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June 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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CONTENTS	Page
Apostolic State of Christendom (Dr. John Thomas)	201
Overcoming (R. Roberts) 	206
Editorial: —	
The Relation of Christ’s Commands to Ecclesial Troubles	212
The Fraternal Gathering at Toronto, Canada	213
The Children of the Saints at the Coming of Christ	215
The Antediluvian Age... 	218
Ecclesial Business	224
Hating Father and Mother	225
The Turning of the Water into Wine	227
Land of Israel News	228
Reflections	229
Signs of the Times	230
Excursions in the Age to Come	234
<u>Ecclesial News</u>	<u>235</u>

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Volume XXII

June, 1934

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Apostolic State of Christendom

By Dr. John Thomas

The spiritual condition of the ecclesias in this state may be learned from the writings of the apostles and others as extant in the New Testament. Their faith in the "things of the kingdom of God and the name of Jesus Christ" was unmixed with Nikolaitanism, or "philosophy and vain deceit after the tradition of men, and the elements of the world;" and it worked by love and purified the heart—Gal. v. 6; Acts xv. 9. There was among Christians, as the rule, a perfectly unselfish devotion to the interests of the truth, and to the well-being of one another. Their works, labor, and patience, were without rebuke. They labored for the name, and did not faint, although their labor endangered their lives, liberty, and goods. The rule was "poor in this world, rich in faith;" the reverse of this was the exception. When they received the word, they received it gladly and were immersed; and then "continued steadfastly in the apostle's teaching and fellowship, and in breaking of bread, and in prayers;" and while in their "first love," "the multitude of them that believed were of one heart and of one soul; and great grace was upon them all." In this primitive condition of affairs, the ecclesias were all the heritages, or *clergy*, of God, constituting "the flock;" while "the rulers" or "elders" were its feeders under the supremacy of the Chief Shepherd at the right hand of the majesty in the heavens. These ruling brethren took the oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and they demeaned themselves, not as lords and reverends, but as examples to the generality of their brethren in the faith.

What precise number of years "*the heritages of the Deity*," continued in this happy and uncorrupted condition, it is impossible to define. We know when the state began, but cannot tell the first year when the devil, or the flesh, began to pervert the truth. We may remark safely, that there is no well defined chronological line between the Apostolical State and the Ephesian State, by which it was succeeded. There was "One Body," consisting of many ecclesias, pertaining to the Apostolical

State; and before that body could be said to have passed into the Ephesian State, the Angel Presbyteries of the ecclesias or heritages generally must have responded to the apocalyptic description of the angel at Ephesus. This transition would therefore be gradual; for on the supposition, that "men speaking perverse things to draw away disciples after them," *first* arose in the Ephesian Angel, it would have taken several years to leaven all or a majority of the ecclesias extant with their tradition so as to give character to the Body. The entrance of the body into a new phase would be progressive; the process would be insidious; a change would come over it, and be discerned, not so much in the growing from month to month, as in the growth accomplished after a lapse of years.

Now, in the Apostolic State, which had not entirely passed till the destruction of Jerusalem, A.D. 72, the "*first love*" of the Angel-Presbyteries began very early to be impaired at different points. The agents of this unholy enterprise emanated from Judea, and began the work of "subverting souls" at Antioch and Syria and Cilicia. These were of the sect of the Pharisees, who enjoyed the fellowship of the apostles, and consorted with them in their meetings. They had, therefore, ample means and opportunities of knowing the truth. Aware that it would be useless for them to broach dogmas in their presence, "they went out from them and troubled the Gentile brethren with words." What they dared not teach in Jerusalem they taught in Antioch and other places; and "as the serpent through subtlety" sought to corrupt their minds "from the simplicity that is in Christ." But, although this attempt was opposed, and apostolically denounced, the enterprize was not abandoned by the christianized Pharisees. They determined to popularize Christianity so as to make it palatable to the Jews, in the hope that it would cause them to cease persecuting those who believed in Jesus as the Christ. They therefore taught that men should believe the gospel, be immersed, then be circumcized, and keep the law of Moses, if they would be saved. This was Judaizing and "*inventing a lie*," The apostles taught no such doctrine as this; and in the decree they published, declared all beyond believing the gospel and being baptized, was unnecessary and vain.

The invention of this lie was the beginning of troubles to the body of Christ. Its inventors found their advantage in propagating it in defiance of the apostles. They made proselytes to their tradition both among the elders and private members of the flock; and wherever they succeeded in establishing their influence, there, and to the same extent, the authority of the apostles was set aside. They became the adversaries of these holy and self-denying men, and are therefore styled in the Apocalypse "the Satan," and their "church," "the Synagogue of the Satan," of which we have spoken at large elsewhere.

But others arose after these, and added new elements to "*the lie*." Truth is fixed, but lies never diminish in circulating, but always increase. Pious Jews began the work of corrupting the faith; and pious Gentiles, who had been subverted, added some of their "*philosophy*" and "*gnosis*," or "science falsely so called," to the original stock, and in their combination, produced what Paul styles, in 2 Thess. ii. 7, THE MYSTERY OF INIQUITY. This, he says, was "*already working*;" and in its working through Judaizing and philosophizing teachers, gave him all the trouble and mortification he laments in his several epistles.

While, then, Christendom was, as we have described it in the beginning, pure and uncorrupt in faith and practice, it had sadly degenerated at the time when the apostles had all finished their course, except John. The Apostolical State of the Body was not, therefore, all rose-colored, but was defaced by many unsightly blemishes. The seeds of death and corruption had been sown in it by the enemy; the germ of a Body of Death had been deposited in its womb; even of that Body Ecclesiastic styled popularly in our day "THE CHURCH," and apocalyptically, "the Mother of Harlots and of all the Abominations of the Earth." A thoughtful perusal of the epistles will convince the reader that by the time of the apostles' decease, the One Body was in a fallen or Ephesian State, and that consequently, the Apostolical State of things was pregnant with the Ephesian, as the Ephesian afterwards was of the Smyranean, and the Smyranean of the Pergamian, and the Pergamian of the Thyatiran, and the Thyatiran of the Sardian, and the Sardian of the Philadelphian, and the Philadelphian of the Laodicean, and the Laodicean of vomiting, corruption, and death.

The Mystery of Iniquity, then, had its beginning in the Apostolical State. The seeds of it were then sown broadcast by the enemy. But they did not ripen as soon as sown; they only began to grow. The first was to be "the Lawless One." But fruit, when first formed, is not mature. Considerable time passes from the first appearance of the fruit to the time of ingathering because of ripeness. So with the Lawless One, he had to appear as the fruit of the Mystery of Iniquity; but after his appearing, he had to grow and ripen for the vintage, when he should be "consumed with the spirit of the Lord's mouth, and destroyed with the brightness of his coming."

Now the matter of the apocalyptic epistles in part consists of accusations, which, when put together, form a formidable indictment against the professing Christian community. These charges, as they increase, show also an increase in crime, until a climax is reached, which exposes the criminal to the most ignominious and condign punishment. The following ordinal summary will make this apparent to the reader. The Spirit accuses the Christian Body, saying, I have against thee—

1. That thou hast left thy first love;
2. That thou hast them that hold the teaching of Balaam, and the teaching of the Nikolaitans, which thing I hate;
3. That thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols;
4. That thou hast a name that thou livest, and art dead;
5. That thou hast little strength; and,
6. That thou art wretched, and pitiable, and poor, and blind, and naked.

Paul said that there would be "*a falling away*," and here we behold it. As years rolled on, things waxed worse and worse, until the false apostles of the Synagogue of the Satan gained the ascendancy, and their chief, the Man of Sin, was brought forth of their mother Jezebel, as Constantine the Great. The falling away, or apostasy, was obviously progressive, and its progress may be clearly traced in the writings of the men whose names occupy the third column of the *Chronological Tableau of the Apostasy*. In the expositions of the seven ethical states and stages of the falling away, I shall furnish specimens of the notions current as indicative of each.

(The Ephesian State will be described in the July "Berean," and other States in succeeding issues—Ed.).

Overcoming

An Exhortation by Bro. Roberts

We are all aware of the emphasis that is laid on "overcoming," in the apostolic writings. In his last message to men, Jesus plainly gave it to be understood that the blessings he brings with him at his second coming are for those only who "overcome." Let us spend a moment this morning in trying to realise what this overcoming is, and in availing ourselves of the help to achieve it which God has given us.

Overcoming implies a fight; and fighting truly there is to be done. It is well to know the nature of the fight. It is half the battle to know your enemy and his movements. We cannot hope to overcome if we are ignorant where and against whom our efforts are to be directed. We need have no difficulty on this point. It is, unhappily, easier to know the enemy than to overcome him. It is not a foe we can fight with swords and guns, which were an easy war. It is a foe invisible and subtle. Our foe, taking him in the largest sense, is not error, without or within. False doctrine we shall doubtless always have to combat, while this probation lasts, and we must not shun our duty; but this is a comparatively easy battle. It is only a small part of the conflict that has to be waged over the whole field of life. In the largest form of the conflict, our whole minds are the battle ground, and the war is a war of ideas,

which are the great force leading to action. One state of mind is natural to us. Another state of mind is that in which God finds pleasure. He has given us the means of generating this other state of mind; and victory consists in successfully establishing this state of mind in the place of that which is natural, and acting it out in life.

The one state of mind is apostolically styled the old man, and the other the new man. This style of description is appropriate, both racially and individually considered. In the history of mankind, that state of mind which is styled the old man is the ancient and original state of man in every country of whose beginning we have authentic record, while the new man is a novelty of comparative recent introduction on the scene where he appears. In the history of every individual, the old-man state of mind is first and natural, and, therefore, old—the new-man coming as a graft upon the old, when the power that creates him is brought to bear. The old man may be taken as expressing that state of mind which the human brain, left to its own resources, will generate, and the new man as that state of mind which is created as the result of the implanting of divine ideas. Nothing could be more express than Paul's definitions on this point: "The old man," he says, "is corrupt according to the deceitful lusts"—(Eph. iv. 22)—"the spirit that now worketh in the children of disobedience, among whom we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind" (ii. 2, 3). The new man, he says,

"is renewed *in knowledge* AFTER THE IMAGE OF HIM THAT CREATED HIM" (Col. iii. 10).

