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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

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CONTENTS

PAGE

| | |
|--|-----|
| "The Book of Life" (Dr. John Thomas) | 201 |
| Partially Enlightened..... | 204 |
| Faith in God's Promises (R. Roberts)..... | 205 |
| Editorial:— | |
| "He shall be called a Nazarene" | 210 |
| A Sign of Apostasy..... | 214 |
| Resistance to evil, oath taking and going to law | 215 |
| Be not Deceived: Watch unto Prayer | 220 |
| Anglo-Palestine Exhibition | 222 |
| A Sunday Morning Exhortation at the Clapham Ecclesia (11) .. | 223 |
| Correspondence | 227 |
| Reflections | 228 |
| Signs of the Times | 229 |
| Land of Israel News | 231 |
| Ecclesial News | 233 |

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EIGHTPENCE

"The Book of Life"

By Dr. John Thomas

Even the few names in Sardis had to save themselves by their perseverance, upon the principle that "he who perseveres to the end shall be saved." Hence, the Spirit saith, "the victor, he shall be clothed in white garments." This is positive. But in order that he may be assured of the perpetuity of his clothing, that it shall never wax old, as garments are accustomed to do, it is added, "And I will not at all obliterate his name from the scroll of the life." In the English Version, this is rendered "book of life" without the definite article; but in my translation I have prefixed it to life as in the original. It is the scroll of the life, that is, of a special life.

The first place in the New Testament where this phrase occurs is in Phil. iv. 3. Here Paul mentions certain "whose names are in a book of life"; among whom is Clement, one of his fellow-laborers; but, whether the same Clement, who wrote about "the due place of glory," can only be conjectured.

It next occurs in Apoc. xiii. 8 and xvii. 8. In the former it is styled "the Scroll of the Life of the Lamb slain"; and in the latter, simply "the Scroll of the Life". It is next found in ch. xx. 12, 15. In the former of these verses, it is termed "another Scroll which is of the life"; and in the latter as elsewhere. In ch. xxi. it is "the Scroll of the life of the Lamb"; and in ch. xxii. 19, the phrase is "a Scroll of the life," the article the being omitted before "Scroll". These are all the places where it occurs in the New Testament.

This is the most important of all books; for if a man's name have not been inscribed upon it, he cannot possibly be saved; for it is written that whosoever of the dead, small and great, standing before the Deity at the opening of the Scrolls, shall not be found written in the Scroll of the life, shall be cast into the lake of the fire. These are those who worship the Beast, by whom the saints have been overcome.

From these testimonies there would appear to be two scrolls—the one styled a scroll of the Life, and the other the scroll of the Life. These two scrolls are opened at the setting up of "the great white throne" of judgment, at the epoch of resurrection. Certain things having been written in these scrolls, the resurrected are judged from them. These things are their works. One of these scrolls will present a very unseemly aspect—a sort of every-day book of life, in which names of believers are inscribed with very disreputable mementoes appended to each. These will find no admission to "the other scroll which is of the life"—the ledger of the life, to which those names may be supposed to be transferred from the Every-Day Book, that are not condemned to obliteration. The dead constituents of the Angel of the ecclesia in

Sardis, together with the few undefiled ones there, had all been written in the Every-Day Book of the Life; and their works inscribed under their respective names; and the general record of this scroll is read in the writing penned by John. He shows that the works therein recorded resolved themselves into two classes; the one signalized by the words "thou art dead" after their names, and the other by the sentence, "their garments undefiled." Now of these classes, the names of the latter alone will be transferred to the Ledger; while the names of the former will be obliterated or excluded. The confession of names in the presence of the Father and in the presence of his messengers, will be read, not from the Every-Day Book, but from the Ledger of the Lamb's Life, which contains the register of names inscribed there, from the foundation of the order of things extant.

This is styled the scroll of the life in allusion probably to the custom of oriental monarchs, who, as they had several books for the record of things, so they had a peculiar book, in which they entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esther vi. 1-3, where it is styled "the Book of Records of daily affairs."

The Scriptures make very early mention of the existence of such a book before the Lord. Moses refers to it in Exod. xxxii. 32, saying, "If thou wilt, forgive thou Israel's sin; if not, blot me, I pray thee, out of thy book which thou hast written. And Yahweh said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." The Spirit in David says, "Are not my tears in thy book?" that is, "Are not my sorrows in thy remembrance") "Hence, "book" and "remembrance" are associated in Mai. iii. 16, where it is styled "a book of remembrance"; as, "They that feared Yahweh spake often one to another; and Yahweh hearkened and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh of armies, in that day when I make up my jewels; and I will have compassion upon them as a man hath tender affection for his own son that serveth him." This is evidently the book of the life, or the Ledger; for all written in it are precious with God in a day when the wicked are trodden down. Daniel also refers to the same book in testifying that, in the time of trouble when the books shall be opened, "every one of his people (the Saints) shall be delivered that shall be found written in the book"—xii. 1.

The Ledger book of the life is styled apocalyptically "the Scroll of the life of the Lamb slain"—Rev. xiii. 8; xxi. 27. It is contrary to the law of symbol-writing to regard this as a book in the vulgar sense. There is something in the real thing to which a book of record has some resemblance or analogy. Such a book is for remembrance of deeds. Hence the name given to the book of life in Malachi (which in the Old Testament includes both the Day Book and the Ledger) "a Book of Remembrance". Scroll, then in this relation, is symbolical of remembrance by whatever system of means it may be compassed. "I will remember their sins no more," which is equivalent to, "I will blot out the record of their sins from the book of my remembrance"; or I will pardon them. Hence to pardon is equivalent to inscribing the name of the subject in the Day book of the life; or to placing him in God's remembrance for resurrection unto life even for the life procured by the sacrifice of the Lamb of God, if found to be "worthy".

But, how is a man's name inscribed on the memory of God for resurrection? In answer to this, it must be remarked, that the Spirit of the invisible one is the remembrancer of His dominion. Whatever the Spirit remembers is written, so to speak, in the book of remembrance before God. "God is Spirit; and they who worship him must worship him in Spirit and truth"—John iv. 24. Pardon is the result of Spirit-and-truth worship. Now the relation subsisting between the Spirit and the Truth is one of intellectual and moral identity; so that he who hath the truth hath in him the mind, the thinking, and teaching of the Spirit: but he that hath not the truth, is destitute of the Spirit, and not a true worshipper. It is the Spirit-Word that quickeneth; and therefore Jesus says, "It is the Spirit which is life making; Spirit is and life is the words which I speak to you"—John vi. 63. And again, he says, "The Spirit of the truth proceedeth from the Father"—vi. 26; and, "The Spirit of the truth shall guide you into all the truth"—xvi. 13; and bring all things to your remembrance"—xiv. 26; and John, the beloved disciple of Jesus, adds, "the Spirit is the truth"—1 John v. 6. We are considering things mental, not physical. The Spirit in its physical relations is the divine power that creates, fashions, and sustains all things; and will raise the dead, and subdue all things to God. But in opening men's eyes, and turning them from ignorance to knowledge, and from the service of the adversary to God; and in recording them in his remembrance, it is the truth believed and obeyed that is the

agency employed. The Spirit is the Remembrancer; or symbolically, "the Scroll or Book".

It is by the truth, called "the word of the truth of the gospel of the kingdom" (Acts xx. 24, 25; Col. i. 5), believed and obeyed, that relations are established between men and God. This is the spiritual connecting medium that links them to his throne in their present state; and, though men in the general think very little of "the truth," because they are natural liars and ignorant of it; yet His eyes are ever upon it, and he has "magnified it above all his name." "Sanctify them by thy truth; thy word is truth"—John xvii. 17; and, "Ye have purified your souls in the obedience of the truth through Spirit." Hence, the truth is sanctifying and purifying; and, as the truth is God's, and precious to him, and always before his mind, the sanctified are his peculiar treasure. Their names are therefore inscribed in his book of remembrance by their union to the truth in the obedience it enjoins.

Paul styles the baptized believers in Corinth, "an epistle of Christ written with spirit of the living God." The writing, he says, was done through him and Timothy, as the instruments. God, Paul, spirit, and Corinthian hearts held a similar relation to each other in the writing of the epistle (and all similar churches collectively, made, as it were, a Book of Epistles), that head, pen, ink, and paper, do to an ordinary letter. The mentality of God was by the process stamped upon Corinthian hearts, so that they became part of his thoughts; and while he is written upon their memory, they are also written upon his, who is the way, the truth, the resurrection, and the life. Hence, to be written in the scroll of the life, is to be "in God the Father and in the Lord Jesus Christ", and they in him by the Spirit—truth dwelling in their hearts—2 Cor. iii. 3; 1 Thess. i. 1; Eph. iii. 17; John vi. 54, 56.

God, or the Father, manifested through His Sons by the Spirit, which is the one God-manifestation to us (see 1 Cor. viii. 5, 6), is the Arboretum of the lives. Wherefore, to be in the book of the life is to be part, and to have part, of the tree of life, as it is styled in the English Version. This understood, will account for a various reading in the Greek text of Rev. xxii. 19. Book of Life and Tree of Life are different symbols related to the same thing. The oldest manuscripts extant read, "God shall take away his part from the tree of life"; but more recent ones, "out of the book of life".

PARTIALLY ENLIGHTENED

Canon R. B. S. Hammond, of Sydney, says "Christ is liable to come at any time. I know there are a lot of people who will disagree with me. But that is my view—definitely. I hold that those who accept the New Testament are definitely committed to a distinct hope for the return of Christ."

Faith in God's Promises

An Exhortation by Bro. Roberts

A few weeks back we looked at the account of Paul's shipwreck, as recorded in Acts xxviii., and found some profitable reflections arising to us from the mere existence of such a record. Like the extruding vein of ore on the mountain side, we found when we followed it up that it led us into a whole mine of treasure. Paul's shipwreck led us to Paul's master in glory, and gave us fortifying conviction of the truth of the proclamation which John heard in Patmos:

"I am he who liveth and was dead, and am alive for ever more."

Leading us to Paul's master, it leads us to Paul's motives, Paul's aims, and Paul's principles. The interval of time that separates us from Paul himself has in no way altered the power or bearing of these. In the course of the storm, an incident occurred that yields a principle we may profitably apply. We are told that when

"neither sun nor stars for many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."

We may suppose that Paul himself shared in this hopelessness. He had no certain knowledge of the mode in which his apostolic labors (now drawing to a conclusion) were to terminate. So far as he was concerned, a watery grave would have been as acceptable and appropriate, as the executioner's block; and to this he may have supposed he had now come, unless he inferred from the Lord's intimation to him at Jerusalem that he must testify at Rome—Acts xxiii. 11—that he must survive the voyage. At all events, whatever his fears and feelings may have been, they received a perfect quietus from an angelic visit towards the end of the disastrous voyage. The angel stood by him during the night, and said,

"Fear not, Paul: thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee."

