "speak lies in the name of Jehovah," and to wear peculiar garments for professional deceit. The world that now fawns upon and Matters their vanity, and glorifies their foolishness, will then curse their memorial. In that day of affliction to the Apostasy, it is testified, that "the Gentiles shall come unto Jehovah from the ends of the earth, and shall say: Surely our fathers have inherited lies, vanity, and things wherein there is no profit"—Jer. xvi. 19. This is what they will say of Episcopalianism, Presbyterianism, Lutheranism, Methodism, Congregationalism, Universalism, Mormonism, Millerism, Campbelism, Romanism, Greekism, etc., etc., etc.—all false, vain, and unprofitable. This is their true character, for they make up the ecclesiasticism of the nations; and how is it possible for drunken nations, overspread with strong delusion as a thick veil, to hew out for themselves cisterns capable of holding water from the fountain of life?

Paul's Love for the Brethren An Exhortation by Bro. Roberts

What a wonderful thing that, after the lapse of 18 centuries, we have the words of the apostle Paul to read in our midst this morning. We are so familiar with these words that the privilege of possessing them may not at all times strike us as it ought. It is a privilege even from a merely literary and archaeological point of view. But how much greater the privilege becomes when we realize that these words of Paul are not the enunciation of truth, "in words which man's wisdom teaches, but which the Holy Spirit teaches," as Paul testifies in 1 Cor. ii. 13. What noble and sweet and pure and instructive words they are. Let us follow the drift of some of them in the consideration of the portion read this morning—the 1st chapter of his Epistle to the Colossians.

We will not stay to ask anything about Colosse or its inhabitants. Suffice it that this epistle was addressed to that portion of its inhabitants only which he describes in the 2nd verse as

"saints and faithful brethren in Christ".

We are interested in what he has to say to this class, because the class exists today, and stands related to the same things. Let us ponder what he has to say to them in words "which the Holy Spirit teacheth". First, he gives thanks for the brethren at Colosse:

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you".

This suggests the question whether the giving of thanks for such a reason belongs to Paul only? Does it not belong to all Paul's brethren?—of the nineteenth as well as the first century? If we could have any doubt, it must give way before Paul's command to be followers of him (1 Cor. xi. 1) and to

"pray for one another" and "for all saints".

Therefore let us not forget, in the luxury of our private petitions— and public, too, for the matter of that—that it is an acceptable thing with God that we thank God for one another, and pray for one another—yea, even for our enemies, as Jesus commands.

Let us not omit to notice, however, the ground of Paul's thankfulness for the brethren. It was not merely for their numbers—it was not merely for the increase of men called "brethren". He had prayed always for them

"since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for (or on account of) the hope which is laid up for you in heaven, whereof ye heard in the word of the truth of the gospel, which (gospel) is come unto you, as it is in all the world; and "bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the grace of God in truth":

There is much to ponder here. What is there to be thankful for in brethren who not only shew a poor faith, but scarcely shew faith at all? And we know how faith is shewn according to the Scriptural standard: "I will shew thee my faith by MY WORKS" (Jas. ii. 18). And what is there to be thankful for in brethren who not only manifest no "love to all the saints", but no love to any as such—brethren who are

"lovers of their own selves", and interested in other people in so far as other people are likely in some way or other to minister to their advantage, or whose love of others is limited to the love of "friends" in the Gentile sense—the narrow sense—the animal sense? Give us brethren who love the saints as saints, and who can wake up to a disinterestedness on their behalf extreme enough, if necessary, to

"lay down their lives for the brethren".

This is the apostolic standard: and no other standard is worth a moment's regard. Paul had no thankfulness for any other kind of brethren. He spoke of others, "even weeping" as the enemies of the cross of Christ, who minded earthly things (Phil. iii. 18).

And the love of the brethren which Paul commended was a love entertained by the Colossians "on account of the hope"—not a love cherished for the qualities of individuals as men in the flesh, but a love felt because of their living addiction to the hope of the Gospel. This hope is the bond every way in the "New Testament" system. Men are members of the house of Christ "if they hold fast the confidence and rejoicing of the hope steadfast to the end" (Heb. iii. 6). Men are brethren beloved if they are "partakers of the hope" in which all the saints have their standing before God—the hope of return to the bosom of God from which the race was expelled at the beginning—a hope to be effected in the form and the way made known in the gospel—a hope which is "the hope of Israel". To love a man who shows no living interest in the hope which is laid up for us in heaven with Christ, who is coming, is not according to the new man, and not according to what was before Paul's mind in this letter. If a man love God, he cannot but be keenly alive to the hope of his promised mercy in the day of Christ; and if a man is dead to this hope, he is dead to God, and, therefore, outside the pale of an active fellowship with those who are alive to both. The admiration of a man's personal qualities, apart from the relation of his sympathies with God, becomes more and more impossible with the new man: for sympathy to God is the first and increasing principle of his mental being. He is not indifferent to personal quality: far from it—odious personal qualities belong to the outer darkness.

"If any man say he love God, and walk in darkness, he is a liar":

so says John, and it is true, however shocking such plain speaking may be to modern Gentile sensibilities. The sublimest personal qualities belong only to the circle of divine light and sympathy, and are to be found only there. But there are qualities, in the unenlightened natural man, of the educated sort, that are supposed to rightfully call for admiration. Such admiration is faint with the divinely enlightened.

The qualities in question do not afford a basis of fellowship, and friendship apart from fellowship is impossible with the spiritual man. Excellent personal qualities, apart from a recognition of God and His will, are in the nature of the majesty of the lion or the beauty of the rose, or the glory of a sunset—an ephemeral phenomenon, without roots. In few cases are they so beautiful as those: in none are they truly so, for Gentile accomplishments are skin deep: selfish diabolism lurks under all the gloss.

The Colossians loved the saints on account of the hope in which they rejoiced. It is easy and pleasant to indulge this love, where the hope evidently, and without affectation, dwells in the heart. Part of the unspeakable gladness of the muster and assortment of the saints in the day of Christ will be in the unfeigned joy in God that will glow in every breast. We cannot but be thankful for the number, and the increasing number of those who rejoice in the hope, for its own sake, and who regulate their friendships by this rule, and in whom the hope is bringing forth fruits, as it did, also, in the Colossians. In the midst of much humiliation and mortification and desolation, it is a source of refreshing and joy. It is a preparation for the day of the manifestation of the

sons of God. Such will be no strangers to Paul and Epaphras, when they awake from their slumber of centuries—short and sweet to them. It is the characteristic of the family of God, that they are "all one". Epaphras reported to Paul the love the Colossian brethren entertained for him "in the spirit". This love will be felt by every true modern brother—a love for Paul, but not after the flesh: a love for Paul "in the spirit", even as they love one another, after the spirit, and not after the flesh: a style of discourse which is all Greek to the children of the flesh, but which is founded in truth for all that. The love of the brethren is not a love entertained for one another as persons (though that element blends); it is a love in God—because of God—with God in view—because of his glorious purpose, and with reference to that glorious purpose, which opens out and lights up the future with an endless perspective of glory, and comfort, and joy, in him who is the Rock and Foundation of all. The love that operates from that direction blends with it a view that is destructive of merely personal love, viz., the view that the present is but a vain show—a fading scene—a passing picture—the flesh a wind that passeth away and grass that withers. Men of merely personal friendships disrelish this aspect of the case, which is truth.

When Paul heard from Epaphras of the love the Colossian brethren bore him in the spirit, he was led more earnestly to pray on their behalf, and to foster benevolent desires towards them. He tells us what these desires were, and what he prayed for. This is deserving of our most serious consideration, for in Paul's specification of his desires for the Colossian brethren, we see a portrait of what we ought to be—in our leading features at all events—and what, therefore, we will be helped to strive after if we realize that they are an inspired apostle's solicitude on our account. Paul's desire and prayer for the Colossian brethren then, are thus expressed:

"That ye might be FILLED WITH the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all well pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness, GIVING THANKS UNTO THE FATHER which hath made us meet to be partakers of the inheritance of the saints in light " (verse 9, 12).

What a comprehensive and profound definition of what Paul would have us to be—of what God would have us to be (for Paul was nothing to us apart from the Spirit of God, which was in him). We shall find it profitable to dwell on it for a few moments.

Are we "filled with the knowledge of the Lord's will in all wisdom and spiritual understanding"? This is Paul's wish and prayer, and it will be our desire and aim, in so far as we are in sympathy with Paul. To each of us there is doubtless a different measure of attainment in this matter; but to all of us there is a common standard and a common duty of aiming at attainment—a common salvation to be reached—a common fearful looking for of judgment in case of rejection as out of harmony with the divine image. There is no mistaking the meaning of the words, "filled with the knowledge of His will"—the mind primed with the knowledge of what God has revealed, and possessing it in such a form as to be available for every moment's requirements. Is it not a desirable condition? Is it an unattainable one? The fact of Paul wishing and praying for it forbids the idea of its being unattainable. It is not only not unattainable, but its attainment is imperative in degree. If we are not filled with the knowledge of His will, how can we do it? and if we do not the Lord's will, how can we hope to stand well with our Judge, who has said, "My brethren are they who do the will of my Father".

Where shall we learn the Lord's will? We do not require to discuss that here. We all agree that the Scriptures alone are able to make a man wise in this respect, and to thoroughly furnish the man of God unto all good works. We are here assembled because of this agreement. What follows? That if we are earnestly in sympathy with Paul's prayers and desires concerning the brethren, we shall give ourselves to that daily study of the written Word, which will "fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding". It is impossible in our day that we can otherwise attain to this excellent condition. The knowledge of God's will is stored in a written form. It is latent in these Divinely inscribed documents; how to transfer it from these documents to the tablets of the heart: this is the problem. It is a vital one. Upon our solution of it depends our whole future. Theoretically, the way to succeed in it is obvious enough; read what is written. But to understand a theory and to work it out are two different things. To work out this theory, we must read ponderingly—read regularly—read with earnest desire—read with prayer. And as all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting, the man who aims to have the will of God, as Biblically embodied, inscribed vitally and enduringly on his mind, will avoid all books and occupations and habits and friendships and companions, that tend to erase the Divine writing, or to interfere with the power of the heart to receive it. This may seem a hard saying to some; but none can dispute its wisdom, and none will regret acting in harmony with it, when he comes into the actual presence of life's issues as determinable at the judgment seat. By what other process can we attain to this most precious and most difficult knowledge—the knowledge of His will, which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures? The natural mind is inveterately prone to its own notions, prejudices, views, and feelings, which are all as far below Divine ideas as the earth is below the sun; it is only by daily contact with Divine ideas that human ideas are displaced, and the mind so tinctured with Divine thought as to become spiritually minded. This is true of the mere "knowledge of His will", but how much more so of the richness of mental harmony with God expressed in the further words,

"in all wisdom and spiritual understanding ".

This ripeness cannot be attained if we give the study of the Scriptures a slack-handed place, or immerse our faculties in the animal excitements connected with the various forms of pleasure in the world, or the light reading which is so prevalent and so blighting. Unless we set our faces resolutely against "the lust of the eye, and the lust of the flesh, and the pride of life", so rampant in the world universally, it is impossible we can ever attain to " knowledge of his will in all wisdom and spiritual understanding ".

And in what other state of mind can we hope to "walk worthy of the Lord unto all pleasing "? A man who is carnally minded, cannot please the Lord; and a man can never attain to any other than this, the natural state, who does not set himself with all diligence to become

"filled with the knowledge of His will in all wisdom and spiritual understanding ".

