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April 1934

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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The Berean

CHRISTADELPHIAN

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Volume XXII

APRIL, 1934

NO. 256

The Advent of Christ and the Deliverance of Jerusalem

By Dr. John Thomas

The Majesty of Jehovah, our Elohim, returns to the Mount of Olives (Acts i. 11) before, but not at the commencement of, the millennium, or peaceful reign of a thousand years. He comes at the end of the times of the Gentiles, Thus "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi. 24). The advent of His Majesty, the king of the Jews, is concurrent with the deliverance of Jerusalem, the capital of his Kingdom, from the power of the Gentiles. When delivered the city is redeemed; and its rejoicing citizens rend the air with shouts of welcome, saying "Blessed be he that cometh in the name of Jehovah."

Hence, the deliverance of Jerusalem, the appearance of the Messiah therein, and the fulfilment of the times of the Gentiles, are events happening at one and the same epoch. Therefore, it was that Jesus said: "O Jerusalem, Jerusalem, that killeth the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together . . . but ye would not. Behold, your house is left to you desolate. For I say unto you, ye shall not see me from this time until ye shall say, Blessed be he that comes in the name of the Lord" (Matt. xxiv. 37).

At the advent of His Majesty, then, there will be people in the city to bid him a blessed welcome. They may number a few thousand; but, be they many or few, they will be only a remnant of the Jewish population residing in Jerusalem and the Holy Land previous to their invasion and capture by the Little Horn of the Goat, or the armies of the dominion represented by the latter-day image shown to Nebuchadnezzar in his dream. That remnant is defined to be "the third part brought through the fire, and refined" (Zechariah xiii. 9). This third part is that remnant which opens the everlasting gates, that the King of Glory, the I SHALL BE Lord of Armies, and mighty in battle, may enter in, and commence his reign on the hill of Jehovah, Mount Zion, his holy place (Psalm xxiv. 3-10).

At this crisis, the kingdom, or dominion of the King of the Jews and his associates does not extend over more than this third part, so that it is of necessity, in its beginning, the smallest of all

contemporary kingdoms. It may then with propriety be styled the Little Kingdom of Jerusalem, hardly of Judea.

In this its diminutive beginning it is scripturally represented by "a stone," "a grain of mustard seed, which is the least of all seeds," "leaven hid in three measures of meal," and so forth; but when it attains its utmost altitude, it is represented by "a great mountain filling the whole earth," "a tree, the greatest among herbs," and as having "leavened the whole of the three measures of meal," or the three thirds of the Roman habitable—the prefectures into which it was divided.

From the little mustard-seed beginning until it becomes the greatest of herbs, is the growing time of the Kingdom. The growing time is occupied in bringing back the tribes of Israel to the Holy Land. The millennium does not commence till they are settled there "after their old estates." Like Pharaoh in ancient times, the nations will be opposed to their return so long as they have the power to prevent it. The North will not "give up," and the South will "keep back," until the power of the north and south be broken as a "potter's vessel." The Jews in their dispersion will be the "weapons of war" in the Lord's hand for the subjugation of the North and South. When these are subdued the Gentiles will promote their return with all possible facilities,—"The ships of Tarshish (Britain) first, to bring thy sons O Zion from far, their silver and gold with them." "And the Gentiles shall bring all thy brethren, O Judah, an offering unto Jehovah out of all nations, upon horses and in chariots and in coaches and upon mules and upon swift beasts, to my Holy Mountain, Jerusalem—to the place of the Name of Jehovah of Armies, the Mount Zion" (Isaiah lxvi. 20; xviii. 7; Jer. li. 20).

The resident subjects of the kingdom then, while the tribes are in the "wilderness of the Peoples," are comprehended in the "third part," the non-resident subjects will be found in the military encampments of Israel in the several countries where they will be campaigning in the service of their King against the peoples.

Our Hope

An Exhortation by Bro. Roberts

We meet here (in the Birmingham Town Hall) in a different place from that which usually witnesses our assembly for the breaking of bread. The difference of place makes no difference to the object of our meeting, nor to those recollections and spiritual pre-occupations which it is calculated and intended to engender. Nevertheless, it may be that the circumstance of our meeting here may help, in a certain way, to give more vividness to our thoughts. We cannot help thinking of the very different meetings that are usually held here—of the very different hope that underlies our assembly this morning, from that which is entertained and pursued by the multitudes that, from time to time, come together in this place.

The people who principally meet here are politicians and religious sectarians. They represent what may be called the national and individual hopes of the town in which we live. Public men harangue applauding multitudes from the platform of this hall, in advocacy of the hope connected with politics. It is a poor hope, looked at every way. At its highest, it means greater liberty as between man and man. This, no doubt, is a great boon, as compared with the oppressions from which the community has suffered in past times, and inevitably suffers at the hands of an oligarchy. To the benefit that has come from political agitation, we cannot be insensible; but we take it from God, who has used the politicians for the development of freedom in the same way that He used Nebuchadnezzar as the unwitting tool of His anger against Israel's disobedience. But after all, it is a poor thing supposing you could get all that the people shout and agitate for—poor that is, when considered in the light of what we really require in the way of well-being. It really means liberty to look after yourself—liberty to make the best you can of the present evil world, which may mean, as it does in many cases mean, liberty to starve, and in all cases must mean, liberty to be a powerless, and, if you are wise, a distressed spectator, or if you like, an active participator in a state of life based on human insubmission

to divine law—a state of life which is a demoralising self-assertive struggle in all departments, in which the weakest go to the wall.

We require something better than this in the way of political reform. We want many things that are unattainable by any human measures. We want a Government that draws the inspiration of its policy from above and not from below; that gives law by inherent wisdom and not by the consent of unenlightened multitudes—a Government that cannot be influenced by popular clamour, or overthrown by popular violence, whose right is both might and right of divine origin; whose laws will over-ride monopoly and obstruction; who will judge righteous judgment, who will show no respect of persons—a government that will be able to achieve and preserve a right division of the land, a right distribution of property, a right organisation of human life in all that concerns occupation and surroundings—the state of towns, the hours of labour, and the form and spirit of public institutions. We want a government that will bring God to the front; that will encourage and develop the nobleness of earnest submission to His will, and repress and finally extinguish the frivolities and follies in which human energy is now ignobly expended. We want glory to God, in its real and rational form; peace and goodwill among men as the result of intelligence and godliness.

The hopes of the politicians do not lead us one step in these directions. They are of the world, and the world is the enemy of God, and nothing can come of enmity to God but disappointment, failure, and death. Our hope is not their hope at all. Our hope is what Paul has described as the hope of Israel—described so because it is so—the hope of the promise made of God unto the fathers on which the service of the twelve tribes, day and night, was founded. This hope is represented by the symbols on the table. It is a hope that converges in Christ, apart from whom there is no hope at all. We are looking for his appearing because we love it, and we love it because we love him and everything associated with him. At his coming, the world will receive all it needs—a king, strong of hand, and wise of heart, who will judge for the poor and needy, and break in pieces the oppressor; who will put away all the wicked of the earth like dross and surround himself with the righteous only—those who fear God alone, and delight in his word and in His service. This King will give laws framed in godliness, and intended to bring the world to God, in whom, the world will find peace, and rest, and joy. We are invited to be of those who will assist him in this glorious work. We are called to be partakers with him in his kingdom. By the gospel, we are asked to prepare for a place among those who will share his throne, who will exercise with him power over the nations, and possess the glory, honour, and immortality of the kingdom which has been in purpose, prospect, and preparation from the foundation of the world. We have accepted the invitation, and having, like Abraham, embraced the promises, like him, we confess, that meanwhile we are strangers and pilgrims upon the earth. We have no place in the political assemblies that in this building often glorify the nostrums of the world's leaders. If we are in the Town Hall this morning, it is to bring him to our remembrance who is shortly coming in power and great glory, of whom the world has no care to hear, but who has said to his faithful servants "Do this in remembrance of me;" "Occupy till I come."

With the religious hope of our townsmen, as represented in the frequent assemblies that are held in this place, we have also entirely broken—both as regards the nature of that hope, and the principle upon which it is to be realised, even if true. With that hope we are very well acquainted, for we have all shared it. It assumes the immortality of our mental being, which, if a separable entity, would, of course, be our true being. It looks to death for the disengagement of this being from the cumbrance of a bodily organisation, and its transportation to another state in which a perfect blessedness will be enjoyed if the qualification exist apart from which, it teaches the alternative of endless unhappiness and worse—everlasting torment. As regards the qualification that will ensure the blessedness and avert the woe, it may be summed up in a word—morality. Let a man be kind and just and true, in a respectable degree, it will be immaterial what may be his attitude towards God and his appointments as expressed in the truth. Morality will save him, where an ardent adhesion to the Bible and its teachings may be a crime of narrowmindedness that will bring him within range of perdition.

Against this, we take our stand with a determination which is not a pleasure, but which simple duty requires at our hands. We reject as a lie the doctrine of the immortality of the soul. We recognise

the reality of death. We believe the declaration of the Scriptures that death has entered into the world through sin; that all men die, and that the dead know not anything. We believe that dead men are as truly non-alive, for the time being, as if they had never existed at all. Consequently, our hope has no reference to a disembodied state at all. We look to resurrection—the great fact testified by the apostles concerning Christ and concerning those who are Christ's. Our hope is the one expressed by Paul before the Jewish Council, when arraigned as a prisoner.

"We have hope towards God . . . that there shall be a resurrection of the dead, both of the just and of the unjust."

The nature of it we accept as finally illustrated in Christ himself, with whose experience Paul parallels the prospects of believers:

"He that raised up the Lord Jesus shall *raise us up* also by Jesus."

Thus our hope is a hope of coming to life again as our real bodily selves—the same identical persons that lived before—but to bodily conditions as far superior to those of our present mortal body as incorruption is superior to the decomposition of the grave. We place entire faith in the inspired declarations of Paul and John:

"He shall change our vile body, that it may be fashioned like unto his own glorious body:"
"We shall be like him:" "We shall all be changed: . . . this mortal shall put on immortality."

Unlike our neighbours, we disown a present immortality, but "look for it" "in the day when God shall judge the secrets of men by Christ Jesus." And with regard to the conditions of its attainment, we are not less at issue with them than with regard to its nature and time. We deny that morality of itself will save men already condemned because of their sins. We implicitly accept the teaching of the apostles, that all have sinned: that only forgiven men can be saved: and that those only will be forgiven who submit to the system of justification that God has provided in His son, Jesus Christ: holding, furthermore, that this submission consists of believing the truth concerning Christ (as embracing both the fact and meaning of his first and second appearances), and of obeying the commandments delivered for the observance of his disciples, commencing with the assumption of his name in the act of a believing immersion in water, A patient continuance in this line of well-doing alone we hold to be the way of salvation, outside of which men are walking without hope.

These convictions we hold for reasons which we know to be unimpeachable. They are inconvenient convictions for the present evil world. They operate as a bar to present honour and advancement. The very holding of them condemns us in popular estimation as disagreeable and unneighbourly people. To lie under this odium is a severe discipline to the natural man. We know the imputation is untrue; and we know that the entertaining of it by the world is due to the lack of sympathy on their part for divine things which are the best things. Therefore, it is a great cross that we have to carry, —this cross of being looked upon as narrow-minded, for a reason that really proves a contrary state of mind; as illiberal, when our hearts yearn in broadest kindness to all men: as uncharitable, when charity, in its real form, is the one thing we are aiming to cultivate, in the endeavour to administer the revealed kindness of God to men in the promulgation of His truth.