The putting on of the new man consists, he says, in—

"being renewed in the spirit of the mind" (Eph. iv. 24).

"Created in righteousness and true holiness." Adam may be taken as the type of the old man, and Christ as the type of the new man. Literally, the new man in every case where he exists, is moral and intellectual conformity to the Lord Jesus Christ.

But we must not rest content with these metaphysical discriminations. It is for practical purposes we have met to consider the subject. It would not be profitable to merely look at the different characteristics of these two states of mind. unless our considerations of the subject supplied us with some power to choose between them. That there is a power of choice is implied in Paul's exhortation to "put off" the old man, and to "put on" the new. It would be no use telling men to put off and put on if they could do neither one nor the other. We are liable tacitly to assume that our state of mind is as fixed and independent of our volition as the colour of our hair. Phrenology, wrongly applied, has helped to foster this mistake. There is just as large a margin for the development of the mind by special treatment as there is for the development of the body by special treatment. If you give in to sloth and inaction in physical life, the muscles will become flabby, and degeneration will, sooner or later, attack some of the vital tissues, where an enlightened discipline would preserve and increase vigour, form, and function. So with mind: if it is left uncultivated, native bias will obtain the ascendancy, whereas special culture will develop it in new forms and powers. This is proved every day in all departments of education and handicraft. A false philosophy of the human mind has obscured this obvious fact and wrought havoc in the practical application of the truth.

Now, the power that God has given us for the development of the mind in conformity with the model He has given us in Christ, is the truth concerning him in the form presented in all the Scriptures. Surely it is not necessary to prove this. All will assent to the well-known declaration of Paul that the Scriptures are given to thoroughly furnish the man of God, and that they ARE ABLE to make men wise unto salvation, and to cleanse them from the defilements natural to the old man in his unchecked evolution. The entire truth of the statement it perhaps takes a long time to see (when it is seen, it is seen with a completeness that inspires the most enthusiastic endorsement of David's statements on the subject). But faith helps us somewhat to take truth on trust, even when we do not see clearly, when its general grounds are manifest. The danger of miscarriage lies in the practical application. Men are

content to agree theoretically that the Scriptures are God's ideas in writing with which it is our wisdom to impregnate our living brains; but are liable to belie their admission by leaving the Bible neglected and drinking at fountains of human inspiration.

Let us consider. Man lives but a short time. His liability is to be controlled by what he sees and feels, either in his own experience or in the experience of other men who feel like himself, and write their experiences, and with which experiences he consequently has a sympathy. Various forms of elegant literature become thus a power to rivet him in the fetters of his own impressions and feelings. Now it is quite certain that these impressions and feelings do not include God, or the history of what God has already done on the earth. They do not include the promises of God or His commandments. They do not include God's side of human existence (God's views and pleasures in the matter). They do not include Christ or the purpose which God has declared He has in connection with Christ. None of these things are naturally within the circle of a human being's "impressions and feelings." They are matters of history and revelation which do not come naturally within the scope of these impressions and feelings. And not only so, but they relate to things that are too high to be interesting to them. Paul declares, and experience shows it to be true, that the natural mind "is enmity against God: it is not subject to the law of God."

Here, then, is a war of which every human being becomes the subject, into whose mind the enlightenment of the truth enters. There is, of course, no war where the natural mind has undisputed sway: but where the truth of God enters, there is a war. How will it end? This is the question. Here is where the overcoming has to be done. As in every other war, so here: victory is a question of measures. There are things to be avoided as imperilling victory: there are things to be cultivated as helping it. This is a maxim of common sense. It is expressly inculcated by Paul, who says—

"Every man that striveth for the mastery is temperate in all things: now they (wrestlers in the public games) do it to obtain a corruptible crown: but we, an incorruptible" (1 Cor. ix. 25). "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition . . . but thou, O man of God, *flee these things*: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith: lay hold on eternal life" (1 Tim. vi. 9-11).

On the other side of the question, we have him saying,

"Meditate *upon these things*: GIVE THYSELF WHOLLY TO THEM" (iv. 15).

On the question, "Is it worth while?" there are several remarks that cannot be too strongly made. The question savours of barbarism or insanity. The man's judgment must be in a curious fog who could put God's offered salvation into the scales with anything under the sun or over it. It is not a thing to be appraised. It is not a thing to be accepted at an estimate of value. It is an offer bearing on its front the rights of the offerer—the owner of all things—in a way that brings unutterable peril to the man who rejects it. The rights of God are little thought of by many who languidly hear of the kindness of God. The kindness of God is not for those who insult Him by a light estimate of His greatness, and who handle His offered mercy as a customer might handle a piece of merchandise to see if it is worth having. God is a terrible majesty, as the smallest effort of reason tells any man: He is to be had in extremest reverence of all who approach Him. Any other approach He will resent as a consuming fire. The whole Mosaic economy teaches this. The man who receives an invitation to become His son, and asks, "Is it worth while?" is in the act of—

"treasuring up for himself wrath against the day of wrath and revelation of the righteous judgment of God."

Nevertheless there is a valuation side. That is, the thing we are asked to give ourselves to is of value: but the value is "unsearchable." It is beyond computation. It cannot be placed for a moment in comparison with anything to which it is possible for us now to be related as mortal men. To ask "Is it

worth while?" is incalculably more unreasonable than a costermonger's conduct would be who should hesitate to leave the sale of his cabbages on the street to go to a lawyer's office to receive a legacy left him of £20,000.

"All things that thou could'st desire are not worthy to be compared"

with the great salvation which God makes sure to us on condition of faith and obedience, working by love. Christ's parable of the man who discovered a rich hidden treasure, and sold all he had to acquire the property where the treasure lay, is the only fitting illustration of what is wise in the case. A man perceiving and believing what Christ has offered to the sons of men, acts in the only reasonable way when he sets his whole heart and strains his utmost strength to attain to it. Who would not exchange a dying body for an immortal one? Who would not part with the weakness and inefficiency of mortal life for the angelic strength and perfection of the spiritual nature which the Lord now has, and which, in various beautiful apocalyptic figures, he offers to give to all who overcome? Who would not leave the present evil world, with all its corruptions, its debasements, its unmercifulnesses, its moral and intellectual hideousnesses, its unequal arrangements, its beastly immoralities and wasting ambitions, its degrading squalors and effeminating extravagances, —its cruel poverties, and distressing arrogances; its degrading ignorances and unblessed, pompous, shallow knowledges—for the Kingdom of God, with its purity, its power, its lofty noblenesses, its kindness, its unutterable beauties of character and condition, its thrice blessed arrangement of all men into one happy, prosperous family, under true nobles of immortal life and power— God over all, praised for ever? The man must lack eyes and heart who would falter.

But, beloved, ye are not without heart and eyes. Your presence at the table this morning is evidence of eyes open and heart charmed in some measure by the gospel of the Kingdom which has come to us from apostles and prophets. What we have to do is to confirm and build ourselves up in the resolution of this most holy faith, and to renew the war against the things that would obstruct our way to the Kingdom of God. Turn away your eyes from beholding vanity. It was David's prayer to God that he might be enabled to do this. It is what, therefore, it is our wisdom to do. Cultivate not acquaintance with the things that would take your heart from God. Avoid the books—decline the pleasures—abstain from the occupations—go far from the men that would draw you into sympathy with the present evil world. Let your search be in opposite directions. Open the door of your heart to the things that God has given for our purification and salvation. He has given you a book; make it your own in daily reading. He has written a history of His work on earth so far. Honour Him by mastering it, and keeping it in your memory. He has biographed His friends—the men in whom He is well pleased; furnish your inner man with their portraits and their lives. He has disclosed the surpassing glory of His Son, to whom He commands the submission of every human heart and tongue; fill your heart with it and bend before it, whatever others do. He has, at great length, indicated and unfolded the principles of His action, the maxims of His wisdom, the things among men which give Him pleasure; do Him the honour and yourself the advantage of opening your mind without stint to these.

You know how to do it. It is not possible at a single effort. As it has pleased God to constitute things, no results of value are in anything to be got at in a moment, "PATIENT CONTINUANCE" in the line of wisdom is the principle of success. Thus the body grows: thus life develops: thus character forms: thus history unfolds: thus the ages roll. The man who goes to college cannot fill himself with knowledge at a gulp. The boy who goes to learn a trade does one stroke at a time. *Perseverance in the right line with a persistent abstention from the wrong line*—this is the secret of success in all things, and in nothing more than godliness. Adopt the habit of daily reading the Bible by method, and never allow yourself to think you can in the present mortal state ever reach a time when you can dispense with it. In this, as in all other matters, "ENDURE UNTO THE END." Listen to no counsel in disfavour of it. Suspect the man who advises you to be slack in it. Other reading and other occupation are of course inevitable and necessary; but do not let these displace this.

Your persevering honour of God in the reading of His word will have its reward even now. You will find the battle become easier as the time rolls on. The inner man, enriched by the indwelling of the word, will assimilate to it, and become one with it, and find pleasure in that act of "overcoming" which at first was an effort—perhaps a painful one. The old man will sink pretty well withered to the ground, and the new man will stand over him stalwart and strong, master of the situation and ready to draw sword against every encroachment of the foe. You will take pleasure in infirmities, in reproaches, in necessities, in distresses for Christ's sake, "counting it all joy" when things go against you on this behalf. If the outward man perish, the inward man renewed will uphold you day by day. The vision of the Kingdom of God will grow brighter before your mental eye as the time rolls on, and the gaudy glory of the world will wax fainter and fainter, while you "look not at the things which are seen but at those things which are not seen, for the things which are seen are temporal, but the things which are not seen, are eternal."

Editorial

THE RELATION OF CHRIST'S COMMANDS TO ECCLESIAL TROUBLES.