"Walking worthy of the Lord" refers to doing, and doing is the finish of all mental process. A man's mind must be in love with the Lord's will before he will do it. Let the mind be filled with the knowledge of His will in all wisdom and spiritual understanding, and he will "walk worthy of the Lord unto all pleasing, being fruitful in every good work".

This touches a feature we need to look at strongly. Jesus says, "Herein is my Father glorified that ye bear much fruit", a figure, truly, but one that we may understand. It was a complaint against Israel that he "brought forth fruit unto himself" (Hos. x. 1). Most people bring forth some kind of fruit: they do something; they achieve something; but as regards the mass of mankind, wherever found, the complaint is the same as against Israel: they bring forth fruit unto themselves. All that they scheme and contrive and carry out is for their own benefit. This, God calls emptiness, saying, "Israel (in bringing forth fruit unto himself) is an empty vine". We could understand this in the case of a fruit-bearing tree we might plant in our garden. Suppose the fruit was never in a pluckable state, and always absorbed into the tree, we should say the tree was useless. It is God's own illustration. Our lives must show fruit brought forth to him; something done for his sake; something done because he has required it—and not a little.

"Bring forth much fruit"; these are Christ's words. "Fruitful in every good work "; these are Paul's words and Christ's also. They express a much heartier, and more liberal, service to Christ in all things than is reckoned at all necessary or even prudent in our day, when men are so discreet concerning the present life, and so unwise as to the future; so circumspect towards man and so indifferent; towards God; so careful of human opinion, and so regardless of divine opinion, as to which they have little faith of its existence at all. It is a poor, stunted, blighted age altogether. Even men called saints partake of its characteristics. It is considered a wonderful triumph of righteousness for a man to abstain from doing wrong; where are the men who emulate Christ, who went about doing good? They are not quite extinct; but they are reckoned among the fools! The day that is coming will show that wisdom dwelt in their course alone.

Among other things that Paul prayed for the brethren was this, that they might be

"Strengthened with all might (according to His glorious power) unto all patience and long-suffering with joyfulness".

Here is an insight into a mental pattern that belongs only to the system of the truth. Human wisdom does not prescribe "long suffering with joyfulness", but, on the contrary, asks you why you should suffer? It recommends the assertion of your rights, the resentment of your injuries. The strength that comes with the truth—"the spirit of power, and of love, and of a sound mind", as Paul elsewhere expresses it—enables us even to perform this wonder—to "endure grief, suffering wrongfully", which Peter tells us is well-pleasing to God—avenging not ourselves, but rather giving place unto wrath, in the calmness coming with the conviction that God in His own good time will repay all injustice. If it be asked, why should God allow injustice, why should he permit his people to suffer, there will be an abundant answer in the results made manifest in the day of Christ. As God has constituted human nature—(and who will say that he could have shown Him a better way?)—character cannot be developed without evil; patience, and faithfulness, and obedience cannot be brought out and put to the proof without injustice and the temporary triumph of evil. By such means, in these days of darkness, does God help His people to attain to the wisdom that cannot grow in prosperity. In such rough but loving ways (as they will be seen to be when the work is all done) does He make them meet for the inheritance of the saints in light.

Editorial

MISLEADING CIRCULARS.

It is really astonishing to observe the lack of aptitude and prudence that is displayed by the writers of these misleading circulars which periodically appear on behalf of bro. Strickler's asserted fundamental soundness.

Some of these writers are solely and wholly indebted to their fertile imagination for what they assert to be facts, as set forth by them; and their contradictory asseverations strangely enough, seem to make in their opinion, such a simple and happy case for their client.

Of this class is the one to which our bro. Harry Deakin refers in the current number of this magazine. It is the latest that has been issued along these lines and is known as the Brittle circular.

The aim of the circular seems to be to make it appear that bro. Strickler has been misunderstood in that "he did not mean" to teach the errors found in his book and that he stands ready to repudiate them, and "no longer authorizes their publication".

But unfortunately for this circular writer and others as well, bro. Strickler himself has recently stated his own case in words that have no uncertainty about them—words that prove that the assertions contained in the above circular have no foundation whatever in fact, but are merely presumptuous guess-work on the part of one or more, that cannot by any possibility be adjusted or made to correspond with bro. Strickler's own statement.

Without any qualifications whatever, bro. Strickler openly and boldly contradicts the simple surmises and foolish conjectures of this circular and conveys to us in writing, his true sentiments and convictions regarding the (false) teachings of his book.

For the quotations which follow here from bro. Strickler's letter we are indebted to bro. John T. Bruce of Boston, who at the suggestion of the ecclesia propounded certain questions to the author of "Darkness" regarding the Brittle circular. Bro. Strickler's reply is dated October 2nd, 1931—a very recent date. In that reply he wrote as follows:

"Now in reference to the correspondence between the Newark ecclesia and also bro. Wilbur P. Brittle and bro. Z. A. Cooke of the Buffalo ecclesia, involving what I have said to bro. Cooke, I do not propose nor purpose to write to you about."

Bro. Strickler obviously thinks that the least said about this, the better—let darkness cover the affair and gross darkness any who may be misled by it. He further says:

"Since receiving your letter, I looked through my pamphlet 'Out of Darkness into Light', and find it in harmony with what I now believe. No, I do not repudiate its teachings; should I do so, I would be denying the teachings of the Holy Scriptures. Every living Christadelphian ought to have a copy. It was my duty to present the light to the household of faith, whether it would receive it or not."

As the latest spoken or written words are ever deemed the most reliable, the above quotations from bro. Strickler's recent letter ought to give the quietus to these loose and rambling writers who are continually asserting that bro. Strickler is ready and

willing to repudiate the errors of his book, and no longer authorizes their publication; whereas the truth is, he stoutly maintains that the teaching of his book; is the teaching of the Holy Scriptures.

He declares positively that he will not repudiate this erroneous teaching, and moreover, instead of no longer authorizing its publication, it is his earnest desire and firm conviction that every living Christadelphian ought to have a copy.

It is "the teaching of Dr. Thomas—which is beyond question the teaching of the Word ", that the author of "Darkness" repudiates, and not the teaching of his own book. This has been admitted by bro. Strickler himself to us and also by some who are now in the Strickler fellowship, on account of the imperious attitude of the Temperance Hall ecclesia.

The Worcester Strickler meeting with which bro. Brittle is affiliated, issued a circular some time ago, in which they said:—

"The doctrine of substitution predominates in the book (O. of D.) and the author himself teaches doctrines contrary to the Scriptures and we must withhold fellowship from any believing the same."

But notwithstanding this resolution against the teaching of bro. Strickler, in order to avoid withdrawal from him, they stated in the same circular, that as "bro. Strickler says he endorses the Statement of Faith we do not presume to say what he believes ".

The excuse given for not withholding fellowship from the author of "Darkness" only makes their grievous fault all the worse, and makes the barrenness of their judgment on this important matter, glaringly apparent to all who have eyes to see.

The farcical folly manifested in their not presuming to say what the author of "Darkness" believes, although they had just defined one error as "substitution", and declared there were others taught by the author in his book, clearly indicates that they felt compelled to act against their own convictions, and fellowship bro. Strickler because of the course determined upon in this matter by bro. C. C. Walker and the Temperance Hall ecclesia, which was one of almost inconceivable folly and danger.

It will be observed that the conclusions of the Worcester Strickler meeting are quite ignored and virtually contradicted by bro. Brittle, who represents the author of "Darkness" as being sound in the faith; and now both of these in turn are contradicted by bro. Strickler himself who positively affirms that the book in which "substitution predominates" is the teaching of the Holy Scriptures, and that he will repudiate nothing that is written therein. Thus their confusion becomes "worse confounded ".

Seeing then that numberless contradictions beset the pathway of the writers of these circulars, etc., would it not be serving the ends of wisdom for them to carefully scrutinize their literary efforts on behalf of bro. Strickler, comparing them with his latest and most decisive declaration—that which he has constantly affirmed:

"NO, I DO NOT REPUDIATE ITS (O. OF D.) TEACHINGS ".

Then discarding the dreamy, lambent light of the book in which "substitution predominates", they should make a diligent examination, search and inquiry into this vital question, in the larger, brighter and more glorious light divine, that so clearly and steadily shines in the Spirit Word.

After this manner they may become able to revise, clarify and correct their judgment as to the Scriptural propriety or impropriety of continuing in fellowship with teachers of "substitution" who refuse to repudiate the error—Titus iii. 10.

It may be encouraging and helpful at this time, to remind them that bro. Brittle's highly esteemed father—the late bro. Wm. Brittle of Irvington, N.J., on June 13th, 1913, wrote to the late bro. Wm. Smallwood of Toronto, Canada, saying:—

"Bro. Strickler is as far from the Truth in one direction as was Thos. Williams in the other direction. It is sad to see such errors set forth by an aged brother."

We hope and pray that these misleading writers and those with them, who have been led astray by that dim religious light that issues forth from such books as "Darkness", and who consequently appear unable to perceive the danger of preaching "another Jesus ", may soon again be allured by the Truth in its purity, and led to—

"Ask for the old paths, where is the good way, and walk therein" (Jer. vi. 16).

For the Truth in Heaven's garb attired, "needs only to be seen to be admired".
May their sadly impaired vision be quickly and permanently restored by a copious anointing of their eyes with the Spirit's eye-salve, so freely supplied to the contrite in heart, by the Greatest Physician of all time.

B.J.D.

The Newark (U.S.A.) Ecclesia and Stricklerism

Recently the brotherhood of these parts has been circularized, with the intention of persuading as many as possible that bro. Strickler of Buffalo does not "intend" to teach error in the book "Out of Darkness into Light".

As a number of brethren have been misled it is the present writer's object to briefly relate the circumstances of the circularization, in an effort to prevent confusion among ecclesias which have been faithful in contending against bro. Strickler's false teachings. It must be stated that the author of the circularization is a member of an ecclesia which, until the recent effort, has been in the most peculiar position of "Out of fellowship with all other ecclesias": this was due to some of their members insistence that they were "In fellowship with Birmingham"—while the action of the ecclesia was to refuse fellowship " At the door " to visitors from Birmingham.

A few weeks ago a brother from Buffalo ("a pupil of bro. Strickler and associated with him in the Truth for thirty-five years " —the brother's own expression) visited some brethren of the "neutral" Newark Ecclesia, and convinced them that bro. Strickler "Does not intend to teach wrong doctrine in 'Out of Darkness into Light': but the errors had been read into the book by people who, could not understand him ". He promised, upon his return to Buffalo, to consult with bro. Strickler concerning several short paragraphs submitted by a member of the Hill Street, Newark, Ecclesia. Approximately six weeks later word came back from Buffalo that bro. Strickler accepted those paragraphs as an expression of his mind on the subject of the sacrifice of Christ. This acceptance very much impressed the "neutral" ecclesia, and resulted in the circularization of the brotherhood.

The present writer was then invited to assist in demonstrating bro. Strickler's "true" position. We immediately suggested that the very brief statements, said to be accepted by bro. Strickler, were quite insufficient; and that furthermore a signed statement would be necessary from bro. Strickler himself—that the great trouble and discord among the brethren created by bro. Strickler's book, could not be remedied so easily as by a mere hearsay from one who has always been an ardent supporter of bro. Strickler.

On the basis of the contention that we have misunderstood "O. of D." the present writer then suggested that bro. Strickler adopt and sign a proposed letter—copy of which we enclose herewith. In the meantime the Arranging Board of the Hill Street Ecclesia had formulated a brief statement to be submitted, thru the Buffalo brother, to bro. Strickler.