Well, the advantages of our position are so great that we can well afford to endure, for the few years we are here, the disgrace inseparable from faithfulness to the word of Jehovah's testimony. The position is, one of honour when rightly estimated. All men will strongly see it when its issues become visible at the coming of Christ. What an honour to be invited to be the children of God in an age when all the world is astray from Him: what an honour to maintain the declaration of His truth and the integrity of His testimonies in an age when (for the purposes of probation) He has consigned these to the faithfulness of His children, and when the duty has to be performed in the face of a world in arms against them. Our position is a nobler one than we may at all times realise in the midst of the

weaknesses and vexations of mortal experience. Let us look at it from time to time thus, and strive to rise up to it. Let us walk worthy of the vocation to which we are called.

We have every encouragement to do so. There is no hope for life in any other direction. In the direction of Israel's hope there is everything we can aspire to, or conceive to be desirable. What a comforting glimpse we have had of this in our readings in Jeremiah. It was said of the Jews in Paul's day,

"They knew not the voices of the prophets read every Sabbath day in their synagogues."

This is the unhappy position of the people of our day from among whom we have been gathered, with this difference against them, that whereas Israel did have the prophets read in their midst, the moderns do not have them read. From this unhappy position we have been delivered, with the result of discerning the great consolation we have in those things "written for our learning." The chapters in question tell us of the promised restitution of all things of which Peter made mention as associated with the sending of Christ again from the heavens. They tell us that God will redeem Jacob and ransom him from the hand of him that is stronger than he.

"They shall come and sing in the height of Zion and shall flow together to the goodness of the Lord . . . Their souls shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together, for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness."

Adopted in Christ, though Gentiles, we have become fellow-heirs with Israel of these great and precious promises. They depict for us the perfect wellbeing that waits the faithful children of God in His Kingdom. Oh, the unutterable release from the rigours of this evil time, when the yearning soul hungers and thirsts in a dry and parched land. How much is contained in those eight words from the mouth of God:

"My people shall be satisfied with my goodness."

How great is that goodness, as David exclaims. We should think it great if it even took no higher form than deliverance from all burdens and anxieties in the present state, and the conferring of opulence: but how unspeakably great when so glorious a foundation for it all is laid as immortality: the perennial delight of an incorruptible nature: the certainty that our health, and our wealth, and our joy, are for ever, and that there will never more be any encroachment of Adamic barbarism upon the delights of a society founded upon perfect holiness—the rapturous love of God, and of every member of His glorified family.

Our present distresses often afflict us. There is not a son of God who does not come to fitness for God's Kingdom through great tribulation of some sort or other. The moment when we bear the affliction the easiest, is the moment when we remember the fact the distinctest that this affliction is the very thing that is fitting us for "the eternal weight of glory." One of the grandest attractions of the throng of saints that will be counted "worthy of that world and the resurrection from the dead," lies in the fact, 1st, that they are delivered, by sifting, from all the unspiritual company in which they are compelled to mingle, without and within, during the process of their development in the dark day of probation; and, secondly, that every individual in the accepted multitude will have been purified and perfected by having had a bad time of it during the process. There is deep meaning in the words of Christ, "Woe unto you that are full now: blessed are ye that weep now." Realising these things, we shall be strengthened to endure. We shall even get to the point of rejoicing in tribulation, comforted by a knowledge of its divine meaning, and resting with satisfaction on the assurance that after the clouds and tears of night, will dawn upon us the light and gladness of the promised day of God.

Holiness, without which no man shall see the Lord, demands that we shall be guided by the whole counsel of God. Let us beware of the leaven of an apostate Christianity, whose professors select such parts of the Scriptures as suit their natural feelings and desires, and discard or ignore the rest.

Editorial

"LET THERE BE NO DIVISIONS AMONG YOU"

We have received two letters, one from a sister and the other from a brother, both in isolation, whose names until recently appeared on the second page of the cover of the *Berean* as being "In Fellowship."

The brother writes thus:

"To the Editors of the *Berean Christadelphian*,

I notice that my name and address appears on the inside cover of *The Berean Christadelphian* as one who is in fellowship with those who uphold its teaching, particularly with regard to the error of refraining from manifested error. I shall be glad therefore if you will refrain from printing my name and address in subsequent copies and oblige.

Yours sincerely,"

The sister writes:

"Dear Mr. White,

Please omit my name and address from your publication *The Berean* owing to discontinuance of fellowship.

Yours sincerely,"

It is noticeable that both writers omit the fraternal salutations with which brethren of Christ usually address one another. Ever since the discovery of the Truth by Dr. Thomas this custom has prevailed, and brethren and sisters have thereby been reminded of the fact that by belief and obedience of the Truth, we are constituted sons and daughters of God, and brethren of Christ. Jesus declared to his disciples, "One is your Master, even Christ; and all ye are brethren" (Matt, xxiii. 8).

No one would deny that many who are called brethren of Christ will not be recognised by him as such; there are worthy Christadelphians and unworthy, —for the Kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, good and bad, "so," said Jesus, "shall it be at the end of the world: the angels shall come forth and sever the wicked from amongst the just" (Matt. xiii. 47-49). But for any in the meantime to assume this duty which has been assigned to angels (under—as undoubtedly it will be—the direct supervision of the Judge himself), is to disobey the apostolic injunction, which says,

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (1 Cor. iv. 5).

Brethren and sisters who are sincerely trying to be guided by the spirit of Christ, and who have fallen into this error of judging who are worthy to be addressed as brethren of Christ, and who are not, are earnestly exhorted to read and re-read the words of Jesus himself on this subject, which are recorded in the opening verses of Matthew vii.

In writing to the ecclesia of the Thessalonians the Apostle Paul refers to disobedient and disorderly brethren, with similar warnings; he says,

"If any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him *as a brother*" (2 Thess: iii. 14, 15).

There have been divisions in the brotherhood in the past over very grave errors, such as the non-acceptance of the Scriptures as the inspired Word of God, the denial that responsibility is caused by knowledge of the Truth, and the rejection of other first principles; but those who took the right stand on these matters always declared that they did not take upon themselves to judge their brethren (i.e. in the sense of anticipating Christ's final verdict), nor did they refuse to address as brethren those from whom they withdrew, or to speak of them as other than brethren and sisters.

No one can deny that bro. Roberts was one of the greatest students of the Scriptures which the revival of the Truth has produced. His writings show him to be a man of clear perception of scriptural teaching, especially on matters of doctrine and fellowship, and it is remarkable that those who declare brethren and sisters cease to be such if they are withdrawn from, quote bro. Roberts' exhortations and writings as a guide for their conduct; they denounce those "who loudly proclaim their admiration for those two stalwarts (Dr. Thomas and bro. Roberts) . . . while at the same time are busy undermining their work." Is it not strange they do not see they are thus self-condemned, for bro. Roberts' mind on the point at issue was distinctly and emphatically stated in the *Christadelphian* many times. For example, in 1885, after the Inspiration Division, writing to the brethren withdrawn from, he said—

"We do not say that you are not brethren, or that Christ will refuse you at his coming. We leave that. We do not judge you; we judge ourselves. We say we cannot be implicated in the position which you feel at liberty to hold towards the new doctrine that has been introduced. We desire to regard you with feelings of friendship and brotherly love; but so long as you retain connection with a false doctrine of so dangerous a character, you compel us to set aside, in the spirit of Paul's recommendation, which tells us to count you not as enemies, but to admonish you as brethren."

None who rightly divide the Scriptures can doubt that this is sound doctrine concerning fellowship, and unless there is a very flagrant case of denial of the Truth and departure there-from, any brother or sister, or ecclesia, who goes further than this is unfaithful and disobedient to the teaching of the apostle Paul, and of the Lord Jesus Christ himself.

Now on what grounds do these brethren withdraw from those whose names appear on the covers of the *Berean* as being in fellowship?

In the letter quoted above it is said to be "particularly with regard to the error of refraining from manifested error." This suggests that in the writer's mind there are other reasons, but he does not say what they are. There ought to be nothing indefinite or vague about reasons for withdrawal. If the reasons are as we believe merely fears on the part of some or unfaithfulness on the part of others, then division cannot be scripturally justified. The duty of those who are suspicious is first to acquaint the brethren and sisters from whom they propose to withdraw of their intention and the reasons which are influencing them, and endeavour to meet them with a view to convincing them of their error, as was done in the division on the Birmingham trouble. This has not been done, and most of those they describe as "of the *Berean* fellowship" (it is a description we reject, —there is no *Berean* fellowship) will learn for the first time on reading these lines that a section of the brotherhood with whom they have been in fellowship for the past ten years, now refuses to speak of them as brethren and sisters, and describes them as having returned to the apostasy.

We have no doubt our correspondent is sincere and believes his charge to be true, but we have equally no doubt or hesitation in asserting that it is utterly untrue, and that no reasons exist which can justify the division which has taken place.

When the division on what was spoken of as "the Birmingham trouble" rent the ecclesias in 1923, there was much searching of hearts and earnest self-examination individually and ecclesially by those who felt it their duty to stand aside from the Birmingham ecclesia. As a result a large number of brethren and sisters found themselves of one mind in the things concerning the Kingdom of God and the name of our Lord Jesus Christ, and declared themselves to be in fellowship on the basis set forth in the *Berean* magazine, as it is to this day.

We stand today exactly where we stood then; we have not deviated by one jot or tittle from the faith we then professed. We believe and teach the things we then believed and taught. If there has been any change of doctrine or practice it has been on the part of those who have gone out from us. We are as vigilant for the purity of the Truth, and as determined to withdraw from manifested error in 1934 as we were in 1923.

For those who have left us to deny this, and say that "the *Berean* fellowship are unprepared to uphold Christ's commands" and "refrain from withdrawing from manifested error," is to bear false witness against their brethren, and say that which is not true.

But this we confess: if we find a brother or an ecclesia falling into error, we endeavour to restore such an one in a spirit of meekness, and with patience try and convert him from the error of his way, for this is the commandment of Christ delivered to us by the apostles in Galatians vi. 1, and James v, 20. Withdrawal and disfellowship follows if he will not hear, but must not precede the effort.

We have great sympathy with those brethren and sisters who, in their anxiety to be on the right side, have allowed themselves to be persuaded by stronger-minded brethren that those with whom they have been in fellowship for many years have now left the Truth and are no longer Christ's brethren, and must therefore be treated henceforth as aliens; but we appeal to them to enquire into the truth of these charges for themselves. What has happened is one more example of the folly of leaning upon any man. Let them examine themselves and see if the thought which has influenced them is not (as we are sure it is in many cases) "they must be in the wrong, because brother----- says so."

The test is not any man's opinions or suspicions, but the Scriptures of Truth, and to them we appeal.

Finally, we have written in no spirit of bitterness or with any desire to point the finger of scorn, but rather with deep regret that so many whom we love and esteem have allowed themselves to be so misled; our hope is that by this means we may save some from the grievous error into which they have fallen. "Blessed are the peacemakers;" said Jesus, "for they shall be called the children of God"; and Peter exhorts us "let him that will love life refrain his tongue from evil, let him seek peace and ensue it." We pray that we, and all who call upon the name of the Lord with a pure heart, and seek him in sincerity and truth, may be acknowledged as his brethren and sisters when we stand before him at the judgment seat.

C.F.F.

