

Price 8d

April 1933

# The Berean CHRISTADELPHIAN

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

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

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

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

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

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

CONTENTS	PAGE
"He is Coming" (Dr. John Thomas) ... ..	121
The Will of God (R. Roberts) ... ..	126
"Uncle Bones": or, A skeleton exhorts us ... ..	132
Editorial:—	
"Slow of Heart to Believe" ... ..	136
The Ecclesia of the Living God ... ..	141
Reflections .. ... ..	146
Signs of the Times ... ..	147
Land of Israel News ... ..	149
Palestine ... ..	150
Correspondence ... ..	151
Selah.....	153
Ecclesial News ... ..	154

# The Berean CHRISTADELPHIAN

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

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

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

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

VOL. XXI No. 4      APRIL 1933      EIGHTPENCE

## "He is Coming"

By Dr. John Thomas

"Behold he is coming with the clouds, and every eye shall see him, and whosoever pierced him; and all the tribes of the earth shall wail before him. Yea, verily; so let it be"—Apoc. i. 7.

In these words is an exclamation which is designed to direct the reader's attention to Jesus and the Saints, as the One Yahweh who is coming as the anointed with the Seven Spirits—" Behold, he is coming with the clouds."

The Apocalypse begins immediately after the salutation with the announcement of the coming of Deity in Spirit, and concludes with the declaration, that "He who testifies these things (written in the Apocalypse) says, Verily, I come quickly"; and it points us also to the time when that coming may be expected, and in what sense "quickly" is to be understood in the warning recorded in ch. xvi. 15, beginning, "Behold, I come as a thief! Blessed is he that watcheth," and so forth.

No event is more prominently set forth in the apostolic writings than the coming of the Lord Jesus in power and great glory. The prediction is not peculiar to the Apocalypse, though it is made one of its most glorious themes, or rather the most glorious of all.

Thus, when Jesus was preaching the Gospel of the Kingdom, he said, "The Son of man shall come in the glory of his Father with his messengers; and then he shall reward every man according to his works"—Matt. xvi. 27. And again, "When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit upon the throne of his glory"—ch. xxv. 31. And referring to this time, he also said, " I, Amen, say to you, that ye (my apostles) who followed me, in the Regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, ruling the Twelve Tribes of Israel; \* \* \* ye shall receive a hundredfold, and shall inherit Life Aionian"—ch. xix. 28. In these three testimonies, Jesus plainly teaches,

1. That the Son will come in glory and power;
2. That He will come with Holy Ones;
3. That He comes to ascend and sit upon the throne of His glory;
4. That the Regeneration shall be at this epoch;
5. That the time for rewarding men according to their works is in this

Regeneration Era; and,

6. That in this Regeneration Era the thrones of the house of Israel will exist again, and be occupied by the Twelve Apostles, then possessed of the life pertaining to the Aion of the Son.

Such are the points inculcated in the teaching of the Seven Spirits, or Logos, with which the Son of David's daughter was anointed without measure. It is in strict accordance also with the teaching of the same Spirit in the prophets. Thus, Jude testifies that Enoch, the seventh from Adam, prophesied, saying, "Behold, Yahweh cometh in his holy myriads to execute judgment upon all"—ver. 14. This is precisely what Jesus taught. Yahweh, the Eternal Spirit, in Holy Myriads, in clouds of Holy Ones, constituting "One Yahweh and One Name," cometh to execute judgment upon all; and in so doing, to reward every man according to his works. Yahweh in his Holy Myriads is the Son of man—Daniel's ish-echad, man of one—ch. x. 5, referred to by Jesus in the remarkable testimonies already adduced.

Moses, also, referring to the apocalypse of Yahweh, says in Deut. xxxiii. 26: "There is none like the Ail of Yeshurun, riding heavens in thy help, and in his Majesty of Clouds. Mighty Ones of the East is the refuge, even beneath the Powers of Olahm: and he shall drive out the enemy from before thy faces, and shall say, Destroy. Israel then shall dwell safely: the fountain of Jacob (shall be) alone upon a land of corn and wine; also his heavens shall distil dew. Thy blessings, O Israel (are these:) who is like thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thy splendour? And thine enemies shall waste away because of thee; and thou shalt tread upon their high places."

This testimony of Moses is symbolized in the Apocalypse. Hence the apocalyptic coming of Eternal Power manifested in Spirit-flesh, is the Ail of Yeshurun riding heavens in his clouds of majesty to help Daniel's people scattered among all nations. His clouds are the Mighty Ones of the East, the Powers of the Millennium, or Age to Come, styled in Rev. xvi. 12, "the Kings from a Sun's risings". These are Israel's refuge, who shall expel the enemy from the covenant land, and cause them to dwell in it safely. They are the shield and sword of Israel, who shall make them a glorious nation, and subject all the nations to the majesty of Jacob.

I do not propose to adduce all that might be quoted from the prophets concerning the coming of Messiah in his glory and power, but simply a specimen, to show upon what the sayings of the Apocalypse are founded. I shall therefore only add one or two more.

Thus, in Isaiah xxviii. 16, it is written, "Behold, saith Adonai Yahweh, I lay in Zion for a foundation a Stone, a tried Stone, a precious comer-stone, a sure foundation." Now this stone has been tried, but it has not yet been laid in Zion; for when laid, it is a foundation that will not be removed. Jesus is this stone; but hitherto he has proved only "a Stone of stumbling and a Rock of offence" to Israel, as the same prophet predicted in ch. viii. 14. It is necessary, therefore, that he return to Jerusalem, as he himself predicted in Matt. xxiii. 39, that his power may be established there, and not be plucked up; and that it may be proclaimed to the cities of Judah, saying, "Behold your Elohim." Hence, because of this necessity, the same prophet has said, in ch. xl. 10, "Behold, Adonai Yahweh will come in might, and his power (shall be) a ruler for him: behold, his reward is with him, and his work before him"; or, as Jesus taught, "when he comes, then he shall reward every man according to his work." His work has to be performed after he comes. Hitherto, he has only been making preparation; when this is complete, then "Behold, he comes with the clouds! And having accomplished the work he comes to do, then, as Jesus taught, "The Son of man will sit upon the throne of his glory"; or, as Isaiah expresses it in ch. xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when Yahweh of armies shall reign on Mount Zion, and in Jerusalem; and in the presence of his Ancients (there shall be) glory." "And in this mountain, Yahweh of armies shall make unto all the peoples a feast of fat things. And he will destroy in this mountain the face of the covering cast over all the peoples, and the veil that is spread over all the nations. And he will swallow up death in victory; and Adonai Yahweh will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth"—xxv. 6-8.

Such is the work to be accomplished when he comes with the clouds; a work which will constitute Zion a saved city, and the worker her salvation; hence the prophet speaks on this wise: "Say ye to the Daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him"—ch. Ixii. 11.

But, not only did Enoch, Moses, Isaiah, and indeed all the prophets, predict the coining of Messiah in power and great glory, according to the teaching also of Jesus himself before his ascension; but the apostles also, after that remarkable event, dwelt often and fondly upon it, as the great theme of hope and expectation. Thus, after they had been assured by angelic personages that "the same Jesus who had been taken up from them into the heaven should so come in like manner as they had seen him go into the heaven" (Acts i. 11), they went forth and proclaimed it in all the habitable. On the day of Pentecost, Peter declared that he who had ascended, even Jesus whom they had crucified, had been raised from the dead, for the future purpose of sitting upon the throne of David his ancestor, which every Jew present knew could only be fulfilled by Jesus coming back to Jerusalem in power; for to no other locality did the throne, or seat, of David's kingdom belong—Acts ii. 30. And not long after this, he told the Israelites in the temple, that the absence of Jesus from Palestine was only temporary. "The Lord," said he, "shall send the Anointed Jesus (who was before preached) unto you, whom heaven indeed must retain until times of restoration of all things, of which the Deity hath spoken by the mouth of all his holy prophets, from the Aion's beginning." In other words, when "the times and seasons" apocalypsed shall arrive, the era of Israel's national regeneration will have come. It will then be time to restore the kingdom again to Israel, which implies the ingathering of all the tribes of that race, from the outlying countries of the earth; the conquest of the Holy Land from "the powers that be," and the moral purification of the nation, upon the principle of faith in Jesus as Son of Deity, and King of the Jews, and obedience to whatever form of truth he may be pleased to prescribe.

Afterwards Paul announced to the learned and polite Athenians, that the Deity purposed to rule the inhabited earth by the Anointed Jesus, whom he had raised from the dead for this intent; and in all the cities he visited, he proclaimed Jesus as the future king of all nations, by which he turned the habitable upside down—Acts xvii. 7, 31. This was in effect preaching the coming of the Lord in power; for unless he returned, and that with power, he could not do the things declared.

This being the tenor of Paul's teaching, when he wrote letters to the ecclesias he had gathered, he addressed them as "waiting for the Apocalypse (or revelation) of our Lord Jesus Anointed"; and concerning certain things affecting himself, he exhorted them to "judge nothing before the time, until the Lord come \* \* \* when every man shall have recompense from the Deity"—1 Cor. i. 7; iv. 5: and in ch. xv. 22, 23, he told them, that "they which are Christ's, shall be made alive at his coming."

In writing to the saints of Philippi, he is very explicit. "Our commonwealth," says he, "subsists in heavens; out of which we look for the deliverer, the Lord Jesus Anointed, who shall transform the body of our humiliation, that it may be conformed to the body of this glory"—ch. iii. 20: and to the Colossian believers, he says, "Your life is hid with the Anointed One in the Deity. When the Anointed, our life, shall appear, then shall ye also be manifested with him in glory"—ch. iii. 3, 4. The citizenship of the saints "subsists in heavens"—in the holy, and most holy states. They put on Christ in the obedience of faith, and are then "in him"; and through him have access to the Divine Father. In putting him on, their names are engraven on his breastplate, and their citizenship begins. Their names are with him within the veil, while they are in the heavenly state, the ecclesia, upon the earth, where, as members of his body, having their hearts sprinkled with the blood of sprinkling from an evil conscience, and the body washed with pure water (Heb. x. 22), they are waiting for his Apocalypse; and "by them who are looking for him," says Paul, "he shall be seen of a second time without sin for salvation"—Heb. ix. 28.

Of this manifestation upon earth "a second time", he writes copiously in his letters to the saints in Thessalonica. He mentions it five times in his first epistle; and three times in his second. "You turned from the idols to the Deity, to serve the living and true Deity, and to wait for his Son from the heavens, whom he raised from the dead, Jesus, who delivers us from the wrath which is coming." And in relation to them, he says, "What is our hope, or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Anointed in his presence?" "The Lord stablish your hearts unblamable in holiness before the Deity and our Father, in the presence of our Lord Jesus Anointed, with all his holy ones."

And when some of them were sorrowing for the loss of brethren who had died, he exhorted them not to grieve as the heathen who have no hope. "For," says he, "if we (the saints) believe that Jesus died and rose again, so also them who have been sleeping, the Deity through that Jesus, will lead out with him. For this we say to you by the word of the Lord, that we, the living, who are surviving unto the presence of the Lord, shall not precede them who have been sleeping. For the Lord himself in command, with a voice of an archangel, and with a trumpet of Deity, shall descend from heaven, and the dead in the Anointed shall arise first; afterwards, we, the living, who are surviving, together with them, shall be hurried off in clouds unto a meeting of the Lord in air; and thus we shall be at all times with the Lord. Wherefore, comfort one another with these words"—1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 14-17.

Such is the manifestation of the Lord to his saints. But while he appears thus to their joy and glorification, he is apocalypsed as a consuming flame upon the enemy. "For you who are being afflicted," says he (there shall be), "rest with us in the apocalypse of the Lord Jesus from heaven with angels of his power, in a fire of flame, inflicting vengeance upon them who know not Deity, and who obey not the gospel of our Lord Jesus Anointed; who shall pay justice, Aion-destruction from the presence of the Lord, and from the glory of his might, when he shall come to be glorified with his holy ones, and to be admired with all who believe in that day." Those who know not Deity, and obey not the gospel of the Lord Jesus Anointed, are of the Apostasy; whose Prince is the Lawless One, called by Paul "the Man of Sin, the Son of Perdition," "whom," says he, "the Lord shall consume with the spirit of his mouth, and annihilate in the manifestation of his presence"—2 Epist. i. 7-10; ii. 8.

Lastly, upon this point, we remark, that Paul instructed his contemporaries who looked for the presence of the Lord Jesus Anointed, and their gathering together around him, that the day of that apocalypse should be preceded by an apostasy from the truth, which should attain great and powerful development. This Apostasy exists in what is called "Christendom" in all its "Names and, Denominations"; and is largely treated of in the Apocalypse. It will shortly attain that maturity which precedes annihilation. The coming is for this purpose, that when abolished, "the knowledge of the glory of Yahweh may cover the earth as the waters cover the sea"—Numb. xiv. 21; Isaiah xi. 9; Hab. ii. 14; Rev. xviii. 1. The Day of Christ is now at hand; the signs of his coming are abroad in the earth; and blessed will they be who are watching and prepared.