The writer's suggested letter, and the short statement of the Hill Street Arranging Board, were forwarded by the member of the Hill Street Ecclesia, to Buffalo.

It was of course the writer's intention to make the matter very positive and without any possibility of mental reservation on the part of bro. Strickler, should he accept and endorse. It was agreed that should bro. S. accept and sign the same, it would be a repudiation of the errors charged against him.

The results have been as follows:—

The brother who claims the authority to speak for bro. S., has replied that the short statements of the Hill Street Ecclesia have been agreed to by bro. Strickler. The present writer saw that written reply, and is quite positive that no careful brother would be satisfied with the conditions, hesitancy and interpretations under which Buffalo granted their acceptance.

Nevertheless, the Hill Street Arranging Board has welcomed those conditions from the Buffalo brother: and, in consequence, immediately joined fellowship with the Strickler fellowship, at the Fraternal Gathering held in Worcester, Mass., October 4th.

In reply to the present writer's "suggested letter for bro. Strickler's signature", word was returned from Buffalo as follows:—

“There are many more propositions in Bro. Deakin's letter and if we would answer each one in the affirmative, as acceptable without a full and complete knowledge of the writer's meaning, we could very easily be charged with believing doctrines we most emphatically deny”.

Our "suggested letter" had been very critically studied by the Hill Street brethren; they agreed with it absolutely—and, yet, the refusal by Buffalo, with consequent proof of difference of mind and belief, is no barrier at all to their conception of fellowship.

We can expect shortly to read in the "Intelligence" of the Birmingham magazine of this "discovery" of bro. Strickler's mind: and with renewed plea for loose fellowship. Our only purpose in making the above report is to help prevent deception of members in faithful ecclesias; we have already had evidence of such leaven at work.

In a letter dated October 4th, 1931, the Buffalo brother who interprets bro. Strickler's mind writes:—

"You have been advised correctly as to the pamphlet. Bro. Strickler is not now publishing it, consequently there is none to circulate. It does not mean that Bro. Strickler acknowledges error in the book." "The Buffalo ecclesia are fully in accord with his writings."

The undersigned is a member of the High Street Newark Ecclesia: the Arranging Brethren of which unanimously request that these letters be published in the Berean Christadelphian Magazine.

H. DEAKIN.

LETTER SUGGESTED BY H.D.

As it has been thought by some that contrary views—that is both truth and error—have been taught in my pamphlets and writings concerning the sacrifice of Christ:—

I wish it to be definitely understood that the following is considered by me to be scriptural truth: if anything to the contrary has been thought to exist in my writings it is a matter of regret to me and such errors are hereby repudiated.

God's scriptures of truth plainly teach the following:—

1. Christ's nature was identical with our own: yet he developed a perfect character while possessing a defiled and unclean physical nature. Thru transgression Adam was defiled—this defilement "became a physical law of his being and was transmitted to all his; posterity": this included Christ.

2. Thru being made in all points like unto his brethren, Christ bore by inheritance our sin nature, that he might destroy, first in him self, "him that had the power of death, that is, the devil". By his; sacrifice he bore away the sins of his people in that God forgives their sins in his name and for his sake.

3. No teaching is contained in Scripture that some one must suffer (substitutionally—Ed.) the penalty due to sin before God will forgive the sinner.

4. That the change to immortality involves the destruction of all the sinful and corruptible elements of our nature and the transforming of our bodies to the glory of the divine nature, and that this makes a new body, styled in 1 Cor. xv. a spiritual body.

5. Christ did not have personal sins for which he had to atone: nor did he need to make reconciliation for his human nature.*

6. Christ was himself included in the sacrifice which he made for sin. He took not on himself the nature of angels: but being born of a human mother he possessed the sinful nature common to all men. While there is of course no guilt in merely being born with that nature, Scripture sometimes styles that nature "sin", but only in a constitutional sense.

This sin nature was condemned by God as being fit only for destruction ** and from this nature it was necessary that Christ be redeemed. By his sacrifice Christ therefore "entered once into the holy place, having obtained eternal redemption ". The sacrifice of Christ was "the condemnation of sin in the flesh, through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified, but risen, representative of Adam's disobedient race, are forgiven. Therefore by a figure, his blood cleanseth from sin." (Birmingham Statement of Faith, clause 12.)

7. Christ was not made unclean by the sins of others laid upon him. He was made unclean in the manner of his birth: not in the manner of his death.

8. Christ did not die as a substitute. He was not defiled by the placing of our personal sins upon him, therefore it was not necessary that God should forgive him these sins in order that he could rise from the dead.

* "The death of Christ was necessary to purify his own nature from the sin power of death that was hereditary in him." (R.R. in *Christadelphian*, 1873, p. 466. "Of necessity," therefore, he offered for himself (Heb. vii. 27, viii. 5). It is human or "earth born nature"—his flesh had to be "justified by Spirit," or "made perfect," and was thus justified in the twinkling of an eye (Luke xiii. 32, 1 Tim. iii. 16, *Eureka*, vol. 3, pp. 584 and 589).

** This expression must not be understood as a denial "of the sublime doctrine of God manifestation in the flesh" (not for its destruction, but) "that the poor flesh may be saved by the condemnation or nullification of sin therein" (R.R. in *Christadelphian*, 1873, pp. 405 and 409). In the tomb Christ's flesh rested in hope and did not see corruption (Ps. xvi. 9, 10). After he arose, his "mortal flesh" put on immortality, and he is now "Spirit and flesh in combination" (*Eureka*, vol. 2, p. 21). The wicked are "vessels of wrath fitted to destruction (Rom. ix. 22), but the hope of the righteous is: "In my flesh shall I see God." "The spiritual body is constituted of flesh and bones vitalized by the Spirit ... By the extinction of sin in the flesh, the nature is transformed (not evaporated) but changed" (*Elpis Israel*, pp. 38 and 147-8).—Ed.

The Divine Character of Bible Ideas and Morality an Evidence of their Inspiration

A Contrast between the Bible and the Koran

Bro. Roberts once wrote, "The best way of attaining a thorough conviction of the authenticity and genuineness of the Scriptures, and of the divine character of their origin, is to read them constantly". Infidelity is due largely to ignorance, or to misunderstanding of the teaching of the Bible, which is unfairly held responsible for the lies' and the follies of Christendom. A careful study of the Bible, however, will convince all unbiased minds that it is a divine production. Its system of ideas and its morality are entirely foreign to the thoughts of man. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The more the Bible is studied, the more is this truth perceived. It contains the wonderful unfolding of a glorious Purpose, revealed stage by stage in plain language, in symbol, in type, in allegory; 66 parts, yet one theme throughout. This Purpose is so written that a child may read and understand its elements; yet the man whose whole life may have been spent in unraveling its mysteries, could not claim to have exhausted its study. The Bible is unique, and its existence is to be explained only by a recognition of the fact that "Holy men of God spake as they were moved by the Holy Spirit".

The following quotation from the writings of Dr. Thomas aptly sets forth the argument.

"No combination of brains working by blood arterial, under the excitation derivable from all that is in the world, and from their inner consciousness, could elaborate such a system of ideas as is peculiar to the Bible alone. . . . Its ideas are too grand, too luminous, too exalted for souls of dusty origin to conceive. None but a mind comprehending all things at a glance; that sees the end from the beginning, with all those intermediate devious and entangled complications weaving out that predetermined consummation; none but such minds could have built up, during four thousand years, the pyramid of thought destined to stand out from a background of seventy centuries, the observed, from base to point, of all earth's ransomed people, so long as the sun and moon endures."

The divine character of the ideas contained in the Bible is observable in the following illustrations.

Firstly, a striking uniformity of teaching is found throughout the sixty-six parts of the Bible concerning a wonderful plan for the raising up of a Redeemer, by whom the world would be righteously governed. The wisdom, the beauty, and the harmony seen in the method by which the plan is unfolded, altogether eclipses anything of which the ingenuity of man is capable. Its unfolding commences in the covenant in Eden wherein a Seed is promised which should ultimately gain the victory over the power of sin, styled the seed of the serpent. It is enlarged in the promise to Abraham, through whose seed all the families of the earth should be blessed. It is further elaborated through Moses in the promise of a Prophet and Deliverer to whom all people would hearken, and through whom the glory of God would fill the earth. It is foreshadowed in the establishment of a Theocracy in the days of David and Solomon, to the former of whom was covenanted a seed to sit upon his throne for ever. It is the theme of Israel's prophets, who foretold the coming of a King who should "reign in righteousness", "reign and prosper", to whom should be given "dominion, glory, and a Kingdom, that all people, nations, and languages should serve him". Every book of the Old Testament contains positive or veiled references to the coming of this righteous King, and of the glory to be revealed during his beneficent reign. The New Testament explains and supplements the Old Testament prophecies. It reveals Jesus Christ as the promised seed, and contains His testimony, and that of His disciples, to the Glad Tidings of the Kingdom of God. Consider this remarkable uniformity of teaching in the light of the facts. The writings of the Bible were compiled over a period of more than two thousand years. They contain great variety of styles; their writers were very diverse, occupying entirely different stations of life—this one a king, that one a herdman, another a physician, and yet another a fisherman. Is it reasonable to suggest that they all collaborated or copied, and thereby succeeded in producing such uniform teaching concerning a great ideal, claiming Divine authorship, which in reality was a forgery, a deception, a cunningly-devised fable? The facts of the case demand that these writers were genuine men, and that the system of ideas they expressed was beyond the power of the human brain to conceive.

Secondly, the divine authorship of the Bible is illustrated in its consistent extolling of God, and its condemnation of human nature. This procedure is foreign to the philosophy of man, which flatters human wisdom, and extols the powers and faculties of the mind. The Bible, however, speaks of human wisdom as foolishness, of the flesh as detestable, of the heart of man as being desperately wicked, and of the alienation of the human race from God because of sin. It condemns mankind to corruption, to death, and to annihilation apart from resurrection and a change of nature. God alone is exalted and His prerogatives respected. This divine principle is manifested in the order of the Ten Commandments given to Israel through Moses at Sinai. The first four concern duties to God, the fifth duties to family, and the last five duties to fellowman. Not only does this order exalt God, but it is also designed to promote human well-being. True happiness will only be found where this order of man's duties is respected and observed. It is to be noted that the Law of Christ recognizes the same principle. Jesus said, "The First of all the commandments is 'The Lord our God is one Lord, and thou shalt love the Lord thy God And the second is like, namely, Thou shalt love thy neighbour as thyself' ". The wise

man in the book of Ecclesiastes says " Fear God, and keep His commandments: for this is the whole duty of man ". Again the principle is seen in Jer. ix. 23, " Let not the wise man glory in his wisdom, neither let the mighty man glory, in his might, let not the rich man glory in his riches, but let him that glorieth glory in this that he understandeth and knoweth me for in these things I delight, saith the Lord ".

How these divine sentiments stand out in striking contrast to the sentiments of human authors. Consider for instance, these well-known words from the Apocrypha, "Let us now praise famous men, and our fathers that begat us All these were honored in their generations, and were a glory in their days". The Bible declares, " Not unto us, O Lord, but unto thy name be the glory". Again, the final state of this earth is not revealed in the Bible as a Utopia, governed by super-men produced by advancing civilization, but instead, as a sphere reflecting His glory, peopled by a race in whom He will dwell by His Spirit, and by whom His Name will be for ever hallowed. These considerations are the evidence of the divine character of the system of ideas revealed in the Bible.