This may help us to realize the potency of Spirit-power. If ever there is a time when spiritual things seem unreal, it is during a storm at sea; amid the howl of the tempest; the rage of the waters; the reel and lurch of the helpless vessel; the cold and wet and confusion among those on board, who, with chattering teeth and failing heart, await with prayer and patience the subsidence of the elements. At such a time, our poor weak faith is liable to fall like a lifeless bird to the bottom of its cage. But here, an angel stands by Paul in the midst of it all—the storm no impediment to his arrival at the vessel: a storm is but air in motion, though impressing frail mortals so much: and there is something more subtle and powerful than air. The rushing waters and flying foam are no distraction to his mind or message; the perilous position of the ship no discouragement to his clear sight and confidence. The Spirit of God underlies all elements and all phenomena, and this messenger is Spirit, and can make even the storm his chariot to bear him onward on his journey. It is but at any time a question of the will and purpose of the Almighty Father, who is Spirit, and at whose command are legions of these His angels who excel in strength. Our lot falling in an age when God's open work is momentarily suspended (as declared beforehand) leaves us a prey to the impressions and fears of feeble sense. But let understanding have the sway. God can take care of us in the darkness and the storm without appearing to do so. And His purpose will come gloriously forth to a triumphant issue at last, whatever darkness and inefficiencies and aberrations may afflict human experience in this age of sin.

Having received the message, Paul presents himself before the ship's company, with cheerful look, and after a pardonable allusion to their blindness in not seeing the wisdom of the advice he had given them against undertaking the voyage some fortnight before, he says,

"Now, I exhort you to be of good cheer, for there shall be no loss of any man's life among you but of the ship: for there stood by me this night the angel of God whose I am and whom I serve, saving (and he repeated the message), Wherefore, sirs, be of good cheer: for I believe God that it shall be even as it was told me".

Now, here is confidence in spite of appearances. The storm had in no degree abated. The heavens were still a mass of ominous grey: the gale still roared at its height: the sea still raged like a cauldron, with unbroken fury: the vessel still creaked and groaned and labored among the breaching waves. In spite of all, Paul is confident and tranquil: on what ground?

"I believe God that it shall be even as it was told me."

It requires no particular ingenuity to apply this to our own situation. Here we are in the midst of an evil state, in which, so far as what is actually going on in the earth is concerned, there is no ray of promise in the darkness. The nations are walking after their own ways

without any apparent regulation of their proceedings from above, and without any natural prospect that there will ever be anything different, than the chaotic collision of "might" evolving artificial and scarcely definable "rights". Generation follows generation to the grave without the least apparent indication of any coming adjudication and discrimination of the righteous from the wicked. Life all over the earth is a weary tale of early hopes blighted, youthful aspirations disappointed, philosophic theories mocked, poetical ideals quenched in bitterness and gloom. Bright youth dulls into sober manhood, which, in its turn withers into the impotence and decay of old age. Ineffective life, made a thousandfold more of a failure by bad social and political arrangements, is harried with care, and clouded with disappointment, till a quiet grave in the cemetery or in the depths of the sea, ends the scene, and bears witness to the truth of the Preacher's verdict,

"Vanity of vanities, all is vanity".

This is life as it actually is before our eyes. Yet here are we with tranquil hearts, and, on the whole, glad faces. What is the secret of our serenity? It is to be found in the words of Paul, which every earnest man and woman here present can utter as their own:

"I believe God that it shall be even as it was told me".

None of us has had a message personal to himself; but we have had a message that is personal to all who choose to listen to it. That message is as much a fact as any of the facts to which I have referred. The Bible is as much an element of the human situation as death itself. It can no more be obliterated from human history than pain, or the Pope, or Mahomet. It is coeval in its complete form with all the turmoils of the last 1800 years. It is a great public institution, which has had powerful public modifying effects in the national and racial evolutions of eighteen centuries past. It is its own witness to every one acquainted with it, and able to discern between things that differ, that it is of God. Its literary fabrication alone is inexplicable on any hypothesis of its being due to human motives, designs, or conceptions. Its character defies classification with human productions, Jewish or Gentile. It is of a piece with the grandeur and perfection of nature. It stands immovable, like the primeval rocks, offering a passive but indomitable resistance to the fretful waves of hostility that dash over it from age to age.

Even if we were ignorant of all external confirmations, we have in itself an all-sufficient evidence of the divinity of its voice. But the external confirmations are complete, and leave no room for uncertainty in the convictions of those who are able to discern the bearings of evidence. The establishment of the Christian faith in the earth, the existence and position of the Jews, the history of the world in its correspondence with the Bible prophecy, the character of Christ as drawn by men confessedly illiterate (and the most learned of men could not have conceived of such a character, still less depicted it with such simple majestic power)—the nature of Christian doctrines and precepts, are all so many powerful witnesses to the same fact: not only in their cumulative force, but taking them one by one, there is not one of them capable of a rational solution, apart from the divinity of the events and influences leading to the production of the Bible.

Discerning this, then, the Bible is to each of us the voice of God as much as was the angel's voice to Paul that stormy night, and because of this we are able, like him, to be cheerful in the storm, and to ask our fellow-voyagers to be of good cheer also. The sky is dark and the sea is rough, but we are full of confidence as to the issue of the voyage, because we can say,

"I believe God that it shall be even as it has been told me".

We see mankind sunk in ill-being through their vain attempts to manage their own affairs. We see history one long futile struggle after blessedness among men, a struggle continuing to the present hour, and threatening, by all present appearances, to be interminable. We say, "This will not last". We say, "This age of human failure will come to a close". We say, "God will interfere; God will destroy the kingdoms of men all over the world; God will set up a kingdom that shall never be destroyed; God will give laws that no Parliament will be asked to sanction;

God will set up institutions that will owe no part of their existence to human legislation. God will send Christ to do all this, and Christ will associate with himself in the work the tried and righteous men of all ages past, made immortal and efficient for the work like himself. Under their righteous and irresistible reign, all nations will be blessed; war and poverty will cease; righteousness and universal joy will take the place of the vast clouds of despondency and misery that cover all the earth. We are enabled to indulge this glorious prospect, and to endure with calmness the present evil world, because we can say,

"We believe God that it shall be even as it has been told us".

We see death reign with indiscriminating power. The man who fears God sickens and dies, and is buried equally with the man who neither fears God nor regards man. The man whose mind is rich with the golden sunshine of faith, and whose life is beautiful with many variegated compliances with the beautiful commandments of God, descends to sheol equally with the man all-blighted and frostbitten with unbelief, and whose life is hideous with selfishness and unmercy. The man who is a blessing in the midst of his kind, with kindly word cheering the desolate, and more kindly act alleviating the sufferings of weakness and misfortune, who sheds some light in the gloom, and causes some soothing in the affliction so far as it is in the power of mortal man—such a man at last becomes food for the worms as well as the human monster who increases bitterness among men by his churlish speeches and merciless ways. We say,

"There will be an end to this. Things will wear a very different complexion by-and bye. There will be an hour upon earth when the grave will give up its dead: when a divine tribunal will be erected: when men shall receive in body according to what they have done".
"Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth him not."

God will cause every man present on that occasion to find according to the way he has followed in this evil state. You will see shame, fear, dismay, suffering, rejection, and disgrace judicially dealt out in terrible tribulation and anguish. Those who have followed wickedness—sent away to ultimate death from the presence of the glorious judge. You will see joy and confidence, glory and honor, beauty and immortality conferred by the same smiling and glorious hand on the beaming multitude of the righteous, to whom the earth and the future, yea heaven and all things, belong. You will then see the meaning of the present trial, present lowliness, present absence of all apparent difference between the righteous and the wicked. Discerning this now, we are able to endure with patience and good cheer. Our happiness is due to the promises of God. We are blessed in being able to say,

"We believe God that it shall be even as it has been told us".

We see life a doleful failure in all important respects at present. Youth rejoices; folly makes loud mirth; but age groans, and in much wisdom is much grief. The whole multitude of the living unite at last in a common verdict: "There is nothing in it; I would not live away". The depressing picture loses its dreariness in the light of the truth. We are able to say to friends around (though we speak in the ears of the deaf),

"There will yet be upon earth a life that is worth living: youth that will not fade; joy that will not wither; strength that will not diminish; pleasures that will not pall on the appetite; personal comeliness, intellectual nobility, and moral loveliness on which the lapse of endless ages will produce no impression. When this gladsome vision is established in all the earth, there will be multitudes to rejoice in the perpetual feast; and you will find nowhere upon earth the present dreary spectacle of sad and blighted and ineffective forms of life."

"No more curse, no more death," means the disappearance of wan cheeks, lusterless eyes, empty minds, despairing hearts and their causative accompaniments of empty pockets, squalid homes, unclean persons, and mal-development of body and mind.

"The former things will have passed away, and all things will have become new " .

We are able to proclaim these joyful news, because we can say;

"We believe God, and it shall be as it has been told unto us " .

Finally we look into our own hearts and lives, and find there many aches, and voids and disfigurements. This body of death is a heavy load to carry about. Our souls cleave to the dust. A murky atmosphere often obscures the sun. Our desires are towards the remembrance of the High and Lofty one, in whose hand our breath is, and whose are all our ways. We yearn to bless, and see blessed, the blighted population of our fellow-men. We aspire to moral heights and intellectual brilliancies, which we can only now and then see afar off, in the rifts of the heavy-laden clouds. In this we groan, being every way burdened and held down. But we are able to indulge in right good cheer in the midst of the gloom. We are able to say confidently, "The afflicted state is but for a moment. The moment of deliverance will come. The Lord Jesus, who is our life, will return to the scene, and in the twinkling of an eye, we shall roll off the burden of corruption and death. This mortal shall put on immortality. The day of cloud will then pass for ever away. The fogs, and mists, and damps, and chills, of this dark night, will roll away before the powerful sunrise, and we shall bathe and rejoice in the clear blue of heaven, overarching the scene with gladness, to the utmost encircling horizon. Our dim eyes will see; our longing hearts will swell with pure delight in God; our fellowship, all cramped and long-restrained in this terrible night, will burst forth in mighty gladness, on the right hand and on the left, to all the sons of God. O glorious day! Hasten thy tardy flight hitherward." We believe God that it shall be as it has been told to us.

Editorial

"HE SHALL BE CALLED A NAZARENE"

When Joseph and Mary returned after their flight into Egypt with the young child Jesus, it is written of the former, that

"He turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene"—Matt. ii. 23.

The question, where in the books of the prophets, is it written, "He shall be called a Nazarene"? has been an oft-repeated one since the Version of " the high and mighty Prince James was first appointed to be read in the churches".

From the record of Matthew, this much is perfectly clear: The title "a Nazarene" was applied to Jesus in consequence of the providential arrangements by which Joseph and Mary were led to take up their abode in Nazareth, the object being, as was declared by Matthew, "that it might be fulfilled which was spoken by the prophets, ' He shall be called a Nazarene'". In what sense these words of the prophets were fulfilled we shall see later on.

As the home of Jesus, who spent the greater part of his mortal life there, Nazareth holds a place of interest and veneration in the hearts and emotions of all believers, which is shared only by the sacred names of Bethlehem and Jerusalem.

The city or town was built on a sloping hillside, on the northern border of the great Plain of Esdraelon and was removed about fifteen miles from the Sea of Galilee, and approximately twenty, in a straight line, from the Mediterranean; while Bethlehem, the predicted birthplace of "the Great King, that is to be Ruler in Israel", was situated seventy miles distant.

Nazareth stood about sixteen hundred feet above sea level, and

"The brow of the hill whereon their city was built"

being a very high precipice, the people on one occasion sought to lay hold on Jesus to there "cast him down headlong", because of what he taught in their synagogue (see Luke iv. 28-30).