The obligations which the possession of the Truth impose upon us are many and varied in character. It would be easy to compile a very formidable list of the duties which devolve upon a faithful servant of God, and to enumerate the qualities necessary in those who are called upon to discharge these duties. Amongst them there are such widely different features as, for example, contention for the faith and meekness: or again, the experience of persecution and suffering for the Truth has to be associated with a manifestation of the spirit of true patience. It is comparatively easy for all of us to be very zealous in our attitude towards certain of the commandments of Christ, and quite negligent in regard to others: let us however avoid the error of supposing that an excess of zeal in one direction atones for a deficiency in another. The commandments of Christ are numerous, and they touch us at every point of our daily life. Our natural characteristics are entirely unlike the exalted and noble traits which we are required to cultivate as an essential condition to our acceptance at the judgment seat of Christ, and it is only by persistently reminding ourselves of this fact, and examining ourselves in the light of Christ's commandments that we may hope to overcome the natural mind which we possess, and to have "the mind of Christ," without which "we are none of his" (Rom. viii. 9).

The foregoing is suggested by the receipt of a contemporary magazine in which we are grieved to observe a serious falling away from the standard usually conformed to amongst brethren. A brother in our fellowship writing to another who has, we think, quite wrongly deemed it necessary to withdraw from us, characterises him as "the most abominable liar that ever disgraced the history of the brethren of Christ." For our part we wish to entirely dissociate ourselves from this expression. We regret the outburst as being in our judgment entirely out of harmony with the teaching of Christ. Contention there must of necessity be, but let it be conducted in the manner prescribed by the Spirit, and that is, in meekness and with courtesy, with a due recognition of our own short-comings and failings, and a realisation of the fact that all will at last stand in need of mercy at the hands of Christ. Where this is kept in mind we shall be preserved from the appearance of arrogance and the exhibition of the mind of the flesh.

Whilst we deplore the fact of the said letter having been written, we cannot refrain from expressing our surprise that the recipient of the letter should have thought it either necessary or justifiable to publish it in his magazine. Would it not have been more in keeping with the Commandments of Christ to have given it obscurity? To publish the faults of others is of the flesh, but is quite contrary to the spirit of Christ. We think this illustrates our point regarding scrupulous care with reference to one commandment, and failure to observe others. Whilst we are rightly anxious to observe Christ's teaching concerning sisters in the ecclesias, let us not overlook the exhortation to watch carefully our own words and actions, lest we fall into other errors.

W.J.W.

THE FRATERNAL GATHERING AT TORONTO, CANADA.

Fraternal gatherings have been held from time to time among Christadelphians for more than sixty years.

For those in isolation such assemblies prove to be a veritable "oasis in the desert" for the spiritual exercise of the mind. Indeed for the larger number it is a great treat to join in the company of hundreds of fervent brethren and sisters and mingle their voices in songs of praise to the Deity, and thus obtain profit and a share in the comfort and upbuilding to be gained by such intercourse in the things of the Spirit, "making melody in our hearts to the Lord."

These Gatherings are not merely for the enjoyment of fraternal companionship and hospitality, the reunion of friends and the interchange of kindnesses; but for the far more important, salutary and beneficial results of the exhortative services in which so many of those attending personally engage.

Consequently, these assemblies tend, to a remarkable degree, to foster and sustain that unity and love, which always characterize the true friends of Christ, and which also, are so essential to the acceptable worship of the only true God.

Fraternal Gatherings, or Festivals, were held or kept by Israel "three times in the year," in accordance with the command of the Deity. These feasts were "The Passover" in the first month. The next was "Pentecost," and later in the year, the "Feast of Tabernacles" (Deut. xvi. 16).

Once in a year the Toronto Ecclesia delight themselves and many others, by throwing open the door of free-handed hospitality, saying to all who may come, "a deep hearty WELCOME to you dear friend of Jesus."

The attendance was approximately four hundred. The unprecedented business depression of these latter days, doubtless accounted for the absence of some.

Tables were set in a spacious hall where all gastro-nomical needs were adequately supplied, and lodging also was provided among delightful and satisfying friends for those who wished to remain over the Sunday.

This reminds us of our travels in the hot Southern States, where liberal and entertaining believers provide tents on the Tabernacle grounds, as a temporary residence for the period over which the Gathering extends, which is usually eight days including two Sundays.

The Gathering in Toronto was held on "Good Friday," followed by "Easter Sunday": the former being a public holiday in Canada. This accounts for the selection of that day by the brethren for their Gathering.

The saints in Christ Jesus know full well that "Good Friday" is no better than any other Friday, or any other of the days of the week; and that the name "Easter" with which it is now linked (like the names of all the days of the week), is simply a survival of old Teutonic Mythology, when *Eastre* the ancient Anglo-Saxon goddess of Spring, was worshipped by the great Teutonic branch of mankind as the supposed patroness of Light and Spring.

Centuries ago the apostasy substituted the Feast of the Paschal Lamb for her festival, and ordained among other things that the Easter festival be preceded by the preparatory "Lenten season" which extends from Ash Wednesday to Easter eve, and is called "Lent," a word derived from the Anglo-Saxon *lencten*, to make longer—to spring up; hence, the Spring when the days begin to lengthen.

Easter is a pagan movable feast, the date of which was supposed to be determined by the goddess *Eastre*, and it may occur anywhere between March 22nd and April 25th or the first Sun-day after the first full moon after the 21st of March, the first day of Spring; therefore, Easter can never be coincident with the Passover.

The meetings were held in the large hall of the Oddfellows Temple on College St., and the addresses delivered on Friday afternoon were as follows: —

"Jerusalem in Bondage"—Bro. D. Gwalchmai (London),

"Jerusalem in Freedom"—Bro. J. P. Vibert (Hamilton).

"Jerusalem in Glory"—Bro. B. J. Dowling (Worcester).

In the evening, Bro. G. F. Aue, Editor of "*Bible Truth*:" addressed the meeting on "Christ our Passover."

This was followed by a choral composition under the direction of Bro. Davey, from which we quote:

"O was there ever loneliness like his?
From the drear garden of his agony the sinless one was led.
His followers all forsook their Lord and fled,
No gentle tone, no kindly glance was there,
But mocking faces and harsh words of hate.
The cruel soldiers, the unpitying crowd,
Despised of men, rejected and forsaken!
O was there ever loneliness like His?"

On Sunday morning Bro. Aue spoke the word of exhortation, and in the evening, the present writer lectured on the subject of "The Coming Stabilization of World Affairs."

Other meetings were held on Saturday and Monday evenings. Altogether the Fraternal Gathering at Toronto was surely a refreshing and an enriching season.

B.J.D.

The Children of the Saints at the Coming of Christ

There is not a "thus saith the Lord" regarding the manner of our gathering together to the judgment seat of Christ, that is as regards the literal details. The nearest approach to precision is the statement of Paul, that the saints are to be caught away in clouds (1 Thes. iv. 17) (Paul did not say "caught up"); but this is not specific as to the mode. It has no more force than the words "taken away"; it reveals nothing as to the mode of the taking. It only tells us we shall be taken, and perhaps carries this additional idea with it that the taking will be compulsory. Jehovah said to Israel, when he had brought them out of Egypt, "Ye see how I . . . bore you on eagles' wings and have brought you to myself" (Ex. xix. 4). Literally, the Israelites marched; but because the marching was accomplished by divine co-operation, Jehovah says he "brought them." If we had no information beyond the general statement that He bore them on eagles' wings and brought them, it might be argued that He wafted them in mid-air from Egypt to Sinai. The possession, of the narrative of how it was done excludes this speculation, and shows us a process in which, while angels superintended, the objects of the process had themselves to supply the subordinate parts of preparing, packing up, walking, etc. This shows that we cannot make use of general statements to exclude details that may be involved in them. Jesus said "I came down from heaven." On this some might argue that he was therefore not born in Bethlehem. We are to be "taken away," "caught away," and "gathered together" when Christ appears; shall we, therefore, say the angels will not come to us? Resting in such statements merely, it would seem we

might conclude so; but Jesus says he shall "send forth his angels and gather together his elect from the four corners of the earth" (Matt. xxiv. 31).

Therefore, in our understanding of "caught away" etc., we must leave a place for the coming of the angels. And if they come, it must be for some purpose of practical detail, as in all other cases in which they have been sent. Consequently, it may be that we shall be taken in a natural way. If so, what about families? Will they go with us? We are not told, but we have examples. Noah's sons and wives were saved in the Ark, though we hear nothing of their righteousness, but on the contrary, of the wickedness of one of them (Gen. vii. 13; ix. 21). Lot's daughters, and their husbands and families were invited to escape from Sodom with him (Gen. xix. 12). Whoever feared the Lord among the Egyptians escaped the plagues, and a mixed multitude were allowed to depart with them (Exodus ix. 20; xii. 38). Rahab's relatives were all preserved, subject to certain conditions, when the inhabitants of Jericho were put to the sword (Josh. vi. 23). It was a usual thing for sons and daughters to be delivered from calamity because of the wickedness of their fathers—a rule suspended when the wickedness of Israel became great (Ezek. xiv. 18-20). Now, God is the same to-day as He was in ancient times. Consequently there is a little light on the subject, though it does not amount to a "thus saith the Lord." The time is close at hand when the Lord "cometh forth from His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 21). At such a time they are angelically invited to enter into the chamber and shut the door about them for a moment until the indignation be overpast (v. 21). Are we not justified in concluding that at such a time families of saints "brought up in the nurture and admonition of the Lord" will share in the refuge from the destroying judgments that are intended only for the ungodly?

If so how is this refuge to be shared except by departing with the saints to the appointed refuge under the shadow of the Great Avenger in the wilderness of Sinai? The expectation is strengthened by another view of the case. The time of judgment on the nations is also the time for Israel's gathering. The saints of the present age are not Jews according to the flesh; but they have become Jews by adoption through Christ, —fellow citizens in the commonwealth of Israel. In this position, they are not less Jews than, say, Peter or James. Now suppose Peter or James were living now and had sons, would not their sons, as Jews, be included in the measures for the gathering of Israel? Nay, would not Peter and James themselves have to do with those measures? If so, would their own sons be less objects of their care than other Jews? Our children, doubtless, inherit as much as the flesh can give them, and that is, a status, according to the flesh, in the national house of Israel; consequently, we may hope for them a place in the re-building of the tabernacle of David, when the hour arrives for the glorious process to visibly and ostensibly begin.