A Sunday Morning Exhortation at the Clapham Ecclesia (15)

In the closing chapters of the Gospel according to John we have brought before us the manner and the actions of the Lord Jesus Christ towards the end of his life. We have portrayed for us his words and the thoughts which passed through his mind, not only in relation to his disciples who were listening to him, but also in regard to all the children of God who should be called his brethren and sisters in the time to come. In addition to that, we have the thoughts expressed by him in his communion with the Father, the very words divinely preserved for us which he used in approaching God in those last trying hours of his life; and as we read these chapters the impression upon the mind of each one of us must be the love that dominated the Lord Jesus Christ for his brethren. All his discourses, all his words, the thoughts which prompted them, are charged with that divine love by

which he could say, "I and my Father are one." He was repeating that love of God which is manifest, portrayed, revealed in the scriptures for His children. "I and my Father are one." We have his own statement concerning the attitude of God towards those who are faithful, who believe in the words so well known, "God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And we have in the Lord Jesus Christ that same thought, that same love, exemplified in his faithfulness even unto the death on the cross.

Consider the circumstances under which these words were uttered which we have read in the 17th chapter of John. But a few hours of life remained to him; he thought with dread upon what was coming, he must have done so because he was flesh of our flesh, troubled as we are in mind and body. The agony of that approaching death must have been terrible. It might, naturally, one would have thought, have filled all his mind, all his thoughts, to the exclusion of any other matter; and yet we find very little reference to it in these last few chapters—quite dwarfed by the love which flowed from his lips for his brethren—his thought was for them more than himself, and we see from the 20th verse that he was thinking not only of the disciples to whom he was speaking, but of us also. "Neither pray I for these alone but for them also which shall believe on me through their word,"—through their example and teaching. The goodness of God, His love, His care, as shown in and through the Lord Jesus Christ, shines out so brightly in these chapters that if there were no other similar references in the Scriptures they would be sufficient for us. Even if they stood alone in that respect, if all the rest of the Bible were devoted to warnings shall we say, the love of God as shown in the Lord Jesus Christ in the 17th and 18th and preceding chapters would be sufficient for us. But we know it is not so. It does not matter where we turn in the chapters down for our reading, if we have "the knowledge of God, which is life eternal," and Jesus Christ whom He has sent for that purpose—if we have that, then wherever we turn we can discern the goodness of God; we can see it either clearly or implied, His love and care, the love He has for the world, and the reason that He has been so longsuffering with all the wickedness of mankind, —His love for the world. How privileged we are to be embraced in that love. There is something more in the call of the Truth than merely being associated with the hope of life in the kingdom of God. It is the inclusion in the family of God. We often use the words—"sons of God and brethren of the Lord Jesus Christ." Think what that means—a close family connection. Yes! we have great reason to praise God, to thank Him, to dwell upon these things in our thoughts, when we meet together around this table; and the same thought if we can carry it away with us and let it sink into our minds and hearts, will sustain us when we separate from one another and the day of rest comes to an end and we start tomorrow on our daily pilgrimage again. If that thought dwells with us—God loves us, we are of His family, we are indeed His sons and daughters—what a great help it will be. It is the only aid and hope we can have of overcoming all that comes between us and our hope of eternal life in His kingdom—this realisation of God's goodness and love for us.

We read in our account of the experience of the children of Israel that all things that happened were for ensamples or types for us, for us to search out and understand and compare; and you will remember concerning their wanderings in the wilderness recorded in Numbers that the people were much discouraged because of the way. We can appreciate that. We are in a very similar state. Our struggles to reach the Kingdom of God may be likened to the wanderings of the children of Israel in that terrible and howling wilderness. There is much discouragement on the way for every one of us. It may be that most of us think our way is more discouraging than that of our brethren and sisters. There are difficulties no doubt for every one of us; the way is difficult because God has made it so purposely. It is only by overcoming the difficulties that character may be formed and sustained. We are not going to be passed in groups into the Kingdom. It is to be a selection of men and women who will be found to have struggled on in spite of all the discouragements we have to experience. It is in order that we may have an antidote to the discouragements that God has provided this opportunity of withdrawing from the world, of meeting together with closed doors around His word, free from any outside worldly distractions, free from all worry and care, —we leave that all outside; and when we have to face it again we shall still have the love of God, His care and help. You will remember His words to those who are related to these things—"never forsaken"—God's own words regarding you, brother and sister, and me, —never forsaken. "Like as a father pitieth his children"—that is God's attitude towards us.

We have many consolations, great consolations to sustain us, and one of the greatest is the opportunity of meeting around this table, with the Bible in our hands, the message of God to us. We can forget all else and take this personally as if written to ourselves, as some of the epistles of Paul were written to individuals, —this assurance of God's care and love given to you and to me individually. It was this consolation undoubtedly which sustained the apostles in their difficult work. We think of the Apostle Paul—what a trying experience he had, how his whole life in the Truth was a life of tribulation and discouragement. When we bewail our discouragements let us think of those of Paul and of John; we do not know so much about the other disciples and apostles, but we may be sure their way was just as difficult, and yet they were faithful to the end because they took to heart this consolation, this assurance of God—"never forsaken." That was their confidence—"Like as a father pitieth his children," so God was caring for them.

We think of the Apostle whose record we are reading, and how he describes himself as "Your brother in tribulation." Yes, there was cause for discouragement in the experiences of John, and his consolation was our consolation—God's care and love—never forsaken, never left alone, never tried beyond what he was able to bear. That is the position in the goodness of God we occupy this morning. And so in the discouragement we are experiencing we rely upon His assurance that He is with us, He has not forsaken us.

We all feel that we have quite enough to contend with in endeavouring to overcome personally and individually our own temptations—quite enough to do to build up our own characters, and yet there presses upon all of us other discouragements—outside in the world from people we are brought into contact with, and also in the ecclesias. The promise of God holds good and applies to all of these things—never forsaken—remember that, God is with us. Do not let it be thought that God is not with our brethren and sisters with whom we may not be seeing eye to eye at the moment. We must not judge—Christ will judge all these things. God's promise is to all who put their trust in Him in sincerity and truth, they are the ones He will not forsake. They may not always agree, —it is one of our greatest troubles that well-meaning brethren and sisters, sincerely and earnestly desiring to do what is right in the sight of God, cannot always agree and see that which it is right to do. Do not let us be harsh in our judgment and condemnation of others who do not agree with us. The time comes when we have to make a decided stand when a first principle is attacked, —we have to defend it and contend for it, but when it is a difference of opinion on procedure or such like matters that divides brethren, we say it ought not to be. Do not let us consider that such cease to be brethren and ought not to be addressed as brethren, —consigned to the outer world of darkness that knows not God. The scriptures make it clear that that is not the mind of the Lord Jesus Christ.

When we think of these things, when we think of our own troubles (and we are more likely to think of them than any one else's), let us turn our minds to the experiences of the Apostles John and Paul, and the troubles that they had, and compare our own lot with theirs; and we might go farther than that, and compare ourselves with a similar company of brethren and sisters of the first century. Think of their experiences, not meeting together in comfort as we do this morning, but with a brother a little way off to warn them if they were about to be attacked by armed forces; meeting in caves, in upper rooms, in cellars, wherever they could, in great danger, very frequently interrupted and haled off to prison; beaten, tortured, and treated as the offscouring of the world. These were the Christadelphians of the first century. Their way was discouraging, and we call our way discouraging. Compare the two. What should we have thought of our discouragements had we lived in those days! Would everyone present this morning have been present then? or would some of us have been afraid to meet with the brethren for fear of what we might have to endure? God tempers the wind to the shorn lamb, He knows the need of each one of us, and we may depend that our troubles in these days are just what is fit for us; what in His goodness and mercy He deems suitable for forming that character which we need and which the Lord Jesus Christ will demand when we stand before him.

"Never forsaken"—what a wonderful thought it is, let us never forget it. God is with us and has not forsaken us, although we may not see His hand extended at all times. But we *have* seen it:

most of those present have seen it, and many who are present who have not seen it have heard of it. In that terrible trial in 1916 when the powers that be made a great effort to bring all the men of this country into the army, the brethren were faithful and declared that they would not serve in the armies of the diabolos, come what may. We saw the arm of God unbared then. An incident comes to my mind, known to most of you. At one of the tribunals some of our ecclesia were appearing. Those in authority were doing their utmost to break down the resistance of the brethren, to force them into the army, and the military representative whose duty it was to get men into the army had to intervene and say that he had instructions from a higher authority to proceed no further against them. The Chairman exclaimed: "What power is helping these Christadelphians? who is behind them? There seems to be some occult power protecting them." We saw the arm of God unbared then. Why was it? Because of God's promise. He forsook us not then, and He will certainly not forsake us now in our ecclesial troubles. Our meeting around the table this morning is the result of God's promise that He has not forsaken us, —all our needs are known to Him, and one of the chief needs—we do not recognise it sometimes—one of the chief needs that we have if we are to remain faithful is that our memories may be strengthened. Bro. Roberts says in the Preface to the *Bible Companion*, "Our salvation depends upon remembrance," and that is true. We are very prone to forget. Impressions are not lasting as a rule. It is said that time heals all things, and it obliterates all things too, and so God has provided means by which we may not forget. He knows we need to be constantly reminded of His goodness and care and love for us. He knows the need we stand in, and so we have the prayers of the Lord Jesus Christ for us, and we have God's answer to those prayers in this provision and in many other ways. But there is another aspect of our divine relationship; other things we must not forget. If we had nothing to do but rely upon God's goodness and mercy, if there were no other obligations, no necessity to warn one another, this Bible that we have need not be half the size it is. If it were sufficient to talk of those things, the goodness and mercy and love of God, the glories of the Kingdom—if that were all Paul would never have written as he did—"Take heed to thyself—examine yourselves—work out your salvation with fear and trembling." We must give a right place to all these things. We all need the assurance and comfort to be obtained from the promise that God has not forsaken and never will forsake us, and we all need that warning of the Apostle Paul—"Take heed to yourselves." Remember, he did not say these things to the world at large. It was to the saints, to the elect of God, selected for His Kingdom, of whom are we. They were the ones to whom he wrote "Examine yourselves." If we are doing that we must give earnest heed to the warning which says, "If we have not the spirit of Christ we are none of his." In one sense none of us can ever be worthy of Christ, but on the other hand none of those who attain the Kingdom will be of those who have not been found worthy. He will render to every man according to his deeds. Something more than faith is required, something more than confidence, —works, deeds, and that worthiness, those deeds, consist in imitating the character of the Lord Jesus Christ, in forming in ourselves some likeness to his own disposition. That mind, that character, is revealed to us in the 17th chapter of John; as Peter says, he has left us an example, that we should follow his steps. There is the warning coupled with the example. Christendom likes to think of Jesus as gentle and meek and mild, but has no idea it is necessary for those who take upon themselves his name to be likewise gentle and meek and mild. Do not let *us* forget it, it is part of that character which will dominate us, it must dominate us, if we are to find a place in the Kingdom. It is part of that character which will distinguish every one who is found worthy of immortality.

We have met around this table this morning to remember not only our Lord's death, but to remember his character, gentle and lamblike as typified in the Mosaic sacrifices. He was meek because he is the inheritor of the world which is promised to the meek; submissive; inoffensive; not reviling when reviled; not retaliating when hurt in mind and body. Are we discouraged when these things happen to us? Let us remember Christ then and not confine that recollection to Sunday morning. That is the character which is revealed in those chapters we have been reading. Is it our character? Six months ago we were reading these same chapters, similar words of exhortation were given to us by another brother then. Half a year has passed. Have we benefited by it? Is our character a little more like the Lord Jesus Christ's than it was six months ago? Are we really trying to develop such characters? We *must* try. If we are to have that character and spirit of Christ we must make an effort, for it will not come to us without an effort; not by merely attending the meetings and listening, and then walking away again. It requires a great effort. Take for instance his words, "Learn of me, for

I am meek and lowly of heart." If we are indeed Christ's brethren, we are here because we love him. Are we showing that love in the way that he expects of us? The Apostle Peter particularly and markedly exhorts the sisters of Christ to cultivate a meek and quiet spirit, and he adds these words, "Which is in the sight of God of great price." What an exhortation for the sisters, is it not—and brethren, not the less to us. Are we all endeavouring continually to think of others, our brethren and sisters, more highly than of ourselves? Sometimes we forget that. Let us remember that the promise of God—never forsaken—depends upon these things. It cannot be done without an effort, but it can be done by an effort or God would not require it from us. It is not the character that prevails in the kingdom of men, in those men and women whom we shall be meeting tomorrow in our business vocations and talking to. Do not let us be deluded on that account. It is the character and spirit which must dominate us now because it is the character that will dominate and mark the inhabitants of God's Kingdom—the immortal inhabitants.