A third illustration of this truth, is seen in the remarkable correspondence between type and antitype to be found in the Bible. The Law of Moses, for instance, was a code of laws for the government of Israel nationally, and as such it has been acknowledged to be the finest code ever produced. Yet incorporated therein was an elaborate system of ritual and ceremony concerning Israel's worship. Minute instructions were given concerning the Tabernacle, the Priesthood, the sacrifices and the offerings, which were to be observed most narrowly. "See thou do it according to the pattern shown thee in the mount." The need for accuracy in the observance of all the details, lay in the fact that certain truths were foreshadowed in type which should subsequently be revealed in substance. These rites and ceremonies were practiced for many centuries, and in due time Jesus Christ was born. As an historical personage, he is unquestioned, and the records of his life are likewise undisputed. A careful study of the New Testament writings shows that his life was a wonderful fulfillment of the types of the Law in every detail. The tabernacle, its materials, the priest, his attire and duties, the altar, and its sacrifices, are but a few of the many features of the Mosaic constitution which have their counterpart in Christ. These types reveal doctrinal truths and lessons, which are the foundation of the religion of Christ.

Still more remarkable is the fact that this correspondence between type and antitype is not apparent on the surface. It has to be sought for in the Biblical writings, which is the greatest evidence of their inspiration. Only those minds spiritually attuned to divine things can perceive the hidden beauties of these types and antitypes. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Thus it is that the real treasures of the Bible, and the strongest proofs of its divine origin, can be perceived only by those whose minds are untrammelled by the fetters of popular theology, but which are enlightened by the things concerning the Kingdom of God, and the Name of Jesus Christ.

Having briefly illustrated the divine character of the ideas contained in the Bible, let us now examine its morality, which will afford strong evidence for the inspiration of the Scriptures. In studying the precepts which they inculcate for the observance of mankind, it will be perceived that, whilst they do not require the exhibition of qualities almost universally praised and admired by men, they do extol virtues which are generally despised and, in practice, condemned by mankind. Yet these are the traits of character most calculated to produce good and procure happiness, both for the possessor of them, and for his or her associates. The argument is best stated by recourse to a few illustrations. Patriotism is everywhere adored and encouraged. Pride of race is the theme of the poet, the orator, and the historian, yet it produces selfishness, international rivalry, and even war. Patriotism tends to obscure the Bible truth that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him ". Contrast the glowing accounts of conquest and victory written by human authors of their own nation, with the inspired words of David, who wrote concerning Israel, " They got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them ".

Again, mere animal courage, the ability to maintain one's rights, so lauded in the world, yet so productive of vain-glory, arrogance, tyranny, and vindictiveness, is never commended in the Bible. "He delighteth not in the strength of a horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." The virtues enjoined by the scriptures are passive or moral courage, endurance of sufferings, patience under affronts, humility, non-resistance to evil, deference one for another, love of friend and love of enemy. These virtues are usually spurned and derided, yet if they were generally practiced, half the world's ills would disappear immediately. As an illustration of Bible morality, consider Paul's discourse on love, contained in 1 Cor. xiii. Can anything be conceived more sublime, more beautiful, more lovely, more calculated to encourage love of God and to promote the happiness and well-being of mankind than this wonderful chapter? There is nothing in the whole realm of human literature to compare with it. It is manifestly divine, inspired by Him who is Love, and whose mercy overarches all His works.

The strength of the arguments adduced in attestation of the divine character of the ideas and morality of the Bible, is more clearly seen by contrasting the Scriptures with other so-called sacred writings, which claim to have come from God. The contrast will demonstrate that the Bible is as manifestly divine, as all other so-called sacred writings are human. For the purpose of this article, certain points of contrast will be made between the Bible and the Koran.

The Koran is the sacred book of the Mohammedans, the total number of whom is some two hundred and twenty millions. It was written by Mahomet, the founder of the religion, who claimed to have received a number of revelations from God, extending over a period of twenty-three years. Its claims to be divine are frequently stated. "We have sent unto thee (Mahomet) the book of the Koran, for an explication of everything necessary both as to faith and practice, and a direction and mercy and good tidings unto the Moslems." Concerning Mahomet, historians describe him as "a man of piercing and sagacious wit, and thoroughly versed in all the arts of insinuation". He was of honorable pedigree, and by an opulent marriage acquired much wealth. These things, combined with a very forceful personality, would naturally attract a large following. Contrast this religious leader with the central character of the Bible, Jesus Christ. Born in a manger in the lowliest of circumstances, the reputed son of a carpenter, brought up at Nazareth, of which it was said, "Can any good thing come out of Nazareth?" he was despised and afflicted, having no form nor comeliness, and after a life of toil and hardship, he was crucified in the company of malefactors. His disciples, likewise, were humble and poor, being counted "the filth of the world", and entirely lacking in this world's goods. "Silver and gold have I none", said one of them. How then did they succeed in establishing their teaching in the earth, and in revolutionizing the religious thought of the world? Not by personal influence or attraction, but by mighty testimony to Divine Truths, "the Lord confirming the word with signs following". Had the work not been of God, it could never have succeeded, in the very nature of the case.

Mahomet never appealed to miracle. To have done so would have laid him open to investigation and exposure. He therefore recruited a few influential supporters, all of whom attained riches and honor in subsequent years. For a short period, Mahomet sought to gain followers by preaching, but as his influence grew, so also did his lust for power. After thirteen years, therefore, he claimed to have received further revelation, by which true believers were bidden to fight for the "Religion of God", and indeed were promised rich rewards for thus defending the faith and suppressing infidelity. Henceforward, Mahomet's preaching was accompanied by the power of the sword. His avowed object was to make converts who could be his soldiers. The tenets of his religion preyed on their superstitious minds, and pandered to their avarice and lust. His religion was his political policy, by which he gained power and dominion, and by which his followers found license for plunder and indulgence in all the evil propensities of the flesh. The following extract from the Koran illustrates this fact.

"Those believers who sit still at home, not having any hart, and those who employ their fortunes and their persons for the religion of God, shall not be held equal. God hath indeed promised every one paradise, but God hath preferred those who fight for the faith before those who sit still, by adding unto them a great reward, by degrees of honour conferred on them from him, and by granting them forgiveness and mercy."

Contrast this teaching with the religion of Christ. "My kingdom is not of this world, else would my servants fight." "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." Jesus enjoined purity of thought and action, commanded, the restraining, nay, the crucifying of the flesh with its affections and lusts, and forbad the laying up of treasure upon earth.

Again, the doctrines of the Koran are a striking contrast to the sublime teaching of the Bible. This fact is well illustrated in its teaching concerning the reward of the wicked and the righteous. Lurid details are continually given of the terrible anguish of the wicked in eternal fire; appalling tortures are described, well calculated to terrorize the superstitious Arabs and hold them in thrall. On the other hand, the righteous are promised a voluptuous paradise, silk robes, marble palaces, wines and dainties, shades and groves, and unlimited scope for carnal pleasures. How different from the teaching of the Bible concerning the ultimate annihilation of the wicked, and the reward of the righteous to reflect the glory and majesty of God, and to be His Temple, in whom He will eternally dwell by His Spirit.

It is not surprising that a system of religion concocted by man should endeavor to enthrall its adherents by terrorizing them with appalling descriptions of the fate of heretics. The old-fashioned doctrine of hell-fire taught in orthodoxy, and the doctrine of purgatory of Roman Catholicism, are designed to achieve the same object. The Bible, however, invites mankind to voluntarily forsake wickedness, and to serve God, not for fear of consequences, but rather out of love and reverence for Him. The destiny of the wicked is stated, certainly, but it is clear and concise. "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume: into smoke shall they consume a way." On the other hand the reward of the righteous is lofty and ennobling, and consists primarily in the ability to honor God eternally in the possession of the divine nature. There is not the slightest suggestion of any reward to gratify mere human cravings. "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Many similar contrasts could be made to illustrate the divine character of the Bible, and the human origin of the Koran, but space forbids. Suffice it to say, that the Koran is essentially a one-man book, written for one age, and for one people. Of prophecy, which so clearly demonstrates the divinity of the Scriptures, the Koran has none. It is well described by Carlyle as "a wearisome, confused jumble, crude, incondite; endless iterations, long-windedness, entanglement "; the Bible, however, is dignified, simple, sublime, and ennobling—in short the infallible Word of God.

Every page of the Bible bears the impress of its divine origin. Midst all the changes and vicissitudes and ephemerals of human experience, it stands out as the unchanging and unchangeable Word of Jehovah. It is an inexhaustible mine of treasure, both of wisdom and knowledge, to all that dig deeply therein; it is a well of living water springing up into everlasting life to those that drink thereat; and it is a sanctuary of peace and unending joy to all who retire within its precincts from the stress and the battle of life. Its power is beautifully described in Paul's charge to the elders of Ephesus, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified".

Ireland in the time of the end

It is usually supposed that Ireland, being a near neighbor, and until recent years an integral part of the British Kingdom, will in the time of the end unite with that kingdom in its struggle with the Russo-Assyrian Confederacy on the mountains of Israel. A little thought will however be sufficient to show that this is by no means a safe conclusion. In the last war Ireland was rather a thorn in Britain's side than a help. Not only did she not very willingly send recruits into the British armies, but in April 1916 rose in rebellion, and although defeated yet succeeded in establishing in Dublin a rival government, which for several years held sway over three-fourths of the country, its legal machinery and law courts being more influential than those of England. Not only so, but in the previous great struggles of Britain with the continental powers, viz, in the wars of Napoleon, Ireland rebelled in 1798, and though defeated in that year, again rebelled in 1803 under Robert Emmett. This rising was speedily suppressed.

These facts will be sufficient to raise the question, Do the Scriptures anywhere lead us to suppose that Ireland will be on the side of Russia rather than that of England in the great struggle on the mountains of Israel? To answer this question we have to consider that in the time of Ezekiel the ruling race of Ireland was a totally distinct race from that of Britain. It is more than probable that Britain was ruled at that time by a colony of Greeks who had escaped from the siege of Troy, and who were descended from Tarshish. On the other hand the ruling race of Ireland was then, and is still, the Scottish, of Milesian descent, which has shown itself so virile as to be able to absorb every other race in the country, not only the more ancient Celts (it was itself, we hope to show, Celtic), but also the later settlers, Danes, and Anglo-Normans, the latter of whom became more Irish than the Irish themselves.

Among the peoples who accompany the Russo-Assyrian Gog in the time of the end, Ezekiel specifies "the house of Togarmah, of the north quarters, and all his bands" (chapter xxxviii. verse 6); and in the previous part of the same verse he mentions Gomer and all his bands. It will be noticed that all the descendants of Noah mentioned in the tenth chapter of Genesis are founders of nations. We have therefore four nations descended from Gomer, viz, from Gomer, from Ashkenaz, from Riphath, and from Togarmah. These were the Cymry, Cimbri, Riphaens or Gauls, and the Iberi. The Cymry were descended from younger sons of Gomer, and are called by the name of their father (for Cymry is only a form of Gomer), after the principle asserted by Jacob when blessing the sons of Joseph (see Gen. xlviii. 5-6).

