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The Berean CHRISTADELPHIAN

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

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

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

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Volume XXIII

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The Lightnings of Rev. iv. 5

By Dr. John Thomas

The throne established in the heaven in its inauguration is a throne of judgment; so that when the throne is set, "the judgment is set and the books are opened" (Dan.vii. 10). This throne is "the Great White Throne" seen of John in ch. xx. 11. It is all conquering; for from before the face of him who is to sit upon it, he says "the earth and the heaven fled away; and there was found no place for them." In other words, the Fourth Beast dominion was destroyed; and the other three beasts had their dominion taken away. At this crisis Daniel describes the throne as being a fiery flame, and the wheels, or hosts that obeyed its mandates, burning fire. He speaks of them as thousand thousands, and ten thousand times ten thousand. These, he says, ministered to the King and stood before him; and in their going forth compares them to "a fiery stream issuing and coming forth from before him." The Spirit in David says, "He makes his ministers a flaming fire;" and therefore in this scene of the apocalypse, they are symbolized by "lightnings" with their attendant "thunders and voices." David also says, prophetically: "O Yahweh, bow thine heavens, and come down, touch the mountains, and they will smoke; flash forth lightning, and scatter them; send thine arrows, and discomfit them;" and the Spirit in Zechariah, foretelling the dissipation of the power of the sons of Greece at the advent, says: "I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee (Zion) as the sword of a Mighty Man. And Yahweh shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and Yahweh Elohim shall blow the trumpet, and shall go with whirlwinds of the south" (ch. ix. 13). The teaching of this testimony is, that "in the day of the great slaughter when the towers fall," there will be war between Israel and the rest of the world. That this war will have been kindled by the Messiah after his return. That he will be seen at the head of the armies of Israel, as their Commander, surrounded by the Sons of Zion, whom he will have raised up. He and they will be the captains of Israel, of whom Judah will be the bow, and Ephraim, or the Ten Tribes, his arrow. When this military organization is put into operation, and it goes forth for conquest in "the war of the great day of the Almighty Deity" (Rev. xvi. 14), it will issue forth as "a fiery stream" from the throne, burning with the fire of the King's indignation; as lightnings flashing from the throne of David's Lord and echoing their thunders and

voices, from one end of earth to the other, until "the controversy of Zion" shall be settled beyond all cavil or dispute. "In that day I will make the Governors of Judah as a hearth of fire among the wood, and as a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, in Jerusalem" (Zech. xii. 6). These "governors" are the saints in lightning operation against the dominions symbolized by the four beasts of Daniel.

The characteristic of a true Christadelphian is "the obedience of faith and a walk worthy of God"; in other words he first understands the things of the Kingdom of God, and name of Jesus Christ; secondly he believes what he understands, and loves what he believes *above every other thing*; thirdly his faith working by love causes him to be immersed into the Divine Name; fourthly he walks in the Truth, and is careful to do nothing to its injury; and fifthly he will not fellowship those who do not so believe and do.

DR. THOMAS.

The Children of Promise

An Exhortation by Bro. Roberts

The truth is for every day use. It is not, as some people imagine, a theory of things which, once known, may be put away in an intellectual drawer or cupboard, in reserve, like a useful document or a memorandum of reference. It is not a sensational thing, or an exceptional thing. It is a thing of sober and practical necessity. We require it every day, like our food. God lives every day, and must be thanked and supplicated every day, as the daily incense in the tabernacle typified. This is what He requests, and what we need. Christ lives every day, and makes intercession every day: and every day we must come to the Father in his name, as the morning and evening lamb of the first year on the altar showed forth. The need for hope is with us every day, and the need for help and the need for learning and guidance in the ways of righteousness and danger.

"Be thou in the fear of the Lord all the day long,"

is one of the standing exhortations of the Spirit, and it points to a constant actual need which the truth alone supplies. If there are some who have no experience of this need, but, on the contrary, get along the most comfortably with the truth out of sight, it is because **THEY ARE DEAD WHILE NOMINALLY ALIVE**: abortions of human development while supposed to be sufficiently after the divine type to be fitted to become the sons of God.

Because the truth is for every-day use, God has given it to us in a diversified form, admitting of a constant familiarity without mental weariness. The wisdom that has varied natural food in so wonderful a manner has done the same in the supply of the spiritual man. The Scriptures exhibit a constant variety. It is not all history; it is not all prophecy; it is not all precept. It is not all joy; it is not all sorrow; it is not all reproof. It is sometimes one thing and sometimes another, but all spiritual, and all fitted to furnish the man of God thoroughly for the life and state that God requires in him. It matters not what comes before us in our daily readings; we find something fresh, and always something profitable when thoroughly seen into.