## The Will of God An Exhortation by Bro. Roberts

No one can attentively read the apostolic writings without being struck with the frequency and the prominence of "the will of God". Jesus refers to it often in his discourses, and says plainly that the doing of this will is the rule by which His friends will finally be selected. So distinctly was this before his mind—viz, that those only who did the will of his Father would finally be chosen for companionship with him in glory—that when one, upon a certain occasion, exclaimed concerning the blessedness of the mother of Jesus, he said, "Yea rather blessed are they that hear the word of God and do it".

What is meant by the will of God no one need be at a loss to know. There is no simpler idea in the whole range of Scripture. A child may grasp it. The will of God is that which He wishes us to be and to do. The smallest capacity can take this in. In fact, the terms of salvation are altogether such as any ordinary mind can understand. The difficulty is not in knowing: it lies in another direction. The difficulty doubtless lies here, in remembering constantly ALL that God would have us to do and to be, and so remembering as to conform. There are various elements and ingredients in the will of God There is a great variety of things that He would have us to do and to be. We take them one by one as they present themselves in the reading of the word.

This morning, in our reading of the prophet Isaiah, we have one of them brought before us with a special prominence, demanding our most earnest attention. So important is it that Paul declares that without this element of mental furnishing, all our best attainments will go for nothing at the last. The Scripture in question was addressed to Israel after the flesh, but is none the less applicable to us, who are commanded to

"be mindful of the words which were spoken before by the holy prophets "

as well as of "the commandments of the apostles" (2 Pet. iii. 2). It is prefaced by a form of reproof that furnishes an effective background to the matter to be exhibited—a very wholesome, and sobering, and even needed lesson for us. Isaiah is told to cry aloud and not to spare—

"shew my people their transgression and the house of Jacob their sins ".

What was it that Isaiah was to bring in charge against them? Was it that they entirely turned away from God, and took no interest in the ordinances of the sanctuary? On the contrary, Yahweh says

"They seek me daily and DELIGHT TO KNOW MY WAYS . . . They ask of me the ordinances of justice: they take delight in approaching unto God. 'Wherefore have we fasted,' say they, ' and thou seest not? Wherefore have we afflicted our soul and thou takest no knowledge? '"

Here is a very religious nation—a nation interested in the temple and the affairs of the Mosaic service—whose complaint is that God does not take notice of them equal to their zeal in serving Him. Why, to such a nation, should Isaiah be directed to lift up his warning voice as a trumpet? What was the matter with them? Wherein lay the defect that alienated God's regard from all their ceremonial compliances with His will? We presently discover. They were lacking in pitiful hearts and in deeds of mercy. They conformed to the outward requirements of the divine service, but failed in those qualities and motives which were the kernel of the whole law of God. They fasted, but "in the day of your fast ... ye exact all your labours". They exacted service from menials, instead of remitting it: their servants, their dependents, their inferiors were not allowed to participate in the rest and release of the day, but were kept to their toil and their drudgery.

"Ye fast for strife and debate ":

they left off their usual occupations only to make the fast day a day of vain-glorious jangle, instead of a day of contemplation and humility, and kindly solicitude for neighbours. They duly observed the ceremonial parts of the fast—sitting morosely at stated hours in the garb and attitude of mourners, "appearing unto men to fast", but not fasting in the way acceptable with God. God found no pleasure in their lugubrious penances.

"Is it such a fast that I have chosen? "

enquires He,

"a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not THIS the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

Here we have shown to us plainly enough one aspect of character that God desires to see in His children. It was one of the grounds of His rejection of Israel after the flesh, that they were lacking in in this spirit of ready benevolence, finding expression in abundant deeds of kindness. It will be a reason found not lacking in the case of those sent away from the judgment seat, with weeping and wailing and gnashing of teeth. The apostles speak pointedly on the subject; John asks,

"Whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17).

Jesus often enjoined the same thing, adding that with what measure of kindness we acted towards men, we ourselves would be measured in the day of recompense. It is a matter to be kept most constantly in view. It is a matter we are in danger of forgetting or neglecting. We are most liable to do this through the power of a lost truth which we have been permitted to lay hold of again. We have come to see that the public habit of contributing openly to purposes and institutions of philanthropy is inconsistent with the injunction of Christ to do our almsgiving secretly; and we have come to see that the common notion that men will be saved by good deeds in this direction is an unscriptural and an untrue notion. We have come to see that men can only be saved by the belief and obedience of the gospel, and that no amount of almsgiving will avail for those who are outside the covenant-reconciliation with God in Christ. But we must not allow the recognition of this truth to dim our perception of the other. We must not go to the philanthropist and say,

"Ah I you expect to be saved by your annual subscriptions, whereas we look for salvation in the Abrahamic covenant ratified by the blood of Christ only ".

The philanthropist is undoubtedly mistaken in hoping to make peace with God through his almsgiving; but we shall be mistaken, too, in hoping to find acceptance with Christ through faith alone. Faith without works is dead. We must "do the will" of the Father, as well as believe His word. His will is that we be like Him in character; and His character is an acting character. Christ plainly says "Be like unto your Father". It is a very high standard, but it is the standard, and it would be the height of folly to ignore it. We shall have the standard judicially applied by-and-by—and it will not help us to shut our eyes. The result will be beautiful when the process is concluded. When a great company of men and women, having the character of God, are separated from the gross elements with which they are necessarily surrounded in the day of their preparation: when they are incorporated together as one society, having immortality of nature as its basis, and the world put into their hand's, it will be a day of gladness for them, and a day of blessing for the world.

But you feel depressed and say there is no hope in such a rule of salvation. Slowly, friend, slowly. Why so despondent? Well, you say, it is no use pretending to be perfect. "If I am to be perfect before I can be saved, then I cannot be saved; that is all I have to say."

My good friend, let us look the thing fairly in the face and all round; don't go off with a half-impression on the subject. You do not deny that these are the commandments? "No," you say with a groan, "I admit these are the commandments; and I read, 'Blessed are those that do his commandments'. I try to do them honestly and faithfully; but I know I make sorry business of it; and, I say again, if my acceptance is to depend upon my perfect success, then I cannot hope to be accepted." My good friend and brother, you truly read our duty to the commandments, and the blessedness coming out of their observance. God forbid that I should seek to lessen the keenness of your perceptions in this direction. But are you unwilling to open your mind to all the qualifications with which that truth is associated? You say, "I hope not". Very well: have you never heard of forgiveness? You say, "Ah! that is for sinners of the Gentiles ". But is there no forgiveness for Christ's brethren? Did not Christ teach his disciples to pray, "Forgive us our trespasses"? Has not John the Apostle written,

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity?"

Does not James say, in such a case of confession, "If he hath committed sin, it shall be forgiven him"? Has not David written,

"As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him? "

"Then I don't make it out," says our faint-hearted brother, who refuses to take comfort. "If forgiveness is so easily and so bountifully available, it leaves no force in the declarations that require the doing of the will of God as the condition of our acceptance." Well, it is one of those apparent paradoxes that present no practical difficulty in the right placing of all the elements of wisdom. The right answer brings a wholesome lesson, not a little needed in these days when we are in danger of being drawn aside from a divine course of life in two distinct ways. We are in danger, first, from the bias inherited with our early theological tutoring. This tutoring told us, as it tells millions daily from all the so-called evangelical pulpits in the land, that we have nothing to do in order to be saved: that the work of our salvation has been done—"done long, long ago"—that we have only to believe; that we have only to allow Christ to save us; and that if we think our deeds can in any way contribute to our salvation, we are the victims of a heresy which prevents our salvation more than almost any course of sin. Nothing tends more to sink the mental man in spiritual sloth and stupefaction than this mis-application of a New Testament truth. If it is true that we have not to "work out our own salvation"; that we have not to overcome; that we shall not receive according to our works; and if it is not true that the righteous shall scarcely be saved, and that God is not mocked, and that whatsoever a man soweth, that shall he also reap; if the truth is that we have only to believe that Christ's excellence and righteousness will stand to our account, and to repudiate all possibility of our performing any acceptable service toward God, then the mind will surrender to native indolence and sin. But the truth lies in another direction than that. Jesus tells us that except our righteousness exceed the Pharisaic measure, we cannot inherit the kingdom of God; and John, warning us against deception on the point, says, "Be not deceived: he that doeth righteousness is righteous". Paul tells us plainly that the unrighteous shall not inherit the kingdom: and Peter, that only

"if we do the things commanded, will an entrance be abundantly ministered unto us into the everlasting kingdom ".

The New Testament truth, which is evangelically misapplied, you understand very well. It is true that as regards its initial stage, salvation is "not of works", and that if Christ had not abolished death and laid the foundation of our redemption in his death and resurrection, man's case was helpless and hopeless. But Christ having laid a foundation for man to build upon, he is no longer helpless and hopeless. He is commanded to rise and work. Christ is now

"the author of eternal salvation unto all them that OBEY Him" (Heb. v. 9).

Those who trust entirely to what Christ has done, as "evangelical" gospel preaching tells men to do, will find their trust misplaced at last. Christ having done his part, they must do theirs; and their wisdom is to find out what that part is and do it.

The other danger to which we are exposed lies in a somewhat different direction. There is a danger of resting too much on that very doctrine of forgiveness of which the disconsolate have to be reminded. A man may say, "I have discarded the evangelical misconception. I recognize that our standing with Christ at the last will be determined by the question of our performance or non-performance of the divine will." Yet at the same time, he may live as if he still held on to the mistaken idea of common theology, that we have to "do nothing, only believe". He may live in habitual violation of the divine will, and comfort himself with the persuasion that his habitual disobedience will be covered by that privilege of forgiveness which comes with the priesthood of Christ to all his accepted brethren. It is possible to make a great mistake here. The privilege of forgiveness is itself conditional. We do not require to go far to see this. The very petition for forgiveness which Christ puts into the mouth of his disciples, in what is called "The Lord's Prayer", is linked with what is in reality a condition, though it sounds like an argument:

"Forgive us our trespasses as we forgive them that trespass against us."

Christ places the conditional nature of forgiveness beyond all question in his accompanying comment to this effect:

"If ye forgive not men their trespasses, NEITHER will your Father forgive your trespasses" (Matt. vi. 15).

The conditional nature of forgiveness is manifest on broader grounds.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous,"

so John testifies; but he limits the efficacy of this advocate's functions in saying,

"If we walk in the light, the blood of Jesus Christ cleanseth us from all sin".

Plainly expressed, it comes to this: the Father will forgive those for whom Christ prays, but Christ will only pray for those who are earnestly striving to walk in the light. "I pray not for the world," he said. Of his disciples he said, "I pray for them (the men Thou hast given me out of the world)". We see his patience with them in the Garden of Gethsemane and on other occasions. He made apologies for them, saying, "The Spirit truly is willing, but the flesh is weak". For Peter, in the hour of direct weakness, he specially exhibited mercy and compassion, saying beforehand, "I have prayed for thee . . . when thou art converted, strengthen thy brethren". But let us remember who the disciples were for whom Christ thus prayed. They were not heedless, or indifferent, or disobedient men.

Though not enlightened on all points while Christ was yet with them in the flesh, they were in the main earnestly set on the doing of the will of God. This is shown by their response to John's baptism, before Christ chose them. It is placed beyond all doubt by Christ's public recognition of them in this character, on the occasion of his mother and his relatives seeking him.

"Who are my mother and my brethren?" said he, " and stretching his hand toward his disciples, he said, ' Behold my mother and my brethren: for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother '."

Consequently, when we think of Christ's readiness to intercede for his disciples, we must remember that his disciples were not men who could truthfully say of themselves what the sinners of this English nation are made to say every Sunday: "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us." On the contrary, they were men earnestly in love with Christ, and earnestly striving to observe the commandments delivered to them— failing sometimes in their endeavors, doubtless, but earnestly striving to be merciful, and forgiving, and just, and kind— earnestly devoted to the fear of God and the honor of Christ. This must be our case in the main, before we can hope for that forgiveness which will cover our sins and blot out all our failings, shortcomings, and offences. When Paul informs us that Christ is high priest over his own house, he is careful to add

"whose house are we if we hold fast the confidence and the rejoicing of the hope steadfast unto the end ",

and he instantly appends this exhortation:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

We see the position, then, brethren: that Christ's mediation will not be available for those who go on sinning, but only for those who walk in the fear of the Lord all the day long, striving against sin. For such, even if disconsolate, like our not altogether imaginary brother, it will greatly avail in the great day of settlement when the High Priest (then their Judge) may rebuke their faintheartedness, saying, "O ye of little faith, wherefore did ye doubt?" In that day of glorious cleansing, delivered from the encumbrance of this sinful nature, and made to stand pure, and white in the glory of incorruptibility and spirit-power, they will joyfully join in the joyful ascription of John the beloved disciple:

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory and dominion for ever and ever."