But it may be objected that the question to which their parents stand related is, —eternal life, or rejection at the hands of Christ; and that children having no relation to this issue they have no standing-ground in the case. If this were the only issue in the day of wrath about to break, the objection would be a valid one. But it is not the only issue. While there are to be immortal rulers there are to be mortal nations in the happy day beyond; and one of the questions of the time will be, who among the nations of the earth are to be allowed the privilege of surviving the judgments of the period, and obtaining a place among the mortal subjects of the Kingdom of God, —a place which will involve the opportunity of obtaining a title to everlasting life at the close of the thousand years? Because this will be a question of the time, the children of the saints have a standing-ground of hope, apart from the question of eternal life and governorship in the Kingdom to which the saints themselves stand related: for who more likely to be qualified for the privilege of mortal citizenship than children brought up within sound of the Truth, and more or less subjected to God thereby? Finally, the question is of little practical moment. A knowledge of the details of the crisis in these particulars would be of no value to us till the moment itself arrives; and when the moment does arrive, we shall be duly instructed by the heavenly messengers who shall come to superintend the great and awe-inspiring work of the judgment period.

R.R.

The Antediluvian Age

By reason of its abrupt and awful close, the Epoch from the Creation to the Flood, is more clearly defined than any other of the different phases of human history. Profane records are silent concerning this period; and even the Scriptures tell us little; but what they do say, is very significant. As we read the first seven chapters of Genesis, in something like half-an-hour, it is not easy to realise that they cover a period, longer than from the departure of the Roman legions from Britain in the fifth century, down to the present time.

It seems certain that in such a length of time, there must have been great developments of human ingenuity, and its application to the conditions of life upon the Earth.

As regards population: a period of sixteen centuries, together with the span of life extending to seven, eight, or nine hundred years, gives almost limitless possibilities of increase of the Race.

There would be ample time for the whole habitable earth to be peopled.

There was a common language and probably no National spirit, as we understand it, existed.

The inspired declaration that "the whole earth was filled with violence," seems to indicate that very little governing authority was exercised.

The Race was physically virile, and men of great stature were common. Their diabolism also, was in proportion to their size.

The opening verses of Gen. 6, are suggestive of much trouble to come. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

Evidently, there was a complete failure to manifest in the moral sense that Divine likeness in which man was made. It is instructive to note the distinction, between "the sons of God" and "the daughters of men." It was the unlawful mingling of the two classes that produced such disastrous results.

Doubtless, Abraham was aware of all this, when he prohibited his steward from taking a wife for Isaac, of the daughters of Canaan.

The grotesque idea of some, that the "Sons of God" were of angelic nature, is not worth serious consideration.

The same title is given to those God-fearing men, who in the days of Job, came periodically "before the Lord" to worship, as they have done in all ages (Job i. 6; ii. 1).

The New Testament use of this appellation is familiar to readers of this Magazine (1 Jno. iii. 1).

In striking contrast to the prevailing impiety is the case of Enoch "the seventh from Adam," Jude 14. He "walked with God." What a testimony. It means that he identified himself with God's Will, and found his highest pleasure therein. He was a man of robust faith, and was well content with the "narrow way," for he was in exalted company.

His affections, thoughts and aspirations were "set on things above."

In Heb. xi. 5, we have this comment: —"By faith, Enoch was translated that he should not see death; and was not found, for God took him: For before his translation he had this testimony, that he pleased God."

In Enoch, we thus have an early illustration of the truth, that God requires His children to dissociate themselves from the pursuits and ungodly ways of the world that knows not God, and has no desire to do so.

In Gen. iv. 21, we have an interesting reference to human inventive genius; albeit it is significant that it is found in the line of Cain.

Jubal, the son of Lamech, is said to be the father of all such as handle the harp and organ. Handel refers to this in the title of his compositions: "Oh that I had Jubal's lyre." Also, Jubal-Cain is stated to have been the "instructor of every artificer in brass and iron."

Evidently then the arts and crafts were cultivated in those early times, with considerable success.

Solomon said there was "no new thing under the Sun": and one wonders how far modern accomplishments were anticipated by the craftsmen and musicians of the Antediluvian Age.

However, it is certain that they "sought out many inventions" of a wicked nature.

So much so, that God determined to destroy the whole race, with the exception of one family.

When we remember that "love" is one of the great attributes of God, we can be quite sure that His judgment was justified. "My Spirit shall not always strive with man: yet his days shall be an hundred and twenty years."

A period of grace was given, in which they might repent. Noah, by the Spirit, was a preacher of righteousness to his fellows, during all those years in which "the Ark was a preparing" (1 Peter iii. 20).

Doubtless, His words of warning would excite scorn and derision from the vast majority; apparently none believed outside his own family.

To build a vessel almost as large as a modern "liner," on dry land, and with no human possibility of ever launching it, must have appeared very foolish to his contemporaries.

Nevertheless, the sequel shewed beyond doubt, who was wise and who were foolish.

By-the-way, the Ark was perfectly proportioned for its purpose.

The width was one sixth of the length, whilst the depth was considerably less than the width. Being designed to float only, the dimensions of 300 cubits long, by 50 broad and 30 in depth, would give it great stability; well suited to its enormous living cargo.

Serious objections have been made, to the credibility of the record.

It has been said that four men could not have fed and watered all those animals, and otherwise cared for them; and that sanitary conditions would become intolerable. It is also said, the capacity of the Ark would be insufficient.

Those who know what a big freighter can take in the way of cargo, will not have any doubt about the capacity of the Ark.

The present writer, when at the Panama Canal, saw an entire menagerie accommodated on the *aft* part of *one deck* of a large French vessel.

As to the other objections they *do not apply*, when we consider that the whole matter was "of God." At all events, the endorsement of Christ and Peter settles the question.

In due time everything was ready. One pair each of all the unclean animals were taken into the Ark; whilst sheep and oxen and other clean beasts, went in by sevens (Gen. vii. 2).

Food also was taken, both for the persons and the animals (Gen. vi.21).

Lastly, Noah and his family entered the Ark, which was to be their home for a whole year, and "the Lord shut him in."

The chronological and other details of this great crisis, are given with great care.

In Gen. vii. 11, we read: —"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights ... And the waters prevailed, and were increased greatly upon the earth; and the Ark went upon the face of the waters ... And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died.

"And every living substance was destroyed, which was upon the face of the ground, both of man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

In the face of such explicit details, we cannot doubt that the flood was over all the earth; or at least, all those parts that were inhabited by man or beast.

Some think that because certain animals are found in America and Australia and not elsewhere that the flood was only local, or at all events very limited in extent, and that certain fauna are survivals from Antediluvian times. However, the precise statements in Gen. vii. coupled with the scrupulous care taken to preserve life, appear to forbid such a conclusion.

Many years ago the present writer, then a young speaker, was taken severely to task by an eminent elder brother, because he presented this view of the flood, and accepted Genesis as literally true.

However, we see no reason to alter our conviction that the flood covered all the earth where organic life existed.

What a terrible time it must have been: torrential rain for forty days and nights, coupled with the upheaval of the sea bed, would cause the rising water to sweep over the land in great tidal waves; men and animals fleeing for their lives towards the higher levels, only to be finally swept away in the doom of all flesh.

"The flood came and destroyed them all"; is the comment of the Lord Jesus.

Some years ago there was published in America a book entitled "*Scientific confirmations of Old Testament History*," by a Professor Wright, in which he maintained that there were numerous remains of *large aggregations* of animal *bones*, found on rock fissures and caves in the higher elevations in various parts of Europe and Asia. He said that many different species belonging to both the Carnivorous and Herbivorous kinds of mammals were found, and that the bones had *not been gnawed*, although they included the remains of horses and cattle together with those of the lion, leopard, etc.

It was contended that the flood of Noah as recorded in Genesis, was the only adequate explanation of these remains; and that the great "Rubble Drifts" found in many places, pointed also to a great inundation that had subsided *very rapidly*, and brought down with it large deposits of rubble drift, which was difficult to account for otherwise.

* * *

For five months the ark rode the waters of a limitless sea; "The like figure whereunto even Baptism doth also now save us," and then at last it rested on the great mountain range of Ararat (15,000 ft.). The reputed sites of Noah's vineyard and his burial place are still to be seen; but doubtless they cannot be relied upon as authentic at this distance of time.

About ten weeks afterwards the surrounding heights were seen above the waters, and forty days later Noah opened the window and sent forth the raven, "which went to and fro, until the waters were dried up from off the earth."

This was followed by the dove, which finding no resting place, returned to the ark.

Seven days later the dove was again sent forth, and returned in the evening with the olive leaf (emblem of peace) in her mouth.

Seven days later she was again sent forth, and "returned not again unto him any more."

Ten and a half months from the entrance into the ark, Noah removed the covering and found the land dry all round him: and in the six hundredth and first year of his life, on the seven and twentieth day of the second month, one year and ten days from the commencement of the flood, the earth was completely dried.

Thus God's controversy with the disobedient race was concluded in the only possible way. God was exalted, and His enemies destroyed.

Noah made suitable acknowledgment of this in the sacrifices that he proceeded to offer on emerging from his refuge.

The exodus from the ark introduced a new order or beginning for mankind. This great occasion was marked by a Divine promise and covenant. The earth was never again to be destroyed by a flood. As the token thereof God said; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

This Divine announcement has given rise to much discussion. The question may be asked; did God then institute the phenomenon of the rainbow for the first time?

It may be said, that the rainbow is produced by natural causes that are well-known; and therefore it must have been a familiar sight, long before the flood.

On the other hand, it cannot be denied that the record speaks as though the rainbow had not previously been seen. "This is the token of the Covenant; I do set my bow in the cloud; and the bow shall be in the cloud."

This language seems to imply that it was specially instituted for the purpose stated. As for the scientific side of the matter are we sure that the "natural causes" which produce the rainbow, operated *before* the flood?

Did it rain at all, before the flood? Or if so, may it not have rained always out of a leaden sky, that would produce no rainbow?