In the Emphatic Diaglott New Testament and a few other literary works, it is suggested that the designation applied to Christ in Matt. ii. 23, should read "A Nazarite" instead of "a Nazarene". But this substitution of one word for another is obviously incorrect, for it is nowhere spoken by the prophets that he shall be called a Nazarite.

Moreover, a Nazarite was not of necessity one who "came and dwelt in a city called Nazareth", that he might be called a Nazarite. But on the contrary, it was absolutely necessary for a person to dwell in Nazareth, as Jesus did, that he might be called "a Nazarene".

A Nazarite was not such as a consequence of having dwelt in Nazareth, but any person from among the Hebrews, from any city or community in Israel, who was "separate unto the Lord", was qualified to be a Nazarite.

Samson, who was an inhabitant of Zorah, in the portion of Dan, was a Nazarite (see Judges xiii. 4-7).

Furthermore, all such by their solemn vow, were prohibited from the use of—

"Wine and strong drink . . . neither shall he drink any liquor of grapes, nor eat moist grapes, nor dried"—Numbers vi. 2-4.

One of the grievous sins of Israel was:

They "gave the Nazarites wine to drink"—Amos ii. 12.

By yielding to this temptation, the Nazarite vow of consecration and devotion to the Lord was not only stained but broken.

We repeat this: under the Law the Nazarites were forbidden the use of wine, and those among them who were faithful to their vow were total abstainers.

In view of the above, certain words written by "Luke the beloved physician" become doubly interesting for this author testifies that Jesus himself furnished evidence proving that He had never taken the vow of a Nazarite, for we read:

"John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners"—Luke vii. 33, 34.

Therefore, the Son of Man—the Lord Jesus—was not a Nazarite; and furthermore, it is written of Him, that in the very beginning of his miracles in Cana of Galilee, he manifested forth his glory when

"The water was made wine"—John ii. 1-11.

Consequently, the inevitable conclusion is that while Jesus was a Nazarene, he was not a Nazarite. The appellations are wholly different.

Let us next consider the import of the term "a Nazarene". What does the title imply?

Jerome, a famous writer of the fourth century, who lived from A.D. 340 to 420, was the most learned Hebrew scholar of his time. As a youth he studied Hebrew at his home, and later removed to Bethlehem where he pursued his studies with the aid of the best Jewish scholars of that day. Many Bible students are familiar with his labors in the Vulgate, and in his version of the Old and New Testaments, all the changes made, were made on purely linguistic grounds.

For this reason we have much confidence in his statement that the name of the town called Nazareth is derived from the Hebrew root Nezer, which signifies "a young tree springing from the old root". As a verb this Hebrew word signifies "to preserve", but as a noun its import or meaning is "a young tree, an offshoot or a branch", and is therefore correctly translated "Branch" in Isaiah xi. 1; xiv. 19; lx. 21; and Dan. xi. 7.

As in the English language there are several words having an equivalent or similar meaning to that of "a branch", such as bough, limb, rod, sprout, twig, offshoot, arm of a tree, etc., so it is in the Hebrew.

But there are two words in the Hebrew that are translated "Branch" that are identical in meaning. They are Nezer and Tsemach. These are synonymous terms, being used by inspiration interchangeably.

The prophet Isaiah, a man of great learning and ability, and the most illustrious of all the prophets, supplies us with an infallible proof of the correctness of this statement. The evidence is furnished in the following quotations from his writings:

"In that day shall the branch (Heb. Tsemach) of the Lord be beautiful and glorious"—Ch. iv. 2.

"There shall come forth a rod out of the item of Jesse, and a Branch (Heb. Nezer) shall grow out of his roots . . . , and his rest shall be glorious"—Ch. xi. 1, 10.

The person designated by the "Branch" is the same in both quotations, although different Hebrew words are used. The branch (tsemach) of the Lord, and the branch (nezer) out of the root of Jesse are one and the same person. The root meaning of these two words when used as verbs may vary slightly, but when used as nouns they refer without question to Him who

"Shall gather together the dispersed of Judah,"

"And shall rise to reign over the Gentiles."

There can be no mistake about this. There is but one Jesse mentioned in the Bible: David's father; and concerning the Branch to grow out of his roots, the apostle Peter declared "To him give all the prophets witness", as we also discover by the following quotations in which Tsemach is translated "Branch".

"Behold the days come saith the Lord, that I will raise unto David, a Righteous Branch."

"At that time will I cause the Branch of Righteousness to grow up unto David"—Jer. xxiii. 5 and xxxiii. 15.

"Behold, I will bring forth my servant the Branch"—Zech. iii. 8.

Also ch. vi. 12, where it is written "Behold, the man whose NAME is the Branch."

And thus it " was spoken by the prophets, He shall be called A Nazarene", or a Branch—Matt. ii. 23.

Nazareth doubtless received its name from being a veritable arboretum of umbrageous trees. Consequently its Hebrew name (Nezer) afforded a most appropriate symbol for the "Trees of Righteousness" of Isaiah's prophecy, which reads as follows:

" Thy people shall be all righteous: they shall inherit the land for ever, the branch (Heb. Nezer) of my planting, the work of my hands. . . that they might be called trees of righteousness "—Is. lx. 21 and lxi. 3.

This is a multitudinous branch (nezer) consisting of a "multitude" which no man can number", all in Christ Jesus, the "Plant of Renown" of Ezekiel's prophecy (ch. xxxiv. 29).

In the beginning it was "as a grain of mustard seed" which was destined to become "a great tree" (Luke xiii. 19).

"As the apple tree among the trees of the mood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit leas sweet to my taste "—Song ii. 3.

Jesus said, "I am the Vine, ye are the branches". We have sat under a vine, so large that together with its supported branches, it covered a quarter of an acre. Israel is an empty vine but Jesus is "the true vine". The house of Jacob over which Christ shall reign forever, is represented in the Scriptures, not only by a vine, but also by the fig tree, and

"There is hope of (this) tree if it be cut down that it will sprout again, and that the TENDER Branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and. bring forth boughs like a plant"—Job xiv. 7-9.

From the foregoing, we think the reason must be obvious to all why Joseph was "warned of God in a dream" to turn aside, when he came and dwelt in a city called Nazareth. The most efficient cause doubtless was that the Scripture might be fulfilled and that "the man whose name is the Branch", might be recognized in the lowly Nazarene.

Likewise, when Christ left Nazareth and "came and dwelt in Capernaum" (Matt. iv. 13), which was afterward called "his own city" (comp. Matt. ix. 1, 2 with Mark ii. 1-5), it was that the Scripture might be fulfilled (Matt. iv. 14-16). The Scripture cannot be broken.

In the days of Joseph and Mary, the population of Nazareth in Galilee was composed of not only Jews but also of Egyptians, Arabians and Phoenicians (Strabo, Geog. xvi. 523), and the people were especially seditious.

This fact gives force to the accusation made against Paul, as "a mover of sedition and a ringleader of the sect of the Nazarenes" (Acts xxiv. 5).

These interesting facts gleaned from history written by those who were contemporary with Christ give us a more vivid conception than otherwise possible, of the conditions and circumstances surrounding the life of the Messiah during his sojourn in Nazareth.

His civic environments were by no means calculated to add to his ministerial prestige; for not only was Galilee a despised part of Palestine, but Nazareth was a still more despised part of Galilee. Hence the saying: "For out of Galilee ariseth no prophet" (John vii. 52), and also the question of Nathaniel, "Can any good thing come out of Nazareth?" (John i. 46).

Despised Nazareth therefore, with which much of the life of Christ was associated, is singularly suggestive of the partial fulfillment at least of the words of Isaiah,

"He is despised and rejected of men" growing up "as a lender plant and as a root out of dry ground."

Therefore, the words of the prophets, "He shall be called a Nazarene", were highly indicative not only of his Royal descent from Israel's greatest king, David: a Branch out of his roots; but also of the humble origin and environment of this Royal Branch, as expressed in the words of his mother Mary:

"My soul doth magnify the Lord, for He hath regarded the LOW ESTATE of His handmaiden . . . and exalted them of LOW DEGREE" —Luke i. 46, 52.

And also the words of Ezekiel's prophecy:

"Exalt him that is LOW and abase him that is high," when He shall come whose right it is to reign—Chap. xxi. 26, 27.

Behold, the days come, saith the Lord when this once tender plant or Branch out of the withered root of David, shall reign in Jerusalem as a Mighty King, one worthy of the name, for the pleasure of the; Lord shall prosper in his hand and he shall execute judgment and justice in all the earth.

His name shall endure for ever and continue as long as the sun and the moon maintain their courses, and with an undiminished and imperishable glory he shall shine while the eternal ages roll.

We are also assured that in his days the righteous shall flourish, blest with an abundance of peace and life forevermore.

These coming days are on the way, and the actual experience of them is only a matter of time.

The knowledge and contemplation of these things at this time enables us the more patiently to endure the present depression, distress and hardship, in view of the glory that shall be revealed in the saints, when present things have passed away, and the multitudinous "Branch" of God's planting, shall have attained its full increase and become "a great tree".

Then "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles" and dwell therein forever: having then come

"In the unity of the faith, and of the knowledge of the Son of God, unto A PERFECT MAN, unto the measure of the stature of

The Fullness of Christ—Eph. iv. 13.

B.J.D.

A SIGN OF APOSTASY

The dictionary defines apostasy as "the abandonment of ones religious principles", and, judged by that standard, the movement in the Anglican churches and Non-conformist bodies to enlarge the scope of women's activities by giving them authority to "preach", would be sufficient to condemn them as apostates, even if the whole system were not founded on apostasy. The plain words of the apostle Paul cannot be misunderstood—"I suffer not a woman to teach" (1 Tim. ii. 12).

Those who have been called out from the apostasy ("darkness", 1 Pet. ii. 9), know and obey this injunction, as they must do all apostolic testimony and commandment; but it does not seem to be clearly perceived by some that the spirit of the apostle's teaching goes further than this. In the same verse he says but to be in silence", and in writing to the Corinthians he is emphatic upon the point— Let your women keep silence in the churches, for it is not permitted unto them to speak" (1 Cor. xiv. 34).

The only wise course and the only way which will be observed by true Christadelphians is a strict compliance with the divine commandments on this as on all other matters (Matt, xxviii. 20); no faithful brother or sister would do otherwise. The practice in the Clapham ecclesia is for a sister who wishes to ask a question to request a brother to do so for her, and no Bible-loving, Truth-seeking sister would object, or desire to speak in the meetings of the brethren.

The Bible gives us many examples of God's displeasure with, and the evil results following, any alteration or deviation from His requirements and arrangements.

The Berean Christadelphian stands for the whole counsel of God, and cannot accept the ecclesial news from, or admit as being in fellowship, any who teach otherwise.

EDITORS.

Resistance to evil, oath taking and going to law

The substance of an address delivered to the South London (Clapham) Mutual Improvement Class.

From time to time heresies of various kinds arise in the ecclesias, and always there is the tendency to regard them as new, and peculiar to modern conditions. While there may be different phases of heresy in different epochs, apostasy from the Truth always springs from the same source. As James says in his epistle, ch. iv. 1: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Also Paul, Romans viii. 7: "the carnal mind is enmity against God".