The name Togarmah is derived from two Sanscrit roots—"toga", a tribe, and "arma", the name of that tribe—hence Armenia. The Armenians themselves claim to be descended from Haig, the son of Togarmah. Herodotus says, Book vii. chapter Ixxiii., "The Armenians are Phrygian colonists"; he further says they "were armed in the Phrygian fashion", and that "both nations were under the command of Artochmes, who was married to one of the daughters of Darius" (referring to the time succeeding the battle of Marathon). From the general westward trend of all the Japhetic peoples, with the exception of those descended from Magog (who from the Caucasus appears to have peopled all the northern parts of the globe and India and America), we should conclude that the Armenians were colonists in Phrygia, and not that the Phrygians had colonized Armenia. The general westward trend of the Armenians would in course of time bring them to the Egean Sea, from which their only way westward would be across the Mediterranean, sailing across which the first considerable land they would find would be Spain. How interesting then it is to note the following facts. There was in

the Roman Empire a district adjoining Armenia which was called Iberia. The ancient name of Spain was Iberi. This is supposed to have been taken from the river Ebro; but may it not be more safely concluded that the river took its name, like the country, from the Iberians who had colonized it? Again, Ezekiel mentions as the peculiar products of Togarmah "horses, horsemen and mules" (chapter xxvii. verse 14). These are also the products of Spain. We should then conclude that the Spaniards are descended, or rather that the ruling race of Spain, which has again like that of Ireland, shown itself sufficiently virile to swallow up all other races in that country, is descended from Togarmah.

Applying these conclusions, as they affect Ireland, we arrive at the following. The ancient name of Ireland was Hibernia, a similar word to Iberi, and Iberia. Thomas Moore says Ireland was peopled from Spain. He brings the Scots, the ruling race, from Iberia, and these Scots founded the Kingdom of Scotland, which was at first a kingdom in Argyle and the adjacent islands; their descendants are the "Macs" of Ireland and Scotland. From all these conclusions we are inclined to think that it is to be expected that Ireland will be with Russia in the great struggle depicted by Ezekiel and not with England. She is indeed included in the phrase, "the house of Togarmah of the north quarters and all his bands".

How significant then is the recent general election in that country. For about ten years it has been ruled by a party at the head of which was a man who has been described as the "plain" man of politics. This word "plain" was used in this connection in the same sense as it was when applied to Jacob in Genesis xxv. 27. It means the faithful, patient, plodding, earnest, conscientious, quiet worker, as opposed to the showy, dashing, brilliant, wild hunter type. This man was, and is always spoken of as, "Mr. Cosgrave". There is no familiar; "Michael Davitt" or "Arthur Griffiths", or "De Valera" used in connection with him. He is given a plain title, one which to Englishmen implies respect, but not extraordinary respect or great admiration. Under him Ireland has been getting prosperous; justice has been administered with an even hand; great works of public utility have been carried out; and great industrial undertakings put in hand. His party has been defeated, and that of his opponent successful. Will the latter continue his work? or will he bring the country into a state of readiness to side with Russia in the coming conflict? The writer is inclined to think the latter will be the case, and that this Irish Spaniard has already laid the foundation of his destined work.

In view of these and many other co-incident facts let us hold fast, and in due season, and that speedily, we shall reap if we faint not.

Swindon.

J. H. DYER.

Something is said or done without perhaps intending to hurt, but without remembering how easy it is to wound; annoyance is felt; questions are asked in wrath and answered in wrath; others are drawn into the dispute and the trouble grows to serious dimensions. That is the history of many ecclesial troubles. "Behold, how great a matter a little fire kindleth! . . . My brethren, these things ought not so to be". The Divine counsel is to meet wrath with a soft answer, for "grievous words stir up anger" (Prov. xv. 1).

The Apocalypse in Malachi

The Apocalypse is contained in Malachi as well as in all the rest of the prophets; that is, the same development of the divine purpose is exhibited in Malachi's predictions as in the Patmian revelation. Malachi informs us that "from the rising of the sun even unto the going down of the same Jehovah's name shall be great among the Gentiles; and in every place incense shall be offered to his name, and a pure offering, for his name shall be great among the nations, saith Jehovah of hosts." John testifies the same thing in saying, every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for the Aions of the Aions."—Apoc. v. 13. This is a universal ascription, which ascends from every place as incense and a pure offering to His name, which is "dreadful among the nations" at that time.

This name is not dreadful now, but a by-word in the lips of the profane. This, however, will not always be. Malachi directs our attention to "the day of the coming of the Messenger of the Covenant" as to a day that few will be able to abide. "Who," saith he, "may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap," In this day men will be taught to venerate this name, and not to take it lightly into their lips. The Apocalypse treats of this same great and terrible day of the Lord's coming, and of its effect upon the wicked: Behold he comes with clouds: and every eye shall see him, and they who pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen."—Apoc. i. 7. And, " behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."— ch. xvi. 15. And again, "Behold I come quickly; and my reward is with me, to give to every man according as his work shall be."— ch. xxii. 12. And when this coming is manifested, "The Ark of God's Testament" is seen; and there are "lightnings, and voices, and thunders, and an earthquake, and great hail."—Apoc. xi. 19. These judgments make the day a dreadful one; and, as Malachi testifies, a day burning as an oven, in which the proud and wicked doers of the epoch shall be destroyed as stubble, and neither root nor branch of them be left behind. This total and utter extirpation of the world-rulers is attributed to the saints both by Malachi and John in their postresurrectional operations. Malachi predicts their resurrection in these words, saying, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams; and ye shall go forth, and grow up as calves of the stall." Being thus raised, the work they have to do is expressed in the words, "and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith Jehovah of hosts." The Apocalypse teaches the same doctrine. It sets forth the preregnial resurrection of the saints, and their postresurrectional judgment of the world-rulers and their hosts. "Blessed and holy is he that hath part in the first resurrection * * * they shall be priests of the Deity and of the Anointed; and shall reign with him a thousand years." Having part in the first resurrection, "they sit upon thrones, and judgment is given to them." The execution of the judgment appointed puts them in possession of the thrones; and in executing the judgment written, they bind the Dragon, cast the Beast and the False Prophet into a lake of fire, overthrow Babylon, and torment with famine, pestilence, and sword, the worshippers of the beast and his image, and the receivers of his mark in their forehead, or in their hand. Thus apocalyptically they tread the wicked as ashes under the soles of their feet," as foretold by Malachi; and by conquest establish their right to rule all nations as kings of God, seeing that they will have subdued them by his spirit energizing them with the might of omnipotence.

Answers to Correspondents

T.S.T. (m).—The lists on cover pages 2 and 3 marked "In Fellowship " are published for the information of brethren and sisters who may be traveling or visiting, and we endeavor to the best of our ability to make them reliable. They have been found to be very helpful.

Yes, a few names have been eliminated for various reasons. In one case we were notified that in the future two meetings in the same city who were not in fellowship with each other, would be recommended.

In view of the Apostolic command "that .there be no divisions among you", we were forced by the action of this party to omit the name from the list.

Had we failed to do so we would be open to ridicule, in claiming to be followers of the Apostle Paul while neglecting his inspired command—1 Cor. i. 10.

The situation in such a case is very unpleasant, but we must obey God rather than man.

B.J.D.

Rain over Galilee

After reading the report of the severe drought in Palestine in the "Land of Israel News" in last month's issue of the Berean, it was interesting to read an article in the Daily Express of May 3rd by "A Wanderer in Palestine" entitled "Rain over Galilee ".

We can well imagine the mingled joy and relief with which a copious rainfall would be welcomed in a parched and thirsty land, and Ezekiel, chap. 34, testifies to this fact in speaking of the glories and beauties of the age to come as "showers of blessing ".

But apart from that, the article is well worth reading as indicating from an independent source the progress being made in the land by the Jewish settlers, despite the active opposition of the Bedouin inhabitants and the passive opposition of malaria, mal-odorous swamp and stony soil—to say nothing of the attempts of Northcliffe and Co. to undermine and overthrow the work from its inception.

These modern Sanballats have hitherto met with the same measure of success as their prototype, and undoubtedly for the same reason. The work under Nehemiah was of God, and may we not with equal confidence say the work now going forward in God's land is His?

Despite the united outcry of the Capitalist press in England, and the anti-Semitic outcry abroad; despite the Romish frown of disapproval, and the Arab deputations; despite the winged Locusts within, and the financial Locusts within and without, Israel must go forward, for the set time of Ezekiel xxxvii. is unmistakably upon her.

The article, which follows, will be read with interest by all who are interested in the Holy Land.

F. G. FORD.

A WANDERER IN PALESTINE

We passed through Nazareth about ten o'clock in the morning, and came to the summit of the mountain beside the Lake of Galilee.

We descended towards the water then, six hundred feet below sea level. Galilee was blue, and burning gold, where the sunlight touched it. The surrounding hills were pink, gold, and green.

The driver lifted his brown hand and pointed across the water. "There," he said, "the Gadarene swine rushed down to the sea." We looked across at the calm, golden cliff and then we followed his hand. It moved slowly around to the left and paused over a place where the green slope touched the water.

"There," he said, "the five thousand were fed with the loaves and the fishes."

* * *

We came down to the water's edge. The Sea of Galilee lapped the pebbles.

An arrogant camel walked past, with blue and red tassels slapping his belly. Behind was a drowsy Bedouin on a donkey, nodding in half sleep, drunk with heat and docility. A sharp English voice stabbed the silence on my left, I looked and saw the perfect English traveler in her dust coat. "You know, it is the land of miracles, the man in the hotel says there's a shortage of labor here and they want thousands more men to work on the farms", the sharp voice rose higher, "Now that is a miracle, isn't it?"

* * *

I sat down on the pebbles and talked to a man who has been in Palestine for twenty-six years. His face was lined with the deep lines of character you find in a walnut.

"It is a new Palestine now," he said. "Away back there on the coastal plain is Hedera. In fifty-two years four generations of immigrants from Russia have died there. Almost seven hundred and fifty of them; generation after generation, each one burying the last.

"But they persisted, with malaria dragging them down into the terrible swamp. No Bedouin would live there. 'The Centre of Death' they called it, and rode away. And it is only now, after fifty-two years and seven hundred and fifty of them dead . . . yes, four generations—it is only in the last generation that they have made it prosper. There are eleven hundred Russian and Polish Jews there now, with great eucalyptus trees sheltering their houses, and their crops smiling and good."

I asked him then about commerce, because this land is so bustling now that you do not pause for more than a moment to look at anything so unimportant as a temple or a tomb.

His eyes sparkled. I had touched his heart. "Ah, business is very good now. Nineteen hundred and thirty-one was the worst year in Palestine for twenty-five years. The locusts invaded the land and the crops were spoiled.

"Then came the world crisis. The rich Jews no longer invested their money in Palestine, and we had the added depression of an orange crop not as good as usual. One gloom after another descended upon us. The political instability, the memory of the riots of 1929, and then Lord Passfield's White-paper, breaking the hopes of the country."

* * *

"And what of this new year?" I asked. His smile reassured me. "We have begun wonderfully. I will tell you the story of one big commercial trading concern, which opened business in Haifa and other branches less than two years ago. They lost £15,000 in the first year. It was inevitable.

"They were opening up branches in Palestine, Transjordan, Iraq, Syria, Cyprus, and Southern Turkey. They opened fourteen offices, dealing with ten currencies and six different languages and six different legislations. It was a miracle of speedy organization.

"In their first year the sales turnover was £170,000. This represents none but British goods newly introduced into these countries. Now the second year of their trading has begun. Already they have turned from loss to profit, and the half-yearly balance-sheet shows a profit of £5,000.

"The monthly sales have gone up from £14,000 to £22,000, and the sales turnover for the first half of the year is £130,000. Tell that to your pessimistic English business men."

So obediently I set down the remarkable figures, as an aspirin for those heavy-headed Englishmen who see no hope in the state of their country.

"But we want rain," he said. "The harvests are thirsty."