As a matter of fact, there is only one reference to rain previously and it is in Gen. ii. 5-6. "The Lord God had not caused it to rain on the earth, . . . but there went up a mist from the earth, and watered the whole face of the ground."

The question is interesting, but not important. The important thing is, that the Deity entered into a solemn Covenant, that never again would He destroy all flesh by the waters of a flood. The terms of this Covenant are agreeable to the revealed truth: that God is the supreme Creator and Sustainer of all things, "in whom we live and move and have our being."

When we see the rainbow therefore, let us remember Him who looks thereon; and think also of the Angel of the Rainbow "who cometh with clouds, and every eye shall see him": before whose tribunal we all must stand, in the day when he comes to destroy by fiery judgments, the heavens and earth which are now; and institute "new heavens and a new earth in which dwelleth righteousness."

Let us hold fast our faith in this day of strife and "distress of nations," that we may share in the calm and peace and life and joy of the "morning without clouds" when the Sun of Righteousness shall arise with healing in his wings," and "from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering, for my name shall be great among the nations, saith the Lord of Hosts" (Mal. i. 11).

B. A. WARRENDER.

Bournemouth.

Ecclesial Business.

It is good to keep all "business" away from Sunday. Business is a necessary evil forced upon us by the absence of divinely appointed shepherd-brethren; but there are two ways of dealing with it—one of which is incalculably the better. You may make business so prominent as to make it almost the object of the brethren coming together at any time, and get them into the mood that when there is no business, there is no interest. The result is blighting to the growth of the new man, who delights—not in business, but in faith, hope, righteousness, love and praise. Business, to the new man, is a necessary evil, to be minimised exceedingly—fenced off into the business days of the week, and compressed into the briefest practicable limits. Let us not be like some wretched sectarians, who are always on hand at what is called "church meetings," but show no such zeal in attending lectures and exhortations.

R.R.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

Hating Father and Mother

In view of the fact that Christ makes compliance with the conditions laid down in Luke xiv. 26-33 a condition of discipleship, a correct understanding of what is meant is of the gravest importance.

We have only heard two interpretations of verse 26, and as two differing interpretations cannot both be correct, we propose to examine them in the light of other Scriptures.

One which appears to us untenable is generally introduced by the statement, "it says hate, and means hate," and the passage is interpreted to mean that those who come to Christ must literally abhor father, mother, etc., but the fallacy of the contention is immediately seen, as those who contend for it are not prepared to apply it without first adding to the statement of Christ, the qualification "if they are not in the Truth." By adding to or taking from the Word, anything can be substantiated. Such methods are condemned in the Scriptures themselves (Rev. xxii. 19).

A further evidence that this interpretation is not true is the fact that they are not prepared to give the same literal interpretation to the other part of the passage. They are not prepared to accept the word "forsake" in verse 33 in the same literal way. The meaning of "forsake" is—to leave entirely, or to abandon—and whilst insisting that their brethren must literally hate father and mother they are not prepared themselves to leave entirely their houses, gardens, gramophones, etc.

On the other hand the Scriptures give passages which explain these verses without the necessity of adding qualifying clauses which they do not contain. In Matt. x. 37 in a parallel passage, Christ says, "He that loveth father or mother more than me is not worthy of me." And in the Scriptures the term hate is used in the sense of loving less, one case being 2 Samuel xix. 6. Joab said that David hated his friends, but he did not literally do so, but his regard for Absalom was such that he put him before all else, and put his friends in the background.

A Scripture which beautifully illustrates the teaching of Christ is the record of Jacob. Genesis xxix. 31 says that Leah was hated, but Jacob did not literally detest her, he treated her with consideration and had children by her; but the love of his heart was given to Rachel, so much so that his feeling for Leah was as nothing in comparison with it. Surely this illustrates Christ's meaning. Those that come to him must love him with the whole heart, so that every other love is subservient to it.

Amongst the things which Christ's disciple is to hate is his own life, and Paul's statement of his own attitude was "neither count I my life dear unto myself" (Acts xx. 24), and a very similar statement is Rev. xii. 11, "They loved not their lives unto death." The idea is the same, not a literal hatred, but a subordination of even life itself to the love of Christ and the Truth.

This interpretation allows verse 33 to be expounded in the same way. Under the guidance of the apostles who were to teach the disciples to observe all Christ's commandments (Matt. xxviii. 20), the early disciples did not literally forsake all that they had. The apostles, Paul excepted, lead about a sister wife (1 Cor. ix. 5). Nymphas had a house in which the ecclesia met. Paul dwelt in his own hired house. So that Christ's meaning was not that his disciples must literally forsake all that they had, but it most certainly was that everything they had must be held subservient to service to Him, that one of the conditions of discipleship is that everything a man has must be held in trust for Christ. Christ's disciples are not their own (1 Cor. vi. 19-20), they belong to Him, therefore, all they have must be surrendered to Him, and used for Him.

The conditions laid down by Christ are very heart-searching, but unless we comply with them Christ says we cannot be His disciples; it is for us to search our own hearts, and see if we really love Him above everyone and everything else, and have surrendered our all to Him, willing to literally forsake everything if the Truth requires it.

The other condition mentioned in the chapter, viz. bearing the cross, is not a literal cross, but interpreted in harmony with the other two, the crucifying of the lusts of the flesh, the bringing of every desire into subjection to Christ.

In view of the conditions no wonder Christ advised sitting down and counting the cost, but to those who are willing to pay the price the result is worth all the cost. Nothing worth having can be attained without paying an adequate price, therefore, we surely cannot hope to obtain the Kingdom with all its glories, the transformation into the Divine Nature, and an abiding place in the Father's House without cost. Even if the cost be great, it has compensations even in this life, the blessing of the Father, the knowledge that all things work together for good to those who love God, the peace of God which passeth understanding, the comfort of the Scriptures, the love of Christ, and the fellowship of those of like precious faith, all go to make for the truth of the statement of Paul, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

Nottingham.

J. B. STRAWSON.

The Turning of the Water into Wine

It appears that this miracle, recorded in John ii. was the first that Jesus did, and there would appear to be quite a particular reason for it being recorded in this gospel. John taught that in Jesus was the Word made flesh; thus, although the Law was given through Moses, "grace and truth came by Jesus Christ" (John i. 17). As Jesus himself declared, he had been given works "to finish" (John v. 36), i.e., such works as Elijah and John the Baptist had partially performed but were unable to complete.

The Law had waxed old and was ready to vanish away; not that it had failed but that it was to be fulfilled. The New Covenant contained better promises than the old; it contained a better hope (Heb. vii. 19). Jesus frequently endeavoured to make the Jews understand this and it is plain that this first miracle in Galilee is a practical parable illustrating the same truth.

The old wine had all been drunk, but yet the guests were not satisfied. Jesus thereupon turned water into wine, and, be it noted, better wine than had already been consumed. As the Governor of the feast observed, it was contrary to ordinary procedure for the good wine to be left to the last, but it is plain to see there is Divine teaching underlying the miracle. The old wine all consumed corresponds to the Law ("waxed old and vanished away"), but Jesus provided a new wine better than the old, so that the guests need not remain unsatisfied. The teaching of Christ was the new wine—and indeed there was no other to be had, and this provided miraculously! —which Israel was invited to drink with the assurance that if they did, they would find the quality even more excellent.

W.J.

Land of Israel News

Some Figures that Require No Comment.

(From "*Recent Progress in Palestine*," a booklet by Israel Cohen just published by the Zionist Organisation).

Immigration of Jews into Palestine.

1929	1930	1931	1932	1933
5,249	4,944	4,075	9,553	41,111

Number of Immigrants possessing at least £1000.

1930	1931	1932	1933
191	269	727	3,250

Land in Palestine passing into Jewish possession (in dunams.)

1930	1931	1932	1933
19,400	18,600	18,900	36,992

Area covered by Jewish orange groves (in dunams)

1922	1929	1931	1933
11,200	44,000	70,000	130,000

No. of cases of oranges exported.

1928-9	1929-30	1930-31	1931-2	1932-3
1,631,781	2,695,861	2,466,989	3,631,541	4,447,000

Jewish Population.

1922	1927	1931	1933
83,800	147,700	175,000	245,000

No. of Rooms in Tel Aviv.

1929	1930	1931	1932	1933
635	806	1,566	3,550	10,714

No. of Shops in Tel Aviv.

1929	1930	1931	1932	1933
106	152	139	175	320

Population of Tel Aviv.

1926	1931	1933
38,000	46,000	80,000

No. of Electricity Consumers.

1929	1930	1931	1932	1933
9,303	10,620	12,029	15,113	21,934

The Area of the Tel Aviv Exhibition (sq. miles).

1929	1932	1934
7,000	54,000	100,000

Reflections.

We have to contend for the Truth, —but not to develop contentious characters. Such dispositions are the opposite of that humility and meekness and self-abasement which Christ looks for in his brethren.

* * *

At all times, and especially when ecclesial troubles occur, we should all do well to remember three scriptural warnings: Smite not with the tongue (Matt. xxiv. 49); Take not up a reproach against another (Psalm xv. 3); Bring no railing accusation against any (Jude 9).

* * *

It is sometimes forgotten that doctrine is not the only phase of the Truth; and we fail to remember the love for one another, without which, the apostle John was inspired to write, we cannot love God, and therefore cannot be saved.

* * *

The desire of the natural man for self-justification in any dispute or disagreement leads to reproaches, accusations, evil speaking and backbiting, —but the spiritual man will suffer reproach in silence remembering how it is written of our Lord that "When he was reviled, he reviled not again" (1 Peter ii. 23).

* * *

"By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 35). These words of Jesus ought to be ever in our minds especially when there are differences between brethren. Abuse is not a sign of love; nor is it evidence of love to publish abroad the short-comings of our brethren.

* * *

We believe that the day of the Lord is at hand, and we sing "He comes in vengeance, but not for thee," but we must not forget he *does* come in vengeance for the unfaithful and disobedient. Let us take heed lest in that day the warning of the prophet Amos (v. 18) is found to apply to us.

C.F.F.

Signs of the Times

British Fascists and the Jews; Palestine and the Arabs; the revival of Papal influence; the Nations preparing for War.