Occasionally we are confronted with questions which must be faced, which are not the subject of direct commandment, but such questions are not difficult to answer correctly if dealt with in the spirit of Christ's teaching. The mind of the flesh revels in academical quibbles, as if the law of God ought to be strictly defined by a list of "Thou shalt" and "Thou shalt not". If such were the case, where would be the opportunities for subjecting the mind of the flesh to the law of God and the development of character upon the basis of true faith and love?

When heresies arise there is always the danger of considering them to be the result of special circumstances peculiar to the case in question. The result of this, is that the true issue soon becomes clouded by personal feeling in the matter, instead of a calm and prayerful review in the light of Scripture.

The question of resistance to evil may be obscured by the scoffer's remark as to what would happen if everyone behaved according to the principle of non-resistance. To stop and consider such a remark is the first stage in side-tracking what is a primary element in true service to God. Ridicule is the world's most powerful weapon, and happy is the brother or sister who follows Paul's example, "But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me" (Gal. ii. 6). Service in the Truth must be positive and constructive and hypothetical questions ought not to be permitted to absorb time and energy, while the work of the Truth languishes. Simplicity is the key-note of the Spirit's teaching upon essential things, and it is a cardinal principle that the servants of God are to be "in the world but not of it".

Resistance of evil is one of the world's hall-marks. A person who allows his fellows to get the better of him is counted as a fool, and the vast machinery of modern law is always ready to be set in motion by the one who desires to obtain his "rights", or in other words, to resist evil.

The command to the saints to "Resist not evil" is a very positive test of faith. Paul says, Rom. xii. 17: "Recompense to no man evil for evil", and the reason is given in verse 1 of

the same chapter: "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Jesus says, "I say unto you, That ye resist not evil" (Matt. v. 39), and again the reason in verse 16, "that they may see your good works, and glorify your Father which is in heaven". Obviously these are not rules for the world, for its whole constitution is based on the idea that evil, individual or national, must be resisted at all costs. We, however, are strangers and pilgrims in this order of things, and must not become entangled in its machinery. Evil is the result of sins in the flesh and arises from human insubordination to the will of God. Consider for a moment our position as the children of God. Jesus is soon to take up the position as supreme ruler in the earth and we aspire to positions as co-rulers with Him. When that time comes all human authority will vanish like smoke. How then, can we follow the example of those who are part and parcel of the world's organization, and will perish with it?

John says, "Beloved, follow not that which is evil, but that which is good" (iii. Ep. 11). Christ's commands are tests of obedience, and success depends upon cultivation of love for God and faith in His Word. These are traits of character foreign to the natural mind, and only by assiduous attention to divine things can we hope to become partakers of the glory of the future age. "These things I command you," says Jesus (Jno. xv. 17). "The Father commanded me," he also adds (Jno. xii. 49), and He has left us an example, that we should follow His steps (1 Peter ii. 21).

Care ought to be exercised in the use of the freedom which comes to us under the law of Christ. This phase of the matter is brought before us in the 13th chap, of Romans, where Paul speaks concerning obedience to the ruling authorities. The powers of the world exercise authority permissively—that is to say, God permits certain things to take place, and develop to a pre-ordained end, but that does not imply liberty to mix or take part in those things. Christ's command is clear, "Render to Caesar the things that are Caesar's and to God the things that are God's". The matter is put constructively (1 Thess. v. 15), "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men."

It is natural to chafe at unfair treatment, but God overrules all things for the ultimate well-being of His children. Sometimes it is necessary to experience affliction for the development of character, and the loftiest example of how to obey this command is to be found in Jesus Himself, "who learned obedience by the things which He suffered". Many other beautiful examples of obedience to this divine principle are to be found in the Scriptures—for example, Isaac at the wells, David and Saul, and Jesus in the healing of the high priest's servant at His arrest.

OATH TAKING.

What is an oath? It is a solemn affirmation or declaration, made with an appeal to God for the truth of what is affirmed. The only oath we are concerned with is that by which we are privileged to avail ourselves of the mediatorial office of Jesus (see Hebrews vii. 19 to 22). We became related to this oath at the waters of baptism, when we solemnly affirmed that we would serve the Lord and Him; alone. Obviously then it is impossible for us to be sincerely concerned with any other oath. Jesus says, "Swear not at all", and, "let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, cometh of evil" (Matt. v. 33, 37). This divine principle was entirely perverted by the Jews and they became merely as whited

military, naval or air service. Such service involves an oath of allegiance, and being "sworn in". It is no excuse to say the process is merely formal and involves no external sign of acquiescence on the part of the individual concerned. Where the laws of man run directly counter to the laws of Christ it is not permissible for Christadelphians to accept such with mental reservations. It cannot be too clearly recognized that service in state forces is Caesar's service, and let it also be remembered that in this and many other countries it is closely allied with the state religion, which is merely an offshoot of the great Harlot.

In the case of police constables, they frequently have to appear as witnesses for prosecution in courts of law; and it would be very incongruous for a policeman to say he could not take the oath, apart from the question of being an active instrument for resisting evil.

It is argued that the command to "obey magistrates" (Titus iii.) is a command to do certain things which superficially may appear to be forbidden. The correct attitude is to obey magistrates when their instructions do not conflict with the laws of Christ. Peter and Paul, and many others, were always courteous and also obedient to rulers when no principle was involved, but as soon as the laws of Christ were in danger of being contravened, then they had no compunction in flatly refusing to obey, but always in the right spirit (see Acts iv. 19).

SUING AT LAW.

The principle of non-resistance to evil and in a measure, also, oath-taking settles the question of the permissibility of suing at law. The command of Jesus, "If any man sue thee at the law, and take away thy coat, let him have thy cloke also" (Matt. v. -10), is amplified by His chosen apostle to the Gentiles in 1 Corinthians vi. 1-3. To assert that somewhere between these two divinely inspired statements there is an implied permission to set in motion the forces of the state, is to raise a very unseemly argument, and implies an acceptance of the terms of the Covenant, followed by a close examination of its minutest details, for the purpose of finding a loophole for escape from something irksome to the flesh.

Consider for a moment the position. We have been baptized into Christ, thereby indicating our readiness and determination to be absolutely separate from the world and its affairs. We refuse state service or to attend the polling booth, and even when the country is endangered by strikes or the horrible effects of aerial warfare, we stand strictly aloof; but when some matter of personal inconvenience arises shall we be willing to use the state's primary weapon for resisting evil, namely, the law courts?

Jesus remarked to the hard-hearted Jews: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That you resist not evil" (Matt. v. 38-9). Who said "an eye for an eye"? The answer is in Exodus xxi. 22: "he shall pay as the judges determine". Here was the "schoolmaster" principle of the law in operation, but it did not function in the case of the Scribes and Pharisees, because they kept it not "in faith". Reverting to Christ's words already referred to (Matt. v. 40), there is no implication that it is permissible to "sue" anyone. The injunction referred to one who was to be sued, and apparently it was taken for granted that the true follower of Jesus would not be likely to take up the position of aggressor.

Someone wanted Jesus to settle a will dispute but He refused. Consider Luke xii. 4; James v. 6; Isaiah liii. 9.

What does suing imply? We have suffered wrong, and although we pray daily for

soldiers and horsemen to help us because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him" (Ezra viii. 22).

The principle underlying resistance to evil, oath taking and suing at law is the same in every case. It is a repudiation of the spirit of the teaching of Christ. On a certain occasion he desired to enter into a city of the Samaritans, but the inhabitants would not receive him. Filled with indignation, his disciples desired vengeance to be poured out on the ungrateful populace, but he turned and rebuked them with the words, "Ye know not what manner of spirit ye are of".

Let us, therefore, endeavour .o fully uphold in the true spirit, the commandments of Jesus, that we may not be ashamed in the day of his coming.

C. Wharton.

Be not Deceived: Watch unto Prayer

(Continued from page 184)

When we review the history of the Church we see how necessary were the warnings to guard the Truth very jealously; even so the falling away into error has been very pronounced, and we cannot consider even now that such warnings are unnecessary. "When the Son of Man cometh will he find the Faith on the Earth?" are the significant words of Jesus himself. In the 36th verse of the 24th of Matthew, Jesus refers to the day of his second coming, saying, "But of that day and hour knoweth no man, no not the angels in heaven, but my Father only". Even to this day the exact time is unknown, but the significance of the signs of the times is sufficient to cause us to assume that the time is near at hand. In the next verse Jesus gives a general aspect of the world that is very apparent at the present time, "but as the days of Noe were so shall also the coming of the Son of Man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood come and took them all away, so shall also the coming of the Son of Man be."

Two great events are embraced in these words. The end of the ante-diluvian age and end of the Gentile age, and in the attitude of the people Jesus sees a striking similitude. General apathy and indifference to the plain warnings of God. Doubtless the people considered the preaching of Noah absurd in the extreme. His work upon the ark would be ridiculed, year after year nothing untoward happened. They judged and jeered by the sight of their eyes and not understanding the teaching of faith. There was God's word on one hand with the quick curtailment of their own will and pleasure, on the other hand their own experience and judgment and desires, which justified their choosing to abide in their own ways. The world had no faith in God's word, and Jesus said, "So shall it be in the coming of the Son of Man". Noah held fast his confidence, firm unto the end. The writer to the Hebrews speaks of him in the 11th chapter in this way, "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith."

Whilst the ungodly world is wrapped in its own pursuits, following its own counsel

within. The same hand that is holding out now the offer of salvation will shortly gather all nations together to the War of the Great Day of God Almighty.

In Psalm 50, verse 5, we read "Gather my saints unto me; those that have made a covenant with me by sacrifice". These are those who are in the ark to be gathered to the holy one at his coming. "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

But the vast majority are outside, and upon them the hand of the Lord is heavy indeed. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle, and his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a great valley" (Zech. xiv. 3).

This is the manifestation of Jesus Christ to the embattled nations of Europe in and around the once more captured Jerusalem. And as Jesus sat on the Mount of Olives expounding events that were to transpire in the interval of his absence, he would have also in his mind this prophecy of his second manifestation in power and great glory, for the salvation and exaltation of Jerusalem, the City of the Great King.

In the 42nd verse of the 24th chapter of Matthew, Jesus says, "Watch therefore, for ye know not what hour your Lord doth come". 44th verse, "Therefore be ye also ready for in such an hour as ye; think not, the Son of Man cometh." These words are addressed to those who have become Sons and Daughters of God with all the privileges and responsibilities. All of whom were at one time without Christ as the apostle tells the Ephesian church, "being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." "But now in Christ Jesus (In the Ark of Safety), Ye who sometime were far off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God." Such a position is not retained without great care and effort. Therefore we have the warning of Jesus reiterated by Paul to the Cor. 1st Epistle ch. xvi. 13: "Watch ye, standfast in the faith. Quit you like men; be strong". And Peter "But the end of all things is at hand; be ye therefore sober and watch unto prayer" (1 Pet. iv. 7).

The wisdom of such a course will be apparent when the Lord shall come to shake terribly the earth, to shake the political, social and ecclesiastical fabric to the core, and to establish the reign of righteousness and peace.