We were told last night that the coming of the Lord Jesus Christ is at hand—must be at hand because it has been so declared in the Scriptures of Truth which have never failed and never will fail, and therefore God's Kingdom is close at hand. What will happen then when we stand before Him? He will not say to us, "Did you believe in the gospel of the Kingdom?" He will not say, "Were you a member of the Clapham or any other ecclesia?" What He is more likely to say is, "Did you take up the cross and follow my example? Did you take my yoke upon you, although it was discouraging to do so? Did you learn to be meek and lowly of heart? Did you keep my commandments?" In the 13th of John we read at the 34th verse: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Are men learning that we are the disciples of Christ by that test? Do people recognise that we are Christadelphians by our love for one another? We know the temptation to speak quickly without thought, harshly, unbrotherly, unkindly. The brethren of Christ are commanded to love even their enemies, —how much more their brethren! The Apostle exhorts us that we should seek to know the will and desire of God by comparing spiritual things with spiritual, that is to say, Scripture with Scripture. If we do that we can come to no other conclusion than this: that if the love of God expressed to us in the word of the Truth is ours, if we share it, it is because we are making a strong effort, a vigorous effort to obey the commandments of Christ. Let us not fall into the error of selecting some of the commandments that do not make any difficulty to us, and avoiding those that are equally plain and necessary but which are not exactly pleasant to our mind and mentality. All the counsel of God which is declared for us in this word is what we have to take note of. If we are doing that we may take courage, we need not fear however discouraging the way may be. Our own efforts; the events pressing upon us from outside; the troubles that arise from time to time in the ecclesias; they are all overruled by God for the good of those who put their trust in Him. Let us remember that, and we shall have that great peace which is promised to all who put their faith and trust in God.

C.F.F.

On these Two Commandments

To be stirred up from time to time by way of remembrance is essential to the spiritual well-being of even the purest heart. The servant of God, accustomed as he is to recognise the Bible as the written word of the great Creator and Sustainer of all things, will nevertheless derive much benefit, if during moments of reflection, he will sometimes ponder carefully the loving condescension that lies behind that wonderful book; the exercise will act as a spiritual corrective and will tend to the development of a sense of gratitude such as that uttered by the Spirit of Christ in the Psalms—"What is man that thou art mindful of him?" or by John when he wrote, "Behold, what manner of love the Father hath bestowed upon us."

That the God of heaven should deign to tell mankind anything at all of His purpose seems wonderful surely, but that He should declare the whole of that purpose is amazing, and betokens a condescension comparable only with the infinite love that such a declaration reveals. Yet he has done so, as the scriptures plainly show in many places: —through Amos, "Surely the Lord God will do

nothing but He revealeth His secret unto His servants the prophets"; and through Isaiah, "I am God, declaring the end from the beginning." In Christ are hid all the treasures of wisdom and knowledge, and his words in this connection were:—"The Father loveth the Son and sheweth him all things that Himself doeth," and passing this knowledge on to his apostles he said, "All things that I have heard of my Father I have made known unto you"; thus it was that the apostle Paul was able to say to the Ephesian elders, "I have not shunned to declare unto you all the counsel of God." This counsel, or will of God, which has been completely revealed, the Bible declares to be determinate and immutable, the very reverse of man's counsel, the counsel of the ungodly, which is destined to come to nought.

In order to arrive at a knowledge and understanding of the whole counsel of God, it is necessary to read and to study the whole of the Scriptures: the errors resulting from a partial or superficial reading of God's word are well known to all His servants, if not by actual past experience in their own lives, at least in their dealings with others. Indeed it is not too much to say that the root cause of all apostasy is the undue stressing, either ignorantly or deliberately, of one portion of the scriptures above another; there is no need to quote examples of this, they will readily come to mind. How important, then, to level up our study of the Word, and not to dwell so closely upon one section of it that there is no time or possibly even inclination, to devote proper attention to the rest. For example, continual study of say, the Proverbs might incline towards a philosophical turn of mind; or of the prophecies towards the mathematical, cut-and-dried outlook; or again, of the law of Moses, to a stern inflexible attitude: the law was a schoolmaster, a yoke that Israel were unable to bear. All parts of the Word in their proper proportion, —all the counsel of God—that is the ideal for the development of the perfect man in Christ Jesus."

Now the apostle Paul told the Corinthian brethren (ii Cor. iv. 2) that he had not handled the Word of God deceitfully, but had manifested the truth, which was but another way of saying that he had declared the whole counsel, or simply, that he had preached the gospel; and before Agrippa, he stated positively that he was in the habit of teaching none other things than Moses and the prophets did say should come. But while the whole counsel is the whole Bible, its actual application is briefly comprehended in a much smaller compass, for it has been summed up by the Lord Jesus in two commandments:—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," this is the first and great commandment; and the second is like unto it, "thou shalt love thy neighbour as thyself." "On these two commandments hang all the law and the prophets." To see a life perfectly suspended from these two great commandments we have but to turn to the life of the Master himself as set forth in the gospel records; he showed clearly both by precept and example to minds great enough to grasp the divine teaching, to hearts large enough to receive it, to wills submissive enough to practise it, that the two commandments are in reality only one, and that this comprises the whole duty of man. in a word, that love is the fulfilling of the law. He showed that a true love for God must find expression in a love for our fellow man, while a regard for our neighbour must be accompanied by a devotion to God, —forgive, if ye would be forgiven, love as ye are loved. This principle is beautifully set forth in the first epistle of John, that epistle of so many seeming paradoxes, (chap. iv. 20 and 21) "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen; and this commandment have we from him that he who loveth God love his brother also."

It necessarily follows therefore that no cruel harsh or unkind sentiment that we may indulge against our neighbour, whether expressed in action or word, or harboured in thought even, can possibly be pleasing to our Father in heaven. "But who is my neighbour?" asks somebody; Look at the questioner and note him carefully for he is one of those hypocritical lawyers, who stood up to tempt Jesus and whose only desire was to justify himself; and now note carefully also the answer to that question, —Your neighbour is the first person in need of help you may chance to meet, even if in the ordinary course he has no dealings with you nor you with him. That is the Divine answer to the question, and according as that teaching actuates our lives, so shall we be pleasing to God and His dear Son.

There is another question which in the face of the teaching of such a parable as the good Samaritan (as it is called), we surely would never have dared to ask but seeing that bold and impetuous Peter has already done so, let us consider it and also Christ's reply:—"Lord how oft shall my brother sin against me and I forgive him? Until seven times?" Jesus saith unto him "I say not unto thee until seven times but until seventy times seven," and he adds the parable of the unmerciful servant with its stern lesson, "he delivered him to the tormentors—so likewise shall my heavenly Father do also unto you if —." Genuine forgiveness like genuine repentance has certain outward and visible signs by which it is readily recognisable, and if these be lacking, if we from the heart forgive not every one his brother their trespasses then so likewise will our heavenly Father do unto us—a fearful thought to contemplate. Do not let us attempt to side-track the teaching by saying, in effect, "against myself I can forgive anything but not against the holy law of my God," that is an attitude that betrays an uneven suspension from those two Divine nails, remember, "On these two commandments hang all the law and the prophets." "What then?" asks another, "may I be friendly with the world or with those with whom we have no dealings? does not the apostle John say, Love not the world?" Let us listen to the beautiful and dignified reply of the Master to such questions as these, "I have chosen you out from the world, ye are not of the world even as I am not of the world, but I have also sent you into the world that ye should go and bring forth fruit, I would have you manifest so far as you are able the character of your Father which is in heaven for He maketh His sun to rise on the evil and on the good: He sendeth rain upon the just and the unjust: He is kind to the unthankful and the evil, be ye therefore merciful, be ye perfect, even as He."

The whole counsel of God is contained in that one word—love; as will be abundantly testified by those who are accounted worthy to attain unto that age, those who have been pitiful and courteous, whose lives have not been marred by unbrotherly, unneighbourly conduct, those who have endeavoured to fulfil the royal law. Just what is the limit of God's mercy and how great the multitude of transgressions love will cover remains designedly an unknown factor, enough for us that God is love, and that if he should be careful to mark iniquity not one of us would stand, but that there is forgiveness with Him that He may be feared.

Let us then sometimes ponder carefully the loving condescension of the great God of heaven, considering how exceeding great is the prize He offers through Christ and how very little the best of us can ever do to deserve it, and having faced that fact fairly and squarely, let us go forward earnestly endeavouring to live nearer to the perfect example of Divine love set forth for us in our Lord Jesus Christ.

C. H. LINDARS.

All Things Common!

Let us consider the question of riches on which some, and those poor, of course, are disposed to hold very democratic doctrines. Paul lays it down as a general rule for the guidance of the saints in their temporal endeavours, to be content with the attainment of food and raiment, adding that "they that will be rich fall into temptation, and a snare, and many foolish and hurtful lusts which drown men in perdition and destruction" (1 Tim, vi. 9). There can be no question of the wisdom of his advice, or, as to the truth of his statement as to the tendency of riches which experience and other parts of the Scriptures confirm. But advice of this description is a very different affair from the law that some poor friends would lay down: that there ought to be no rich in Christ, but that all brethren with substance ought to follow the example set in Acts iv. 34: "As many as were possessors of lands and houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." Those who quote this in support of the view that we ought to have "all things common," forget one or two points. The case of what happened at Jerusalem, in the opening of the apostolic age, is recorded as a matter of fact and not as a matter of precept. There is no command that this course should be taken by brethren in ordinary circumstances. It was a course suited to the exigencies of the times. A public law had decreed that all who confessed that Jesus was the Christ, should be put out of the synagogue—which was equivalent to

modern outlawry, by which a man becomes disqualified for the holding of property: what more effectual proceeding could be taken by a multitude of disciples in such circumstances than to turn their property into money, and hand it to the apostles?

It was not a matter of compulsion: for in the case of Ananias Peter expressly says his property and the disposal of the proceeds were "in his own power." It was a matter of wise arrangement in a great public exigency; and there were inspired apostles to whom all deferred and who could therefore work out a measure which in ordinary hands would be impracticable. That it was not intended as a rule for believers in general is shown by the recognition of the existence of a rich class among the brethren, such as where Paul says "charge *them that are rich* etc." (1 Tim. vi. 18). The rich have a special responsibility, and will be judged by a higher measure than the poor; for "to whom much is given, of them will much be required," but it is not for man to judge them, and still less is it for poor brethren to wish rich brethren to their own level. It is lawful to be rich, though dangerous; and it is God and not man who shall require an account of their stewardship in the day of Christ.

R.R.

The Healing of the Centurion's Servant (Matt. viii.)

The first detailed miracle recorded by Matthew is the healing of the leprous Jew, and the second is the healing of the Roman centurion's servant. It suggests the Divine order in regard to salvation, viz., first the Jew and then the Gentile; not as many Jews would have preferred, the Jew first and last. Further it suggests that it is the humbler class of Gentile that receives salvation, inasmuch as it is not one of the centurion's own family that was healed, but merely a servant. Jesus Himself makes the application which we are suggesting, when he affirms in this very chapter, "Many shall come from the East and the West and shall sit down with Abraham, Isaac and Jacob in the Kingdom," whereas "the children of the Kingdom shall be cast out" (viii. 11-12).