This morning we have a theme causing sorrow at first sight—a sorrow which every deeply thinking mind is made to feel in his own particular way—yet a sorrow for which there is an entire antidote in a very unexpected place—also before us this morning. The theme comes before us in a message by Jeremiah to Israel. The message is one of reproof. The reproof is based on this accusation, that the whole land is estranged from God; that every one, from the least to the greatest, is given to covetousness; that none are valiant for the truth; that none are zealous for the ways that please God in their midst—because of all which, the prophet is instructed to say there will be calamity and desolation. The sadness of the theme is partly connected with the date of the message — in round

numbers, 600 years before Christ. Israel came out of Egypt over 1,500 years before Christ. When they came out, Moses bewailed them as a stiff-necked and faithless generation: and here, nearly a thousand years afterwards, is the same apparently hopeless state of things. Not only so, but we come 600 years—nearly 700 years further down the stream of time: and what have we — here in Romans ix? The same thing. Paul speaks of great heaviness, and continual sorrow of heart, for his kinsmen after the flesh, who were Israelites—who were the people of the covenant—and yet who were blind and obdurate and disobedient—from age to age, the work of God an apparent failure.

We come to our own day—1,800 years later: and we have the same sad discouraging state of things—Israel disobedient: and not only Israel, but the Gentile nations, to whom the word of invitation was sent in the days of the apostles, given over to entire indifference and disobedience; nursing lies when they give any attention at all to religion, and for the most part despising all wisdom and following ungodliness with eager steps. This prolonged spectacle of failure and sin is liable to be depressing to the point of destruction. It is liable to present itself to the mind as a problem that defies solution. We are liable to ask ourselves, Why has not God constructed the world upon a principle admitting of better results than these? Why has He not managed things in such a way as to secure some sensible measure of success to the efforts put forth from the beginning to bring mankind to ways of wisdom and life?

Now, there is an answer; and it is profitable to get thorough hold of it: for with the getting of it comes great rest. In the first place, we must remember the obvious truth that it is God, and not man, that has invented the universe — to use human language; and that, however incapable we may be in following His plan of management, it must be that His plan is a wise one, and must, in the upshot of things, be a successful one. We are always liable to look at the affair from the human standpoint— as if man had made the world and could work for it. Man forgets that he is himself a part of the system of things, and cannot, of himself, judge of the working of it. We must ascend to the standpoint of the mind that contrived the universe, and the power that upholds it before we can see the drift and understand the enigma. If God had not spoken to us, we could not have done this. But He has spoken, and so we are able, in some measure, to enter into His mind.

We get the clue in the chapter read from Romans, and in a verse in it where it does not seem to be lurking. It lies in verse xvi:

"It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

To see wherein this furnishes the clue, we must follow the line of thought of which it is the climax. Paul having deeply lamented the perverseness of Israel, anticipates the suggestion that in that case, the word of God has been without effect—has failed in its mission. He demurs decisively to this suggestion. He says:

"Not as though the word of God hath taken none effect, for they are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called. That is, they who are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed."

The argument is that though the word has failed to transform the mass of Israel to whom it has been sent from generation to generation, it has not failed as regards the result aimed at, viz., the development of the children of promise. As it is written in Isaiah, concerning the word that goeth out of Jehovah's mouth,

"it shall not return unto me void. It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (lv.11).

But who are "the children of the promise?" They are mentioned in contrast to "the children of the flesh." Of the children of the flesh, Paul plainly says, "these are not the children of God." In this he

condemns the doctrine which is becoming so prevalent in our day: that all men are the children of God. It is a pleasing doctrine to the mind of man, but it is not a true doctrine. It cannot be made true by any amount of human concurrence. Those are the children of God whom God recognises as such, and, by the mouth of Paul, he here tells us who they are not and who they are. The children of the flesh are not they: the children of the promise are. What this means is made plain by the illustration of Isaac which he introduces, "This," says he, "is the word of promise. At this time will I come and Sarah shall have a son." This was the promise in the case, that Isaac should be born of a barren and aged mother. It was something more than a prophecy. The conception of Isaac at Sarah's time of life was outside the resources of nature. It was a divine performance, because of promise, and the promise was given because of purpose, and the purpose was performed because of faith: for, as Paul says, "through faith, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, *because she judged him faithful who had promised*" (Heb. xi. 11). So that Isaac stands before us as the prototype of the children of promise. They are a divine development by a divine agency, as the result of a divine purpose by the power of faith in the divine performance. As Paul said to the Galatians,

"We brethren, as Isaac was, are the children of promise" (Gal. iv. 28).

They are *of* the promise, and *by* promise: that is, God promises them, and by His promise, begets them. As James says,

"Of his own will begat he us by the *word of his mouth.*"
—which is a word of promise.