The Sun of Righteousness shall arise and the saints will shine in the glory bestowed by the glorious rising Sun. Then the manifestation of the Light will be marvelous beyond compare. That day so long on record as prophecy must shortly be a wonderful realization. When Jesus will be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. In these poetic phrases the Psalmist eulogized the reign of the Prince of Peace.

"Give diligence brethren to make your calling and election sure for if ye do these things, ye shall never fall for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ," whose words in the Olivet discourse stand out clearly. "Watch therefore for ye know not what hour your Lord doth come." Jesus continues to enforce watchfulness by the parable of the ten virgins. Five wise and five foolish, and in the 6th verse of the 25th Chapter of Matthew we read, "And at midnight was a cry made, 'Behold! the bridegroom cometh; go ye out to meet him'. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise. 'Give us of your oil: for

ANGLO PALESTINE EXHIBITION

An Exhibition is being held in London at the Agricultural Hall, Islington, from June 7th to 17th, with the objects of interesting people in the history of Palestine and of demonstrating its value as a market for British goods.

Wonderful archaeological and historical treasures will be on view. Side by side with these will appear trade displays, both of British manufacturers who sell to Palestine and of Palestine producers who sell to this country.

A Sunday Morning Exhortation at the Clapham Ecclesia (11)

The chapter we have just read from the gospel record by John brings before our minds the object for which we have met together around this table this morning. It is impossible for us to read the 19th chapter of John without being profoundly moved by that record and without having our hearts very deeply stirred within us by the record of those terrible events which happened on that day. There are few words in the whole of the Bible which are more calculated to deeply stir our emotions than that chapter. It is all very briefly summarized, again in the same record by John, in those words so well known by us in the 3rd chapter, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life". "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

That is the meaning of the tragic events narrated in the 19th chapter which we have just read.

Now if it were not for this fact of the love of God in giving Jesus to die as a sacrifice for our sins, we should none of us be here this morning. We should in all probability be just mingling with the world around us, aimlessly drifting through the world, drifting along without hope, fretting away a few years of toil and suffering, and then oblivion. That is where we should be apart from these facts which we have just read together this morning. That is the position of the world around us. The world may appear to be very happy, very gay, spending its time in a ceaseless round of gaiety, but in everything let us consider the end—the end is death, oblivion. It is a sort of butterfly existence, flitting about the world in more or less sunshine of life, but only for a few hours, and then the end—death, oblivion, extinction.

But how different, brethren and sisters, is our position around these emblems this

us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved".

Yes, that is our position. The Apostle here just briefly defines it, and we have to remind each other of these facts as we meet around these emblems week by week. We are here to speak of God's love and to stir up our own appreciation of it. God has given His beloved Son the Lord Jesus Christ to die as a sacrifice for sin, by which a new and a living way has been opened and by means of which we, the sinful sons of men, who by nature are related to death, have become related to eternal life and to the attaining of God's own unending divine nature.

Now the point is, do we realize how great, how immeasurably great, has been the love of God toward each one of us? We want to realize it; to endeavor to stir up our realization of these things around these emblems. Do we individually realize this fact of the love of God, that it has been extended to each one of us—do we realize how great it is? We are a company of men and women very little thought of by the world; by the world ignored, we might say despised and; forgotten; but the great God, the great Creator, the High and Holy One that inhabiteth eternity, the Creator of the heaven and the earth, has looked down upon us, and not only so, He has chosen us, He has called us, He has separated us from this world of the ungodly, and moreover He has given His only beloved Son the Lord Jesus Christ, to die for us in order that we, if we are faithful, may attain even-ally unto eternal life.

Those are the simple facts concerning ourselves—not varnished—they are just simple sober facts concerning God's love towards us. It is all of God's love; God is love; and we have the evidence of that in that wonderful and beautiful chapter which we have read together this morning. That is the first fact, the fact of God's boundless love towards His children. Then the second fact which also comes out in the chapter we have read is that in addition to God's love there is not only the love of Christ but also his loving submission to his Father's will for our sakes. As we have sung: "With gentle resignation still, He yielded to his Father's will, in sad Gethsemane". That was the keynote of the life of the Lord Jesus Christ, was it not? In all these terrible experiences which he endured on our account this fact of his resignation, his complete submission to his Father's will is to be seen in every point. We go back for instance to the chapter read yesterday, the 18th chapter and the 11th verse. You will remember how Peter sought to protect Christ from these terrible experiences, and you remember what Christ said to Peter: "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" There was his resignation to his Father's will. That was on our account—let us open our hearts and minds to these facts. Christ endured this terrible death upon the cross for us; in the infinite love of Christ we have become related to this hope of eternal life.

We go back to the 26th chapter of the Gospel record by Matthew, and in verse 36 we have this simple and touching account of the work of Christ. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation:

live unto themselves, but unto him which died for them, and rose again. Wherefore "—because of these facts—" Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Verse 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Think of those words. As we assemble around these emblems in this appointed way, those words ring in our ears Sunday morning by Sunday morning—new creatures, old things passed away, all things new. We are made the righteousness of God in Christ Jesus. Are those the thoughts which pervade our minds as we assemble together around these emblems? Yes, we think they are: we think those are the emotions which are stirred in the minds of each one as we partake of these emblems. Why these facts, that we are called to be new creatures? Why old things passed away? Simply because a new and a living way has been opened for us through the sacrifice of the Lord Jesus Christ, because Christ died for us. That is why we have nothing to do with present things; that is why we are new creatures; that is why we endeavor day by day to crucify the flesh with its affections and lusts; that is why we have this great and wonderful hope of eternal life in the Kingdom of God. Here is our high calling in Christ Jesus; and is it not a high calling? Who can realize the height of it; who can realize that great calling which has come to us in the truth—called to be sons and daughters of God, called to be members of His divine family in that day when Christ will see of the travail of his soul and be satisfied, when everything finally that hath breath will praise the Lord. We are called to show forth the praises of Him who has called us out of darkness into the marvelous light of His truth. How can we do it? Paul tells us—by letting these things have their due weight and effect upon us, and by making ourselves, by the aid of God and His Word, new men and women, new creatures in Christ Jesus, by putting on the new man.

Again the Apostle helps us in the attaining of that idea. In the 3rd chapter of his epistle to the Colossians and the 10th and following verses. Reading at the 1st verse we find the Apostle says: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify—destroy— therefore your members which are upon the earth," and in verse 10 he goes on to say: "Put on the new man, which is renewed in knowledge after the image of him that created him."

There is our work in the Truth. Here, we may say, is our life's work in the Truth, the creation of a new man. It matters not whether we have been in the Truth just a year or two or a week or two or whether it be half a century or even more—the work is the same and it is never completed. We can never turn round and say—we have done that, we have completed the creation of this new man in Christ Jesus. It is a work which will last so long as our probation endures, and it is the one great work which we are called upon to do, the creation of a new man in Christ Jesus, moulded after the image and in the pattern of Jesus Christ our elder brother who lay down his life for us, who was obedient in all things even unto death, and who has left us an example that we should follow his steps. That is the work which lies before us, it is our life's work and mission. Our earnest desire, I am sure, the one toward the other is that we may one and all have a full measure of realization of our duties and our responsibilities in this direction. That is the reason why we speak to one another, why we exhort one another, why we

The Master still tarries, but the signs of his coming increase. The League of Nations is only a shadow of the real anticipation (man has proposed but God has disposed) for the God of Heaven has revealed what shall be the destinies of the nations.

It is quite clear from Isaiah xxvi. 9 that there can be no escape from the warring and arming; of the nations, until such time as they learn righteousness.

Even in far remote Australia, there are signs of "preparing for war and waking up of mighty men". The inactive, non-aggression policy of the last Government has now been changed to one of bustling activity; coast defenses are to be prepared on a scale greater than any previous scheme, and compulsory military training is about to return. Our largest ammunition factory, which has lain idle for years, with skeleton staffs, is now said to be renewing the activity of former days, and a newspaper asks the question, "has this to do with the present war clouds overseas"?

Such are the signs of the times, concerning which Christ says, "Behold I come as a thief". Let us all take heed to ourselves, and be found watching, "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man".

"Therefore be ye ready; for in such an hour as ye think not the Son of man cometh."

Canberra,

Australia.

O. & M. Dye.

The published details of the trial of the British engineers in Moscow, and the British embargo on trade with Russia, show how Britain continues to do her share in isolating herself, and fostering antagonism with Russia, yet all the nations are unmindful and unconscious that they are but fulfilling a purpose set by God through Israel.

Welling, Kent.

A. M. Grant.

I am hoping to send a report of the last lecture given here with that of the one which will be given at the end of this month, the Lord willing.

Our bro. Starling who is in isolation at Sheringham and who was baptized at Clapham in November last is very strong in the Truth, although young in the Truth, but he feels his isolation keenly. He has only had one short visit from a brother since his immersion, and in writing me he has expressed the hope that some of the visitors to Sheringham this year might be Christadelphians. It would be a pity if any of our brethren went there and were not aware of our brother Starling. (See cover note—Ed.).

The May "Berean" is most helpful, and may our Father continue to bless the producers of it for their labor of love.

Reflections

We must turn from the record of the warlike events of the life of David to the revelation of the "hidden man of the heart" which we find in the Psalms, to realize why he was spoken of as a man after God's own heart. It was because he could say "I have sought thy precepts", "I will never forget thy precepts", "I will meditate in thy precepts", —therefore says David "This I had because I kept thy precepts" (Ps. cxix. 56).

* * *

It is a true saying that "Example is better than Precept." Precepts are necessary for instruction, but examples give us assurance that they are possible of attainment; and so it is that we find in the Bible a practical example of both obedience and disobedience to every precept and commandment, for as Jesus reminded his disciples, "Your heavenly Father knoweth your needs" (Matt. vi. 32).

EXAMPLES TO COPY

Jesus, who always did his Father's will (John viii. 29)

Moses, who chose rather to suffer affliction with the people of God, than to enjoy the pleasures of the world (Heb xi 25)

Abraham who for his faith and obedience was called the Friend of God (James ii. 23)

David who lived always as in the sight of God (Psalms xviii. 21)

The Prophets, as examples of suffering affliction in patience (James v 10)

Paul, who devoted his life to the work of the Truth (2 Tim iv 7)

The Brethren who were faithful to the Truth when threatened with conscription in 1916 cheerfully

EXAMPLES TO AVOID

Korah, Dathan and Abiram, who rebelled against God's arrangements from envy and jealousy (Numbers xvi 1)

Balaam, who set his heart upon riches (Jude 11)

Saul, who rejected the Word of God, and so lost the Kingdom (1 Sam xv 26)

Judas, who to his great sin of betrayal added this also, that he cared not for the poor (John xii 6)

Demas who forsook the Truth, for love of the world (2 Tim iv 10)

Diotrephes, who sought rulership and authority over the brethren (3 John 9; Matt xx 26)

Brethren who do not attend the meetings (Heb x 25) are not given to prayer (1 Thess v 17) and neglect the daily readings (1 Tim

Signs of the Times

GERMANY; THE JEWS; RUSSIA & BRITAIN.