Again, the faith of the centurion is even greater than that experienced by Jesus in all Israel, and as a study of what he said indicates, he realised what few in Israel perceived viz. that the authority of Jesus was from above. "I am a man under authority" (i.e. have others over me) and yet I am able to order servants to do thus and so, and my orders are obeyed. How much more, is his inference, can one who has all authority given him, issue commands for others to obey. If I can get my orders obeyed by merely expressing my desire, surely Jesus need not attend personally to have his desires gratified. Just as a man would be particularly honoured by the centurion's personal attention to a matter, so (and much more) would he be honoured by Christ's personal presence.

True it certainly was, but to find such belief in the heart of a Roman centurion was a marvel of rare experience.

W.J.

Reflections

The road which leads to the Kingdom has many pitfalls, and one of the most dangerous is called "lukewarmness."

* * *

It is a condition which our Lord utterly abhors: it was his accusation against the Laodiceans: "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. iii. 16).

* * *

We are particularly warned against the danger of becoming lukewarm in the parable of the sower, in the case of the man in whom the attractions of the world, and the increase of prosperity overcame his early love and zeal for the Truth (Matt. xiii. 22).

* * *

In the words of bro. Roberts, "It is better to leave the Truth altogether alone, than to profess it in a half-hearted way, which, while sufficient to spoil the present for us, will fail to secure the future. It is better in this matter to burn our boats, like the Roman General, and leave no retreat."

* * *

The Truth is received with joy, and the glorious gospel of the Kingdom arouses keen enthusiasm. But time passes, and the mind and thoughts become familiar with what was once a novelty. Daily duties have to be attended to; business and domestic matters occupy the mind; and other interests may attract.

* * *

Then comes the test. If we neglect the daily readings and prayer, and the meetings of the brethren, the cares of the world will grow upon us, zeal for the Truth will diminish, and we shall become lukewarm.

* * *

We can easily test our position. If we are not lukewarm the Truth can never be to us only a department, so to speak of our life. The divine principles which govern it will never be far from our mind, and the thoughts which are caused by such a frame of mind will continually influence us every day of our life.

* * *

Let us heed the warning, for our approval by Christ depends upon it.

C.F.F.

Land of Israel News

"This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezek. xxxvi. 35).

Lord Snell, speaking on "Palestine: Past and Present," said before the Jewish colonists set to work Palestine was the national home of the mosquito, and it was now beginning to be the National home of the Jewish people. If they were told that they were taking land from the Arabs, the real explanation was that they had taken land that was a dangerous swamp and they had converted it into smiling fields.

* * *

Direct air communication between Warsaw and Tel-Aviv is to be established this spring. The Polish authorities are making all necessary preparations for the air line, which is to pass through Salonika.

* * *

The Frankfurter Zeitung prints a long article from a correspondent in Haifa, according to which there has been a big increase in German exports to Palestine in 1933, as compared with 1932; the actual totals are: 8,036,000 marks for 1932 and 11,359,000 marks for 1933.

* * *

Among the immigrants to Palestine during the past twelve months were one hundred families of Jewish sailors and port workers from Salonika. It is hoped that during the next two periods of immigration they will be followed by about five hundred more.

* * *

Statistics just published show that during 1933 Jews invested capital in Palestine of five-and-a-half million pounds, compared with three-and-a-quarter millions in 1932. During the latter half of 1933 there were 133 new factories established, and fifty are in process of formation. These are some of the many signs that Jewish industry is progressing by leaps and bounds, and practically every kind of manufactory has been or is being set up, so that the day is not far distant when Palestine will be self-supporting.

Signs of the Times

The Troubled World: Austria, France, Spain, Britain and Russia. No Disarmament. The Evil Plight of Jewry.

That "a time of trouble such as never was" is impending, is plain to see, for never was the whole world in such ferment as it is today. It has been our custom for several years past to examine the newspapers every day with a view to marking anything which might prove suitable for use in preparing these monthly notes. Recently however, this method has become impracticable, for every day there is so much to mark and so frequently does the political situation change, that the selection of suitable items becomes almost impossible. For example, since the notes were written for the March *Berean*, a civil war has broken out and been suppressed in Austria, grave riots and strikes, and changes of Government have occurred in France; in both countries events of major importance, but already being forgotten by English people because of the rapidity with which great political issues come and go in the European arena.

However, the events in both countries are likely to have far reaching results and should not be overlooked by a student of the signs of the times. Although the Governments of Italy and Germany are both Fascist in name, it does not indicate that their aims are identical; each is anxious that Austria should not fall under the domination of the other; France (with the approval of Britain) is determined if possible to prevent her falling into the hands of either.

Austria is a country which, since the greater part of her territory was lost as a result of the War 1914-1918, has had a head much too large for her body; Vienna containing one third of the entire population, which has shrunk from 50,000,000 to 7,000,000. The city of Vienna has been ruled by Socialists since 1918 and vast sums have been spent on housing and social schemes. The people of the country who do not live in Vienna have bitterly resented the Socialists schemes, believing that they have been the cause of their heavy taxation, so that successive Governments have had great difficulty in keeping the peace between the Viennese Socialists and the Catholic peasantry. Dr. Dollfuss, the Chancellor, is himself a Catholic peasant and he decided to disarm the Socialists by disbanding their armed forces (the *Schutzbund*). This however disturbed the balance of parties in Austria, so that Dr. Dollfuss found himself confronted by the demands of the Heimwehr inspired by Mussolini on the one hand, and the Nazis inspired by Hitler on the other. When finally the most influential leader of the Heimwehr, Major Fey, became Vice-Chancellor and thus in command of the army and police, the forces of the State became definitely anti-Socialist, provoked the Socialists into open resistance, and so found an opportunity for their brutal suppression.

We refer to these details so that the reader may have some idea as to what has happened in Austria and so realise the present situation there. The Heimwehr is anti-Jewish and the Nazi party (as in Germany) still more so, so whichever side eventually emerges triumphant, it is a bleak outlook for the Jews. There are a quarter of a million Jews in Vienna alone, and if the Nazi tests were applied as rigorously as in Germany, half the population would be "racially tainted." Thus a collapse of Austrian independence, particularly if union with Germany were to take place, would mean an anti-Jewish pogrom on a scale unknown even in the dark history of Russian persecutions. The *Jewish Chronicle* says "The precariousness of the Jewish position is therefore obvious." Again, "We must awake to the gravity of events which threaten to paint yet another Central European land brown. Yesterday it was the Ukraine. To-day it is Austria. It is all part of the pitiful Jewish anomaly of homelessness and

defencelessness. But we must do our best, reminded, once again, that it is not in Germany alone that the fires of Jew-hatred blaze to-day."

It should be remembered that Vienna is "the mouth of the beast," one of the three centres specified in Rev. xvi. 13, as the scene of the activities of the "unclean spirits like frogs" (France) which bring about the gathering of the nations to Armageddon. The *Daily Telegraph* reported that Hitler's dream is to make Vienna, not Berlin, the centre of his Third Reich; until then (for he himself is an Austrian) he feels the bitterness of an exile from his native land.

The accomplishment of this aim, with the support of the Papacy, (both Hitler and Dollfuss are Catholics), would result in what would be very much like a revival of the "beast of the earth" ("The mouth of the beast is identical with the mouth of the Beast of the Earth, which speaks as a Dragon and which appears in Rev. xvii. as the imperial scarlet-coloured supporter of the Mother of Harlots, having an Eighth Head. This Mouth has been for a long time enthroned in Vienna" [*Eureka* iii. 553]).

Further comment on this phase of European developments is perhaps premature, but this will be sufficient to indicate that events in Austria are likely to prove particularly interesting and well worth our attention.

In France, the troubles have been domestic in character, caused by the scandals associated with financial frauds, of which the details need not concern us. Serious rioting resulted in the formation of a National Government which has restored tranquillity for the present. It is reported however, by competent observers, that unrest is very deep seated in France and in some quarters it is openly stated that the restoration of a monarchy is the only way of salvation for France. We regard this as a sign of the times inasmuch as the ten horns of the beasts are diademed, suggesting, as Dr. Thomas says, that the nations involved will be Kingdoms.

In Spain and many other parts of Europe similar troubles are occurring, and there seems no solution. The world is rapidly forming into two camps, Fascism and Communism, and constant ferment is inevitable. One of the most respected diplomatic correspondents, Mr. Vernon Bartlett, writes "Europe is going to be a very uncomfortable continent for the next twelve months. If I knew of a better hole I'd go to it" (*News-Chronicle*, 16/2/34). They will join forces to meet the common foe (Christ) by and bye, but the combination is an unnatural one, like iron and clay, and the result will be that the federation will have an inherently weak foundation which will crumble at the first onslaught of the "little stone."

* * *

During the month a fresh trade agreement has been signed between England and Russia, but it is not to be therefore supposed that the nations are drawing together in friendship. Economic difficulties have necessitated the agreement which may help to strengthen both sides (a necessary development) but of real friendship there is none. The *Manchester Guardian* of February 9th reported the speech of Mr. Manuilsky to the Communist International Congress at Moscow in which "he bitterly attacked England, accusing her of heading world reaction, playing the leading role in the preparation of war against Soviet Russia." Voroshilov (Soviet War Commissar) told this Congress that Russia has the "World's strongest Army" and is ready to resist any nation.

No wonder there is no hope for the Disarmament Conference! A semi-official statement published in Berlin on March 2nd blames France for this gloomy outlook and says "in view of the French attitude there can now be no question of the disarmament of the highly armed States." What a striking commentary is this on the work of the frog power foretold in Rev. xvi!

* * *

One thing changes not in the midst of changes continuous and catastrophic, that is, the evil plight of Jewry. In Germany the pressure continues unabated; in E. Galicia the Ukrainian terrorism goes on unchecked; in Roumania, in Greece, in Hungary—everywhere—the tide of anti-Semitism is

rising. "To-day the disease of anti-Semitism is spreading throughout Europe with the violence and swiftness of the influenza epidemic of 1918" (Mr. Robert Bernays, M.P., March 2nd). Naturally speaking, one of the prime causes of this is that "nationalism" and "race purity" are becoming the characteristics of the age. Fascism demands complete assimilation of the individual to the State. Consequently there is little place for the Jew (who is international) and it is certain that the spread of Fascism will mean that the Jew will be treated just as he is now being treated in Germany. This is of Divine arrangement unquestionably, for multitudes of Jews desire to sink their "Jewishness" and become assimilated to the nations with whom they dwell. But the nationalist fanaticism abroad today will not permit this ("That which cometh into your mind shall not be at all" [Ezek. xx. 32]). God says "I will bring you out from the peoples and will gather you out of the countries wherein ye are scattered" (v. 34). So that whereas a few years ago a comparatively few Jews were Zionists, to-day all Jews recognise that Palestine is their only real home. Dr. Weizmann surveying the melancholy position of world Jewry at a London meeting stressed the vital importance of Palestine to the future existence of the Jewish people. Fifteen Governments had declared their inability to accept German refugees but in relation to Palestine he said there was a "peculiar phenomenon." "The more Jews came in, the more room there was for others."

Very much more of a similar character might be quoted from writings of the past month. How remarkably fast are world affairs developing in the right direction! "When ye see all these things know that it ('he.' margin) is near, even at the doors" (Matt. xxiv. 33).