It practically matters little whether we live to see the dawn of this glorious day or no. There is a natural desire to be among those who shall not taste of death, a desire whetted to the highest pitch in the presence of the accumulating signs of the nearness of the day of the Lord; but it matters little "whether we wake or sleep". We can but fill the length of our probation in either case. If we die, we lose nothing if our course is pleasing to Christ; if we live to the Lord's coming, we gain nothing if he accept us not. It must be manifest that the whole importance lies in the practical conformity of our daily lives to his will—a conformity relating to many common matters, as men reckon, but which are very important matters when we reflect

that on the matter of daily living the judgment will be based which determines our final lot. It is best to think of ourselves as on a level in this respect with the brethren of the apostolic age. They had none of the signs of the Lord's coming before their eyes, yet were they exhorted to be sober and vigilant, and watchful, and earnest to the point of always abounding in the work of the Lord. If we are different from them as to the time in which we live, if we see the tokens all abroad in the earth, of which they knew nothing, pointing to the arrival of the time for the Lord's return, we have only all the greater reason to earnestly addict ourselves to apostolic rules of life, and to remember and obey all the commandments which the Lord has given for the guidance of his house in his absence.

## "Uncle Bones":

### or, A skeleton exhorts us

In one of our London hospitals hangs the skeleton of a man. From time to time as occasion requires, he is carried from his cupboard resting place, to the Lecture Hall, and there uncovered, and exposed to the view of congregated nurses, for the purpose of schooling them in anatomy.

For purposes of identification, these remains have been ironically designated "Uncle Bones".

Recently we came unexpectedly face to face with this sobering sight, and our attention was at once arrested by the spectacle, which at all times proves peculiarly fascinating. Such an unexpected meeting gave birth to a train of thoughts. Reaching forth, we took hold on the arm of Uncle Bones, and soliloquized thus: This bony carcase of phosphate of lime, was once supporting a warm and sentient body, possessing sentiments and passions akin to our own.

From this inevitable, yet difficult to realize conclusion, our thoughts continued to run, and now dwelt upon the possible position held by "Uncle Bones" when in life. A talented man maybe, full of good graces, exercising great influences in, and even beyond his own circle. Perhaps esteemed and loved by great men, who have ere this, reaped the same barren harvest of corruption. He may have been, on the contrary, but a poor pedlar, uncared for, unloved, who, after living a life of unmingled evil and hardship, finally found a temporary haven in a state institution; until a pauper's grave terminated his joyless existence. Who knows? None. For the appearance of all is the same in death.

Social distinctions, and well furnished wardrobes, are affairs of great importance to the children of darkness- Nevertheless, a man must bid them adieu at the grave's mouth, when he goes "to the generation of his fathers". And so, looking into the eyeless sockets, in the skull of "Uncle Bones", the realization came that, whatever his experience in life had been, good or ill, rich or poor, genius or mediocrity, it had not the slightest influence on his present condition. With this thought, the words of Job came to mind, "One dieth in his full strength, being wholly at ease and quiet . . . his bones are moistened with marrow .... another dieth in the bitterness of his soul, who has never tasted happiness"—Job xxi. 23. Death levels all things, for Job continues in the same chapter, "they shall lie down alike in the dust". Here before our gaze, was the practical illustration of this truth. The declaration of Solomon then came to mind, with added potency, "For man cometh in with vanity and departeth in darkness . . . yea though he live a thousand years twice told yet hath he seen no good, do not all go to one place?" (Ecc. vi. 6). At this point, we experienced an unutterable sadness, and an overwhelming consciousness, of the utter futility of everything. Truly not a natural feeling to occur, when surrounded by loving friends, and being active members of modern society; but easy, yea, inevitable, in the solitary company of this mute witness to the scripture truth, "All is vanity and vexation of spirit".

Turning now from thoughts engendered by this natural contemplation of these human remains, which is unaccompanied by any ray of hope, or prospect of deliverance; we mused on now from "The Truth's" point of view. Suppose here, in "Uncle Bones", we gazed on the remains of a brother of Christ. Here he hangs (an object for the jest of fools, unmindful that they are in the same sad procession), beyond human aid or ken: but not therefore God's. His knowledge embraces him, and His aid will soon be exercised on his behalf, to reorganize, then resuscitate his bony frame.

Now dear brethren and sisters, we all know that his ultimate destiny, subsequent to his anastasis, is known of God. For him therefore futurity is irrevocably written, and with this conclusion, comes the sobering thought that it is written as he in his lifetime decided. God's judgment will not be capricious: His final pronouncement will be made according to his own well defined and immutable principles: cause and effect will operate impartially: God is no respecter of persons; "... whatsoever a man soweth that shall he also reap," is the divine fiat. According to this rule then will the decision be made: God will consider whether he was as good a Christadelphian as he was a shopkeeper, business man, or mechanic; whether "The Truth" was his one concern, and all else made to serve and wait upon it; whether he was willing and eager to sacrifice time, money, and chances of worldly advancement in order to further God's affairs among men,—or, whether "The Truth" was merely his "religion", unproductive of the fruits of the Spirit; stolidly irresponsible to the calls made upon him; or if responsive only halfheartedly so,—always ready to shelve a call to work with a plea of business, or household duties, or lack of time.

If this was so, then with eyes intent upon our object lesson, we realize the awful folly of his misspent life. His few ill gotten gains in money, leisure, and pride of possession, have for ever perished; and with them his hope of eternal life—for truly, "Riches profit not in the day of wrath, but righteousness delivereth from death" (Prov. xi. 4). This being so brethren and sisters, wisdom dictates that as we value our eternal salvation we should transfer the lesson to ourselves NOW: Because, we are all potential "Uncle Bones". It is merely a question of time; a few brief years at the most. Then in the absence of Jesus we shall all be in this ignominious condition. True, the natural mind shews a wonderful aptitude in refusing to accept such an unpleasant truth. Illustrative of this, are the words of our hymn, "Youth on length of days presuming, gay with health and many a grace"; to such, however, the exhortation is: "Let not cloudless skies deceive you, summer gives to autumn place". Then, loving hearts, however willing, are powerless to stay the hand of the spoiler; the universal rot claims all at the last. There is an end to all human experience; the worry and toil, joy and sorrow, hopes and fears, success and failure, all end in the silence of the grave; "soon the spoiler seeks his prey, soon he bears us all away".

This being undeniably true, where, dear brethren and sisters, is the wisdom of so much undue care, for potsherds of the present? Where the ultimate gain in any effort spent, apart from "The Truth"? Let us demand of ourselves an honest answer, and it will be, there is no gain; because any temporary advantage gained must be surrendered. As our brother Roberts once wrote, "In the day of death, what a man has he loses, what he has given he keeps".

Now our beloved brother once spoke to a past generation for the purpose of impressing them with our present lesson, and he did so in these words:

"We are assembled this morning in the apparent realities of present conscious and intelligent life, and it seems to our senses as if the scene would never change, as if the life we have would never vanish, as if it must remain for ever. The contemplation of the past will help to correct this hallucination of the senses. We shall realize, as we grope in the tenantless shadows of a perished past, that was as real in its day as the ... present, that we too are flitting across the scene; that upon us also the light of life will go out, and our names disappear, in the same awful vortex, that has already drawn into its bosom of everlasting oblivion, countless myriads of names of renown and greatness." Such words cause deep feelings of emotion, because we realize that the mind which generated those thoughts, together with the hand that penned those words, is now stilled in death; for him also "the light of life is gone out".

That man was a noble Christadelphian, whose whole life we would do well to emulate. For he realized as few do that "life is the time to serve the Lord ", and right well he did it. His reverential and deep-rooted appreciation of "The Truth" enabled him to deliver some of the most sublime and comforting addresses possible to imagine. Many of them have been providentially preserved for us in being committed to print, pre-eminently so in "Seasons of Comfort". In this book we are in the company of a spiritual giant, who will make us realize as never before the utter futility, and unreality, of this present ephemeral state. Conversely, he will make us realize the certainty, and glorious reality, of the things which constitute our "blessed hope"; making us yearn for the glorious emancipation from sin and death, vested in our risen Lord. He shows us therein, as only an experienced fellow-pilgrim can, how to realize "The Truth" as he did; how to extract its comforts, and obtain incentive to continue in the race, as he did, with the result of working heart and soul for what is, without doubt the only thing that is worthy of a man's serious attention, and that is, service for God.

These thoughts, doubtless, dominated the mind of our brother Paul when penning 1 Cor. chap, xv., where, after showing the hopeless condition of human kind apart from the resurrection, he, realizing the wonderful deliverance in prospect, concluded with this stirring call to active service which should touch a responsive chord in the heart of every soldier of Christ engaged in " The Truth's" warfare: "Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that YOUR LABOUR IS NOT IN VAIN IN THE LORD."

Clapham.

H.W. Hathaway.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish we had done when we are summoned to appear before Christ.

## Editorial

### "SLOW OF HEART TO BELIEVE"

Slowness of heart to believe, or hardness of heart, in which tardy, dull and sluggish state, the best of evidence makes little or no impression, is a sort of mental blindness that seems to be almost as prevalent among Bible readers to-day, as it was during the Master's sojourn among the Jews.

It seems to pertain to some extent to our nature, for it was because of this, that even Christ's disciples came under his condemnation to a greater or less degree.

We are prone to think of "doubting Thomas" as the only one of the disciples who "staggered through unbelief"; yet upon closer observation it is evident that in this failing, others of the company largely participated.

On the way to Emmaus two of them are reported to have expressed their unbelief as follows:

"We trusted that it had been he which should have redeemed Israel" —Luke xxiv. 21.

But now as they walk and are sad, all hope seems dissipated, and they are slow to believe the glad tidings which "certain women" bring—see vs. 22-24.

This doubt and unbelief called for the strong words of reproof and rebuke from the Master, who said:

"O foolish men and slow of heart to believe ALL that the prophets have spoken"—Luke xxiv. 25.

They understood the things relating to the Kingdom, the glad tidings of which they had preached throughout the land, but they failed to perceive the truth concerning the Saving Name.

Even when "Jesus began to show unto his disciples, how that he must go unto Jerusalem and suffer many things, and be killed and; be raised again the third day", they believed not, and Peter "began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee"—Matt. xvi. 21, 22.

These words of Peter which were adverse, satanical and offensive to Jesus, indicate that the erroneous views then held by the disciples with regard to the nature of the Messiah, the Son of the Living God, were, that he was to "abide forever" and not see death—John xii. 34. His death, therefore, shattered all their hopes.

Their views were obviously akin to those entertained by some to-day, that Christ's paternity removed the diabolos from his nature, and if that "having the power of death" was removed, then, there would be no further cause of death in him, unless the unrighteous teaching of the apostasy—substitution be true, which of course cannot be admitted.

This immaculate conception idea with its consequent uncondemned or clean flesh theory, ever obnoxious to Jesus (Matt. xix. 17), cannot be too strongly condemned from whatever source it emanates.

Again, in the evening of the same day, Christ who was always so considerate and gentle with his disciples, actually—

"Upbraided the eleven (Thomas being absent, but Matthias present—B.J.D.) with their unbelief and hardness of heart because they believed not them which had seen him after he was risen"—Mark xvi. 14.

Some of the latter had merely visited the tomb to complete the rites of burial (Mark xvi. 1), but being convinced against their own prejudices, that Christ had risen: and being competent and credible witnesses of unquestionable veracity; their testimony should have been readily and joyfully accepted: seeing that it was in absolute and perfect accord with all the prophets have spoken.

Christ never reprovved diligent inquiry into the fundamentals of faith and belief, but on the other hand urged the searching of the Scriptures; but what he did reprove and rebuke was their refusal to believe in the presence of sufficient evidence. This was a matter of serious reproach in the case of Christ's disciples, and it is a something of equal concern to-day, to all who believe the things of the Kingdom.

Why is it that so many who believe in Christ as the Son of God, are so "slow to believe all" that is written in the Law and the Prophets concerning him? Why is it that some, even when important doctrines are involved, and the truth shines forth divinely clear, are so wordy and superfluous in their opposition: so bold in their speculations, and so rash in their expletives, as to justly incur the charge of puerility and incompetence? There must be a cause for this loquacious positivity, linked as it unhappily is with a mental lethargy to perceive.

True, it is written that some are

"Ever learning and never able to come to a knowledge of the Truth" 2 Tim. iii.

But this does not cover every case. Some who have never succeeded in learning thoroughly even one of the first principles of the Truth, oppose it; but they do so after the manner of Paul, "ignorantly and in unbelief", but if they are of the right stamp, seeking to know and "buy the truth", they will obtain mercy, as did the great Apostle.

Opposition to certain features of the Truth, sometimes develops from mental dullness, in which condition there is a failure to grasp the co-relationship existing between all parts of the Truth, which are divinely linked in one complete whole.

But where this deficiency is coupled with sincerity and a childlike disposition to learn by diligent study, this difficulty is soon overcome.

There is no great sin in being dull or slow to apprehend, for indeed we are all more or less thus afflicted at times; but when such regard themselves as being at all times, the most clever of experts, their rash ill-grounded self-confidence becomes a sin.

But let us also observe that when this obtuseness or mental dullness is coupled with obstinacy we have a deranging compound of temperament, not unlike some of the mental diseases of New Testament times, which were "cast out" or cured only with difficulty. An obstinate, headstrong man in error, does not always hold a belief as firmly as the belief holds him.