—Events in Germany have moved rapidly during the past month, Herr Hitler and the Nazis having obtained control over almost all the activities of the various States within the German Republic. All public offices are in their hands; the trade unions have been seized and their leaders imprisoned, and everything savouring of Semitism is being rigidly suppressed. A somewhat extraordinary example of this is the instruction issued to telephone girls that when spelling out a word, they are no longer to say "D for David", or "S for Samuel", or "Z for Zacharias", but "D for Deutschland", "S for Siegfried", "Z for Zeppelin" and so on.

Up and down the country the campaign to deprive Jewish professional men of their means of livelihood continues with scientific precision. By a questionnaire issued by the Prussian Ministry of Education all university professors and lecturers have been required to state their racial origin, with the result that those of Jewish extraction have been compelled to resign. The libraries have been purged of Jewish books; Jewish doctors compelled to leave the hospitals; and even sports clubs and concerts have been subjected to Nazi fanaticism. The News Chronicle comments that "the lists of the proscribes are rapidly bringing home to the world how much of her distinction in science, art, letters and medicine Germany owed to her Jews".

On April 27th it was announced that the "Steel Helmets" had decided to join the Nazis, thus ending the rivalry between these organizations, and placing under Hitler's orders a private army of 1,500,000 trained men.

The German excesses led to an attack on the German Government by Sir Austen Chamberlain which so angered it, that a formal protest was made to Britain. Lord Grey, a former Foreign Secretary, subsequently said that he associated himself with Sir Austen's remarks and remarked "What would anyone feel if at this moment Germany were so powerfully armed as she was in 1914? The peace of Europe would be regarded as most insecure". On the same day, April 28th, Mr. Lloyd George said "I wish every country in Christendom would remember one of the phrases in the Bible— that salvation is of the Jews. It is not their only contribution to civilization. At the present moment they are enduring a mean persecution in one of the great countries of Christendom. It is a misfortune to Germany and the world. She gains nothing and nobody will gain anything. No man ever profited from hatred. Hatred is savage. It hurts the man who cherishes it more than the man against whom it is directed".

As a result of these events, Jewish opinion all over the world is anti-German and wherever possible everything German is being boycotted. The British Government has been compelled to increase the quota of Jews permitted to enter Palestine owing to the large number leaving Germany. Thus we see how remarkably the prophecies, to which reference was made last month, are being fulfilled; the Jewish colonization of Palestine has received an unforeseen impetus and the separateness of the Jews from all other people has been emphasized in a manner reminiscent of the Middle Ages.

The trial of the British engineers in Moscow resulted in a verdict of guilty except in one case, but the sentences imposed were unexpectedly light. Three of the engineers were deported, whilst two have been sentenced to imprisonment. The British Government refused to

embargo is the first step in this attack".

One writer says "We have nothing to gain and a great deal to lose by entering upon an endless quarrel with the Soviet. There ought to be room enough in the world for both the British Empire and the Soviet Union. We must make room in any case, for neither is going to disappear". Readers of this magazine know God's mind on this matter too well to make further comment necessary.

* * *

Events in the Far East have been overshadowed by affairs in Europe, but they have developed rapidly. Japan has obtained her way in China and added the province of Jehol to the new state of Manchukuo. There is now trouble, however, with Russia, concerning the control of the Chinese Eastern Railway and it is very likely that there will be fighting between Russia and Japan before the matter is settled.

There is similar tension all over the world and armaments are piled up as never before. A writer in The People says "The terrific piling up of armaments in all countries can mean only one thing. That thing is the expectation of war ... we are back where we were in 1914 only in a very much worse position. The armaments race goes on, and sooner or later, the war drums must sound".

The British Government would like to ease the strain but it can do nothing. It would have imposed an embargo on arms being exported to Japan, but no other nation would agree and so the proposal was abandoned. Mr. Ramsay Macdonald travels over half the world attending conferences and making pacts, but the practical result is negligible. And now a World Economic Conference is to be held in London in June to see if something can be done to improve world conditions.

So accurately are the signs predicted by Jesus (in Luke xxi.) occurring before our eyes, that the imminence of His return is unquestionable. God's purpose is unchangeable; Ezekiel's words uttered 2,500 years ago will not be prophetic much longer. "Behold it is come and it is done, saith the Lord God; this is the day whereof I have spoken" (Ezek. xxxix. 8).

W.J.

Land of Israel News

"I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them" (Amos ix. 14).

It is announced that 2,482 Jewish immigrants entered Palestine during the month of March. Among them are 269 tourists and others who have been given legal permission to remain permanently in the country.

* * *

The Arab city of Acre has signed an agreement with the Rutenberg Electricity

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The Supreme Court in Jerusalem has ordered the Governor of Haifa to show cause why he had permitted Bedouin to settle on an area of 3,500 dunams of Jewish land in the vicinity of Haifa Bay.

* * *

The Jewish National Fund in 1932 planted 105,000 trees on an area of 415 dunams. During the last three years the Jewish National Fund has planted 618,000 trees covering an area of 2,262 dunams. The total forest area of the Jewish National Fund is 6,302 dunams, and trees planted number 1,330,000.

* * *

Twelve Jews have obtained diplomas as navigators, having completed a recognized course of instruction. They form the first batch of Jewish sailors in Palestine.

* * *

In reply to a question in the House of Commons, Mr. Runciman, President of the Board of Trade, said that between 1928 and 1932 the declared value of imports into the United Kingdom from Palestine (including Transjordan) was £6,753,000. Exports from the United Kingdom were valued at £4,734,000 and re-exports at £134,000.

* * *

A serious situation in Jerusalem is predicted this summer as a result of the Government's announcement that the water supply in the capital is very much below even last year's poor volume. The depletion has come about by the failure of natural springs as a consequence of a succession of seasons of deficient rainfall. The whole problem of giving Jerusalem a permanent supply of water has yet to be solved.

* * *

"There are hundreds of refugees now in Jerusalem and Tel-Aviv, who have come here—after incredible experiences in leaving Germany—to seek some measure of tranquility after the hellish nightmare of life in Nazi-ridden Germany. The tales that some of these refugees tell are well-nigh unbelievable. They depict horrors that one can hardly imagine as existing in these cultured times."

(The Jewish Chronicle).

* * *

THE HOT SPRINGS AT TIBERIAS.

Since the official opening of the new baths at Tiberias in December, 1932, an uninterrupted stream of visitors from all over Palestine and Europe has more than justified the

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).

BEDFORD. — 53 Harpur Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Since reporting in February last we have been assisted by the following brethren: H. L. Evans, E. Maundrell, M. L. Evans, E. W. Evans, F. W. Brooks, E. A. Clements, I. P. Evans, F. C. Wood (all of Clapham), C. R. Crawley (Luton), E. Bath (Holloway), and although we persevere in the proclamation of the Truth the attendance of the alien is very small—we have one interested friend who we hope will soon make up his mind to unite with us in the "Bonds of the Truth". We greatly appreciate the help of the visiting brethren, and we look forward to their visits, and the exhortations from them are a real spiritual help to us all to hold fast in these days of declension to the only things that really matter. We are also deeply grateful for the gift of J10 from an anonymous brother to help us in the proclamation of the Truth in this part of the Master's vineyard. We have been pleased to have with us at the Breaking of Bread sis. Singleton (Clapham), bro and sis. Goodwin (St. Albans) and sis. Milroy (Croydon).—W. H. Cotton, Rer. bro.

BLACKHEATH (Staffs.) — Christadelphian Hall, Ross Raid. Sunday: Breaking of Bread, 11 a.m.; Lecture. 6.30 p.m. Bible Class, Thursday, 7.30 p.m. As a result of our unceasing efforts in the proclamation of the Truth we have been privileged to assist two more to put on the sin-covering name of Jesus, namely Miss Dorothy Elliott, daughter of our bro. Chas. Elliott, and Mrs. Miriam Sturman, who put on Christ by baptism on Tuesday, April 18th. All

CROYDON.— Ruskin House, Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. (at Y.M.C.A., North End, West Croydon). Since our last report we have suffered a diminution of our numbers by the re-transfer to Clapham of sisters F. and M. White, whom we much regret to lose. We were sorry to hear of the closing of the Redhill Meeting at the end of March, but as a result we have had the pleasure of welcoming to the Table of the Lord bro. and sis. W. H. Whiting and bro. and sis. Wilson of Redhill, who will meet with us as often as they are able to make the journey. Other recent visitors at the Memorial Feast have been bro. and sis P. L. Hone, bro H. M. Doust, bro. D. L. Jenkins, sis. G. Squire of Clapham, bro. and sis. Crawlev. sis. M. Crawley and B. G. Hodge (Luton") and bro. G. H. Lethbridge (Holloway), all of whom we have been privileged to welcome and whose company we have enjoyed. We thank the brethren who have ministered to us the word of exhortation, and also those other brethren whose names are not mentioned, who have assisted us at our lectures. For some months past we have had a lecture on the third Wednesday in each month, instead of our Bible Class, and we have been encouraged by the presence of several strangers. We are continuing these lectures and shall appreciate any support brethren and sisters may be able to give us. We desire to take this opportunity of tendering our sincere and warm thanks to two brethren, who desire to remain anonymous, for their very welcome financial help to enable us to make the Truth more widely known in this district. One brother forwarded us £3 and the other £10, and we will endeavor to use the means thus provided wisely and well in the Master's service.—Arthur A. Jeacock, Rec. bro.

BRIDGEND.— Dunraven Place. Sundays: 11 a.m. and 6.30 -p.m. Tuesdays: 7.30 p.m. We are extremely grateful to a brother who wishes to remain anonymous for his further gift of £10 for the proclamation of the Gospel here, and again assure him that it will be spent wisely and carefully with that purpose in view.—Gomer Jones, Rec. bro.

DUDLEY. — Christadelphian Sail, Scotts Green. Sundays: Breaking of Bread. 11 a.m.; Lecture, 6.30 p.m.; Bible Class. Wednesday, 7.80 p.m. We are pleased to report that Stanley Jackson, son of our bro. G. Jackson, and a scholar of our Sunday School, was baptized into Christ on Monday. April 10th. We trust our Heavenly Father's blessing will rest upon our young brother in his endeavor to walk worthy of the vocation to which we have been called, so that he may gain the prize. We have welcomed around the Table of the Lord, bro. and sis. Cartwright, bro. Jenkins (London), and bro. Walker of Bristol. Faithfully, your bro. in Jesus.—Fred. H. Jakeman, Rec. bro.

FALMOUTH. — 5 Mayfield Road. Sundays: Breaking of Bread, 8 p.m. Wednesdays: "Elpis Israel" Class. 7 p.m. Loving greetings in Jesus name. We continue to sow the good seed of the Gospel here and have had two special lectures in the Town Hall; the first by bro. Southall on "Life and Death— Is it Resurrection or Transition?—the Bible answer"; the second by bro. Elston on "Christendom Bankrupt—the Result of Infidelity—the Promises made to Abraham the Foundation of the True Faith". There were 17 strangers at both lectures and several questions were asked, the speakers responding promptly. Since then our Heavenly

HORNS CROSS (Kent).—Co-operative Hall, High Street, Galley Hill, Swanscombe. Sundays: Breaking of Bread, 11 a.m. Greetings in our Master's Name Although we have seen but little apparent result from our efforts lately we are not discouraged, for we realize that we are "redeeming the time" until our Lord shall come. We gratefully acknowledge the willing and practical assistance of a brother who wishes to remain anonymous, in sending us £5 to assist us in the proclamation of the Truth. We also thank again the many visitors who have strengthened our hands by the labor and support so willingly given: brethren T. Wilson, S. Tarling, S. S. Douglas, E. W. Evans, E. A. Clements and sisters M. and W. Clements (Clapham), bro. Buck (Putney), bro. and sis. Hunt-Smith and bro. Mettam (Sutton), and bro. N. Widger (Hitchin).—E. R. Cuer, Rec. bro.