W.J.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

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

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

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

* * *

BIRMINGHAM. —*Shakespeare Rooms, Edmund Street Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m.* We are sorry to have to report withdrawal from sis. A. R. Cookson, on the grounds that "she does not unreservedly accept the apostolic commands (1 Cor. xiv. 34-37 and elsewhere), which forbids sisters speaking in the assemblies of the Ecclesia." On the other hand, we rejoice in the obedience of Faith in Baptism, on the part of Mrs. F. WOOLHEAD and Mr. ROLAND SMITH, whose immersion took place at Dudley, the former on Thursday, February 22nd, and the

latter on Thursday, March 8th. Sis. Woolhead came to a knowledge of the Truth through the efforts of the Clapham brethren, and removing to Birmingham assiduously pursued her investigations and study, with this happy sequel. Bro. Roland Smith is the son of bro. and sis. R. Smith of this Ecclesia, and it is cheering to them and to us to see him "remembering his Creator in the days of his youth." May the blessing of God be upon them in their probationary career. We still have others very interested. Our usual Fraternal Gathering will take place on Good Friday, March 30th, tea at 4.30. After Meeting at 6 o'clock. Programmes may be had on application, and an affectionate invitation is extended to all brethren and sisters in fellowship. —W. SOUTHALL, *Rec. bro.*

BLACKHEATH (Staffs.)—*Christadelphian Hall Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture: 6.30 p.m. Bible Class: Thursday, 7.30 p.m.* We cordially invite brethren and sisters in fellowship to meet with us on the occasion of our Tea and Fraternal Gathering which (God willing) will be held on Saturday, April 14th in our meeting room; full particulars in due course. We thank the brethren for their splendid help in giving lectures, and their exhortations have been a source of much comfort and inspiration to greater efforts in our endeavours to spread the truth in our district. We have welcomed the following visitors to the table of the Lord: bro. R. Smith and bro. W. Southall (Birmingham), bro. J. Allen and bro. Fred Jakeman (Dudley) and bro. T. Phipps (Great Bridge). — C. BENNETT, *Rec. bro.*

BOURNEMOUTH. —*Sundays: Breaking of Bread, 11 a.m., at 850, Wimborne Rd. Lecture: 6.30 p.m., at Christadelphian Meeting Room, 147, Charminster Road, corner of Maxwell Road.* The special effort here was a notable event for our little Ecclesia. Four lectures were given on Thursday evenings, January 11th, 18th, 25th, and February 1st, by brethren F. G. Jannaway and F. G. Ford of London, and B. A. Warrender of Bournemouth. We were glad of the support of a number of visiting brethren and sisters, and the attendance of strangers was about twenty per lecture. A fair quantity of literature was given away, and faithful testimony was given to Zionism and other Signs of the end of the Age; and also to the things of the Kingdom. Great interest was shown by a few, and in one case, there is an earnest desire to know the whole Truth, with a view to obedience in the appointed way. With the purpose of continuing the Witness for the Truth, we now have a comfortable meeting room, where lectures are given every Sunday evening; as we are so few in number we would much appreciate the help of visiting brethren in this good work. Since last report we have been cheered and strengthened by a goodly number of visiting brethren and sisters, mainly from London. Also we have the addition of sister Quelch from Brighton. —B. A. WARRENDER, *Rec. bro.*

BRIDGEND. —*Christadelphian Hall 40, Caroline St. Sundays: 11 a.m. and 6.30 p.m. Bible Class: Tuesdays, 7.30 p.m.* We take this opportunity of extending our deepest sympathy to our sis. Gardiner in her recent double bereavement of her husband and father. We still have the attendance of a number of interested strangers to the Lectures and Bible Classes, and it gives us great encouragement to speak on the things pertaining to salvation from the Scriptures. As a result of these efforts, we have received one application for examination with a view to immersion. We pray that God will still further increase the labourers in this part of the Vineyard. We regret having to withdraw from brother Ray Williams for serious breaches in the commands of Christ which include setting up a separate Table at his own home at Bryncethin, a village near Bridgend, without the consent or knowledge of this Ecclesia. We also withhold fellowship from his sister wife, Hilda Williams, and sis. Lizzie Fisher, for supporting him in his wrong action. May our Heavenly Father illuminate their eyes and cause them to perceive the slippery path which they have chosen, and turn them again to the straight and narrow way which alone leads to His Kingdom, is the earnest prayer of each member of this Ecclesia. —GOMER JONES, *Rec. bro.*

(Our publication of this letter as requested must not be taken as an endorsement, or otherwise; we know nothing of the circumstances, but trust the Bridgend brethren will seek a peaceable settlement of their differences, — there ought not to be two meetings believing the same things but not in fellowship with one another. —Ed.)

COLCHESTER (Essex). —2, Barrack St. (Corner of Brook St.). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class alternate Thursdays, 7.15 p.m. Since our last report we have been pleased to welcome among us and to the table of the Lord the following brethren: P. Coliapanian, A. Cheale, E. Bishop, F. Beighton, W. Whelan, W. Webster, H. Cheale (Seven Kings), E. W. Evans, W. R. Mitchell, P. Kemp, T. Wilson, E. A. Clements, W. White, C. Lindars, Maundrell, M. L. Evans, Wright, H. T. Atkinson, F. Brooks (Clapham), R. Mercer, R. C. Wright, A. Headon (Holloway) and L. Carter (St. Albans). We appreciate the untiring labours of these brethren among us, giving faithfully words of exhortation which have greatly comforted us in our striving to keep our garments unspotted, and also for their help in expounding the word of Truth to the interested strangers. We have also been pleased to have the company of the following visitors: sis. Mercer (Holloway), sis. G. Burton (Luton), sis. P. Perry (Putney), bro. Burch (Clapham), bro. R. Ell and sis. Clark (Putney), bro. and sis. W. Hayward, sis. Mabel Hayward and sis. Marjorie Hayward (Ipswich), and sis. Flint (Seven Kings). We are glad we can announce another interested stranger is now ready for immersion and we hope to be able to say in our next report that she has become a sister of Christ: We have this confidence, that if only we sow faithfully God will give the increase. —L. WELLS, *Rec. bro.*

CROYDON. —Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class at 8 p.m. (in Y.M.C.A. North End). Since our last report we have had the pleasure of re-examining and receiving back into fellowship bro. W. F. Mepham. Our bro. was immersed by the Croydon brethren some 12 years ago, but, becoming discouraged by the fact that the walk of some brethren and sisters was so very far removed from the perfect standard set before us, he drifted away, and, after examining many of the so-called scientific and other theories, he was forced, by the events happening in the world, to realise the absolute truth of the Word of God, and the necessity of returning to the things into which he was immersed. We pray that our brother may continue so that he may receive the prize of Eternal life when Jesus returns. On the 17th February we held our Sunday School Tea and Prize distribution, and a very enjoyable time was spent. Bro. W. R. Mitchell of Clapham, addressed the children on some of the incidents in the Life of Elijah, his remarks being illustrated by Lantern slides. We much appreciated bro. Mitchell's help as also that of bro. D. J. Hunt-Smith with the lantern. Recent visitors to the table of the Lord include brethren H. M. Doust, D. L. Jenkins, W. R. Jeacock, Maundrell, L. J. Walker and W. P. Lane, all of the Clapham Ecclesia, who on the occasions of their visits ministered to us the word of exhortation, to our upbuilding in the things of the Truth. We have also been pleased to welcome bro. and sis. S. R. Wood, sisters E. Jenkins, Maundrell Sr., A. L. Deadman, Eileen Maundrell, P. Banter and S. Tarling, all of Clapham, and bro. and sis. A. F. Jeacock of Putney, and sis. B. Smith of Welling. We were glad to welcome these brethren and sisters, and shall appreciate at all times, particularly at our Lectures, the support of brethren and sisters living near. The burden of keeping the Light burning would be considerably eased if brethren and sisters supported the small Ecclesias nearest to their homes. —ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —Christadelphian Hall Scotts Green. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m. We regret to have to report that on February 21st we withdrew our fellowship from bro. T. Greenhill for joining a meeting with whom we are not in fellowship. We have been pleased to have the help of brethren W. Southall and R. Smith of Birmingham and bro. T. Phipps of Great Bridge, whom we thank for their labours in the vineyard. Faithfully your bro. in Jesus Christ. —FRED H. JAKEMAN, *Rec. bro.*

HORNS CROSS (Kent). —Co-operative Hall High Street, Swanscombe. Sunday: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Thursday: Bible Class at 22, Carlton Avenue, Stone, Greenhithe, 8 p.m. We have been pleased to welcome to the Table of the Lord during the last month, brethren A. R. Owen, S. G. Warwick, and S. Tarling of Clapham, and bro. Beighton of Seven Kings. We are indeed grateful to these brethren, and the many others who so willingly help our small Ecclesia by their labours by exhortations and in the proclamation of the Truth. Any brethren and sisters who can visit us and support our meetings, may be assured of an affectionate welcome in the Master's service. —E. R. CUER, *Rec. bro.*

LEAMINGTON SPA. —36, *Warwick New Road. Breaking of Bread*, 11.0 a.m. Since our last report we have enjoyed the company of a number of brethren and sisters round the Table of the Lord: bro. and sis. F. Jeacock (Putney), sis. G. Squire, bro. J. Squire and sis. Singleton (Clapham), bro. and sis. J. Weetman (Birmingham); also periodical visits from bro. S. Warwick (Clapham), and bro. R. Fell (Birmingham). We thank all visitors for their support and encouragement, and the brethren for their words of exhortation. —L. FELTHAM, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sunday: Mutual Improvement Class*, 9.45 a.m.; *Breaking of Bread*, 11 a.m.; *School* 11 a.m.; *Lecture*, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from *Ferndale Road, Brixton Road*). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately)*, 8 p.m. *Thursdays: Bible Class*, 8 p.m. We are pleased to report the obedience of three more to the command of Christ to be baptized, namely, on February 11th, DAVID GEORGE SMITH (Sunday School scholar) and HENRY JOHN WILLIAM HODGE (formerly neutral); and on February 25th, JOHN CLIFFORD WHARTON (son of our bro. and sis. C. Wharton and Sunday School scholar). It is our earnest prayer that they may all "so run" that they may obtain the promised reward. We lose by removal bro. P. W. Flower to Sutton. The following visitors have been welcomed to the Table of the Lord: sis. Whitmore and sis. Parsons (Croydon); sis. Jones (Dudley); sis. Mabel Hayward (Ipswich); sis. Allen (Luton); sis. Cattle (Putney); bro. Heyworth (St. Albans); bro. and sis. Webster (Seven Kings); sis. F. Wood (Sutton); and sis. Bowen (Swansea). F. C. WOOD, *Ass. Rec. bro.*

LONDON (Holloway, N.) —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital. Tubes Highgate or Holloway Road)*. *Sunday*, 11.0 a.m. and 7. 0 p.m. *Wednesday*, 8. 0 p.m. Our Fraternal Gathering was attended on March 3rd by brethren and sisters from all over the country, and was very refreshing and upbuilding. During March we are carrying out a special effort to attract the thoughtful minded, —a diminishing class among men we fear. The title we have adopted for the lectures is—"Today and tomorrow—God and the World." We have been visited, recently by bro. R. and sis. D. Penn of Welling; bro. E. Jones of Brighton; sis. Milroy of Croydon; and sis. Oakey of Putney; sis. Irvine and sis. W. Irvine of Clapham; sis. Williams of Southend and sis. Pinchen of Clapham. —G. H. DENNEY, *Rec. bro.*

LONDON (Putney). —*Scouts Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 35, Norray Road, Putney, at 8 p.m.* We rejoice to report another birth in the household of God. Mrs. EMILY DORMER (the mother of our bro. and sis. Dormer) was immersed into the saving name of Jesus on the 7th March. We hope and pray that our sister will gain the crown that fadeth not away. At the time of writing another has made a good confession, and, God willing, his immersion will be announced next month. We are being encouraged by a steady attendance of strangers at our Lectures. Will brethren and sisters please note the new address for our Bible Class. We hope, God willing, to hold a Fraternal Gathering on Saturday, 28th April. —A. CATTLE, *Rec. bro.*

LUTON. —*Oxford Hall 3 Union Street (off Castle Street)*. *Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. Since our last report we have been pleased to welcome the following brethren and sisters to the table of the Lord: bro. and sis. H. Crawley and bro. J. Hodges (St. Albans), bro. E. A. Clements (Clapham), and bro. A. A. Jeacock (Croydon). We take this opportunity of thanking the brethren who have ministered to us. The subject that will (God willing) be dealt with at our fraternal gathering on Easter Monday, is Romans xi. 29. There will be 3 addresses of 20 minutes each. Speakers: brethren G. H. Denney, A. A. Jeacock and M. L. Evans. Tea at 4.15, after-meeting 6.0 in Oxford Hall. We have been sorrowfully compelled to withdraw from those who have gone out from us, and formed a separate meeting. The resolution in the form of a letter was passed unanimously at a meeting of the Ecclesia on February 22nd last, and a copy forwarded to each one of those who have left us. Sincerely your bro. in Israel's hope. —S. BURTON, *Rec. bro.*
(*We do not think it necessary to print the resolutions which have been sent to us from a number of ecclesias, space forbids—in this case it would take more than a page of the Berean—and the ecclesias and brethren in isolation in fellowship are all of one mind on the matter, which has already been fully dealt with in our pages.* —Ed.).