It was said of the Jews recently that they are the same as other people, "only more so." We have the same feeling with regard to the Signs of the Times; there is very little fresh that we can say each month, for the situation remains the same, "only more so." But it is this little "more so" each time that constitutes the evidence of the speedy consummation of God's plan. At one time, as we may see from the old "*Christadelphian*" noticeable movements in the development of the Holy Land were few and far between, whereas now we hear of something daily.

For a considerable time past the *Jewish Chronicle* has been warning its readers that Sir Oswald Mosley's Fascist party would prove to be anti-Semitic, although this has been continually denied by the Fascist leaders. However, on May 5th, it was officially announced in their paper that they are anti-Jewish, and that Jews cannot become members of their party. Sir Oswald aims at making a one party State in England (as in Italy and Austria, and practically so in Germany) in which Jews will have no part in the administration but "will be required to put the interests of Britain before the interests of Jewry."

The Fascists are now being supported by the *Daily Mail* and *Evening News*, and by right wing Conservatives such as Lord Lloyd, so that although it is quite impossible to foresee whether they will ever attain their objects, it certainly looks as though they will become an influential power in the land, a situation that is likely to cause a great deal of anti-Semitism in Britain. In other parts of the world the evil plight of Jews shows no sign of improvement, so that "Jacob's trouble" is becoming more accentuated.

The same pro-Fascist newspapers are also reviving their old campaign against the British Mandate in Palestine. It seems extraordinary that the obviously incalculable value of Palestine to Britain for the safeguarding of her Eastern possessions, and the great commercial value of such enterprises as the Haifa Harbour developments, and the Dead Sea Salt works, should not be recognised by responsible newspapers; but it is easy to perceive it is not so much Palestine to which they object, as the Jews. The *Evening News* on May 4th devoted its leading article to a violent attack on the Mandate, entitled "Get Rid of Palestine" and proposed that it should be handed over to Italy. "The sooner our own timid and sentimental internationalists let go of the place the better. We can imagine how quickly the Blackshirts would put an end to the nonsense of squandering good British money on a hotbed of bad Semitic trouble."

It is certainly a hotbed of trouble for Britain, and will get worse in this respect without any doubt. The various parties amongst the Jews quarrel violently amongst themselves, and against them all, of course, are the Arabs. And in spite of it all Palestine prospers amazingly.

Sir John Foster Fraser has just visited Palestine and has reported his impressions in the *Sunday Times* of April 29th. He gathered from the Arabs that the British favour the Zionists because it is to our advantage to have the friendship of the world's great Jewish bankers, and from the Jews that the British are too kindly toward the Arabs because we have to remember there are so many Moslems in the Empire. The younger Zionists say the Arabs should be transported into the desert, because they are unprogressive; on the other hand Sir John reports that "he had no doubt that if it were not for British authority, the Arabs would start a pogrom to remove their enemies."

Just to give an example of the swiftness with which prosperity is coming to Palestine, the following is quoted from the Jerusalem correspondent of the *Jewish Chronicle*. "The rapid development of Haifa Harbour is one of the amazing features of the country's general progress. Some years ago, when the Harbour plans were being formulated, the officials responsible were somewhat apprehensive of the size of the scheme contemplated; they felt that Palestine could not support so large a harbour. Before work was commenced, those plans became obsolete because they were not comprehensive enough; and now it is found that the area of the Harbour could even now be appreciably enlarged in order adequately to handle the huge traffic."

As perhaps some have seen the report in the *Daily Herald* that a great scheme for settling 5,000,000 Jews was being prepared in Portuguese S.W. Africa, it may be remarked that it was nothing but journalistic imagination. It has been completely denied by the Zionist Organisation, by the *Jewish Chronicle*, by the Portuguese Government, and verbally by Dr. Weizmann to bro. F. G. Jannaway.

Early in May Ibn Saud (ruler of the greater part of Arabia) invaded the independent state of Yemen (South Arabia; adjoining the protectorate of Aden) and reports up to the time of writing indicate that he is likely to conquer it. "The position of Aden again becomes a matter for mild anxiety" says the *News Chronicle* (May 4th), but it is not here really that serious danger threatens. It is that Ibn Saud will not rest content until he has tried to bring about the ideal of one great Arab State, and in due course will proceed to attack Trans-jordania, Palestine and Syria. The Arab populations in these States are in the majority and would gladly get rid of their Mandatory overlords. Perhaps it will be Ibn Saud's ambition that will set in motion that train of events culminating in Armageddon.

If the war is declared officially to be a "Holy War" as it doubtless will be, Britain will have great difficulty in retaining the loyalty of her Moslem subjects in other parts of the Empire. Already

there are signs of trouble as witness this report from India in the *Jewish Chronicle* (May 4th). "The Council of the All-India Moslem League at its annual sessions in New Delhi adopted a resolution strongly supporting the proposal to send a strong and influential deputation to wait upon the Viceroy" (to protest against the Balfour Declaration). "The meeting further resolved to sympathise wholeheartedly with the Arabs of Palestine and assured them of their heartfelt sympathies and support."

On April 12th it was reported that 400 German Evangelical pastors had addressed a Memorial to the Pope appealing to him in his capacity as head of the largest Christian body to organise the defence of Christianity against the Nazis (The German Nazi Church says Christianity is "unhealthy" and by the German religion they mean "the peculiar and natural German faith in the nation"). When we remember that the German Evangelical Church has sprung from Luther's opposition to the Papacy, and remember the terrible conflict between the Reformers and the Popes, we shall realise how greatly things have changed to permit of such an appeal to the Pope. An earlier generation of Christadelphians must have wondered how matters would develop to cause the nations to give their power into the hand of the beast, to fight against Christ, considering the degraded state into which the Papacy had fallen. But times have changed; nations again send their Ambassadors to the Vatican; the Pope again receives the honours of a reigning sovereign and nowadays most Christian sects benevolently recognise Catholics as fellow-Christians. It would not be difficult now, when the emergency arises, for the Pope to get himself recognised as the spiritual head of Christendom and the direction of a holy crusade against the "usurper" (Christ) of the Holy Places in Jerusalem.

The question of Disarmament will come before the powers at Geneva again very shortly, but it seems all are agreed in advance that nothing can be accomplished. The curious circumstance of the foundation stone of the new League buildings having disappeared into the earth has provided a great opportunity to the Press to liken the foundations of the League to the foundations of its building. The *Evening News* comments "There yet remains a strange and modern truth in the ancient parable of the house upon sand, and an apt warning in its analogy."

Even the "*Manchester Guardian*," most optimistic of papers, says "The disarmament question is like a train travelling through a tunnel whose blackness is relieved by gleams from an occasional airshaft." Mr. Henderson, the chairman of the Conference says "A new race in armaments has already begun." Mr. Eden says "His Majesty's Government are very much concerned at the continual delay." Mr. Vernon Bartlett says "The Disarmament Conference will be closed down possibly with some formula which will save the faces of the politicians but not the security of the world. In this country the increase (of taxation for purely military purposes) will be accompanied by a *growing isolationist campaign* There will be a period of dangerous tension."

The difficulty from the League's point of view is that Germany is re-arming, and consequently there is no solution of the problem. The voice of Hitler in Germany to-day is like Herod's, "the voice of a god" as witness General Goering's recent book "Germany Reborn." "Just as the Roman Catholic considers the Pope infallible in all matters concerning religion and morals, so do we National Socialists believe with the same inner conviction that for us the Leader is in all political and other matters concerning the national and social interests of the people simply infallible" (Quoted in "*The Spectator*").

Surely the nations are mad! We read this week (May 5th) that the South American Republics have signed a non-aggression pact including the two states Bolivia and Paraguay that are actually at war. Their representatives excuse the situation by regretting that the War had commenced before the Pact had been arranged! !

A number of other interesting political developments have occurred during the month, but the consideration of these must be deferred owing to the exigencies of space. A few years ago it seemed as if things were not moving so fast as we should like, but to-day the pace is extraordinary. * "Blessed is he that watcheth." * (See this month's *Land of Israel News*.)

W.J.

Excursions in the Age to Come

"Every man to his own place. 'The earth hath God given to the children of men'. This is the habitation of the race of Adam, and it would not be at home elsewhere. Coming to particulars, to Abraham and his seed was the land of promise covenanted. The Kingdom of God in the Age to Come has a fixed territorial habitation of which God's children are heirs and citizens, yet though domiciled in the earth as their own habitation for ever, when death shall be no more, their attainment to the angelic nature (which is the divine nature) fits them for flights and functions of which mortal men can only dream, from which it would seem to follow that the ages beyond will show this wondrous development—the possibility of visits to other parts of the universe by permission. A gentleman with a fine country residence which, with large 'inhabitativeness' (a phrenological organ, F.G.J.) he loves and enjoys, nevertheless finds pleasure in travel, from which he returns with renewed pleasure to his own home. The true gentlemen of the coming age will probably have this joy on the highest scale: first setting up their own house here fixedly and for ever on earth, and then having drunk long and deeply of this honeymoon gladness, departing on distant journeys to other parts of the Father's great dominion. The angels exemplify this not altogether speculative thought. They are visitors on earth when they come (as they have often done, and will again in vast numbers). If we are permitted to attain to the immortal state, we shall be 'equal to the angels,' as Jesus says. Consequently, we may hope for their privileges in this respect, after a while—that is, when the work on earth is entirely done of bringing the whole world to God in a reconciliation that ends in the removal of every curse, after a thousand years reign as Kings and priests."