IPSWICH. — 78 Rosebery Road. Sundays: Breaking of Bread, 11. 15 a.m.; Lectures, monthly, 3 p.m. Since our last communication the following have been with us in the service of the Truth, strengthening us in our most Holy Faith, by words of exhortation and lectures, at each of which we continue to get a few strangers (one has bought "Christendom Astry" and another has it on loan): brethren R. Wright, D. L. Jenkins, W. E. White, F. W. Brooks and H. M. Lee (Clapham). Visitors to the Lord's Table have been bro. and sis. P. Robinson (Alpheton), sis. Palfrey (Chevington), bro. H P. Christmas (Bury St. Edmunds), sis. Padbury (Birmingham), bro. and sis. H. L. Hayward (Clapham), bro and sis. I. Milner (Clapham), bro. H. Linggood (Horns Cross), and sis. Brooks (Clapham). We have received several more names and addresses of people who have replied to bro. F. Jannaway's advertisements in various papers; to each we have written and sent further literature upon the Truth. We have had one or two replies, but nothing very encouraging so far, but we must continue the work. I came across the following lines some time ago: I think they are applicable to every brother or sister of Christ.

"CARRY ON."

Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
What'er it be;
Know He has chosen you for it —
Work faithfully.

We also desire to thank the brother, "Anonymous," for the sum of £5, to be used in the further spreading of the Glad Tidings in this corner of the Vineyard We pray that our Father in Heaven will bless him, and us in carrying on His work — In the Hope of Israel, your brother W. P. Hayward.

LEICESTER. — 71 London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture. 6 30 p m. We rejoice to report another increase in our number by the obedience to the Truth of Alice Maud Nutter who was baptized into the sin covering name of Christ on Aril 11th We

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), 8pm. Thursdays: Bible Class, 8 p.m. We are sorry to report that it was our painful duty at our last quarterly business meeting held on April 13th to withdraw from sis. Clara Warwick for unfaithfulness to the Divine commands in that she has married an alien. On Friday, April 14th we held our usual gathering for the children in the afternoon, when their prizes were distributed, followed by tea and fraternal meeting in the evening, when four uplifting addresses were delivered. A large number of brethren and sisters were welcomed from other ecclesias. The following have been heartily welcomed to the Table of the Lord, namely, sis. Potier and sis Henderson (Brighton). bro. and sis. A. L. Deadman (Croydon), sis. Lethbridge and bro W. Bath (Holloway), sis. M. Hayward (Ipswich), sis. G. Feltham (Leamington), sis. E A. Eato (Leicester), sisters P. and M. Squire (Luton), sis. Hatton (Margate), bro. and sis. F. Jeacock and sis. Clarke (Putney), bro. and sis. Stafford and sis. Mills (Seven Kings), sis. D. Jannaway (Southport), bro. W. Davis, bro. and sis. Cyril Clements and bro. D. L. Denney (Sutton), bro. J. Thorpe (West Baling).—F. C. WOOD, Asst. Rec. bro.

LONDON (Holloway). — Free Library, Manor Gardens, Holloway Road, next Royal Northern Hospital, N. Sundays, 11 a.m. and 7.30 p.m.; Wednesdays, 8 p.m. Our two lectures following the debate at Barnet were attended by only a few in comparison with the night of the debate, but we have several people interested and have lent one " Christendom Astray"; we shall (if the Lord will) continue lectures in the small Assembly Hall at Barnet on Fridays and endeavor to keep the interest alive. One gentleman is showing very keen interest in the matters put before him, and we pray for the Father's blessing upon the effort to deepen the interest. We acknowledge with gratitude the generous gift of £10 from a brother towards the propagation of the Gospel. We have been pleased to welcome as visitors sis. Ruth Willey of Clapham, sis. Fraser and bro. Widger of Plymouth; bro. Widger speaking to us at the morning meeting. Brethren J. T. Warwick and M. Joslin (Clapham) have been with us in the Master's service and we thank them for their labors.— F. R. WRIGHT, Rec. bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread. 11 a.m; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 8 p.m., at 24 The Broadway, West Ealing. We have to report that our bro. and sis. N. G. Widger, having removed to Welwyn Garden City, have left us for Hitchin ecclesia. We commend them to this ecclesia and pray our Heavenly Father's blessing may be with them in their new surroundings. Our loss is Hitchin's gain. The undersigned has been appointed recording brother in the place of bro. Widger, and all letters should be sent to him at 6 Field Wav, Ruislip, Middx. We have been glad to welcome to the Lord's Table the following: Brethren C. Parks, C. Wright and sis. M. Butt of Clapham, sis. Hill, sis. Sutton and sis. Brown of Brighton.— T. G. Brett, 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, 8 p.m. In company with fifty or sixty brethren and sisters from surrounding ecclesias, we enjoyed a delightful season of refreshing around God's Holy Word on the occasion of our annual fraternal

sisters who have visited us and whose company we have enjoyed around the Table of the Lord have been sisters Ask, Hatchman, Westmorland and Ethel Moorhead of Clapham, bro and sis. Wells and sis. Watsham of Colchester, and bro. John Hodge of St. Albans.—A. H. Phillips, Rec. bro.

MANCHESTER.—15 Middlewood Street, Harpurhey. Sundays: Breaking of Bread, 3 p.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. We continue to do what we can to let the light of the Gospel shine in this dark city: we have been encouraged by the attendance at our lecture of an interested friend which will with God's blessing bear fruit. Having regard to the trouble at Pemberton the following resolution was passed unanimously: "That we believe and uphold in its entirety the teaching of the Word in respect to the position of sisters at all meetings of the Ecclesia," (1 Cor. xiv. 34, 35 and 1 Tim. ii. 11-12), and extend our fellowship to those whose desire is to uphold the holy law of God.—H. S. Nicolson, Rec. bro.

MARGATE.—Thanet Club and Institute, Hawley Square. Sundays: Breaking of Bread, 4.30 p.m.; Lecture, 6 p.m. Bible Class, Wednesdays, 8 p.m. We continue to expound the Gospel in this part of the Vineyard of God with the valuable aid of our brethren from Clapham, to whom we desire to express our thanks, as well as to our brethren and sisters who paid us visits, from which we also receive encouragement in our walk to the Kingdom. We desire to thank an anonymous brother for his generous gift of £10 for further proclamation of the Gospel in this town. We welcome any brethren or sisters who visit us when staying or passing through the town. Please note times of meetings are as above.—A. E. Newman, Rec. bro.

NEWPORT (Mon.) — Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays, Bible Class, 7 p.m. We are pleased to report that on April 16th we had another visit from our bro. T. Pearson of Dudley, who gave us encouraging words of exhortation and lectured in the evening, when five strangers were present. It is also with thanks and gratitude we report that we have had an anonymous gift of £10 to the ecclesia for the work of the Truth in this place. We pray that our Heavenly Father will so direct our thoughts as to use same to the best advantage whereby his name will be glorified among men and that some will yet be able to realize his great and glorious scheme with the earth and mankind thereon. Also we pray that God in his goodness and mercy may see fit to bless the donor of this gift, which will enable us to still keep the light of God's glorious Truth shining in this place. We once again take the opportunity of inviting any brother or sister who may be this way on holiday during the summer months to meet with us around the Table of our absent Lord. We shall also appreciate the services of any speaking brethren who may be able to pay us a visit during the summer season.—David M. Williams, Rec. bro.

St. ALBANS. — Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. At Pikesley's Room, 34 St. Peter's Street. We have received a gift of £10 from an anonymous brother for which we are grateful. We hope to use it in an extension of our present advertising arrangements.—S. Jeacock, Rec. bro.

SEVEN KINGS. —Mayfield Hall, 686 Green Lane, Goodmaves. Sunday:

pleased since our last news to welcome bro. and sis. Young of Putney to the Lord's Table. We also desire to record that at a meeting of all our members we unanimously supported the scriptural position taken up by a minority at Pemberton regarding sisters speaking in the ecclesia, and we cannot conceive the motives or the reasons that can prompt disobedience to apostolic commands. A donation of £5 received anonymously receives our sincere thanks and we shall do what we can with it in the furthering of the knowledge of the "good news".—Wm. L. Wille, Rec. bro.

SUTTON (Surrey).—The Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays, 8 p.m. Again we have to acknowledge with gratitude the lecturing help afforded us by bro. E. H. Bath (Holloway), who also exhorted in the morning, and brethren E. W. Evans and W. P. Lane (Clapham). We have pleasure in owning the receipt of the sum of £10 from a brother who desires to remain anonymous to be used as we deem best in the further proclamation of the Gospel in our portion. With this assistance to our special effort fund we hope to be enabled to deliver some special lectures in this district. The following have been welcomed as visitors to the Lord's Table, viz.: Bro. Bath (Holloway), bro. and sis. Draper (Putney), sis. Gillespie (Ealing) and sisters Brewer, Davis, Denney, Kingswood, L. Neate, Pizzey, Southgate and Walker (Clapham). —G.F. King, Rec. bro.

SWANSEA. —Portland Buildings, Cower Street. Breaking of Bread, 11 a.m., Sundays; Lectures, 6.30 p.m. We have had during the month the pleasure of the company of the following brethren and sisters at the Memorial Table: Bro. and sis. George Morse or Cardiff and sisters May Morse and Dorothy Clements of Clapham. On Sunday, April 23rd, bro. George Morse gave us an exhortation, which was much appreciated. We have received £10, an anonymous gift to be used for the furtherance of the Truth in this town, which we hope to use wisely. We are now without lecturing brethren, but the Bridgend ecclesia are sending a brother once a month to lecture for us and bro. George Morse of Cardiff has offered his services also; we appreciate the loyal support and co-operation of these brethren who are able and willing to strengthen our hands in these days of difficulty and weakness, and pray that the Lord will bless our united efforts in this direction. — Your brother in Israel's hope, W. J. Morse, Rec. bro.

NEW TREDEGAR (Hon.)—Sunny Bank, 32 Upper Road, Cwmsyfiog. We are pleased to report that we had the pleasure of the company of bro. E. C. Clements of Sutton, Surrey, on the 25th and 26th of February, and he lectured on Saturday evening and gave us the upbuilding word of exhortation on Sunday morning, which we enjoyed. There were three strangers at the lecture, but sorry to say they have not shown any interest since. We also report the return of our bro. and sis. Ivor Morgan from America. Bro. Morgan has met with us on two occasions, but has since gone to Devonshire to work. Sister Morgan is continuing to meet with us. We are very thankful for £5 from an anonymous brother to be used in the Truth's service.—Your brother in Christ, Thomas Davies.

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, S.I It p.m. It is our pleasing duty to announce that with assistance from brethren of the Clapham Ecclesia, both in

(West Ealing), bro. and sis. C. Ask (Clapham), and at lectures, brethren D. L. Jenkins, A. A. Jeacock, G. Barker, N. G. Widger and bro. and sis. P. Kemp. The help and visits of our brethren and sisters is a reminder of the words written in Hebrews in chapter xiii. verses 14-16.—Your Brother in Christ Jesus, A. M. Grant.