MANCHESTER. —5, Henley Place. Burnage, Levenshulme. We the undersigned regret to have to announce our withdrawal from the Manchester Ecclesia who have allied themselves with an ecclesia not in our fellowship. We believe and uphold the teaching of the Apostle Paul in 1 Cor. xiv. 34, 35, and 1 Tim. ii. 11, 12, to the effect that sisters should keep silence in the ecclesia, and extend our fellowship to all who do the same. Your bro. and sis. in Israel's Hope. —H. S. & A. M. NICHOLSON.

MOTHERWELL (Scotland). —*Breaking of Bread*, 11.30 a.m.; *School* 1.15 p.m. *Lecture: alternate Sundays*, 6.30 p.m. We are indeed pleased to record the addition to our Ecclesia of bro. C. Cambray of Newport (Mon.) Ecclesia, whom we welcome among us as a co-worker in the Vineyard. Our bro. has received an appointment in Glasgow, where (God willing) he will soon be joined by his sister wife, whose coming we also look forward to with pleasure. —ROD H. ROSS, *Rec. bro.*

NEW TREDEGAR (Mon.) —*Pentwyn House, Cwmsyfiog*. Greetings in Christ. The Household of Faith in this locality were again favoured by the presence at the table of the Lord of bro. E. W. Evans of the Clapham ecclesia on March 4th. Our bro. visited us in the work of the Truth, lecturing on Saturday evening, March 3rd and giving us the word of exhortation on Sunday morning. The attendance of strangers at the lecture was disheartening, but our visiting bro. gave of his best, regardless of the smallness of the assembly. Local meetings in connection with county council elections were partly responsible for the absence of hearers, but the few who did attend were well instructed as to the necessity for making a wise choice for the future if they desired to be of "the elect of God." The title of our brother's lecture was "The dead unconscious until resurrection," and the choice of voting either for eternal death or eternal life was very ably shown; our hope is that those who heard will be wise in their decision. Our brother engaged in other useful work whilst here, and his exhortation was upbuilding to all of us. We are deeply grateful for this help and that of other brothers and sisters, and hope that ere long the time of labour will cease, at least in this life. With love in Christ. —IVOR MORGAN, *Rec. bro.*

PEMBERTON. —*Chatsworth Street Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* Loving Greetings in Christ. Since our last writing the following have assisted us in the Truth's Service: bro. T. Bailey of Preston, bro. W. Cockcroft Jr. of Oldham, and bro. S. Shakespeare of Dudley, whose services were very much appreciated. As was hoped and intimated in the intelligence of the Wigan Ecclesia of last month bro. Turner having reconsidered his position we are pleased to report that he has applied for fellowship with this ecclesia, and will in future meet with us. We have also welcomed to the Lord's Table sis. Doris Jannaway of Southport. —B. LITTLER, *Rec. bro.*

PLYMOUTH. —*Oddfellows Hall 148, Union Street Sundays: 11 a.m. Breaking of Bread; 6.30 p.m. Lecture. Thursdays: 7.45p.m. Bible Class.* We continued our special effort on Sunday, February 25th, when bro. W. Jeacock of Clapham visited us, and gave the word of exhortation which was much appreciated by the brethren and sisters as a stimulus to good works. He also lectured for us in the evening on the subject, "The World's present crisis; its cause and cure." We advertised the lecture well by handbills, in the newspaper, and by sandwich boards, and were gratified in having an attendance of 59 which included 33 strangers. We hope that the exposition of the cause of the world's trouble and its only cure, will cause those who came to hear, to ponder and consider the way of salvation so plainly set before them, and take steps to avert the impending destruction of those who know not God, nor obey the Gospel's call. —JOHN HODGE, *Rec. bro.*

SOUTHEND-ON-SEA. —11, *Byron Ave., (Trackless and Corporation Buses to North Ave., thence through Sycamore Grove, 2 minutes).* *Breaking of Bread every Sunday, 6.15 p.m. (except first of each month).* It is our great pleasure to record this month the baptism of another son of Adam who has now become a son of God. Our new brother, formerly neutral, is WALTER RICHARD SCOTT, who was baptised at our sis. Williams' house in the presence of all the members of this ecclesia on March 8th. Our Sutton brethren kindly co-operated with us in the examination of brother Scott. It was

our duty to work in the service of the Truth at Sutton on Sunday. March 4th, and we availed ourselves of this opportunity to take the candidate with us. We greatly rejoice at this fruit of our labour in the Lord, and pray earnestly that our brother will continue with us faithful to the end and so gain the prize, and the crown that fadeth not away. Sister C. H. Bath of North London, was with us on the occasion of brother Scott's immersion. —WM. LESLIE WILLE, *Rec. bro.*

SOUTHPORT. —73, *Oak Street (Breaking of Bread by appointment).* The company and ministrations of the following visitors have been much appreciated and enjoyed during the past few months. Bro. and sis. P. Foster and bro. and sis. G. Tennant, all of Pemberton, and sis. B. Ball of Maghull. It is always a pleasure for me to visit the brethren and sisters at Wigan and Pemberton, and I take this opportunity of thanking them for the welcome and hospitality shown me. Your sister in Christ. — D. F. JANNAWAY.

WELLING (Kent). —*Scouts Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School 3 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8.15 p.m.* We are pleased to report that one who has been attending our lectures for some time past has asked for an examination in the understanding of the true Gospel, desiring to render obedience in the appointed way. Further, also, we are pleased to say, that eight children of strangers, have recently become members of our Sunday School, an unexpected replacement of three scholars, who have become brethren and sisters in Jesus Christ. Our bro. S. Penn and sis. N. Smith were united in marriage on March 3rd and we pray they may have the Father's blessing, and that they will be true helpmeets one to another in the race for Life Eternal. We have had the pleasure, help and company, of the following brethren and sisters, all of the Clapham Ecclesia, viz.: —brethren W. R. Mitchell, W. E. White, M. L. Evans, C. A. Ask, H. L. Evans, and sisters C. A. Ask and N. Kitchen. We thank them all for the encouragement their presence has given us. —A. M. GRANT, *Rec. bro.*

WIGAN. —*Educational Room, behind Co-Operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School 11 a.m. Tuesdays: Bible Class, 8 p.m.* Greetings in Christ Jesus. We express our appreciation and thanks to bro. J. Allen of Dudley for his service in the work of the Truth. Also, we have been pleased to welcome to the Memorial table our sister D. Jannaway of Southport. Our hopes as stated in our ecclesial news for March regarding brother R. Turner have become a realisation. He has rejoined our fellowship, but owing to domestic reasons has applied to the Pemberton ecclesia for membership. With love in the bonds of the Gospel, your brother in the Name we bear. —R. BARTON, *Rec. bro.*

CANADA

HAMILTON (Ont.) —*C.O.O.F. Hall Wentworth and King William Streets.* We are happy to report that our Heavenly Father has again blessed the efforts of his servants in the Truth's service, by calling three more of Adam's race to the light of His saving truth. Mrs. AGNES MANSON and Mr. WILLIAM MANSON (formerly Presbyterian) were immersed into the Saving Name of Jesus on Wednesday, November 6th. On Wednesday, December 12th Miss MARTHA CARSON FOTHERINGHAM, who is the daughter of bro. and sis. John Fotheringham, was immersed into the Saving Name of Jesus Christ. We pray that they may faithfully endure to the end and receive the prize of eternal life. We are pleased to report that bro. Lawrence Holt and sis. Thelma Bingham were united in marriage on November 25th. They have the best wishes of the Ecclesia in their new relationship. We held our Fraternal Gathering and Sunday School Entertainment on New Year's day. It was largely attended by brethren and sisters from Brantford, Buffalo, N.Y., Guelph, London, Ont., Montreal, and Toronto Ecclesias. A very happy day was spent by all those who were in attendance. In the afternoon three upbuilding addresses were delivered on the following subject, "Who Shall Abide the Day of His Coming." The speakers were brethren Gibson (Toronto), D. Gwalchmai Sr. (London), and Baines (Montreal). Tea was served at 5 o'clock and about 250 brethren and sisters sat down and partook of the things provided. The evening was occupied by the Sunday School Entertainment and the giving of prizes to the scholars. There was also some singing by the brethren and sisters, who rendered several

numbers from the cantata "The Messiah's Coming." We have been assisted in the service of the Truth by the following brethren: Beasley (Toronto), Dury (Brantford), Robson (London), and H. Smallwood (Toronto). We thank our brethren for their labours in the Master's vineyard. We have been pleased to welcome to the Lord's Table the following brethren and sisters: sis. Thos. Briggs, bro. Harold Briggs, sis. Ruth Briggs, bro. and sis. Grey, bro. and sis. Green, sis. May Maxwell, bro. and sis. W. Pole, sis. Pole Sr., sis. Sturdy, all of Toronto, sis. Barber, sis. Hatch, both of London; bro. and sis. Lome Sparham of Chatham; sis. A. Gruitt of Buffalo, N.Y.; sis. J. Tinker of Montreal; bro. William Turner and sis. Grace Leaper of Winnipeg, Man.; and bro. and sis. Luff and bro. and sis. Dury of Brantford. We are always pleased to welcome those of like precious Faith. —E. D. COPE, *Rec. bro.*