* * *

Two hours afterwards I was on the balcony of the hotel overlooking the lake. The gold and green had faded from the slopes of the opposite shores of Galilee. Dark clouds were coming up from the Jordan valley. A curious bustle stirred in the sleepy town of Tiberias, which was spread about me.

The Arabs ran out of the mosque. They had been praying there all day for the rain clouds. I could hear them crying excitedly, "it rains, it rains." And the Jews came out from the synagogue. They, too, had been praying for rain. Their bloodless lips parted and they looked up to the sky, the black ringlets of their hair falling back from their olive faces. "It rains . . . it rains," they said.

The English trader had been searching the weather reports with equal zeal. "It is raining," he said. The great cloud burst over Galilee and the rain fell upon the water and upon the town and upon the land. The dome of the mosque had been burning gold an hour before. Now it was shining and wet and dark.

* * *

Out of the grey sky came an airplane, grey and enormous, nearer and nearer. It brought mails and passengers from England. All night long it rested on the dark water, a fabulous monster with the rain beating down on its wings.

The little thin Arabs came out of their houses and watched its vast black silhouette. The gutters were running with water, the eucalyptus trees were beaten down by the rain, the Lake of Galilee became blacker and blacker. Still the Arabs crouched into corners, to watch the English monster which had settled on the water.

It was in some way wrapped up with the answer to their prayer. A miracle, coming from the West, bringing letters and people and newspapers, but also rain—heavy, good rain, to revive the thirsty Jordan valley and assure them bread for the winter (Hector Bolitho in the Daily Express).

Land of Israel News

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

1,355 Jewish immigrants were registered in Palestine during the month of March, of whom 1,086 were previously in Palestine without permission, and whose stay has now been legalized under the Government amnesty. The total number of immigrants registered during the month was 1,538. 136 emigrants left the country in March, 51 of them were Jews.

* * *

The Jewish National Fund announce the completion of the Water Tower erected in Palestine by admirers of Mr. Leopold Schen, in recognition of his devoted service as President of the Fund in England. The Tower has been built for the Hanoar Haoved Group, which consists of one hundred young people—laborers who earn their living on the plantations at Gan Hadar while developing at the same time their own parties on J.N.F. land.

* * *

The trial has been held in Jerusalem of the members of the Sabbath Observance Organization who were accused of having created a disturbance at a recent football match arranged on a Saturday by the Maccabee team in Jerusalem. Four of the accused were acquitted on account of lack of evidence against them, and two were ordered to deposit £30 each as a guarantee for their good behavior during the next two years.

* * *

As a result of Jewish representations the Tel-Aviv police force is to retain its Jewish character. The British are to be withdrawn from the force and its reports are to be issued again in the Hebrew language.

* * *

Israel Pevsner and Joseph Rubinstein have been arrested in Jerusalem. Thousands of Communist leaflets were found in their room calling upon the Arab peasants to rise during the coming Nebi Musa festival against the Government and the Zionists.

* * *

The property known as "Abraham's Vineyard ", to the North-West of Jerusalem, about fifty-two dunams (thirteen acres), has been purchased by two Jerusalem and Indian merchants, and will be laid out for development as a new Jewish residential suburb. The price paid to the trustees was nearly a hundred times the original amount paid eighty years ago, an interesting proof of how land values have risen since the British Occupation.

Signs of the Times

PERPLEXITY (Luke xxi. 25).—It will be noted in Luke xxi. 25 that not merely "distress of nations" is predicted as a sign of the times, but that it shall be "with perplexity". The word "perplexity" properly means "without a passage out" and this word is exactly the one that describes the international situation of to-day. None of the problems to which reference has been made during recent months has been solved, a fact which in itself constitutes a marked sign of the times. The Danubian States Conference had to be abandoned without any settlement; the Disarmament Conference which opened in February has done nothing whatever to date; the Chancellor of the Exchequer was unable to remit a single penny of the now crushing burden of taxation, in the Budget submitted recently, but had to impose still further duties. Nowhere in the whole world has the economic situation improved but has rather grown worse and statesmen are utterly at a loss to know how to remedy matters.

Mr. Lloyd George speaking on May 5th made statements which form a remarkable commentary on the predictions found in Luke xxi. He said the world "was staggering along under a weight of debt, trouble and anxiety and some apprehension Ten years ago! What are the world conditions to-day? Can anyone say they are any better? Economically, financially, they are worse. Over twenty millions of unemployed. Countries which were then like a rock, reeling. Armaments are a test of the anxiety, the fear in the heart of nations that all is not well. There is not a sense of security." Mr. Lloyd George concluded by entreating the Foreign press representatives present "to make an appeal to the nations of the world to insist that at last we shall grapple with courage with the terrible problems which are before us".

Mr. Baldwin, diametrically opposed to Mr. Lloyd George politically, has been saying just the same things. He declared at Llandudno "Nothing since the Black Death five centuries ago has been of such devastating effect as that of the war which caused so much damage and economic chaos". With particular reference to Britain he affirmed "Whatever may be true of other countries, however successful our tariff policy may be, international trade and commerce is still going to be the very life blood of our country". We can be sure Mr. Baldwin is right for the British people are unquestionably "the merchants of Tarshish" of Ezek. xxxviii.

The threat of economy in the British military services called forth an extraordinary letter from Lady Houston to Mr. Neville Chamberlain (Chancellor of the Exchequer) in which she offered to give £200,000 towards maintaining the strength of the Navy, Army and Air Force. She alleged that her action was "an inspiration from heaven" and warned Mr. Chamberlain that he was "answerable to God for the defense of the nation". She reminded him that the Russian Five Year Plan has only two more years to run and that Russia will then have an army of 30 million men and women. "Before we know where we are war may be forced on us."

Her exaggerated picture of the state of Britain is interesting to us. "Claw by claw and tooth by tooth, Socialists have been permitted to make the British Lion powerless to protect itself and it is now like a toothless old lap dog that can yap but cannot bite."

Lady Houston's warning contains a truth of which she herself is unaware, for if Britain is failing to keep pace with Russian preparations, it is of Divine arrangement. We are taught in Ezek. xxxviii. that Britain's

defenses will be inadequate to stem the tide of the Russian invasion and that Palestine must temporarily be trodden under the heel of the King of the North. In 1914 Russia was likened to a steam roller; how much more now when the country has been trained and mobilized in a manner never before approached.

As all men realize, the world's clouds are very dark and no one knows "a passage out". The few who are privileged to understand how God is controlling the affairs of nations know that there is no remedy but that things can only get worse and worse until there develops the "time of trouble such as never was".

Necessarily in some measure the afflictions of the times trouble us too, but if we are wise we will try to "look not at the things which are seen but at the things which are not seen". Although the conditions seem so evil, they are evidence that God is about to fulfill His promises to His saints. Are not "all things for your sakes"? Let us then say with the Apostle, "We are troubled on every side, yet not distressed; we are perplexed (without a passage out) but not in despair". (Margin—"not altogether without help.") That is just where our lot differs from those in the world. We may have just as much difficulty in perceiving a passage out, but for the faithful will be found such a passage for they are "not altogether without help".

W.J.

Do not be quick to take offence. To be easily offended is of the flesh: it shows that self esteem and a sense of personal importance and dignity are still dominant features of the character. It is written of those who shall inherit the Kingdom "Great peace have they which love thy law, and nothing shall offend them" (Psalm cxix. 165).

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

BLACKHEATH.—Christadelphian Hall, Ross Road. Breaking of Bread, Sunday, 11 a.m.. Lecture 6.30 p.m. Bible Class 7.30 Thursday Evenings. It is with great pleasure that we report three more have put on the saving name of Christ, and thus entered the race for eternal life, on April 6th, viz Elizabeth Sidaway, age 19, daughter of bro. and sis. Sidaway; Irene Warton age 14, daughter of bro. and sis. Warton; Joan Powell age 16, daughter of bro. and sis. Powell, all Sunday School Scholars. We pray that our sisters will be found worthy of the precious gift of eternal life in the day when Christ will reward his servants. We wish to acknowledge the gift of £10 received from a brother who wishes to remain anonymous, we shall use it to the best of our ability in spreading the Truth, Since our last report the following have visited us ; bro. B. A. Warrender, bro. Rail ton, bro. and sis. John Phipps, bro. Weetman, bro. Clee (Birmingham); bro, D. Jakeman and bro. T. Pearson (Dudley). We were indeed pleased to have their company, and to the brethren who faithfully ministered to us we tender our sincere thanks. Bro. C. F. Powell and bro. John Powell are meeting with us as members of our ecclesia.—C. Benett, Rec. bro.

BRIDGEND.—Dunraven Place. Sundays: 11 a.m. and. 6.30 p.m. Tuesdays: 7.30 p.m. We would like to take this opportunity of once again thanking an anonymous brother for his further gift of £10 for the furtherance of the Truth. We assure him that it shall be used carefully, and to the best advantage for the Truth's sake. We are delighted to announce two additions to our ecclesia. Mr. Reginald Gardener (late Church of England) witnessed a good confession of the Name of Jesus Christ and of belief in the Kingdom of God, and was immersed on April 19th in the River Ogmore, and was received into fellowship the following Sunday. Our prayer is that God's will may grant our new brother strength and courage with us to "fight the good fight of Faith" and be finally accepted of The King in His Kingdom. Also our beloved brother W. Winston has returned to our midst. Brother Winston was a late member of the West Baling Ecclesia, and while we realize that it is their loss, we rejoice in the fact that he will again be a pillar of strength in our ecclesia. We also report the continued attendance of the stranger to our lectures, the average attendance to date being four persons each Sunday.— Gomer Jones, Rec. bro.

BRIGHTON.—Athenaeum Hall, 148 North Street. Sundays: Breaking of Bread (Room "A"), 6 p.m.; Lecture, 6.15 p.m. Wednesdays (Room "B"): Bible Class, 7.45 p.m. It is with gratitude we record that our ecclesia has been blessed by a gift of £10 for the work of the Truth in this district. We sincerely thank our anonymous donor, and later in the year, God willing, we shall be able to mention the way in which the money was used—perhaps in a Special Effort, as was the case with a similar gift last year. We pray that this gift, wisely used, may result in more children of Adam seeing the glorious light of the Gospel. It was our pleasure during April to welcome to the Lord's Table, bro. and sis. Young (Putney), sis. Jenkins and sis. E. Jenkins, sis. Sewell (Clapham), and brethren W. R. Mitchell, I. P. Evans, J. T. Warwick and F. G. Jannaway (all of Clapham), who were with us in the Truth's service. We take this opportunity of thanking them for their labor of love, and also thank bro. Young for his assistance at our mid-week meeting. Such service is greatly appreciated.—J. D. Webster, Rec. bro.

CROYDON—Gymnasium Hall, 117 B High Street. Sundays: Breaking of Bread and School, 11 a.m., Lecture 6 30p.m. Wednesdays: Bible Class at 8 p.m. (at Y.M.C.A. Building, North End, W. Croydon). We regret that since our last report our numbers have been reduced by five of our members joining the new Sutton Ecclesia, but, if the Lord will, we shall keep the light burning in this neighborhood. The newer effort has also affected the support formerly given to our lectures by brethren and sisters from Clapham living near to us, some of them now going on to Sutton. During the month of April we had the privilege of welcoming to the Table of the Lord, brethren R. C Wright, (Clapham), G. H. Lethbridge (Holloway) and F. Wood (Sutton); sisters E. F. Ramus, Hatch, G. Squire, M. Full-brook (Clapham), Sollis (Brighton) and D. Wornell (Seven Kings). Brethren Wright and Lethbridge gave as the word of exhortation, and we thank

them for their ministration. Our thanks are also due to those brethren who have assisted us by lecturing and speaking at our Bible Class. We have been much encouraged by the receipt of an anonymous donation of £10 for the furtherance of the preaching of the Gospel in this neighborhood, and we thank our brother for his kind thought in our work and we will endeavor to use the money wisely in additional effort to make the Truth known in Croydon. We are arranging for four special lectures to be given in our Bible Class Room, God willing, on Tuesdays, May 24th and 31st, and June 7th and 14th, and we shall appreciate any support the brethren and sisters may be able to give us. We have been encouraged by the presence of one or two interested strangers at our Sunday lectures, and we pray that God will bless our efforts in some coming to a knowledge of and obedience to the Gospel.—Arthur A. Jeacock, Rec. bro.