Some people resist the Truth with all their might for no other cause than stubbornness. Such cases are deplorably sad, because the foolish victims of this innate disability shut themselves out from any possibility of improvement, and must therefore remain ignorant of the Truth's glories, or at best but imperfectly informed for the remainder of their days.

Obstinacy and stubbornness are the earmarks of a narrow and uncultured mind, which under the Mosaic Law, in extreme cases, were punishable with death.

The reception of the Truth in its entirety, requires a wise and well-balanced mind and an amiable and humble disposition. A person may be wise, even if not brilliant, for wisdom consists in the right application of knowledge.

However, even this unhappy mental disability of stubbornness, may be overcome by a voluntary displacement of the bane of self-confidence, which we will all do well to remember is the most remarkable and distinguishing feature in the characters of all those whom God rejects—see Matt. xxv. 44; Luke xiii. 25, 26.

The first step to be taken in the accomplishment of this task is to diligently apply the Spirit's remedy,

"Let a man examine himself"—1 Cor. xi. 28.

"Examine yourselves, whether ye be in the faith"—2 Cor. xiii. 6.

"Let every man prove his own work"—Gal. vi. 4.

We must become as little children: teachable—willing to unbend our minds to every divine thought, in the mood and spirit manifested in such words as

"Lord, I believe; help thou mine unbelief"—Mark ix. 24.

"Open thou mine eyes that I may behold wondrous things out of thy law"—Ps. cxix. 18.

"He will teach us of His ways"—Is. ii. 3.

"Thou hast hid these things from the wise and prudent (in their own eyes—B.J.D.) and hast revealed them unto babes"—Matt. xi. 25.

Coming back to the consideration of the doubts and perplexities of the disciples, caused by the Master's death, it is very evident that their minds were strongly fettered with false and pre-conceived ideas concerning the nature of Christ. These erroneous thoughts had secured such a strong hold upon their mentality, that they appeared to be quite unable to divorce them from their minds, despite the oft-repeated lessons and warnings given them by Jesus, that "all things written by the prophets concerning the Son of man shall be accomplished"; they shall "put him to death: and the third day he shall rise again"—see Matt. xx. 17-19; Mark ix. 31,32; Luke xviii. 31-34.

John's testimony reads:

"These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him"—chap. xii. 16.

But what brought about this happy change of views with regard to "all that the prophets have written"? The question is answered as follows:

"Then opened he their understanding that they might understand the Scriptures"—Luke xxiv. 45.

Christ's method of doing this is described by John—

"He breathed on them, and said unto them, Receive ye the Holy Spirit"—chap. xx. 22.

John also wrote that Jesus said unto them—

"The Spirit shall teach you all things and bring all things to your remembrance"—chap. xiv. 26.

In this supernatural manner, these men, formerly so "slow of heart to believe all that the prophets have written", became the Spirit enlightened and the Spirit endowed Apostles of our Lord Jesus Christ; and thus gifted they proceeded to spread the knowledge of "the Gospel of Christ" throughout the world, with miraculous and convincing power, "and many wonders and signs were done by the Apostles"—Acts ii. 43.

Their great work of preaching "the truth of the gospel in all the world" (Col. i. 5, 6, 23), being accomplished, and the books of the New Testament written; the gifts of the Spirit were withdrawn: and while as a consequence, no miracles, signs and wonders are wrought in our day, yet as believers of all that the prophets and apostles have written, we are enabled and empowered by an appeal to what has been "written for our learning", to demonstrate to all who "have ears to hear", that our faith is—

"Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—Eph. ii. 20.

In the days of the Apostles, an apostasy began to work (2 Thess. ii. 7) and the Truth was lost sight of by many even in the first century, through the "profane and vain babblings" of men who understood neither what they said nor whereof they affirmed, but "desiring to be teachers", and yet unable to rightly divide the word of truth, they "swerved and turned aside unto vain jangling"—1 Tim. i. 6, 7; 2 Tim. ii. 15.

But as foretold in the sure word of prophecy, knowledge of every kind has been increased in these latter days, and we have great cause for rejoicing, that through the mercy of God in "making ready a people prepared for the Lord", the Truth has been recovered from the unsanctified debris of doctrine—the "lies, vanity and things wherein there is no profit" that have prevailed through many centuries—Jer. xvi. 19.

We believe that the truth in its entirety as revealed in the Bible, has been brought to light, and developed as a finality, in such works as "Christendom Astray" "Eureka" and "The Law of Moses", and that these form a reliable and valuable repository of true Christian knowledge, built upon "the foundation of God" which "standeth sure".

We are now in the favored position of having "all the counsel of God" (Acts xx. 27) given unto us through Spirit invested and Spirit enlightened Apostles and Prophets, who were men "subject to like passions as we are" (Jas. v. 17), but supernaturally controlled and inspired for the purpose of revealing God's will to their fellow men.

The much needed lesson that may be derived from the record of the heart delinquencies and failures of Christ's disciples, who because of this heart tardiness were severely reproved and rebuked by the Master himself: and the account of which was doubtless written that we might learn and "have hope", is that

"The heart is deceitful above all things"—Jer. xvii. 9.

"He that trusteth in his own heart is a fool"—Prov. xxviii. 26.

Therefore, let our prayer ever be:

"Incline my heart unto thy testimonies," for "Thy word is a lamp unto my feet, and a light unto my path"—Ps. cxix. 36, 105.

Let us not be deceived by preconceived ideas, and the natural blindness of our hearts.

We know some who are thus unhappily misled by their own self-confidence, and they frequently attach to their inventions, crotchets and hobbies too much importance, especially when they endeavor to maintain, that with their advanced thought, there has come advanced revelation.

Such need to be reminded and to fully realize that

"The imagination of man's heart is evil"—Gen. viii. 21.

"They speak a vision of their own heart"—Jer. xxiii. 16.

The thoughts of the natural man are ever according to his own inclinations, and if this natural self-confidence is combined with a love of pre-eminence, and an itching for controversy, these vain thoughts are prone to assume an imperious attitude: the very reverse of that child-like disposition, which Christ has so solemnly assured us is absolutely essential to secure an entrance into the Kingdom—Mark x. 15. Therefore, it is written:

"I hate vain thoughts: but thy law do I love"—Ps. cxix. 113.

To such as do not receive "the love of the Truth", God may "send strong delusion that they should believe a lie"—2 Thess. ii. 10, 11.

Let us all, therefore, wisely and sincerely consider the words of the beloved Apostle:

"Take heed, brethren, lest there be in any of you an evil HEART OF UNBELIEF, in departing from the living God"—Heb. iii. 12.

B.J.D.

Let neither cares nor pleasures crowd God's Truth and Word from your mind.

# The Ecclesia of the Living God

## Now Imperfect

### The Perfection that awaits it at the return of Jesus

(An Address given at the Fraternal Gathering in Hamilton, Canada)

Many religious bodies are composed of men and women drawn together by some fad. No particular knowledge of the Bible or God's purpose is required. It may be that there is something mysterious about their belief or practice that excites the curiosity of the human mind. Instead of searching for wisdom as for some hid treasure, and applying their hearts to understanding, they close the Bible, and wait for the Spirit of God to guide them.

Not so, however, with the Christadelphians. Through a careful and assiduous study of the Scriptures, they have become fully convinced that the Bible is the Word of God; that it is infallible; that it is wholly God-inspired, and is able to make them wise unto salvation through faith which is in Christ Jesus. Therefore, they have inclined their ears unto wisdom. They have cried after knowledge, and have lifted up their voices for understanding. This has not been in vain. They have found the truth. They have discovered those things concerning the Kingdom of God and the name of Jesus Christ. It is the Glorious Gospel of the Blessed God. They have obeyed the call of the Gospel in the appointed way, and are, therefore, now a part of the Ecclesia of the Living God. They are not in possession of the Kingdom of God, however, nor are they saved; but they are heirs according to the promise. "Heirs of God, and joint-heirs with Christ" (Rom. viii. 17).

What an exalted position! What a lofty height indeed! Therefore, we go forth rejoicing to walk in a newness of life as sons and daughters of God. John describes our present position. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John iii. 2). We shall be like him. What does this signify? That we are not like him now. No, sad to say, we are not: but, nevertheless, we are in a very exalted position. Wonderful, however, as that position now is, we live to-day in an imperfect state.

Who, among us, has not felt the power of imperfection? Who has not, at some time or other, cried out like Paul, "Wretched man that I am! who will rescue me from this body of death?" (Rom. vii. 24). Who has not also experienced, with Paul, "a law, that, when he would do good, evil is present with him" (Rom. vii. 21). We say then, with Paul, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. xv. 19). Our hope, however, is not in this life, but in the life to come. That life to be manifested at the appearance of Christ. Therein lies the secret of our endurance.

It is a hope we have as an anchor of the life, both sure and steadfast. This great treasure is held in an imperfect state for a definite reason. It is well expressed by Paul. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. iv. 6-7). How descriptive of our present state! What a wealth of meaning in those words! Yes, perishable earthen vessels, indeed. Abraham recognized this fact, styling himself a creature of dust and ashes; and Job, when the majesty of God was unfolded before him, said, "Behold I am vile .... wherefore I abhor myself and repent in dust and ashes". If a righteous man, like Job, could feel such abasement, is it any marvel that we should feel broken in heart, and contrite in spirit, as we contemplate the joy that is set before us?

Truly our present lot is grievous in many ways, and, sometimes, we feel unworthy of the great salvation to be revealed at the appearance of the Master. We should not, however, feel downcast, for such a recognition of our present evil state is pleasing to God. He has, more than once, declared that his favor is toward those only who rate themselves, not according to their own estimation, but according to God's standard. If we do this, we will confess with Jacob, "that we are not worthy of the least of all the mercies, and of all the truth, that the Lord shows to his people" (Gen. xxxii. 10).

A recognition of our imperfect state is not enough. Day after day we are distressed about our sins and our shortcomings. People of the world, that we meet, do not seem to feel so. Why? Because, as we talk with them, we find that they are callous towards God. They love, and live for, the present evil world. They deliberately disobey God. In fact, they think that God is indebted to them, and so much so, that when they die it will be His duty to crown them with honor and great glory. Not so with us, however. We love God and reverence His word. We strive to walk in the paths of righteousness. We look, we long, we hope and pray for the appearance of His Son; but we fail and, oh, so often. Surely then, we are distressed, and rightly so; but let us not be downhearted. God knows about this and has made provision for it. Listen to His word: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). "If we walk in the light ... the blood of Jesus Christ cleanseth us from all sin" (1 John i. 7). God forgives us for Christ's sake, for he ever liveth to make intercession for us, according to the will of God (Ephes. iv. 32; Heb. vii. 25).

As we read in God's word of the glory and majesty of His Kingdom, and the place the saints will occupy as co-rulers with Christ, we look around among the ecclesias, and we begin to wonder who could possibly qualify for such a position. Listen again to His word: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." Why? "That no flesh should glory in his presence" (1 Cor. i. 26-29). As the Psalmist has said, "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people" (Ps. cxiii. 7-8). But, you may say, look at this assembly here to-day; surely there is not one who is fit to be a King or Priest in the Kingdom of God! That is all too true. Not one of us would ever be elevated to such a position in this present imperfect state.

We must be changed. This mortal must put on immortality. This is our hope and the joy that is set before us. "Therefore, our conversation is in the heavens; from whence also we are expecting a Saviour, the Lord Jesus Christ: who will change our vile body, to conform with his glorious body, according to the energy by which he is able even to subject all things to himself" (Phil. iii. 20-21). With such a change in our nature, we would then be able to conduct ourselves with a stately dignity unknown to any mortal king that ever sat upon a throne.

"The gift will be of God, and comes through faith: not of works, lest any man should boast" (Ephes. ii. 8-9). However, Jesus said, "That his reward will be given to every man according as his work shall be" (Rev. xxii. 12). What are we to understand by this? James explained it when he said, "Even so faith, if it hath not works, is dead, being by itself" (Jas. ii. 17). So then, faith that is not followed by works of righteousness, is dead: "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6). Let us, then, give heed to the words of Paul, and work out our salvation with fear and trembling; not the fear and trembling of the world, but to fear God and tremble at his word. For "the fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments" (Ps. cxi. 10). "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John v. 3).

Christ passed through the period of his probation in an imperfect body, the same as ours. He knows what we suffer. He understands our trials and our tribulations. He knew what the imperfections of the members of the ecclesia of the living God would lead to; therefore, he warned them in his Apocalyptic message to the seven ecclesias. Through the mercy of God, these warnings have been preserved to this day as a great lesson to all true believers. What did he say? Some had left their first love. They were no longer a pillar and foundation of the truth. Others came into the ecclesia, who did not hold the truth in its purity. They called themselves

Christadelphians, but were actually members of the adversary. They taught false doctrine for self-advantage, that they might become leaders.

Some boasted in numbers, and prided themselves in their great knowledge, even greater than their teachers. They continued on their downward course until their zeal had disappeared, and they became lukewarm. That is what imperfection has led to in many to-day, and, if Christ is to find the faith in the earth, when he comes, he will find it in those who never forget the fact that they live in an imperfect state.