LETHBRIDGE (Alberta). —*Berean Christadelphian, Hall 633, 7th St. South. Sunday School 10 a.m. Breaking of Bread, 11 a.m. Lecture, 7.30 p.m. Wednesday at 8 p.m., Lecture.* It has been our privilege to extend the work of this Ecclesia, by delivering lectures in the Iron Springs, and Shaugnessy districts, both being about 20 miles distant from here. A good hearing was obtained in the Battersea School, arising out of which is a very interesting case. Mrs. Rose Elmer Ensign is a sister in the flesh to sis. Murray of the Temperance Hall Ecclesia here. This lady invited us to go and speak out there, and this has been followed up by a search on her part for the pearl of great price; we have lent some assistance with the happy ending that, after giving a good confession of the Faith once delivered in the saints, Mrs. ROSE ELMER ENSIGN of Iron Springs, Alberta, was baptised on January 7th into the only Name given under heaven whereby men and women can be saved, and now rejoices with us as heirs together of the promise of life which is in Christ Jesus. Brother and sister George Murray, of the Temperance Hall Ecclesia, have applied for fellowship, and after a satisfactory interview, in which they fully accepted our basis of fellowship, they also were received as members of our Ecclesia on January 7th. We have had our joy increased by the immersion of the son of brother and sister Murray, John Douglas Murray, which took place on January 14th, after giving evidence of his knowledge and belief of those things which concern the Lord Jesus Christ, and the things of the Kingdom. For these additions we are truly thankful, and we pray our new brother and sister will so adorn the gospel of Christ that when He comes He may see some reflection of Himself in them, and bestow upon them that priceless boon of immortality, even life for evermore. Brother William John Pickford and sister Reafey Cronkite were united in marriage on December 18th, and we pray that as heirs together of the grace of life, they may be real helpmeets to each other as they journey on towards the Kingdom. On January 1st we held our Fraternal Gathering and Sunday School entertainment, when three addresses were delivered, with recitations by the members of the Sunday School, followed by the distribution of prizes. A very upbuilding time was spent together, and for these seasons of refreshing in our wilderness journey, we thank God, especially for His blessing upon our work here, as the addition of four to our number is very encouraging to us in our labour of love in the Master's vineyard. May it be ours to continue the good work of sowing the good seed of the Kingdom, and may the Father bless that work, is the sincere desire of your brethren and sisters here, with love to all the household of faith. —SIDNEY T. BATSFORD, *Rec. bro.*

UNITED STATES

HOUSTON (Texas). —7304, *Rush Ave. Sundays: School 10.0 a.m.; Breaking of Bread, 11.0 a.m.* We are pleased to report the immersion of HARRY ROY JOHNSON, aged 35, husband of sister Ellen Johnson, on December 17th. We pray he may run well the race set before him. We now number 15 and are thankful to the Giver of all good gifts for the way in which He has multiplied our number this past year. —JOSEPH H. LLOYD.

HOUSTON (Texas). —7304, *Rush Ave. Sundays: School 10.0 a.m.; Breaking of Bread, 11.0 a.m.* We are pleased to report that ADELINE BARGIBAND (14), daughter of bro. F. Bargiband, on January 28th, having confessed belief in the Gospel of the Kingdom and the things concerning the name of Jesus Christ, was baptised into his glorious sin covering name on January 28th. Your bro. in the Hope of Israel. —J. O. BANTA, *Rec. bro.*

JASONVILLE (Ind.) —*Christadelphian Hall South Virgil St. Breaking of Bread, 10 a.m.; Lecture every other Sunday, 6.30 p.m. "Greetings in the one Faith."* With pleasure we wish to report that on January 4th SIDNEY B. CRAIG (17), daughter of brother and sister John H. Craig of Jasonville, was baptised into Christ. Our hope is she will hold fast until the end, and so receive the Crown of Life. Also we now take this opportunity to thank all the brothers and sisters of the different Ecclesias who have contributed to the brethren and sisters in need here. We still continue to sow "The Seed," and we pray that we may be permitted to continue during the period of our waiting for the consummation of all our desires, rejoicing in the full assurance that our redemption draweth nigh. We welcome all who uphold the Truth in its purity. Please address all Ecclesial Mail to our newly elected Recording Brother, bro. Wm. Bickel, Rec. bro., Jasonville, Ind., R.R.2. —CHAS. W. REED.

PHILADELPHIA (Pa.) —*Grand Fraternity Building, 1626, Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. M.I.C. alternate Wednesdays.* On account of zero weather and unemployment, the Lectures were suspended during January, but are in full swing again now. On December 31st, our Sunday School entertainment and Annual Prize giving took place. This event is always interesting, reflecting as it does the past year's work of the teachers and scholars. It was indeed cheering to see and to hear the young people sing hymns and anthems, and also give recitations expressing the foundation facts and the realities of Bible truth; which spoke well for the tireless devotion of the brethren and sisters in charge. The Superintendent, brother Albert E. Cotton brought an enjoyable and an exhilarating time to a close, by speaking a few words of profit and encouragement based upon the benefits of early divine instruction. —HERBERT FIDLER, *Rec. bro.*

POMONA (Calif.) —*Christadelphian House of Worship, 9th and Gibbs Sts. Sunday School, 9.45; Memorial Service, 11.0; Bible Lecture, 7.0.* We regret to have to report the death of sis. Mildred Seago, daughter of sis. Ada Seago. She was formerly a member of this ecclesia, but had been associated with the Los Angeles ecclesia for several years. After a life of devotion to the Master's service, she was laid to rest in the Pomona cemetery to await a glorious resurrection. We have also received word of the death of sis. Lou Taylor, 89, who was formerly a member of this ecclesia. Her death occurred while in isolation at Douglas, Ariz. She had been in the Truth for more than 60 years. We are pleased to report the acceptance into our fellowship of bro. and sis. Roy Patterson, formerly associated with the "Advocate" people. Our Annual Fraternal Gathering and Sunday School program was held December 24th, with an attendance of about 300, about 75 being visitors from other ecclesias. Addresses were given by bro. Edgar Round of Los Angeles and bro. (Dr.) J. R. Young of Pomona. Lunch was served after the memorial service, followed by a very interesting and entertaining Sunday School program under the direction of bro. Carl Wolfe. Recently a special effort was made at Fontana, 18 miles east of Pomona. Three lectures were given with a combined attendance of more than 50 strangers. Bro. and sis. Gordon Bain, the only two in the Faith at this place, have kept the light stand burning by forming a Bible class, which is attended by several interested strangers. —OSCAR BEAUCHAMP, *Rec. bro.*

AUSTRALIA

Adamstown, N.S.Wales. — D. T. James, The Reservoir, 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, Sullivan Street.

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

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

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

CANADA

Brantford, Ont. — H. W. Styles, 12 Erie Avenue.
Guelph. — J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, — E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B. — J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412 7th Avenue South.
London. — W. D. Gwalchmai, 18 May Street.
Moncton, N.B. — T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont. — Geo. Ellis, 305 Courcellette 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, cnr. Simcoe Street.
Winnipeg, — W. J. Turner, 108 Home Street.
Windsor, Ont. — William Harvey, 420 Erie Street, W.

UNITED STATES

Ajlune, Wash. — Mrs. M. Jordan.
Baltimore, Md. — Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
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 Street.
Canton, Ohio. — P. Phillips, 1123 Third Street, N.E.
Carlton, Texas. — S. S. Wolff.
Chicago, Ill. — A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. — T. H. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. — J. Bunton.
Denver, Colorado. — Percy Dixon, No. 340 Irvington Place.
Detroit, Mich. — G. Growcott, 1380 Seward Ave.
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, 7304 Rusk Avenue, Houston, Texas.
Jasonville, Indiana. — Chas. W. Reed, R.F.D. No. 2.
Jersey City, N.J. — Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Lampasas, Texas. — W. A. Ray.
Liverpool, N.Y. — At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*
Los Angeles, Calif. — T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.
Lackawaxen, Pa. — John L. D. Van Akin.
Lansing, Ohio. — Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. — A. L. Bangs.
Mason, Texas. — E. Eastman.
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. — C. W. Hanson, 2349 N.W, Roosevelt Street.
Rochester, N.Y. — G. G. Biers, 243 Genesee Pk. Blvd.

Santa Barbara, Calif. —W. S. Davis, 2817 Lacy Avenue.
San Saba, Texas. —S. H. Farr.
Scranton, Pa. —*See Glendale.*
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. —R. R. Wolff.
Stonewall, Texas. —Clarence Martin.
Winters, Texas. —J. M. Clayton.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. —R. Smead, Cowgill Date Gardens, Coachella, Calif.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

CHANGE OF ADDRESS. —Bro. C N. Hatchman has removed to 61 Edgehill Road, Mitcham, Surrey; bro. G. E. Morse to 42 Stanway Road, Ely, Cardiff; and bro. B. A. Warrender (whose intended return to reside in California is deferred for the present) to 26 Bankside Road, West Way, Bournemouth.

FORTHCOMING FRATERNAL MEETINGS. —Blackheath (Staffs.), April 14th; Putney (London, S.W.), April 28th; Clapham (at Denison House), May 12th. BALHAM. —A sister has to let two unfurnished rooms, with kitchen range, gas cooker and bath. (Convenient for Clapham meetings). Address c/o Editor.

HOLIDAY ACCOMMODATION (BRIGHTON). —Bed and Breakfast, or full Board. Bus service to Meeting Hall, and to sea. Sis. E. Ramus, 74 Elm Drive, West Hove, Sussex.

APARTMENTS FURNISHED. —A sister offers a comfortable home to one or two sisters, or a brother and sister. Convenient for all meetings. Apply M. K., 2a Cato Road, Clapham, S.W.4.

POSTAL SUNDAY SCHOOL IN AUSTRALIA. —The Sydney Christadelphian Postal Sunday School (413 Elizabeth Street, Sydney, N.S.W.) will be pleased to enrol scholars in Australia and New Zealand; senior and junior sections. Enquiries as above or to the teacher, bro. E. Dando, Post Office, Abermain, N.S.W., Australia.

OUTING TO THE BRITISH MUSEUM. —A visit to the British Museum will be made, if the Lord will, by the Clapham M.I.C., on Saturday, May 12th. Parties will leave the Entrance Hall from 2.0 p.m. to 2.45 p.m. for a conducted tour round selected parts of the Museum. Tea at 4.30 p.m. at the Zeeta Cafe, 138 Victoria Street, S.W. 1 (close to Victoria Station); After-Meeting at 6 p.m. at Denison House, near the Station.

"A NEW HEAVEN AND A NEW EARTH."—We are often called upon by strangers to explain this symbol; thus the following quotation from the *Jewish Chronicle* (2/2/34) will be found useful. "The whole world has been called to witness the new heaven and the new earth which Hitler has summoned to life with a wave of the Nazi wand."

THE MOUNT CARMEL DISCOVERIES. —Three caves on Mt. Carmel have been found to contain human remains. "One solitary human thigh bone 90,000 years old" has been discovered, they say. The confidence with which the exact age of a solitary bone is assessed is astounding! We should think it much more probable a hypothesis that they are the remains of the slaughtered prophets of Baal.

SPIRITUALISTIC MANIFESTATIONS. —Col. Elliot, who is the chairman of the Occult Committee of the Magic Circle writes to the *Spectator* to say that after 15 years continuous investigation the Committee is unable "to point to a single observation in favour of spiritualism." The *Spectator* commenting on his letter agrees with his conclusions and referring to spirit messages, says

"After studying numbers of them I have come to the conclusion that if ghosts have souls, they certainly have no brains." But Spiritualists have an answer even to that, for a writer in the next issue explains this most damaging fact by alleging that "a communicating spirit, however learned, might not be able to transmit his knowledge through a brain which is not equipped for such transmission any more than I can write Greek on a typewriter which has no Greek characters"!!

"THE MINGLED PEOPLE."—An article in the *Jewish Chronicle* concerning the Arabs in Palestine provides conclusive evidence as to the fact that they are "a mingled people." The article enumerates the following as constituting the present Arab population there. Bedouin, (a) the Shepherds, (b) the Camel Breeders, 7th Century Arabs; Fellahin, Early inhabitants, probably Canaanites; Metawlys, 12th Century Persians; Arcassians, from the Caucasus; Serbians, from Bosnia and Herzegovina in 1878; Westerners, North African and Algerian 18th Century Arabs; Sudanese, Immigrated 1832-1840; Druses, 16th Century; Keisites, from North Arabia; Yemenites, from South Arabia.