FALMOUTH.—5 Mayfield Road. On Sundays we hold our meeting for the Breaking of Bread at 3 o'clock, and on Wednesday at 3 o'clock we meet to read Elpis Israel. We shall continue to proclaim the Truth here and have been greatly encouraged and strengthened by two lectures given by bro. F. Jakeman of Dudley and bro. Elston of Nottingham. Bro. Jakeman spoke on "The Kingdom of God to be established on the Earth, not in Heaven, with Jesus Christ as King"; bro. Elston's subject was " War Clouds—the Vain Cry of Peace—Universal Warfare approaching, and the Collapse of Human Government. Will the Almighty intervene? What the Neglected Bible reveals ". Questions were invited, and we had at the first lecture 33 strangers and many asked very important questions which were answered promptly by bro. F. Jakeman. At the second lecture we had 25 strangers and questions were also asked which bro. Elston answered promptly, and the stranger expressed himself as being satisfied. We have had two enquiries since, and one enquirer especially is in earnest; he has been three times to my home to get to know more about the Truth and we hope and pray that the seed sown may bring forth fruit to the Honor and Glory of God and His Son Jesus Christ. We have been pleased to have the company at the Table of the Lord of sis. H. Nicholls of Plymouth, and sis. Feltham and her two daughters from Leamington. We were also pleased to see at the first lecture bro. Hodge and his three sons from Plymouth, also bro. H. Nicholls and bro. Raymond Hodge at the second lecture. They were not only helpful but greatly encouraged us in the work of the Truth. We thank the two brethren for their lectures and labors of love.—A. Richards.

HITCHIN.—Co-operative Hall, Nightingale Road. First Sunday in each month: Breaking of Bread, 5.30p.m.; Lecture, 7 p.m. Other Sundays: Breaking of Bread, 6 p.m. School each Sunday, 3 p.m. Tuesdays and Thursdays: M.1 .C. at Eureka, Radcliffe Road, 3p.m. From the beginning of this year we have been holding our lectures once a month and we thank the following brethren for their services:—L. J. Walker, W. Jeacock, M. Joslin, M. L. Evans and Kirby (all of Clapham). The lectures are usually attended by two or three strangers. We have also had the company at the Lord's table of sisters Jeacock and Kirby of Clapham During June we propose (God willing) to transfer our efforts to Letchworth and hope to re-ignite the interest of those who attended last year There will be a lecture at 3pm each Sunday in the Ickneild Hall and we shall appreciate the support of any brothers or sisters who may be able to be present. We gratefully acknowledge the gift of £10 from an anonymous brother which will materially assist us in carrying on the publishing of the Good News — Herbert S Shorter Rec. bro

HORNS CROSS (Kent).—Cooperative Hall, High Street, Galley Hill, Swanscombe. Breaking of Bread, 11 am. We gratefully acknowledge the receipt of £5 from a brother who wishes to remain anonymous, and would again express our sincere thanks for such practical and acceptable assistance in helping us in our efforts to make known to those around the good news of the Kingdom soon to come. We were also pleased to have the company of the following visitors, and again thank them for the support and able assistance so willingly given: bro and sis. Mettam (Sutton), bro. H Cheale (Seven Kings), bro. Owen and bro D L Jenkins (Clapham).—E. R. Cuer, Rec. bro

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 5 pm, Lecture, 6 30 p m We have to gratefully acknowledge an anonymous gift of £10, and in accordance with the wish of the sender will be used for the furtherance of the Truth in this city We have been helped and encouraged by the company at the Table of the Lord of brethren S. Riddell, Eric Elston, G. Griffiths, L. Chapman (Nottingham); sisters D. Smith, H. Bradshaw, Stansfield, M Murfin, A Coaten, M. Barnatt, Muriel Barnatt (Nottingham), Kate Ellis (Clapham), and Vera Webster (Seven Kings); and also of the following brethren who have assisted us in the work of the Truth J. W. Squires (Luton), H. M Doust (Clapham), W. J Webster (Seven Kings), and J B. Strawson (Nottingham) — A C. Bradshaw, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S W Sundays Mutual Improvement Class, 9 45 am, Breaking of Bread, Ham, School, 11 a to , Lecture, 7 pm. L C C. Santley Street School (nearest approach from Ferndale Road, Brixton Road) Tuesdays Eureka Class and Mutual Improvement Class, 8pm We have pleasure in recording the obedience of three more who have put on the sin-covering name of Jesus in the appointed way. We pray they may all "so run" that they may obtain the prize of eternal life The names are April 17th, (Miss) Ida Lucy Mary Lee, (formerly Church of England) April 10th, Edward Ellison Martin Harris, and on May 8th, his wife Ada Harris (both formerly neutral) On April 23rd, sis V A Westley and bro W. J Webster (of Seven Kings) were united in marriage We pray that our Father's rich blessing may rest upon them in their new relationship Sis Webster will now meet with those of like precious faith at Seven Kings , and in addition to this loss, we also lose the company of bro and sis A K Clements, sis E Hill, and sis F. Wood who have all joined the newly formed ecclesia at Sutton We are very sorry to lose them but we feel sure there is work in the Truth for them to do in that thickly populated area, and we pray that the Divine blessing may go with them We are glad to report that sis Alice Westmorland (late of New Zealand) the mother of our sis W E White will in future meet with us, having been satisfactorily interviewed by two of our presiding brethren and found to be in entire accord with us regarding matters which have been the cause of division We are also pleased to have with us again sis Ivy Woodward from Brighton who will in future meet with us On Saturday, April 30th, the Bible and Mutual Improvement Class visited the Natural History Museum. Tea was afterwards enjoyed at the Zeeta Cafe, Victoria In the evening there was a Fraternal Meeting at Denison House, Victoria, when a large number of brethren and sisters listened to four addresses under the general heading of "Lessons from the life of the Apostle Paul" If the Lord will, our annual Ecclesial and Sunday School Outing to Hampton Court and Bushey Park will take place on Saturday, July 2nd, and a hearty invitation is extended to all brethren and sisters in fellowship. We have been pleased to welcome the following visitors at the Table:—bro. W. Southall (Birmingham); bro. H. Webster, bro. and sis. C. F. Evans (Brighton); sis. Watsham (Colchester) ; bro. E. Cartwright (Dudley); sis. Stokes, sis. R. Richardson (Holloway); sis. Mabel and sis. M. Hayward (Ipswich); bro and sis. Peachey (Ludlow); bro. and sis. Burton, sis. E. Squires, sis. Allen (Luton); bro. W. J. Webster (Seven Kings); sis. Finch, sis. Payne (Southend); sis Gillespie (West Ealing).— F. C. Wood, Ass. Rec. bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m., at 24 The Broadway, West Ealing. It is with sorrow that we record our withdrawal from sis. B. Heath for continued absence from the Table of the Lord. Our numbers have also been decreased by the unexpected return to Bridgend of our brother W. Winston. After a prolonged spell of unemployment here our brother was able to obtain work at Bridgend, and although it is a very real loss to the West Ealing Ecclesia, we cordially commend bro. Winston to the Bridgend Ecclesia. We have altered our Bible Class to Thursday evenings as being more convenient to our members, and we are glad to say that two of our interested friends are now attending the Bible Class. Brethren F. W. Brooks and G. M. Clements of Avondale Hall Ecclesia have helped us in the Master's service, and we are thankful for their assistance.— Norman G. Widger, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (First Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to announce that on Sunday, April 10th, we had a visit from our bro. D. C. Jakeman of Dudley, who gave us encouraging words of exhortation and lectured in the evening, eight strangers being present. Altogether through God's goodness and mercy, a very enjoyable day was spent in the company of our brother in the service of the Truth. We are also pleased to report that we have had an anonymous gift of £10 to carry on the work of the Truth in this place, for which we are truly grateful. We pray that God will bless the donor, and direct us as to the disposal of it, to the best advantage in His service and to His Honor and Glory. We also wish to invite any brother or sister in fellowship who may be this way during the coming summer months to pay us a visit, and so help us on our journey towards the Goal we are striving for—Eternal Life in God's most Glorious Kingdom. Should any brother be willing to assist us in the service of the Truth, a letter to the undersigned will be gratefully received and arrangements made.—David M. Williams, Rec. bro.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays. 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 p.m. Since our last report we have been pleased to have the company of the following brethren, whose services in the work of the Truth are very much appreciated: bro. Butterfield, bro. A. Geatley and bro. W. Cockcroft, junr., of Oldham. With gratitude we acknowledge receipt of an anonymous gift of £10; may we be guided to dispose of same to the honor and glory of our heavenly Father. We have also been pleased to welcome as visitors to the Table of the Lord, sis. D. Jannaway, of Southporl, and sis. Ball, of Maghull.—B. Littler, Rec. bro.

PLYMOUTH.—Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 pm We concluded our winter week-night course by giving two lectures in April, bro. W. J. Elston (Nottingham) speaking on the 6th on the subject " War Clouds—the Vain Cry of Peace ", and bro. A. Nicholls on the 28th on " A Happy World—When? " There were 10 strangers present at the first lecture, and six at the second, which is an improvement on recent attendances. We regret that our sister J. S. Richards, whose baptism was recorded last month, has left Plymouth for Newquay, where she will be in isolation, her present address being 6 Trevoise Avenue, Newquay, Cornwall. On Sunday, May 1st, we welcomed bro. L. Williams (Braintree) in fellowship at the Lord's Table. An Ecclesial and Sunday School outing to Cornwood has been arranged for Wednesday, July 13th, leaving Plymouth (God willing) at 2.30 p.m., when we shall be pleased to welcome brethren and sisters in fellowship. We desire to thank an anonymous brother for a gift of £10 to be devoted to the furtherance of the Truth in this district. May our brother be blessed for thus assisting us to sow the seed of the Gospel. We regret having to report that our brother A. Sandy is in a nursing home after a serious operation, and at the time of writing is hovering between life and death. We pray that he may be restored to meet with us again and to labor awhile in the service of the Master whom we all delight to serve.—H. R. Ncholls, Rec. bro.

PRESTON.—16 Romford Road, Deepdale. Breaking of Bread at 6 pm. on First and Third Sundays in month. Wednesdays: Bible Class, 8.30 p.m. We shall be pleased to have the company and fellowship of any brethren and sisters passing this way. We are conveniently situated, very near the arterial road to Blackpool. Previous notification of any coming to visit us will secure arrangements whereby they will be met.—J. Crowther, Rec. bro.

REDHILL (Surrey).—Rees Rooms, Warwick Road. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. We are still keeping the Light burning at Redhill, but there seems to be very little interest in the things of the Truth. Although we have churches all round us few strangers come to listen, but we shall continue preaching the things concerning the Name of Jesus and the Kingdom, whether they will hear or not. We are pleased to state that a brother (anonymous) has again kindly given us £10 for the work of the Truth's service, for which it will be faithfully used. Thanking all those who by their presence and lectures have so kindly helped us, fraternally in Christ Jesus, W. H. Whiting, Rec. bro.