The call to be sons and daughters of God, and partakers of His divine glory, this greatest of all treasures, is held in earthen vessels; even frail and leaky vessels that have to be constantly replenished with the water of life that flows through the scriptures. If these vessels are not given daily attention, they become dry and parched, and if they fall, they break into shivers. To prevent this, we must ever keep in mind the nature of the vessel, and keep it full, yes, even to overflowing, with the joy that is set before us; that time of perfection that awaits the Ecclesia of the Living God; that time when the earth will be filled with the glory of the Lord, as the waters now cover the great deep. It is the glorious time of perfection that lies just ahead for all who truly seek first the Kingdom of God. Let us, therefore, close the eyes of imperfection and look, for a few moments, through the eye of faith, to the time when the Master is established as king over all the earth.

What do we see? Ah! What beauty! The curse has been removed from off all the earth. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people! The desert blossoms like the garden of the Lord. The fir and myrtle trees have replaced the thorn and thistle. The hills are clothed with pleasant woods, and the valleys rejoice with glorious vegetation. No smoke obscures the landscape. The sun shines in all its grandeur. Men no longer eat bread in the sweat of their faces, but each has his own peaceful home standing back from the highway amid the shade of stately trees. Joy and gladness is found everywhere; also thanksgiving and the voice of melody.

We stroll on, enraptured with the tranquility of the scene. As we come to a turn in the road, what an unusual sight meets the eye. A little child romps through the field, and following close behind her, we see a wolf, a lamb, a leopard, a kid, a calf and a young lion. Unusual! yes, but do you not remember the words of the prophet: "They shall not hurt nor destroy in all my holy mountain" (Isaiah xi. 6-9). After a long walk, we remarked that we were not tired. Then one reminded us of another statement of the same prophet. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Is. xl. 31).

What wonderful changes have taken place! They have built the old wastes, they have raised up the former desolations, and they have repaired the waste cities, the desolations of many generations. The people no longer groan under mis-rule, for the law goes forth from Zion into the whole earth, and the word of the Lord from Jerusalem. Implements of war have been converted into implements of agriculture, and peace has come upon the earth, and good-will among men. The vail, that was spread over all nations, has been destroyed. Death has been swallowed up in victory. There is no more sorrow, no more crying or pain. All these things have passed away. Why? Because the ransomed of the Lord have returned to Zion with songs and everlasting joy upon their heads. The Lord has comforted His people. He has given them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

We go on to Jerusalem. What a magnificent city. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. The tabernacle of David, that was fallen, has been raised up and builded as in the days of old'-The Master, The Prince of Peace, is here. Of the increase of his government and peace there shall be no end, upon the throne of his father David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. He has redeemed us to God by his blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests: and we shall reign on the earth. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

What a beautiful picture. It is not a dream. It is not a cunningly devised fable; for God has given it to us in His sure word of prophecy, even the scriptures which cannot be broken. Let us, then, strive to keep the promises of God ever before us. With all the energy that we can command, let us strive to walk in the truth. If we do, we shall have to confess much imperfection and many failures. We shall have to forgive one another many trespasses, and

overlook many faults and shortcomings. Let us remember that if we do not from the heart forgive one another, neither will our heavenly Father forgive us; but if we do, then God in His mercy for Christ's sake will forgive us and bless us beyond comprehension. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him". And this is love, that we walk after His commandments: and His commandments are not grievous.

Toronto.

Geo. A. Gibson.

We pray for peace in these times when the world is full of unrest, trouble and fear. Our prayers will be answered if we always keep before us the meaning of the wars and rumors of wars which are troubling men's minds, the coming of the Prince of Peace in power and great glory.

## Reflections

Those to whom Christ will say "Come, ye blessed of my Father, inherit the Kingdom," are men and women of prayer. To neglect prayer is to neglect God. Many times in his discourses Jesus exhorted his disciples to pray, and Luke says he spake a parable to the end that men ought always to pray. Paul also exhorted the brethren to pray without ceasing.

### Prayers which have been answered.

The prayer of Moses for forgiveness (Num. xiv. 19).

Elijah's prayer for drought (James v. 17), and for rain (v. 18).

Elisha's prayer for the child's life (2 Kings iv. 33).

Hezekiah's prayer for defense (2 Kings xix. 15-19).

Jonah's prayer for deliverance (Jonah ii. 1).

The prayers of Daniel, Hananiah, Mishael and Azariah for knowledge (Dan. ii. 17, 18).

Daniel's prayer for understanding (Dan. ix. 17).

Nehemiah's prayer for guidance (Neh. ii. 4).

Hannah's prayer for Samuel (1 Sam. i. 27).

The prayers of the brethren for deliverance from conscription in 1916 (Ps. Ixxvii. 2; Ixxxii. 7).

Our daily prayer " Give us this day our daily bread" (Matt. vi. 11).

### Prayers not yet answered.

The prayer of David for salvation (Ps. Ixxxii).

Nehemiah's prayer for remembrance (Neh. xiii. 14-22).

The prayers of David and all the saints for the peace of Jerusalem (Ps. cxxii. 6, 7).

The dying thief's prayer (Luke xxiii. 42).

Paul's prayer for Onesiphorus (2 Tim. i. 18).

John's prayer "Come Lord Jesus" (Rev. xxii. 20).

Our daily prayer "Thy Kingdom Come" (Matt. vi. 10).

The times are troublous, and the brethren are not unaffected by the general distress; but they have a source of strength to meet it which the world has not.

Are we perplexed and troubled? distressed by our own circumstances and by the events which are happening? Then Pray brethren, Pray! God, who heard and answered the prayers of saints of old, is not deaf to the petitions of the brethren and sisters of His beloved son (see Ps. xxxiv. 15; 2 Chron. xvi. 9).

QUARTUS

## Signs of the Times

FINANCIAL CHAOS IN U.S.A.; DEVELOPMENTS IN GERMANY; WAR IN CHINA.-At no time since the Armistice in 1918 have world conditions been so grave as they are to-day. President Roosevelt was inaugurated on March 4th whilst America was in the throes of its greatest crisis since the Civil War (which, brethren and sisters will remember, was the immediate cause of the adoption of the distinctive name of Christadelphian). The financial situation became so acute that panic began to set in; people began to withdraw all their money from the banks until the banks could no longer meet the demands made upon them. Finally, a general moratorium was proclaimed and every bank in, the U.S.A. closed its doors, resulting in the temporary complete collapse of all business activities. 100,000 visitors were in Washington to witness the President's inauguration and it was estimated that half of this number were unable to obtain money either to return home or to pay for accommodation in Washington. The News Chronicle said (March 6th): "No man called to place and power can ever have found himself faced so promptly with such a sea of appalling difficulties as those with which President Roosevelt is now confronted."

Only two or three years ago the U.S.A. was the most prosperous country in the world, but now its difficulties are so acute that the whole structure of the Union is threatened with collapse. In one State it is reported, the authorities cannot even afford to buy the paper on which to print currency and have authorized the use of native wooden tablets instead—and this in a country whose safe deposits are crammed with millions of pounds' worth of gold. We need not make any attempt here to analyze the causes for this condition of affairs—it will be sufficient to observe how strikingly is being fulfilled Christ's prediction that "distress of nations" would precede his coming. Men know not how to remedy their troubles for, as Christ added, "Men's hearts fail them for fear". This was remarkably illustrated by Mr. Roosevelt's

speech immediately upon taking the oath. "The only thing we have to fear is fear itself—nameless, unreasoning, unjustified terror, which paralyses needed efforts to convert retreat into advance. Only a foolish optimist can deny the dark realities of the moment."

One of the chief causes of world distress is the intolerable burden of armaments, but the nations are unable to check it. The Disarmament Conference has been meeting for over a year at Geneva and nothing whatever has been accomplished. It seems extraordinary that, in spite of their terrible financial situation, the U.S.A. have drawn up an armaments Budget for the coming year amounting to £121,000,000. Maneuvers are now being undertaken by the U.S. Navy "on a scale never before attempted by any nation in the world". A new contract has just been placed for 38 of the most powerful and fastest bombing aeroplanes in the world at a cost of £400,000; and this despite the Hoover plan for disarmament announced to the Disarmament Conference last June, which included as one of its chief items "the total prohibition of all bombardment from the air and the abolition of all bombing 'planes'".

Thinking writers recognize that the quest for peace is hopeless under present conditions. Mr. J. A. Spender denounced a resolution passed by the Oxford Union that "This house will in no circumstances fight for King and Country" as being ridiculous. He could not "imagine any one but a real religious conscientious objector pledging himself in no circumstances to fight ... If Hitler were to appear here to-morrow ... we should all of us fight". Mr. Spender offers as his reason "the most important fact for the world to-day, that peace can never be something merely negative and passive—something that can be expressed in flash resolutions—but must have a foundation of justice and equity for which all efforts are urgently needed". How obviously true this is we shall all recognize, for it is a Divine principle that "the work of righteousness shall be peace" (Is. xxxii. 17), a state of affairs that will not exist in the earth until "a King shall reign in righteousness and princes shall rule in judgment".

The world is altogether evil, and consequently cannot find peace—it explores every avenue except that which God says is the foundation of peace. In spite of the unanimous condemnation of the action by the League of Nations, Japan sent her troops into the Chinese province of Jehol where all the modern horrors of war have been perpetrated. On February 25th the Japanese delegates walked out of the League Assembly, and, as everybody knew would be the case when a Great Power wanted to make war, the League is helpless. For any Western Power to interfere would immediately precipitate another world war; indeed it cannot be foreseen what ramifications the Jehol campaign may have apart from any active interference by other nations. Sir Ian Hamilton asks, "Where shall we be if, all of a sudden, Japan and China fall on one another's necks and embrace? Where will Hong Kong be? Both Russia and Britain could easily be involved in the troubles in the Far East—who knows but that they will develop into Armageddon? It is true we have never expected things to happen in this way, but then, they never do happen in the way we expect. "God's ways are not man's ways."

To add to the distress of the times a great earthquake accompanied by a tidal wave has occurred in Japan, thousands of lives being lost.

Nearer home, extraordinary events are taking place in Germany. The German elections held on March 5th have resulted in an overwhelming victory for Herr Hitler. It means that the situation created by the Versailles Treaty is no longer recognized; if the nations will not disarm (and we know they will not) then Germany will re-arm too; Germany must be treated on an equality with the other Powers; the Polish Corridor must be restored to Germany. Communism is being suppressed with a heavy hand; the Jews are fearful lest a Pogrom break out against them. At the same time Germany, Italy and Hungary have reached an understanding which has "murdered sleep" in Paris.

Further comment may be deferred until we see what Hitler says and does, now that he has obtained the power which he has incessantly sought. It is evident that troubles will multiply rapidly in Europe, and that they will spread world-wide. "As a snare shall it come on all them that dwell on the face of the whole earth."

## Land of Israel News

"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own Land" (Ezek. xxxvii. 21).

1,268 Jews, including 66 of the so-called capitalist class, immigrated to Palestine in December.

\* \* \*

A new co-operative investment institution, the Palestine Co-operative Investment Trust, Ltd., has been organized in London to promote the investment of funds in the Central Co-operative institutions in Palestine. The Trust is arranging to participate in the financing of a modern central dairy, butter and cheese factory in the Valley of Jezreel.

\* \* \*

A group of Jews have opened a new oil factory in the colony Rehoboth. The oil is produced from the peel of oranges in accordance with a formula recently discovered by an American Jewish chemist, Mr. Braverman.

\* \* \*

Unbelievably high amounts are being paid in the maritime plain district for good orange-grove land; sometimes seven and eight times as much as a few years ago.

\* \* \*

Bedouin Sheikhs of the Beisan area continue to flock to Tel-Aviv with offers of land they wish to sell to Jews. They state that they cannot cultivate the large areas at their disposal.

\* \* \*

A solemn peace pact embodying a pledge never to attack Jews has been concluded by the Bedouin camping near the Pica colony Pardess Hanna, in the Valley of Sharon. There has been a blood feud here since December, 1932, when Bedouin attacked the colony. Peace pacts which have been concluded by a number of Arab tribes with the adjoining Jewish settlements are strictly observed.

\* \* \*

Ten thousand saplings planted near Nahalal for the Jewish National Fund have been uprooted by an Arab mob, which outnumbered the Jews, making it impossible for them to drive off the invaders. Thirteen of the Arabs were arrested by the police who dispersed the rest.

A decision to proclaim March 27th, Kippur Katan, a fortnight before Passover, as a day of fasting for Jews all over the world in protest against the ill-treatment of Jews by the Soviet authorities, has been adopted by a Conference of 200 Rabbis in Jerusalem, at which Chief Rabbi Kook presided. An appeal has been issued to world-Jewry to observe the day by holding special services in the synagogues and anti-Soviet demonstrations. A petition is to be submitted to the League of Nations and to prominent people all over the world, appealing to them to use influence with the Soviet Government to improve the lot of the Jews in the country.

\* \* \*

Although little has been heard of the suggestion for a closer economic union between England and Palestine of late, it has not been dropped, and all eyes are now turned upon the Anglo-Palestine Exhibition to be held at the Royal Agricultural Hall in Islington, at the end of May this year, which will show even the most skeptical how an effective trade rapprochement between the countries will be most beneficial to both of them.