WELLINGTON (Salop.)—Rechabite Hall, Tan Bank. Sunday: Breaking of Bread, 3 p.m.; Lectures, 630 p.m. Wednesday: Bible Class, 7.30. p.m. It is with much pleasure that we announce an addition to our Ecclesia in the immersion of Miss Mary Lloyd (formerly Methodist) which took place at Dudley on April 10th. We earnestly hope and pray that our new Sister may grow in knowledge and understanding of Divine ways and eventually receive the prize of eternal life at the hands of Christ. We appreciated the help and co-operation of the brethren and sisters at Dudley in the arrangements for the immersion While rejoicing at the fact that God's Word is thus being honored by the obedience of one of the children of men, our joy is marred by the action of the Pemberton ecclesia, and at a special meeting of this ecclesia held on the 8th April, it was decided that if the Scriptural teaching was resisted, then fellowship must end. Application was duly made to the majority at Pemberton for an assurance that there exists a determination to uphold the Divine teaching as set forth in 1 Cor. xiv. 34, and 1 Tim. ii. 11, but such assurance has not been given, and it has therefore been our painful duty, in obedience to the command of Christ to separate from those who consent not to His wholesome words. Our heart's desire is that before it is too late, they may retrace their steps and affirm their allegiance to Christ with the determination to uphold His commandments at all cost. We fully endorse the position of those brethren and sisters at Pemberton who are faithfully upholding the Divine commands. Saddened as we are by this falling away when Christ is so near, the work of proclaiming the glad tidings of the Kingdom must proceed, and so we carry on to the best of our ability and we are hoping (God willing) to arrange a series of lectures at Shifnal (about 7 miles from here) for the last two Saturdays in May and the first two in June, and pray that God will grant His blessing on our labours. As indicated last month, the brethren and sisters at Coalbrookdale are hoping to arrange lectures in that locality in June which we trust will result in fruit abounding to the Father's honour and glory. We have been assisted in the work here during the past month by brethren D. C. Jakeman and D. Wood (Dudley) and have been pleased to welcome at the memorial feast brethren Allen and D. Hingley and sisters D. C. Jakeman, Allen and M. Hughes (Dudley), sister E. Barton, (Wigan), sister Steele and sister Olive Steele (Crewe).—H. G. Saxby, Rec. bro.

WIGAN (Lancs).—573 Warrington Road, Spring View, Nr. Wigan. A letter dated April 11, was received from the majority in Pemberton. stating that they had rescinded their resolution of January 15th. On April 16th, a meeting was held by the brethren and sisters constituting the minority, when it was unanimously decided that a letter be sent to the majority, requesting them to pass unanimously and without reservation, a resolution upholding the law of Christ through His Apostle Paul, that sisters must be silent, it is not permitted unto them to speak, when the Ecclesia is assembled as such, and for whatever purpose, I Cor. xiv. 34, 35, 37; I Tim. ii. 11,12. We received a reply dated April 23rd, stating that they had decided that our letter of the 16th "be left on the table." It is evident that the majority do not classify the rescinded resolution as being un-scriptural, neither are they willing to pass unanimously a resolution without reservation upholding the Divine command. Owing to the prevailing unscriptural position. the division at Pemberton. still exists. There must be oneness of mind

REID, CANBERRA. — "Naioth," Coranderk Street. Greetings in and through him who is our Advocate and Mercy Seat. We continue from week to week to meet around the Table of our absent Lord, and our pilgrimage on the way has been brightened by a visit from our bro. and sis. D. T. James of Adamstown, N.S.W. Their stay was short, for they arrived just in time for the meeting and departed early next morning. Nevertheless, we deeply appreciate their company and realize that kind thoughts prompted them to come many miles out of their journey to meet with us. Bro. James lives just over three hundred miles from Canberra. We also wish to thank a sister, who writes anonymously from London sending us words of comfort and cheer, exhorting us to hold fast the confidence and the rejoicing in the hope firm unto the end.—Your bro. and sis. in Christ Jesus, O. & M. Dye.

COBURG. — Buffaloe Hall, Victoria Street. It is with pleasure we announce that our small ecclesia has been increased by the removal from New Zealand of sis Ellen Gaisford. Our visitors have been bro. P. Mitchinson, Yea, Vic., and bro and sis. V. Richardson, Bowna, N.S.W. The annual ecclesia outing was held on Jan. 30th. The weather not being too favorable it was held indoors, when both the young and adults thoroughly enjoyed themselves in things spiritual and temporal. On Feb. 11th the school tea was held, bro. V. Gregory presiding, while brethren W. Killip and L. F. Such addressed the children with words of encouragement to continue their studies of the Scriptures, by illustrations of the noble characters recorded therein. Before the interval the writer handed the prizes to the scholars with remarks suitable to each, (such valuable books as the Bible, Life of Dr. Thomas and Hymn Books.) After being entertained by the children with well rendered pieces chosen from "Under the Palms" and "Cloud and Sunshine" a very happy afternoon and evening were brought to a close by singing and prayer. We are thankful for all God's benefits and especially the knowledge of His plan of salvation, and beholding the state of the nations (for they are angry) we plead for the peace of Jerusalem. Come Lord Jesus, come quickly!—James Hughes, Rec. bro.

CANADA

MONTREAL.—Allies Hall, 618 Charron Street, Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 10 a.m. March 26th brought our lectures for the season to a close. We are sorry to say that the attendance has been rather disappointing but we cannot expect much in a city like this where the population consists mostly of French Catholics. Visitors were bro. and sis Aue, Rutherford, N J., U.S.A., bro. and sis. Gwalchmai, London, Ont. (we are greatly indebted to brethren Aue and Gwalchmai for their kind assistance), bro McDiarmid and sis Lillian Cope, Hamilton, bro. and sis. MacKay, sis Viney, Mt. Vernon, N.Y., U.S A., bro. Newman, junr., sis. Van Luvin, Toronto.—J. V. Richmond, Rec. bro.

OSHAWA (Ont.).—305 Courcellette Ave. We rejoice to report our Heavenly Father has blessed our efforts in this part of the Vineyard. On March 5th, 1933, our Toronto brethren kindly examined and baptized Mr. Cecil Gordon Tackaberry into the Saving Name of Christ, on our behalf. He was formerly a member of the United Church of Canada. We have not been able to enjoy the company of this new member of the Household for very long, however, for owing to lack of employment here, he has moved to Lion's Head, a small place on the

PHILADELPHIA (Pa.)— Grand Fraternity Building, 1626 Arch Street. Sunday School, 9.30 am.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. Bro. and sis. Ivor Morgan, whom we reported in our last communication had removed to Freeland, Pa., have since returned to Philadelphia, and are now in England, having left here on March 18th, with the best wishes of the ecclesia for their temporal and spiritual welfare. On March 14th we had the pleasure of immersing Mrs. Margaret Dotts into "The only name given under heaven whereby we must be saved". And on March 28th we baptized Mrs. Gwendolyn Muir, daughter of bro. F. P. Bayles, and the late sis. Maude Helen Bayles. Both our new sisters evinced an intelligent grasp of the Gospel of Christ, and its requirements, and we trust they will adorn the high calling to which they have been called, and in the end receive the great reward. We continue to give public testimony to the Truth. The following brethren have assisted in this important work since our last report: bro. W. Fidler, bro. C. E. George, bro. D. C. Wilson, bro. J. E. Mullan, bro. H. Fidler, bro. H. MacAllister, bro. F. W. Cross, bro. R. McKelvie and bro. F. P. Bayles. — Herbert Fidler, 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

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

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

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

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

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

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

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

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

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

Vancouver, B.C. – P. S. Randell, 3358 East 26th Ave.

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

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

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

UNITED STATES

Baltimore, Md. – Milton P. Mason, 1301 Decatur 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. Wolf

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

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

Glendale, Pa. – T. J. Llewellyn, 105 - 15th St. Scranton, Pa.

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

Hebron, Texas. – J. Lloyd.

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

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

Jersey City, N.J., - 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 15th Street.

Pomona, Cal. - Oscar Beauchamp, 261 West 8th 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.

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.

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. – A. Richards, 5 Mayfield Road

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, Harnpurhey

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.

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

THE EDITORS CANNOT UNDERTAKE TO ENTER INTO CORRESPONDENCE
CONCERNING SIGNED ARTICLES WHICH APPEAR IN THE "BEREAN." ALL SUCH SHOULD
BE ADDRESSED TO THE WRITERS. SEE "THE EDITORS AND THEIR RESPONSIBILITIES" IN
THE NOVEMBER "BEREAN." 1929. PAGE 417.

Back Numbers of "The Berean".—Bro. J. E. Mullan is acting as voluntary agent to receive old or unwanted copies of "The Berean Christadelphian" and "Bible Truth." The same to be for free distribution to brethren who wish to complete their sets. Address bro. J. E. Mullan, 222 Sylvan Ave. Gloucester City. N.J., U.S.A.—(B.J.D.)

Newspapers, etc., Received.—Cuttings from the "Daily Mail," forecasting what will happen in the next war. "There will be no conscientious objectors": "People who do not want to go to war and do not want to do national work will not receive a ration card." We are not alarmed, having a lively recollection of the wonderful deliverance accomplished for the brethren in 1916 and onwards, for which all true brethren and sisters cease not to give thanks. The future is in the hands of God, who will direct all things, including even the policy of the Daily Mail when it suits His purpose.

A large number of cuttings from various papers reviewing bro F. G. Jannaway 's little work "The Worst Enemies of the Bible." A wonderful advertisement for the Truth in these last days.

Bury St. Edmunds.—A special lecture will be given here, if the Lord will, on June 25th.

Europe—the truth.—Under this heading the Daily Express of May 11th says " Europe is one vast munition factory. The nations are rushing to re-arm. Munition factories are throbbing with activity. Soldiers are being trained, openly or in secret. They are being equipped with new and terrible weapons and taught how to use them. Europe is preparing for war."

Inevitable War.—Prominence is given in the Daily News to an analysis of the European situation by Sir Philip Gibbs. He says "It is not without mental anguish that I am bound to confess, as an observer of facts, that I perceive the steady, quiet and terrifying drift of European nations towards another convulsion of inter-tribal war. The League of Nations, the Kellogg Pact, the Locarno pledge are powerless to avert that abomination if present conditions and moods prevail unchecked and unchanged. At the present time we are back again to the temper of 1913 when the Powers were grouping themselves for that 'inevitable' war. It makes one despair of human reason."

England and the U.S.A.—Predicting a Central European War within 2 years, Sinclair Lewis the American writer and Nobel prize winner, on his return from a visit to Europe said "England will not be drawn into this war, but when the Central European Powers have exhausted themselves. Soviet Russia will step in, and then it will be up to England and the United States to stand together against Russian aggression."

The British government and Palestine.—Sir Philip Cunliffe-Lister said that since he had taken office as Colonial Secretary it had been his wish and endeavor to promote a close and friendly understanding between his Majesty's" Government and the people of Palestine, for whose welfare the British Government had accepted a responsibility which it was their firm intention to discharge.