ST. ALBANS.—Sundays: 3 p.m. and 6.30 p.m. at 11 Victoria Street (next Public Library). On Saturday, 9th April, we held a fraternal meeting of the Ecclesia at our hall and listened to two addresses from bro. W. Southall (Birmingham) and bro. D. L. Jenkins on "The Prayers of the Saints" and "The Citizenship of the Saints", respectively. There was not the opportunity to issue a general invitation to the meeting, but we were pleased to have the company of sis. Cordial (Clapham). Bro. Southall remained with us in the Truth's service on the following Sunday and the Ecclesia much enjoyed his able exhortation and lecture. The good attendance of the stranger continues, an average of four to five being present each Sunday evening. We trust that this is an encouragement to the brethren who visit us in the work of the Truth, for whose labors we are grateful. An anonymous brother has again sent £10 to help forward our work. The gift is much appreciated and will be used to the best advantage in "holding forth the Word of life".—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 regret to report that we have had to withdraw from sis. Pritchett, as she has joined a meeting with whom we are not in fellowship. We have much pleasure in reporting that our bro. William John Webster was, on 23rd April last, united in marriage to sis. Vera Westley, formerly of the Clapham Ecclesia. We pray that God will indeed bless them in their new relationship, and that they may be of mutual help to each other on their journey towards the Kingdom of God. We have been pleased to welcome bro. E. A. Clements of Clapham to the Table of the Lord, and thank him for his work and labor of love in the Truth's service.—H. Cheale, Asst. Rec. bro.

SOUTHEND-ON-SEA.—11 Ryron Ave. Breaking of Bread, 6.15 p.m. Sundays. except 1st Sunday in month. Since last writing we have been the happy recipients of an anonymous gift from a brother, of £5 for proclamation of the Truth in this place. We tender our thanks and appreciation of this gift for God's work. As we have been unable to publicly proclaim the Truth since our severance from the ecclesia in this town not in fellowship, we have taken this God-given opportunity to arrange for four public lectures in the Victoria Hall, Alexandra Road, South-end, on Thursday evenings, May 12th, 19th, 26th and June 2nd at 8 o'clock, under the general title "Are you sure you are a Christian ?", dealing with the doctrines of the Trinity, Baptism, Immortality of the Soul and the belief in Genesis chaps, i, ii, iii, and showing the true Christian teaching respecting the subjects. Brethren F. G. Ford, W. L. Wille, L. J. Walker and E. W. Evans are the appointed speakers (God willing), May God bless our effort to still further proclaim the good news. We are expecting to lose our bro. Cyril Finch and sis. Eva Payne, who, God willing, are to be united in marriage on May 28th. The good wishes of this ecclesia go with them in their new relationship: may God's blessing be upon their union and may they be a comfort and a source of strength to each other in the narrow way.—Wm. Leslie Wille, Rec. bro.

SUTTON (Surrey).—The Gymnasium Hall, Wettesley 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 glad to report that our new Meeting continues to grow by the addition of bro. and sis. A. K. Clements, sis. F. Wood and sis. Edna Hill, all of Clapham; this brings our number to 25. The following brethren and sisters have encouraged us with their presence at the Table of the Lord: brethren A. J. Ramus, H. L. Evans, A. R. Owen, D.L. Denney, W. Davis, J. Wood; sisters J. Wood, L. Wood, M. Fulbrook, C. M. Fletcher, C. F. Clements, Davis, B. Collett, all of Clapham, and sis. Stokes of Holloway. Our lectures continue to be well attended with an average of six interested friends the last four weeks, and we take this opportunity to thank brethren H. T. Atkinson, C. Hatchman, D. L. Jenkins and F. W. Brooks, also brethren A. J. Ramus and H. L. Evans for words of exhortation. We are grateful for an anonymous gift of £10. We are glad to be able to say that our bro. Eric Clements is now making good progress following an operation for appendicitis and hopes to be among us again shortly. Our bro. F. H. Dean met with a serious accident on April 16th, resulting in head and thigh injuries for which he has been operated upon. In the mercy of God a wonderful recovery is taking place, but must of necessity be slow; letters should be addressed to: St. Matthews Ward, Westminster Hospital, S.W.I.—J. L. Mettam, Rec. bro.

SWANSEA.—Portland Chambers, Cower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are still active in the Truth's service here, but it is sad to contemplate what little response is made to God's message of salvation to the human race. Still it is our duty to proclaim the Truth whenever the means and opportunity arises, and this has been made possible in a greater effort through a gift of £10 by a brother who wishes to remain anonymous. Our visitors have been bro. Ray Williams and bro. and sis. Squires of Bridgend, the brethren being with us in the service of the Truth.—James Hy. Morse, Rec. bro.

WELLINGTON (Salop).—Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Our labors continue in this part of the Master's Vineyard notwithstanding the many difficulties of the way and the heedlessness of this untoward generation. The attendance of strangers at the lectures is quite encouraging and for a few weeks past two have attended the weekly Bible Class. We acknowledge with gratitude the faithful co-operation in the work of bro. S. M. Harrison (Lichfield) and bro. F. H. Jakeman (Dudley), and we have been encouraged with the company at the Memorial Feast of brethren R. Barton (Pemberton) and L. Feltham (Leamington), and sisters Steele (Crewe) and F. H. Jakeman (Dudley). It was very pleasing to receive a letter recently from bro. Galna (Tasmania) expressing the thanks of the brethren and sisters there for the encouragement given them in their stand against the erroneous teaching on the temptation of Christ. We are hoping (God willing) to arrange two mid-week lectures at Oakengates this month, this being an industrial area which has suffered considerably from the trade depression of the past ten years.—H. G. Saxby, Rec. bro.

CANADA

VANCOUVER (B.C.)—I.O.O.P. Hall, 1720 Graveley Street. Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesdays: Bible Class, 8 p.m. (place of meeting announced Sunday). We have not much news to report. We keep plodding along against difficulties and obstacles which seem most trying to our faith, but doubtless are for the purpose of testing and purifying us, and making us ready to meet the Lord when He appears. We held our special course of lectures in January and February. The response was small but we felt rewarded by even these small mercies. We now have several interested and are hoping that soon we may be joined by new members of the family of God. May the Lord bless our labors and all who are striving to faithfully witness to His offer of mercy in Christ. On January 14th we held our Sunday School gathering; a goodly number gathered together to join in praise and thanks to our Heavenly Father and to encourage the children in their endeavors to learn the Way of Life. Presents were given to the children after hymns of praise and recitations were rendered by them. On June 25th, God willing, we hope to hold our Fraternal Outing.—With fraternal love and greeting to the Household, I am, faithfully your brother in Christ Jesus, P. S. Randell, Rec. bro.

UNITED STATES

CANTON (Ohio). — The brethren and sisters of this ecclesia wish to acknowledge with deep gratitude the splendid response to their call for help in a time of need. March is past and now including our own special collections, we have sufficient for April and May, by which time it is hoped there may be employment for some. Will the believers in the U.S.A. and Canada who sent relief, anonymous and otherwise, please accept our warmest, best and loving thanks; and the same still small voice of gratitude whispers kindly across the sea to "Brotherly Love" and "Anonymous", and also to London, Clapham, Suffolk, North London and Eastleigh for their loving gifts. Such acts of kindness help to cement the reciprocal affection now existing between us, and they can never be lost nor forgotten. With fond love in Christ Jesus our Lord, to whom be praise forevermore, we are yours thankfully, brother P. M. PHILLIPS and sister Dorothy Whitehouse, Committee in charge.

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.

Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue
South.

London. - W. D. Gwalchmai, 18 May Street.

Moncton, N.B. – T. Townsend, 11 McAllen Lane.

Montreal. – J. V. Richmond, 2051 Wellington Street.

Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.

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

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

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester
Co., Nova Scotia.

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 26th 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., Route 3, Beaukiss, Texas.

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. Wolft.

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 - 15th 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 15th St.

Pomona, Cal. - Oscar Beauchamp, 261 West 8th 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, Cowgill Data Gardens, Coachella, Calif.

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

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, Brynma House, Bettws, 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.

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

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. Jaine, 35 Thornwell Road, Bulwark.

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, 48 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.

Guernsey (Channel Islands). – J. Torode, 17 Allez Street.

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. Denney, 47 Birchington, Road, Croach End, N. 8.

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.

Preston. – J. Crowther, “Norcott,” 16 Romford Road, Deepdale.

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. – W. J. Webster, 72 Meath Road, 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.

Sutton (Surrey). – J. L. Mettam, Westbrook Cottage, Nork Hill, Reigate Road. Epsom Downs.

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.

Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.

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.

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.

East Africa

F. Browning, Box 121, Nairobi

Notes

Canton, Ohio, U.S.A.—See Ecclesial News.

Change of Address.—Bro. W. R. G. Jeacock has removed to 22 Cragair Road, Tulse Hill, London, S.W.2.

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

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.

Correction.— Our attention has been directed to a little slip in our Editorial in last month's issue. We inadvertently wrote "Dean Inge" but meant " Bishop Gore" (see page 177). We had in mind particularly the Bishop's statement concerning the alleged "false idea that everything in the Bible is to be taken on the same level and supposed to be equally true or equally valuable." Thus do the leaders of Christendom speak concerning the Word of God. We are sorry that in writing from memory we used the wrong name.

Anonymous.—A brother who desires to remain nameless in a bountiful gift of

benevolence has kindly forwarded to us the sum of two hundred dollars to relieve the needy among the brethren and sisters. Such kindly deeds are doubtless enrolled as "a memorial" in heaven (see Acts 10, 4,) and the best thanks we can render to the donor is to distribute it honestly and wisely using our best judgment. This we have done and the gladsome gift has stretched itself into several homes, and many hearts have been made happy and now gratefully praise the God of all mercies.— B.J.D.

Lectures at Laindon, Essex.—The monthly lectures continue to be held at Laindon and are well attended by strangers. It is hoped results will accrue. The next lecture is to be held on Thurs., June 16th at 8 p.m., in the Memorial Hall. The assistance of brethren and sisters will be appreciated.

Death of bro. A. Sandy.—As we go to press we regret to hear of the death of bro. Sandy of Plymouth, who fell asleep in Jesus on Saturday, May 7th. , See Plymouth ecclesial news.

"Fear" in the U.S.A.—President Hoover in a message to Congress on May 5th declared that "Fear and alarm prevail in the country" as a result of the inability to balance the Budget.

A Mummy Becomes Dried Fish.—An amusing result of the imposition of Tariffs is reported from Poland. A mummy was imported from Egypt, but failing to find such an item in the schedule, the officials decided to call it dried fish and levied duty accordingly.

Bishop Barnes again.—Once more the Bishop of Birmingham attempts to undermine the Scriptures. Of those who believe in the "inerracy" of the Bible he says "I will forbear to criticize a belief which is largely pathetic." Remarking that we "never find instances of these large scale breaches in the uniformity of nature which are commonly termed miracles," he says " obviously, religious belief should not be based on such alleged occurrences." (But see the words of Christ in John v. 36 etc.)

A True Prophet.—A Daily Express correspondent surveying the condition of Palestine and the adversity under which the Jews suffer in many parts of the world says "I believe that this adversity must be a hundred times more terrible before the Jews emerge as a people and before Palestine is established as their national home." Perhaps he was not unacquainted with the fourteenth chapter of Zechariah's prophecy.