## Palestine

In most striking contrast to every other part of the globe, Palestine prospers. The Financial News issued a supplement consisting of 36 large pages entirely devoted to Palestine on February 27th. It has no unemployment and no debts. "To-day, amidst a world-wide economic depression, Palestine is unique." Full details of Jewish industrial and agricultural activities are given—everything is prospering—railways, roads, harbors, factories, power stations, houses, reservoirs, and all kinds of buildings are being made with increasing rapidity.

A remarkable point which is emphasized in the Supplement is the way in which the neighboring countries are being associated with Palestine as a result of her prosperity. Operations in connection with the laying of a pipe line from Iraq (Mesopotamia or Assyria) to Haifa have already been commenced. In the South we read "there is already a demand for the construction of a reasonably good motor highway to connect Egypt and Palestine ". It seems remarkable that the very word used in Is. xix. 23 should be employed. "In that day shall there be a highway out of Egypt to Assyria ... in that day shall Israel be the third with Egypt and with Assyria". Now there is already a road connecting Jerusalem and Haifa, and one is being made between Jaffa and Haifa. When these works are finished there will be direct road communication between Egypt and Assyria via Palestine.

The Supplement should be read by every brother and sister; it is a tonic such as the saints have never before experienced, and shows how marvelously God is fulfilling His plan before our very eyes.

W.J.

## CORRESPONDENCE

### CONSTANTINOPLE

(See bro. Townsend's letter in March Berean, p. 112.)

When Peter the Great attacked the Turks in 1711, historians tell us that the Turks only entered upon the war with the greatest reluctance and forebodings of disaster. A prophecy which was in every mouth at that time, that the Muscovites were fated to take Constantinople and overturn their empire, struck a damp on their spirits. Peter the Great did not succeed in his enterprise however. Nevertheless, Russia has always hoped to obtain possession of Constantinople and so obtain that outlet in the South which she regards as essential to her development. About 70 years after Peter the Great, the Empress Catherine was so bent on its possession that she had her grandson named Constantine in anticipation of his being crowned in the ancient cathedral of St. Sophia.

But Russia has never been able to fulfill those ambitious owing to the opposition of such Western nations as Britain and France; it was, of course, to prevent Russian encroachments in the South that the Crimean War was fought. For the same reason the Western Powers did not allow the Treaty of San Stefano, which followed the Russo-Turkish War of 1877, to stand, but insisted on a revision of its terms and the acceptance by Russia of the Treaty of Berlin.

When the War broke out in 1914 the Allies endeavored to secure Turkish neutrality and promised that if it was maintained the independence and integrity of the Turkish Empire would be guaranteed both during and after the War. But God had decreed that the Euphrates should be dried up, consequently as Mr. Asquith said, Turkey "committed political suicide" and joined the Central Powers. When this happened the Allies were obliged to promise Russia that, on the successful conclusion of the war, she should have Constantinople as her reward. It was, in fact, impossible to say otherwise, for, as one writer said at the time, "If the war goes well with the Allies and if Russia expresses a definite desire to occupy Constantinople and the Straits, resistance on our part would be alike difficult, pointless and undesirable". However, the Russian Revolution took place in 1917, a separate peace was concluded with Germany, and the Allies declined to allow Russia to take Constantinople. Being unable to agree on any other solution of the problem, the Allies permitted Turkey to retain possession of the city (which is now known as Istanbul, the Turks refusing to deliver letters addressed to "Constantinople"). Trotsky and other Russian leaders have made no secret of the fact that Russian ambitions have not been overlooked by the Soviet and they have declared that the ancient ambition of the Czars to obtain Constantinople is still an ambition of the Russian people, which, when opportunity offers, they will endeavor to fulfill.

As we know, Old Testament prophecy refers to the latter day invader of Palestine both as "Prince of Rosh" and as "the King of the North", indicating that Russia is in possession of Constantinople in the latter days. Why has she not been allowed to take it then? Dr. Thomas remarks that the wrath of the Sixth Vial was not designed to dry up the great Turkish power in order to put in its place a stronger and greater power, the Muscovite, before the coming of Christ and the manifestation of his Kings. The Euphrates has been dried up in order to decrease Gentile power in the East whilst Jewish colonization is progressing in Palestine. It was not dried up that the way of Gog might be prepared, but "the way of the Kings of the Sun's rising". Thus, Dr. Thomas believed (and we think will prove correct) that Russia will not take Constantinople until Christ has come to gather his saints to judgment (Eureka iii. 541-2). The taking of this city, the capture of Jerusalem, and the overflowing into Egypt, will all be part of the same campaign. A reference to the Index to Eureka will show that Dr. Thomas has many interesting things to say about Constantinople, which we cannot enter into here.

We have been able to see that God's purpose required that Russia should be keenly interested in the lands south of her territories, but that her ambitions should be curbed until the appointed time. That time has almost arrived; thus we are in the happy position of being able to see the nations just in the situations required immediately prior to Armageddon.

As bro. Townsend says, Angora in Asia Minor is now the Turkish capital instead of Constantinople, a circumstance which will probably render the Russian task easier when the time arrives to execute it. It may well be that Turkish uneasiness with regard to the safety of Constantinople was one of the reasons for the transfer of the capital in 1923.

Clapham.

W.J.

Sis. M. L. Morgan, whose death was recorded in March Berean (Holloway Ecc. News), was a niece of sis. E. H. Bath, and learned the Truth while resident with us in Ealing twelve years ago (and not in Africa as stated). While in Africa she made an attempt at obeying the Truth by immersing herself at a wild beasts' drinking hole in the jungle, but as there was a doubt as to the validity of this immersion, she was immersed by the Holloway ecclesia in 1931.

Our sister was not strong and had great physical disabilities, but in spite of this, "she did what she could". Eleven hundred people have had the Truth introduced to them this year, as a result of her writing letters in my name to the newspapers. Who can say what the results of such work will be? In any case we believe that she will not lose her reward.

London.

EDWARD H. BATH.

Everything is ripe for the coming of our Lord, and I pray that it may be soon and that He will find us faithfully watching for Him. We have hopes that some here will come out and embrace the Truth while there is yet time; there are several reading our books.

Budock House, Falmouth.

W. Warn.

Many thanks to you and all your co-workers for the Berean Magazine and all the good things received through its pages hitherto. Events are indeed moving rapidly and shaping themselves according to the revealed Word of God, and leading up to the complete end of Gentile dominion. The Kingdom of God and the actual appearing of Christ Jesus is undoubtedly very near.

Sincere love to you all.

Lichfield (Staffs.).

S. M. Harrison.

In reply to bro. Alex. Cochran's question in the December Berean (p. 484) as to the 40 years judgments, the prophet Micah's reference to the Second Exodus involves both time and circumstances in Israel being restored to the Promised Land. As all scripture shows they are to be gathered from among all nations, which of necessity means time, and with mighty power and stretched out arm, and in a time of trouble such as never was, which means manner or circumstances.

Now I think we are all agreed that the time of Israel coming out of Egypt into the promised land was 40 years, and the prophet Micah states that the Second Exodus will be "according to the days of thy coming out of Egypt" or after the same manner and time.

As to the Time, we have the Kingdom of David as a Type, which Kingdom is to be restored (Acts xv. 16).

David reigned over Judah seven years, and conjointly over All Israel 40 years. The prophet Ezekiel in chapter xxxix. states that when the Northern Colossus is turned back and Jesus takes possession of Jerusalem, the cleansing of the land will take seven years to accomplish (verse 9), in which the Tents of Judah are saved first (Zech. xii. 7), and Jesus is then reigning over them during those seven years in Jerusalem. Afterwards verse 25 states, "Now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel", or 33 years in doing so, after the Type of David, and in all 40 years.

This is corroborated by what Jesus says in Revelation chap. xiv. 20, "that the wine press was trodden without the city" (as stated by David, Psalm cxlix., the Saints executing the judgments written) by the space of sixteen hundred furlongs.

For a scriptural exposition of this figure demonstrating the 40 years of judgment, I would refer to what Dr. Thomas has written in Eureka, vol. 3, pages 403-405, 432-441, 658-659.

I do not quote Dr. Thomas because he says so, but because he gives such a clear and lucid exposition that I think no one could cavil at, much less contradict.

74 Glen Road, Kelburn,

J. Morton Troup.

Wellington, New Zealand.

Selah

This is a musical sign denoting the moment to the instrumentalists when they had to give the greatest volume of sound.

The object was not merely for musical effect however, but to draw attention to the words then sung. Hence the theme of the song was made expressive, for the child of God must sing "with the understanding" as well as with the tongue.

The word wherever it appears in the Psalms is associated with one of two things. Either it expresses the vanity of human life when lived without obedience to God, or on the other hand the blessedness now and henceforth of those who put their trust in the Holy One of Israel.

So as we read the Psalms if we translate the word, as we may quite properly do, into "Pause and think of that", wherever it occurs, we can enrich our meditations. Take its first occurrence in Psalm iii. The fleshly mind says, "There is no help for him in God", speaking of those who reviled Jesus (Luke xxiii. 35). Well, we "think of that" and then we turn to the 4th and 8th verses of the same Psalm and the reply of the Righteous One is "The Lord heard me out of His holy hill". Think of that! and finally, "Salvation belongeth unto the Lord, Thy blessing is upon thy people".

Well might the music peal forth!

Well may we always take that as the one great thought to pause and take in during our pilgrimage and in its hours of sorrow.

As Habakkuk declares: "Thou wentest forth for the salvation of thy people even for salvation with thine Anointed ". selah.

G.H.D.

## 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 at the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S.W.9. not later than the 7th of each month for the following month's issue.

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

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given IN PRINTED LETTERS

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS  
WHICH ARE DONE HERE" (Colossians iv. 9).

BIRMINGHAM.—Shakespeare Rooms, Edmund Street, Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. We are very pleased to report the obedience by Faith in Baptism of Mrs. Doris Grenfell, which took place at Blackheath on Thursday, December 22nd. We pray our sister will be strengthened of God to run successfully the race for eternal life. We are also pleased to report the return to fellowship of sister Alice Knight, who is now of one mind with

us as to the disobedience of marrying out of the faith. We have other very interested friends and hope to report their obedience in Baptism shortly. We have welcomed at the Table of the Lord: sis. Deane (West Bromwich), bro. Harvey and bro. Powell (Blackheath), bro. Hale, bro. and sis. T. Phipps (Great Bridge) and bro. Harrison (Lichfield). We purpose, God willing, holding our usual tea and fraternal gathering on Good Friday, April 14th, in the Shakespeare Rooms, Edmund Street; tea at 4.30, after meeting at 6 o'clock. We extend a hearty invitation to all our brethren and sisters. Programs may be obtained from the Rec. bro.—W. Southall, Rec. bro.

BRIDGEND.—Dunraven Place. Sundays: 11 a.m. and 6.30 p.m. Tuesday,: 7.30 p.m. On Sunday, February 26th, we had the pleasure of the company of bro. W. J. Elston, of Nottingham, who delivered faithful words of exhortation and lectured in the evening, a number of strangers being present. We were greatly encouraged by his words of instruction and comfort, and thank him for his services.—Gomer Jones, Rec. bro.

BRIGHTON. — Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread 5 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We are delighted to report that two more "sons of Adam" have become "Sons of God". On March 5th, 1933, Mr. James Woodgate and Mr. Harry William Woodgate, after a good confession of the Faith, were immersed into the Saving Name of Jesus at the Avondale Hall. We trust our new brethren will continue faithful in well-doing and endure unto the end and so obtain the crown of life when our Master returns. We take this opportunity of thanking the Clapham Ecclesia for their assistance in this matter. Since the beginning of this year we have been pleased to welcome at the Lord's Table: bro. G. H. Denney (Holloway), bro. W. Webster (Seven Kings), bro. and sis. E. Callow (Bournemouth), sis. P. Ellis, sis. Walker, sis. M. White, sis. B. White, sis. Clark (Clapham), and sis. I. Stokes (Holloway). Our co-labourers have been brethren A. K. Clements, W. E. White, H. M. Doust, H. M. Lee (Clapham), G. H. Lethbridge (Holloway), and N. G. Widger (Seven Kings). We thank them for their faithful ministrations.—J. D. Webster, Rec. bro.

COLCHESTER. — 2 Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Alternate Thursdays: Bible Class, 7.15 p.m. We are pleased to report that our small meeting has grown by the addition of one to our number. On Sunday, February 26th, after an interview in which he showed his knowledge and appreciation of the things concerning the Name of Jesus and the Kingdom of God, Mr. Albert George Thomas Barnett (formerly Methodist) was assisted by our Clapham brethren to obey the divine command to be baptized. The Sunday morning following he was received into fellowship and welcomed among us, and we rejoice in the fact that another one has come to a realization of the loving mercy of our Father, and our prayer is that our new brother may prove faithful, and receive the crown of life in the day of Christ which seems so near. One or two strangers are attending our meetings we are pleased to report; they seem very interested in the Truth, and we look for cause to rejoice once again. Since our last report, we have had the help and comfort of the following brethren: P. Coliapanian A. Cheale, W. Webster, W. Whelan, E. Bishop, W. Piper (Seven Kings), W. Jeacock, M. L. Evans, H. Atkinson, E. A. Clements, W. E. White, E. J. B. Evans, L. Walker (Clapham), S. Burton (Luton), G. J. Barker and F. Headon (Holloway). We have been pleased to welcome to the Table of the Lord the following visitors: bro. V. Lloyd (Clapham), sis. S. Burton (Luton), bro. R. Ell, sis. P. Perry (Putney), and sis. P. Coliapanian (Seven Kings).—L. Wells, Rec. bro.