R.R. (per F.G.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).**

* * *

BLACKHEATH. —*Christadelphian Hall Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m.* We continue to proclaim the Gospel to those around us whether they will hear or whether they will forbear, knowing that it is by such methods we work out our own Salvation. We advertised our weekend lectures with large posters in the month of

April, and for May we are advertising with cards. Our co-labourers on the Sundays were: bro. D. C. Jakeman (Dudley), bro. S. M. Harrison (Lichfield), bro. E. W. Evans (London), bro. O. Clee (Coventry), and bro. G. Tarplee (Birmingham). We desire to thank the brother who wishes to remain anonymous for the gift of £10 to help in the work of proclaiming the gospel. Our Fraternal gathering on Saturday, April 14th, was a refreshing time; we had visitors from Dudley, Nottingham, Birmingham, Coalbrookdale, London, Wolverhampton and Coventry. The subject of the aftermeeting was "Fellowship" divided as follows: "Fellowship with the world," bro. W. Southall; "Ecclesial Fellowship," bro. E. W. Evans, London; "Fellowship with God," bro. F. H. Jakeman, Dudley. We thank all the brethren for their labours of love. We have welcomed at the Lord's table bro. Faherty of Shifnal, bro. and sis. Woodhouse, Brown Hills, and sis. Marjorie Tarplee of Birmingham.

BRIDGEND. —*Christadelphian Hall 40, Caroline Street* Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m. We thank bro. F. Walker of Bristol for his labour of love in the Truth during his recent visit here. Two Lectures were given on Saturday and Sunday, April 21st and 22nd respectively; 1500 cards were delivered, and a prominent advertisement in the local press, but the response was very poor. However, we cheerfully obey the precept of "Occupy till I come," realizing that our work is a witness of light in a community of darkness. Bro. Walker delivered the word of exhortation at the Breaking of Bread and his words were edifying and upbuilding to all who met around the table. — GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall Old Steine.* Sundays: *Breaking of Bread*, 11.15 a.m.; *Lecture*, 6.30 p.m. Wednesdays: *Bible Class*. 8 p.m. God willing, our ecclesia will be holding a tea and fraternal meeting on Saturday, June 23rd. We hope we shall again be able to welcome a good number of our brethren and sisters from other meetings. Programmes with full details will be available later. It has been our privilege and pleasure to welcome a large number of visitors to our memorial feast during April. We enjoyed the company of bro. and sis. G. M. Clements, bro. and sis. A. K. Clements, sis. Clements (senior), sis. Molter, sis. G. Molter, sis. Corfe, sis. Crumplin, sis. K. Ellis and bro. Sutch (all of Clapham), bro. and sis. Higgs and sis. Doris Higgs (Bristol), bro. Rivers and sis. Irving (Holloway), sis. Oakey (Putney), sis. W. Webster (Seven Kings), and bro. and sis. Callow (Bournemouth). In addition to the foregoing, brethren W. Webster, W. E. White, C. Ask and M. Joslin were with us in the service of the Truth, both exhorting us to make good works and also preaching the Word at our lectures. We take this opportunity of thanking them for their assistance so freely given. — J. D. WEBSTER, *Rec. bro.*

BRIMINGTON (Chesterfield). —*Rosemount, Station Road, Brimington, Chesterfield.* It is with deepest regret that the writer has to record the death of his sister wife, sis. M. Wharton, on April 27th. She had patiently borne suffering for over eight months, during which time the Truth has been an even greater comfort to us than before. Bro. J. B. Strawson of Nottingham kindly spoke words of consolation at the graveside on April 30th, and she now awaits the resurrection morn having fallen peacefully asleep in Jesus. 70 years of age, it is now 49 years since our sister accepted the Truth. There have been many changes in the ecclesias during this time, but the Word of the Lord endureth for ever. We appreciate the many kind messages of sympathy received and look forward to the day when all God's children shall be united and have life eternal. — R. WHARTON, *Rec. bro.*

BROCKWEIR (Mon.) —*Tyrie Cottage, Brockweir, Nr. Chepstow.* Greetings. We are still just two sisters in isolation here, but we derive great comfort from our weekly breaking of bread together, and also, in the daily contact of reading and conversing on the things concerning God's purpose with the earth and mankind, through belief on the Lord Jesus Christ, whereby we are made partakers and candidates by obedience and endeavouring to do things well pleasing to our Heavenly Father and His dear son. Nevertheless, we get added pleasure in our monthly visits to the Newport (Mon.) Ecclesia, in meeting with the brethren and sisters there and with the hearty welcome they always give us. We would also like to thank the sisters of the Clapham Ecclesia who write us from time to time; their letters are greatly appreciated and help us to realise we are members of one body even if so far apart, as distances go. We look forward immensely to the "*Berean Christadelphian*" and we find the contents are most edifying, and that the contributors thoroughly uphold the Faith in its

purity. With love in the Truth, sincerely your sisters waiting for Jesus. —R. E. JAINE and L. JENKINS.

BRYNCETHIN (Glam.) —*Meadow View, Canola, Sunday morning; Breaking of Bread, 11 a.m.* We are thankful to our Heavenly Father for the interest shown to His Holy word by two more of Adam's alienated race. We would be delighted to entertain any brother or sister who may be passing this way, feeling sure that many who now are in darkness in this district, may come to the Fountain of Light and Life if only we can do our part faithfully. —RAY WILLIAMS.

COLCHESTER. —2, *Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, alternate Thursdays, 7.15 p.m.* We are pleased to be able to report that we have had a further addition to our small meeting. On Sunday, April 15th, after an interview in which she showed her knowledge and appreciation of the things concerning the name of Jesus Christ and the Kingdom of God, Mrs. ROSINA CALLAGHAN (formerly Seventh Day Adventist) was assisted by our Clapham brethren to obey the divine command to be baptised. The following Sunday morning she was received into fellowship and welcomed among us, and we rejoice that she has come to a realisation of the loving mercy of our Father, and we pray that she may prove herself faithful and so receive the crown of life in the day of Christ. It has been a pleasure to have the company of sis. Flint (Seven Kings) and bro. and sis. Burton (Luton) at the Table of the Lord; and also the help of the following brethren in the work of the Lord: A. Cheale (Seven Kings), E. W. Evans, E. A. Clements. L. J. Walker (Clapham), F. R. Wright (Holloway). — L. WELLS, *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.* It is with great rejoicing we report that two more have obeyed the Divine command to be baptised. April 22nd, Mrs. FLORENCE MARYANN SAUNDERS and April 29th Miss OLIVE MABEL HISSEY. We pray that they may both receive the reward of eternal life. Sister Saunders will be in isolation, and it will be a good work on the part of our sisters to keep in touch with her in order to help and encourage her. We lose by removal sister Annie Warwick and sister L. Fisher, both to Putney. The following have been welcomed to the Table of the Lord, namely: bro. Warrender (Bournemouth), sis. Potier, sis. Henderson and bro. Ramus (Brighton), sis. Beeson (Colchester), sis. Parsons, sis. Whitmore (Croydon), bro. Rivers (Holloway), bro. R. Hayward and sis. Steggall (Ipswich), sis. G. Feltham (Leamington), sis. Hatton (Margate), sis. Clark, sis. Cattle (Putney), sis. Stafford, sis. Webster (Seven Kings), sis. Wood (Sutton). —F. C. WOOD, *Ass. Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, West Ealing, W.13. Sunday: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture. 6.30 p.m. Thursday: Bible Class, 8 p.m. at 24, The Broadway.* We continue to hold forth the Gospel of the Kingdom to a few strangers who come in from time to time, and are grateful for the assistance of brethren from surrounding ecclesias in this work. We also gratefully acknowledge a gift of £10 from an anonymous brother towards the work of the Truth. The following brethren and sisters have visited us during April: bro. and sis. Maundrell and sis. Eileen Maundrell and bro. Kirby of Clapham, and sisters Edna Hill and Lily Wood of Sutton. — T. G. BRETT, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall High St., Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursdays. 8 p.m. at 22, Carlton Avenue, Stone, Greenhithe.* We have been pleased to welcome the following visitors during the past month: brethren T. Wilson, E. A. Clements and P. Kemp of Clapham, bro. H. Cheale and sis. Silliter of Seven Kings. We gratefully acknowledge the services of the brethren in helping us to maintain our light stand here. As previously announced we hope, God willing, to hold an informal outing to Dartford Heath on June 16th. Assemble about 3 p.m. at the Heath keeper's cottage (as last year). Tea at 5 p.m. to be followed by a meeting and short address at 6.30 p.m. We extend a hearty welcome to all in fellowship who can come

over and meet with us, and with the blessing of our Heavenly Father, will assure visitors of a happy time in pleasant surroundings. —E. R. CUER, *Rec. bro.*

IPSWICH. —78, *Rosebery Road. Breaking of Bread, 11.15; Lecture, second Sunday each month at 3 p.m. at Social Settlement.* If any brethren or sisters are undecided as to where to spend their holidays we would recommend Felixstowe to their notice, with its lovely gardens, 3 miles of Promenade, and easy access to Harwich, Dovercourt and Parkeston from which trips to the Hook of Holland etc. are run daily by the L.N.E.R. steamships. Cheap road and rail service to Ipswich (10 miles). A warm welcome awaits any in fellowship at the above address. —W. P. HAYWARD, *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.* An enjoyable and profitable evening was spent at our Fraternal held on April 28th. The general subject for the evening was "God—to us there is but one God, the Father." We take this opportunity of thanking the brethren who so ably spoke to us and the brethren and sisters who gathered with us. It was a time of encouragement and strengthening in these days of probation. We welcome to our meeting sis. A. Warwick who has transferred from the Clapham Ecclesia to Putney. We are still encouraged by the attendance of strangers at the Lectures. We have received an application for examination, and hope, God willing, to be able to announce a further birth into the Household of God next month. —A. CATTLE, *Rec. bro.*

MANCHESTER. —5, *Henley Place, Burnage, Levenshulme. Sunday: Breaking of Bread, 3 p.m.* We have been pleased to welcome to the table of the Lord sis. E. Cambray of Motherwell ecclesia, who was on a visit to Manchester. —H. S. NICHOLSON.