FALMOUTH. —5 Mayfield Road. Sundays: Breaking of Bread, 3 p.m. Wednesdays: Bible Class, 6.30 p.m., when we read together Elpis Israel and instruct one another in the Word of life. We continue to distribute leaflets from door to door, but do not get very much encouragement, but we plod on, and at times we get one or two to listen, and we pray these may find at last that most glorious blessing, the Pearl of Great Price. We are going to have two more lectures at Easter, one by bro. Southall, of Birmingham, on April 16th, and the second on April 26th by bro. Elston, of Nottingham, in the Town Hall. We give any brother or sister an invitation to help us in these lectures if possible, especially by their presence. We also give a cordial invitation to any who are passing this way, or are near by, to join us at the Breaking of Bread. —Your brother in Israel's hope, A. Richards.

HITCHIN. —Hermitage Halls. First Sunday in each month: Breaking of Bread, 5.30 pm; Lecture, 7 p.m. Other Sundays: Breaking of Bread, 6.30 p.m. M I.C. at "Eureka," Radcliffe Road. 7 p.m. each Tuesday and, Thursday. On Saturday, February 18th, we spent a very happy and encouraging time at the Icknield Hall, Letchworth, in the company of many of our brothers and sisters, on the occasion of a fraternal tea followed by a lantern lecture on Palestine by bro. F. G. Jannaway. About 90 were present at the tea, after which bro. Jannaway presented prizes to our Sunday School scholars for their work in 1932. The lecture was greatly enjoyed by all, including brethren and sisters from Clapham, North London, Luton and St. Albans. There were about 50 strangers present, in some of whose minds we earnestly hope the seed may have taken root and may spring up to Eternal Life. As a result of this special effort to arouse the interest of the public in the things of the Kingdom we are pleased to report that about 32 strangers attended the lecture on March 5th by bro. T. Wilson, entitled " The Approaching Return of Christ—Good News for the World ", and considerable interest was shown. If the Lord will, we hope to follow up these encouraging results by further lectures in the Letchworth district, while continuing to hold monthly ones in Hitchin. We heartily thank all those who have helped us in the glorious work and hope for their continued co-operation until the return of our absent Lord, when these feeble efforts will no longer be necessary.— Herbert S. Shorter, Rec. bro.

LONDON (Clapham). — Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. Since our last report the common enemy has again visited us, for on Sunday, February 26th, our sister C. Lancaster fell asleep. Unfortunately alien relatives took charge of the funeral arrangements and laid our sister to rest in Camberwell Cemetery on Wednesday, March 1st. It matters not, for our loving Father knows those who are His and our sister died in the sure and certain hope of a resurrection. She was a quiet unassuming character, but those who knew her intimately can testify to her work in the Truth. The following brethren and sisters have been welcomed at the Table of the Lord, namely, bro. and sis. Webster and bro. W. Rivers (Brighton), bro. H. J. Smith (Colchester), bro. Ellis (Croydon), sis. Margery Hayward (Ipswich), sis. E. Furneaux (Margate), sis. Clark (Putney), sis. Webster (Seven Kings), bro. and sis. Crowhurst bro. and sis. Cyril Clements, sis. E. C. Clements and sis. E. Hill (Sutton). Our annual Sunday School prize distribution, tea and fraternal gathering will be held on Friday, April 14th, if the Lord will. Programs will be available by the time this appears in print, and all brethren and sisters in fellowship will be heartily welcomed.—F. C. Wood, Asst. Rec. bro.

LONDON (Holloway).—Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital. Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m. We are sorry to lose the company of bro. and sis. Nicholson and sis. Ruth Nicholson, who have removed to Welling, and will in future meet with the brethren and sisters there. We acknowledge with gratitude the gift of £4 towards the needs of our Emergency Fund. Visitors have been: sisters Irving, senr., W. Irving (Clapham), and R. Nicholson (Welling), brethren Jones and Rivers (Brighton); brethren D. Jenkins, E. A. Clements, C. H. Lindars, M. Joslin, T. Wilson, W. Jeacock (Clapham), E. C. Clements (Sutton), and S. F. Jeacock (St. Albans), who have laboured for us.—F. R. Wright, Rec. bro.

LONDON (Putney). —Grants' Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays, 2 Schubert Road, Putney, 8 p.m. We continue to labour in this part of God's Vineyard and although we are unable to announce the birth of others into the name of Jesus, we are encouraged by the regular attendance of strangers at the lectures. We propose, God willing, holding a fraternal gathering on Saturday, April 29th. and we hope to have the pleasure and comfort of seeing many of our brethren and sisters from surrounding ecclesias. —A. Cattle, Rec. bro.

LONDON ( West Ealing). —Leighton Hall. Elthorne Park Road. Sundays: 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. Provisional arrangements have been made for a tea and fraternal gathering to be held at our hall, if the Lord will, on either June 3rd (Saturday) or June 5th (Whit Monday), depending on the day the hall is vacant. Definite arrangements will be made at an early date and we shall be glad of the company of our brethren and sisters who can be with us. Other ecclesias will be notified as soon as programs are available. The interested friend introduced by bro. Jannaway still attends and is progressing in knowledge and understanding. It is very encouraging and provides that necessary stimulus to keep on working, even when there is no immediate indication of any return for our labours, such as distributing the cards provided monthly by our brother to advertise "Christendom Astray". We have been glad of the help in the Master's service of bro. Adams (St. Albans) and bro. P. Kemp (Avondale Hall).—Norman G. Widger, Rec. bro.

LUTON. —Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Sunday School, 2.45 p.m. Thursdays: 8pm. We propose holding our annual fraternal gathering and tea, if the Lord will, on Easter Monday, April 17th, at Oxford Hall, 3 Union Street (off Castle Street), and heartily welcome brethren and sisters from surrounding ecclesias. As the accommodation is limited, we shall be very glad if brethren and sisters who hope to be present with us would kindly let us have an early intimation. We are looking forward to spending a profitable time together in consideration of the subject "The Manna from Heaven", to be dealt with in four 15-minute addresses. Programs will be sent out in due course, God willing. It has afforded us no little pleasure to have the company around the Table of the Lord of bro. Sutch, sis. Ethel Moorhead, bro. and sis. Ask, bro. Lloyd, bro. and sis. Maundrell, sis. Eileen Maundrell and sis. Goodwin (Clap-ham), bro. John Hodges ^St. Albans), bro. and sis. Crosskey (Croydon), bro. Bath, junr. (Holloway), and bro. Denney (Sutton). The following have kindly assisted us in the work of the Truth, both by word of exhortation and lectures : brethren Mitchell, M. L. Evans, C. Ask and H. T. Atkinson (Clapham), bro. Beighton (Ilford) and bro. Barker (Holloway), all of whose labours were much appreciated.—A. H. Phillips, Rec. bro.

MOTHERWELL (Scotland). —Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 -p.m.; Lecture, alternate Sundays, 6.30 p.m. The brethren and sisters will rejoice with us that in the mercy of our Heavenly Father another two of the children of Adam have come out from the world and its Egyptian darkness, into the light and liberty of the Gospel. Mr. William Holmes and his wife, Mrs. Jane Jardine Holmes, after witnessing a very intelligent confession of the things concerning the Kingdom of God and the Name of Jesus Christ, were baptized into the sin covering name on February 11th, and received into our fellowship on Sunday, February 12th. We pray that they may be of those who will obtain the crown of life. We rejoice that our efforts in the proclamation of the Gospel have helped our brother and sister to obtain a knowledge of the Truth. Having received from bro. Jannaway and bro. Bath a list of names of those in Scotland who had answered their advertisements, we have written to each address twice, also sending literature, but alas the response has been poor. However, one has applied for Christendom Astray, while another appears hopeful, so we will try and keep in touch. We held our annual fraternal on January 3rd when a pleasant time was spent.— Rod H. Ross, Rec. bro.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School, 2.30 p.m., Lecture, 6.30 p.m. Shelton Street Schools, Tuesdays, Eureka Class, 7.45 p.m. Huntingdon Street Schools, Wednesdays, 7.45 p.m. On February 14th sis. Waddington, senr., fell asleep, not to be awakened until the Lord descends, when once again we shall see her at the Great Tribunal, when we all stand in the presence of the Son of God, each to receive in body according to that we have done whether good or bad. She was laid to rest in the Wilfred Hill Cemetery on the 17th, and is now free from the prevailing distress and danger. Upon the day of the death of our sister, a birth into Christ by baptism took place, viz: Doris McCormick, the sister of sis. Heason of this ecclesia. It is cheering to assist from the hopeless confusion of

these last days, those who desire to submit to God's ways, with humility of mind. We have been assisted in the proclamation of the Truth by brn. Geatley (Manchester) and G. M. Clements (Clapham). On Easter Monday, April 17th, we hope to be joined by brethren and sisters from other ecclesias for the consideration of the Parable of the Vineyard. The meeting will be held (the Lord willing) in the Assembly Hall of the Shelton Street Schools (3 minutes from Victoria Station); tea 4.30, meeting 6.30.—W. J. Elston, Rec. bro.

PLYMOUTH.—Oddfellows' Hall, 148 Union Street. Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. It is now some months since we inserted intelligence. We have passed through a trying ordeal in our ecclesia, in which the question of fellowship has played an important part. In accordance with our Constitution, one clause of which reads: "We affirm that we are only at liberty to continue in Fellowship with those who strictly adhere to the Birmingham Amended Statement of Faith, with strengthening clauses, both in Doctrine, Practice and Fellowship", we regret to state it has been necessary to withdraw from brethren A. J. Nicholls and H. R. Nicholls (late recording brother) on account of their having broken bread with, and continuing in fellowship with, one who is not in fellowship, thus setting up another table. We greatly deplore the necessity for such action, but we must endeavor to keep a pure fellowship. The remaining Arranging Brethren desire to advise ecclesias to ask for a letter of commendation before receiving visitors from this city.— John Hodge, Rec. bro. (pro tem).

SEVEN KINGS. —Mayfield Hall, 686 Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford. Tuesdays: M.I.C. and Eureka (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with joy we report another addition to our numbers by the obedience through baptism of Miss Amelia Kate Woolard, who put on the sin covering Name on February 28th. Our new sister is sister in the flesh to our sis. Walker, who in this instance in our Father's providence was the sower of the seed. We pray that our sister will run with patience the race set before her, and so with us be found worthy of life eternal. Our M.I.C. fraternal, held on February 11th last, proved a very strengthening meeting. We had four very excellent and upbuilding addresses and were pleased to welcome visitors from Brighton, Clapham, Croydon, Holloway, Horns Cross, Nottingham, Welling and West Ealing. Such meetings are always a comfort and joy, and a help on our way to the Kingdom. We have been pleased to welcome the following visitors to the Table of the Lord: brethren Kemp and E. A. Clements (Clapham), and R. Jeacock (Croydon).—Wm. J. Webster, Rec. bro.

SOUTHEND-ON-SEA.—11 Byron Avenue. Sutton Cemetery Buses (Green) from L.M.S. and L.N.E.R. stations pass Browning Avenue, thence 1 minute; and also Corporation Trackless Nurustel Road Cars pass North Avenue, thence 2 minutes. Sundays (except 1st in every month): Breaking of Bread, 6.15 p.m. Since our last news we have been much cheered by a visit from bro. Crawley, of Luton, who gave us the word of exhortation. Our small ecclesia has suffered a great deal of anxiety recently on account of distress, but especially on account of an unfortunate accident to our bro. and sis. Ramus' little girl, Betty, who by her clothes catching fire has been severely burned on face, arms and legs. For over three weeks her life hung in the balance, during which period the anxiety was intense for parents and all of us. Now the danger is over it is expected that a skin graft may be attempted on account of the septic state of the facial wounds. This will, of course, be dangerous, and our prayers go out to our heavenly Father to support and help our brother and sister in their anxiety and if it be His will restore their little one to them. May we here thank all those who by word and deed have helped our ecclesia and our brother and sister in this hour of trial (Matt, xxv. 40).— Wm. Leslie Wille, Rec. bro.

SWANSEA.—Portland Chambers, Cower Street. Sundays: Breaking of Bread, 11 a.m. We have had during the month the company of bro. George Morse, of Cardiff, at the Memorial Table. Bro. J. H. Morse will for some time to come be unable to give his active assistance to the ecclesia owing to an injury received at his work some weeks ago; we trust he will have a speedy recovery, and with God's help again take his place among those who labour in the Vineyard. We have been compelled to discontinue for the time being, the Sunday night lectures through lack of speaking brethren, but intend to give a lecture on the last Sunday of

every month; we hope and pray that this effort, feeble as it is, may be the means of drawing some to a knowledge of the True Gospel.—W. J. Mouse, Rec. bro.

WELLING (Kent).—Scouts' Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8.15 p.m. At the lantern lecture, Tuesday, February 14th, on the "Awakening of Palestine", 27 strangers attended, but as was expected, the attendance was much smaller at the following lecture on "Divine Autocracy", the number being 11, several of whom have regularly attended the lectures at Plumstead Common. It is our earnest desire that there will be some who will find the True Way of Life in Abraham's Seed. We much appreciate the support of those brethren and sisters who have come to these week-night lectures from Clapham, Croydon and Holloway ecclesias, and thank them for their encouragement. We are also pleased to state that our numbers have been increased by the transfer of bro. and sis. Nicholson and sis. R. Nicholson of the Holloway ecclesia, who now reside in Welling. We have since our last report welcomed at the Memorial Table, bro. and sis. J. Warwick (Clapham), and at the lectures we have had the help of brethren H. Atkinson, W. R. Mitchell, J. Warwick, I. P. Evans (Clapham), G. L. Barker (Holloway) and A. A. Jeacock (Croydon). At one of our Bible Classes bro. W. R. Jeacock (Clapham) gave us a very interesting address on "The Ark and its Contents". We thank all for the uplifting times and the help so generously given. We regret to say our bro. W. Weekes is now in the Grosvenor Sanatorium, Ashford, Kent, and likely to remain several months. Should any be passing near that way by car a visit would be appreciated by our brother in his tribulation.—A. M. Grant, Rec. bro.

WELLINGTON (Salop). —Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 3 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. As we view the widespread distress, we are convinced that "our redemption draweth nigh", and it should tend to make us realize that our opportunities for perfecting character and service in the Master's Vineyard are rapidly vanishing. With this in view we labour on, endeavoring to exalt the Word to the edifying and upbuilding of the brethren and sisters and to the enlightenment of those around us. It is encouraging to have a few who come regularly to the lectures and have "ears to hear". We trust that in due season our Heavenly Father will be pleased to grant the desired increase. We have now completed the reading of "Nazareth Re-visited" at our Bible Class and have all felt greatly helped in our consideration of this interesting work of bro. Roberts. We are about to start reading "Eureka", feeling confident that careful and prayerful reading of the "Apocalypse", aided by this invaluable work of bro. Dr. Thomas, will be very helpful. We acknowledge with gratitude the faithful co-operation in the work of bro. R. Barton (Pemberton) and bro. W. Southall (Birmingham), and we have been pleased to welcome at the Memorial Feast sis. Gladys Shaw (Dudley) and sisters Steele and Olive Steele (Crewe).—H. G. Saxby, Rec. bro.

## CANADA

GUELPH (Ont).— 47 Quebec St. W. Breaking of Bread, 11 a.m. It is with deep sorrow we record the death of our sister Hartley, who died at the age of 79, and for 25 years was a member of this ecclesia. She fell asleep on February 6th, and was laid to rest in Guelph Cemetery to await the coming of the Archangel who shall call her forth. We do not sorrow as those that have no hope, because the Savior in whom she trusted came forth from the tomb and said, "because I live ye shall live also"; and the Father has given him the keys of death and the grave, so he can liberate the captive and set her free. Bro. Vibert, of Hamilton, spoke words of comfort and cheer to those left behind, giving assurance from the scripture that our sister, who had passed through a season of sorrow, pain and death, would at the coming and in the presence of the Master have her vile nature changed to equality with the angels, to die no more. God grant that we with her may have a share in this great redemption from sin and death.—J. Hawkins, Rec. bro.

HAMILTON (Ont). — The Christadelphian Ecclesia, C.O.O.F. Hall, Wentworth and King William Streets. On January 2nd we held our fraternal gathering in the above hall, being joined as usual by the Brantford ecclesia, and despite the depression which Canada, like the rest of the world, is experiencing, a large number of brethren and sisters from the surrounding ecclesias journeyed to Hamilton to be present on the occasion. Visitors from London, Ont., Chatham, Guelph, Montreal, Brantford (Toronto bringing about 87 brethren and sisters), Buffalo, N.Y., and Hawley, Pa., being present, nearly 300 brethren and sisters in all. An excellent program was arranged, the afternoon meeting being devoted to singing praises to our Heavenly Father, and three excellent addresses were given upon the subject, "The Ecclesia of the Living God". Speakers for the afternoon were brethren H. Smallwood (Toronto), D. Gwalchmai (London, Ont.) and G. A. Gibson (Toronto). Tea was arranged for 5 o'clock, after which the evening was given over to the Sunday School entertainment and distribution of prizes to the scholars for their excellent work during the twelve months, bringing a very happy day to a close. It has been our pleasure to have the company of bro. G. A. Gibson, of Toronto, who gave us the word of exhortation, and lectured in the evening. We very much appreciate these visits from time to time, and thank our brother for his labours in the Master's service. We have been pleased to welcome at the Table of the Lord, the following visitors: brethren Gibson, Simpson, McGee, bro. and sis. W. Pole (Toronto), bro. and sis. Tinker (Montreal), bro. and sis. H. Barber sis. Hatch (London, Ont.), bro. and sis. L. Sparham (Chatham), sis. Gruitt, sis. Anderson, sis. H. Fryer (Buffalo, N.Y.), bro. Biers (Rochester, N.Y.), sis. F. Styles and bro. Hemmingray (Brantford).—E. D. Cope, Rec. bro.

TORONTO (Ont). — Kimbourne Hall, 1484 Danforth Ave. Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 a.m. Bible Class, Wednesday. 8.15 p.m. We are planning to hold our annual fraternal gathering if the Lord will on Good Friday, April 14th. We therefore take this opportunity of extending a cordial invitation to all brethren and sisters, in fellowship, to be with us on that date. Surely, if there ever was a time when brethren and sisters should gather together and exhort one another, that time is the present. We need encouragement, exhortation and comfort, for the earth reels to-and-fro like a drunkard, and on every hand we see trouble, distress and suffering. But we do not forget that it is during just such a time that we are to look up, and lift up our heads. On December 28th we held our annual Sunday School entertainment and prize-giving; it was a fine night for both young and old. It is very encouraging to watch the progress of our children in this good work. Since our last report, we have had the pleasure of the company of bro. A. Hemingray (Brantford) and sis. Hatch (London, Ont.). One of the bright spots in our walk in the Truth is to receive visiting brethren and sisters at the Table of the Lord.— Geo. A. Gibson, Rec. bro.

## UNITED STATES

BALTIMORE (Md).— Fishpaw Hall, Baltimore and Gilmore Sts. Sunday School, 9.45 a.m.; Breaking of Bread Meeting, 11 a.m. Eureka Class, Tuesdays, 8 p.m., at 2911 Walbrook Ave. Mutual Improvement Class, 2nd and 4th Wednesdays, 8 p.m. (House to House). Bible Class. Thursdays, 8 p.m. (House to House). Greetings to all those of like Faith in Christ Jesus our Lord. On Thursday evening, September 22nd, 1932, several brethren, sisters and friends gathered at the home of bro. David E. Williams to cheer him on his 90th birthday (born September 22nd, 1842) with a surprise party. It being a Bible Class night, we had our Bible reading, and spent some time singing hymns and we then had refreshments, several of the sisters bringing cakes for the occasion. We spent a very pleasant evening in the company of our beloved elder brother, whose work in the Truth dates back over a period of about 70 years to the days of Dr. John Thomas, who bro. Williams used to visit at his home. We have had the following visitors since August 1st, 1932: sis. Maggie Packie, of Newark, N.J., sis. J. T. Bruce, of Boston", Mass., brethren A. Johnson, M. Sutton, A. Sutton, Nutting, McAllister, Kastruf,

Cotton, George, Elliott senr., and Elliott, junr., bro. and sis. D. C. Wilson, bro. and sis. J. Mullin, bro. and sis. O. Johnson, all of Phila., Pa. We thank these brethren for their exhortations, and hope they will soon come again. On January 8th, after our regular meeting, we had a luncheon in the Hall, and then our Sunday School entertainment and prizes; we spent a very pleasant and profitable afternoon together. On Monday evening, January 30th, bro. Walter Wootton and sis. Alice Buckheit were united in marriage by bro. D. C. Wilson, of Phila., Pa., at 2911 Walbrook Ave. We welcome those of like Faith to our meetings.— Milton P. Mason, Rec. bro.

## 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. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

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, Hatfield Point, Kings Co., N.B.

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

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

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

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

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

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

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

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 26<sup>th</sup> Ave.

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

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

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

## UNITED STATES

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

Beaukiss, Texas. – A. C. Harrison., 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, P.O. Box 250, Goose Creek, Texas.

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

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

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

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

Hebron, Texas. – J. Lloyd.

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

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

Jersey City, N.J. - Louis F. Bas, 118 Washington Avenue, Rutherford, 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. – D. C. Wilson, 3330 North 15<sup>th</sup> Street.

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

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

Post City, Texas. – A. W. Greer.

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

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – W.S. Davis, 2817 Lacy Avenue.

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, “Westcot,” Bromham, Bedford.

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

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 10 Bragg Road, Birchfields.

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

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 9 Grove Road.

Bridport (Dorset) – S. F. Osborn, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove, Sussex

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. R. Jaine, Tyrie Cottage, Brockwell, Nr. Chepstow.

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

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.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

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.) – F. R. Wright, 57 Woodville Road, New Barnet.

London (Putney). – A. Cattle, 14c Buer Road, Fulham, S.W 6.,

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

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

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

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

Margate. – A. E. Newman, 37 Eaton Road, Margate.

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

New Barnet, F. R. Wright, 57 Woodville Road.

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. – J. Hodge, 1 Notte Street.

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). – G. F. King, "Hillmead," Buckles Way, Banstead, Surrey.

Swansea. – W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr.

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

Tier’s Cross. – H. Thomas, Deer Parks, 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

Distressed Jews' fund.—The following amount has been received and passed on to bro. F. G. Ford:—Leamington Ecclesia, £ 2.

Bury St. Edmunds.—A special lecture is being given here on April 30th, God willing.

Forthcoming Meetings.—Tea and fraternal meetings on April 14th, at Birmingham and Clapham, on April 17th at Luton and Nottingham, and on June 5th at West Ealing. Special lectures at Falmouth, April 16th and 26th. There will also be a fraternal gathering on April 29th at Putney.

Room to Let.—A sister has an unfurnished (or furnished if wanted) room, ground floor. Convenience for cooking. 86 Chestnut Grove, Balham, S.W.12. 3 minutes from Balham Station.

Housekeeping Duties.—Comfortable home offered to a sister who will look after elderly sister and her aged husband. Apply Editors.

Holidays in Cornwall.—Furnished bungalow with sleeping accommodation for six persons. Facing sea, in Holywell Bay, near Newquay. An ideal situation for a quiet, restful holiday, amidst beautiful surroundings. For terms, apply to sister (Mrs.) Feltham, 36 Warwick New Road, Leamington Spa, who would also be pleased to welcome paying guests, if preferred.

Bro. A. G. Higgs (Rec. bro. of the Bristol ecclesia), writes us thus: "We should be very pleased to hear news of sister E. Acock (of Bath). We last heard of her whilst on her holidays at Portsmouth, in September, when we replied to her. We have unfortunately mislaid her old address at Bath, so cannot write to obtain news of her there."

A Land of Smiles.—Major H. L. Nathan, M.P., speaking on his recent visit to Palestine, said : "One sees more bright faces to the square mile in Palestine than to the hundred square miles in England. France or America."

A sign of the last days.—"Never were atheism, irreligion and blasphemy more rampant and more active than they are to-day." Lord Russell of Killowen, at the London Hippodrome.

France's fear of fascism.—It is reported that owing to the growth of Italian militarism, France is fortifying Corsica into a second Heligoland. "They are going to turn the loveliest island in the world into an armed camp."

Is it war?—Mr. James Douglas writes in the Sunday Express. "Japan has shattered the League of Nations. Its corpse stinks in Jehol. The war in the Far East will be followed by wars in the West. Jehol is the overture to a world war. The League can do nothing."

Good Friday at Clapham.—If the Lord will, the annual Sunday School prize distribution, tea and fraternal gathering will be held as usual in the Avondale Hall, on April 14th. Programs can be had on application to bro. Button, 1 Hillsboro' Road, S.E.22.

Outing to the Natural History Museum.—A visit to the Natural History Museum will be paid, if the Lord will, by the South London (Clapham) Bible and Mutual Improvement Class, on Saturday, May 20th, 1933. Parties will leave the Entrance Hall between 2pm. and 2.45 p.m. for a tour round the Museum. Tea at 4.30 p.m. at the Zeeta Cafe, 138 Victoria Street, S.W.I. After Meeting at 6 p.m. at Denison House, 269 Vauxhall Bridge Road, Victoria, S.W.I. Brethren and Sisters in fellowship are cordially invited.



