MOTHERWELL (Scotland). —*Orange Hall Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.* We are indeed pleased to record the further addition to our Ecclesia of sis. Cambray of Newport (Mon.) Ecclesia, whom we welcome among us. We purpose (God willing) holding our Sunday School outing on June 30th to Holm Farm, Stonehouse. We also desire to place on record our united thanks to bro. anonymous for his generous gift of £10 toward the work of the Truth in Motherwell, which will be faithfully used for same. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.) —*Clarence Hall Rodney Road (opposite Technical institute). Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* It is with much pleasure we report, that on April 29th, we had a visit from our beloved bro. Daniel Jakeman, of Dudley, who gave us encouraging words of exhortation, and lectured in the evening when seven strangers were present. —D. M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenten St. Hall Broad St. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.45 p.m. at 6, Rolleston Drive.* Since our last news we have arranged a series of midweek lectures, the first having been given in our own room last Friday, when we had four strangers present, and we have already a number who have signified their intention of coming to this week's lecture. The attendance of the stranger at the Sunday lectures is somewhat disappointing. Our visiting speakers have been bro. W. Jeacock (Clapham), and bro. Fred Jakeman (Dudley). Bro. Jeacock also gave us a very helpful address on the Saturday evening on the Sixth Vial in relation to the Signs of the Times. We have also been pleased to welcome bro. Hingley (Dudley) to the Table of the Lord. —J. B. STRAWSON, *Rec. bro.*

PEMBERTON. —*Chatsworth St., Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* The following brethren whose services we greatly appreciate have assisted us in the work of proclaiming the Truth: bro. J. Allen of Dudley, and W. Cockcroft, jun., of Oldham. Although we continue to advertise the lectures regularly in the local press, and by the distribution of cards, with occasional window posters, we find it hard to attract the stranger to come and hear the lectures. Our sympathy is extended to our brother Halliwell, in the loss of his mother, who died rather suddenly, also sister Gaskell in the loss of

her father. We have been pleased to welcome as visitors: bro. T. Bailey (Preston), bro. and sis. G. Hill (Wigan), and sis. D. Jannaway (Southport). —B. LITTLER, *Rec. bro.*

WELLING (Kent). —*Scouts Hall. Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Bible Class: Wednesdays, 8.15 p.m.* For the Sunday School summer outing we have decided to take the children to the Zoological Gardens on June 30th, the number of scholars attending varies between 12 to 15 and of these 6 to 9 are children of aliens. The number of strangers at lectures continues very small. Our bro. W. Weekes desires to thank all brethren and sisters for their occasional visits and letters, which give him much pleasure and comfort in his continued tribulation. Such trouble as our brother is passing through sobers our minds and brings us to a little realisation of that perfection in mind and body that awaits those who are found worthy to be made like unto our Lord and Master Christ Jesus at His return. We thank all brethren and sisters who have been in our company and fellowship for their support. The following have been with us: —bro. D. T. Warwick and sis. King (Sutton); bro. A. A. Jeacock (Croydon); bro. and sis. F. R. Wright (Holloway); bro. H. T. Atkinson and bro. and sis. C. Ask (Clapham). —A. M. GRANT, *Rec. bro.*

WIGAN (Lancs.) —*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.* We record our appreciation for the words of exhortation given by different brethren, who in their labour of love have assisted us in the work of the Truth. We express our united thanks to bro. D. C. Jakeman of Dudley, and bro. T. Bailey of Preston, for their labours in the proclamation of the things concerning the Kingdom of God and the Name of Jesus Christ. On Saturday night, April 7th, we gave a special lecture in the above room, when bro. D. C. Jakeman spoke upon "The existence of God, His power, Personality, and unity." Although there was only one stranger we were encouraged by that; also in the attendance of brethren and sisters from the ecclesia at Pemberton. — R. BARTON, *Rec. bro.*

CANADA

GUELPH (Ontario). —47, *Quebec St. W. Breaking of Bread. 11 a.m.* With deep sorrow we report the sudden death of our bro. John Hawkins, who fell asleep on February 19th, after a probation of over 35 years in the Truth. Bro. J. P. Vibert of Hamilton, spoke words of comfort, and of the hope so firmly believed by bro. Hawkins, before many brethren and sisters and friends. Our brother was laid to rest in Woodlawn Cemetery on February 22nd, in sure and certain hope of resurrection to life and glory to be given at the hands of the righteous judge, "According as our works have been."—RUSSELL J. HAWKINS, *for Rec. bro.*

LONDON (Ont.) —*Orange Hall, 388, Clarence St. Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m. (During July and August 11 a.m.); Lecture, 7 p.m.; Thursday evening, 8.15 p.m., house to house.* We are pleased to report that God in His kindness has been pleased to call two more from their native darkness to put on the Name of Christ in Baptism. Mrs. T. McCONNELL (mother of bro. McConnell) on February 8th, and Mrs. T. MARTIN (daughter of sis. Astles) on April 12th. We pray that they may both find a place in the Kingdom of our God. We are also pleased to report that sis. Hunter, bro. and sis. J. Hill and sis. Astles (who separated from us at the time of the division about 5 years ago) have resumed fellowship with us. We were also pleased to have the company and fellowship of sis. E. Styles of Brantford. We welcome all those of like precious Faith who may be passing this way. —W. D. GWALCHMAI, *Rec. bro.*

UNITED STATES

HAWLEY (Pa.) —*Odd Fellows Hall Main St. Lecture, 10.30 a.m.; Memorial Service, 11.30 a.m.* On Easter Sunday a joint meeting of Hawley and Lackawaxen ecclesias was held at the home of bro. Chas. E. Frisbie near Hawley. Nearly all the Hawley brethren and sisters were present and some from Lackawaxen and Glendale. Before the meeting two young candidates were immersed into the saving name of Jesus Anointed. EMERSON GARING, grandson of bro. J. F. Garing and son of bro.

and sis. B. F. Garing, also Miss GRACE BAILEY. Sis. Bailey will become a member of Lackawaxen Ecclesia so one will be added to each ecclesia. Exhortations were delivered by brethren John L. Van Akin, Peter G. Cooper and H. A. Sommerville. Afterwards lunch was served to all, and in departing all seemed greatly encouraged and strengthened in the endeavour to present a united front in combating the flesh and the diabolos. Bro. Garfield Cooper has resumed studies at College. Bro. John R. Sommerville has taken a position near Jersey City, New Jersey, so he meets with the Jersey City Ecclesia. Visitors: bro. John Jones and sis. Ruth Jones of Glendale Ecclesia, bro. and sis. John L. Van Akin (Lackawaxen), bro. and sis. Daniel Joachim (Lackawaxen). —H. A. SOMMERVILLE, *Rec. bro.*

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.* It is my pleasing duty to report that on March 17th, Mrs. SARAH ALICE FOWLER, after an intelligent confession of the Faith, was inducted by baptism into the name of Jesus Christ, "The only name given under heaven, whereby we must be saved." We trust she will adorn the gospel of Christ, and in the end be found worthy of glory, honour and immortality in the Kingdom of God. Since our last report the public work of the Truth has been well maintained by the following local brethren: J. A. Chisholm. D. C. Wilson, C.E. George, W. Fidler, R. McKelvie, J. E. Mullan and H. Fidler. We do not get a very good hearing, but it is refreshing to hear the Truth from "a band of men whose hearts the Lord hath touched" (1st Sam, x. 26). —HERBERT FIDLER.

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 Dixson, 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

FORTHCOMING FRATERNAL MEETINGS IN JUNE. —Horns Cross, 16th; Ipswich, 16th; St. Albans, 23rd; Brighton, 23rd; Motherwell, 30th; Welling, 30th; Clapham (Hampton Court), 30th.

DISTRESSED JEWS' FUND. —The following amounts have been received during the month and will duly be handed to bro. F. G. Ford to be forwarded to Jerusalem. "A Canadian ecclesia, £2 17s. 4d.; Buffalo, £1 0s. 0d; Birmingham (Edward Street), £1 10s. 0d.; Brockweir, 2s. 6d.

IN ISOLATION. —Bro. A. Starling of No. 1 Weston's Terrace, Beeston Road, Sheringham, Norfolk, would be very pleased to meet any brethren and sisters that may be spending their holidays in the district.

DEATH OF SIS. COCKCROFT. SENR., OF OLDHAM. —As we go to press the news arrives of the death of sis. Cockcroft, who fell asleep on May 10th after a probation of over 50 years. Our sister was well known in the Midlands, and will be greatly missed by her family and the Oldham ecclesia, to whom we offer our sincere sympathy.

MAGAZINES, ETC. RECEIVED. —The *New Judea* (bro. F.G.J.), *Russia To-Day* (bro Grant), the *Northern Advocate* (Whangarei. N.Z.) from bro. J. Morton Troup, with a long account of the severe earthquake which on March 5th shook almost the whole of the North Island. Happily little, if any, loss of life occurred. Thanks to bro. Troup for sending same.

HOLIDAY ACCOMMODATION. —Visitors can be accommodated with bed and breakfast by application to sis. A. Barrett, "Kingsley," Roedale Road, Brighton.

APARTMENTS, BRIGHTON. —Ground floor, furnished, two-room flatlet to let for holidays, in Hove. Suitable for two persons. "G," c/o Editors.

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.

HOLIDAY ACCOMMODATION AT PORTHLEVEN, CORNWALL. —Furnished bedroom for one or two persons, with full board; or bed and breakfast. Near beach. Terms moderate. Write, (sister) Ella Hosking, 5 Norton Avenue, Lipson, Plymouth.

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.

S.R.W. (PLYMOUTH). —Your letter of 22nd April received and duly considered. In our opinion this is a matter which concerns the two sisters and their own ecclesia, and should be capable of a settlement between themselves. In such cases, whilst we are grieved at the separation these troubles occasion, we do not feel called upon either to intervene or to express opinions.

E.M (NEW ZEALAND). —We cannot agree that the contributions of "Quartus" (a brother, see Rom. xvi. 23) are forgeries purporting to be the work of this first century brother. This is manifestly impossible, and your objection appears unnecessary, in reference to the words "for all" on our front cover we have merely adopted the rendering of the Revised Version of Jude 3.

"A SWINISH MULTITUDE."—(See *Eureka* III. p. 261). An interesting confirmation is sent by bro. J Morton Troup, in a newspaper illustration of a radio loud-speaker in the form of a "pig," from whence is broadcasted a *Devotional Service* from one of the local churches in New Zealand.

A NEW PARTY IN POLAND. —It is stated that a new political party has been formed in Poland similar to the German Nazis and is likely to be of great influence. Jews are to be thrust out of all professions and forced to leave the country. Many thousands have joined already, anti-Semitism always having been a popular cry in Poland.