"We are all the children of God by faith in Christ Jesus" (Gal. iii. 26).

The kernel of the whole idea lies here, that a divine purpose underlies the history of human life upon earth, and that this is the truly governing element in the situation. Man may plan, and theorise, and work, but he can effect nothing against the purpose of God. The purpose of God will prevail. Paul further illustrates it by reference to Jacob and Esau, whose respective places were marked out before they were born,

"that the purpose of God, according to election, might stand, not of works (that is, not of human contrivings or accomplishment), but of Him that calleth" (Rom. ix. 11).

There is a purpose of God according to election. Some people see Calvinism here, but Calvinism gives us only half the thought, and by leaving out the second half, turns the first into a lie. Calvinism makes the election, or selection, an act of sovereign prerogative without reference to fitness, whereas Bible election is always according to fitness. God foresees and foreordains, but always in harmony with all His will. Jacob was a God-fearing man, and a man of faith, whatever his personal frailties were. Esau was a mere man of nature—lusty, strong, and ingenious, but with no fear of God before his eyes. God had regard to the one character, and not to the other. God's fore-ordination did not place an Esau in a Jacob's place. It always put the right man in the right place. Paul refers in further illustration to Pharaoh, and to God's statement to him by Moses: "For this same purpose have I raised thee up that I might show my power in thee," adding, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth"—in reference to which, he immediately anticipates a natural rejoinder: "Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his will?" He disposes of this by asking on what ground a thing formed can say to him that formed it, why hast thou made me thus? "Hath not the potter power over the clay of the same lump, to make one vessel unto honour and another unto dishonour?" This is absolutely final. "We are the clay, Thou our potter" (Is. lxiv. 8). Until a man accept this position, he is not in a state of true reason.

"God hath made all things for himself, yea even the wicked for the day of his power."

The untutored mind cannot realise this, but is enslaved by a feeling that things exist for man.

Now, applying the principle to the problem before us, we can see where perfect rest comes to the jaded spirit. The masses of mankind that come and go — Jew and Gentile — are "the children of the flesh" — the mere mechanical propagation of sinful flesh; — an adjunct to the working out of God's purpose with the earth, but not a vital element thereof in its ultimate form. It pleases Him, in the execution of that purpose, to ordain that the children of the promise shall be counted for the seed. He has made the identification of these a possibility. Those who answer to this designation are those who are generated by the promises—those who believe the promises, and are so powerfully constrained by faith in them as to conform themselves to the will of Him who is their author. It is here where the matter bears practically. If God's purpose, according to election, were carried out on the inscrutable and arbitrary principle inculcated by Calvinism, we should simply stand distressed and bewildered in its presence, powerless to hope for ourselves or others, except as a mere chance that we could not discover till the Lord himself declared it. But the matter stands in no such painful position. Though the purpose of God is conceived in His own absolute prerogative — "after the counsel of His own will" — it is worked out on principles of perfect reason and justice. In its work of individual selection, it is carried out by the Gospel, which is the sum of all promise. The Gospel having come to us is a proof that we are in the scope of its call. If we are so controlled by it as to be obedient to its requirements, then are we included in its choice, as the judgment seat will make manifest. We know we are the children of the promise, if we believe the promise, and comply with the conditions and requirements associated with it. Our hope towards God is not based upon anything we are in ourselves, or that we can do for ourselves. It is based solely upon God's declared purpose, and the invitation we have received in connection with it. Salvation is—

"not of him that willeth or of him that runneth, but of God. that showeth mercy."

By the reverse application of this rule, we can see where the world is. From the days of Socrates to the days of Henry Ward Beecher, it has been busy "willing" and "running," and scheming and teaching according to its own ideas. It is all bootless.

"The Lord knoweth the thoughts of the wise that they are vain."

Their subtle disquisitions — their eloquent harangues — their mutual glorifications, cannot alter things. The word of the Lord standeth sure, and that alone. By this word it is made certain that—

"the children of the flesh are not the children of God,"

but that

"the children of the promise "alone" are counted for the seed."

Man can neither alter nor improve the ways of God. Man's wisdom lies in simply finding out what those ways are, and conforming to them. His purpose is to populate the earth with "children," not with mere human creatures. The existence of the latter for generations is necessary to the development of the former, but will not be continued a moment longer than required. The destiny of flesh and blood is to disappear from the earth for ever. The children of God immortal will take their place. Those children are drawn from the generations of flesh and blood. They are—

"taken out from among them"

by a change of mind. Their ideas, their loves, their policy, and their aims become revolutionised by the truth which is the developing power. The effect of the change is disadvantageous to present surroundings. They become strangers and pilgrims upon the earth,

"having here no continuing city, but looking for one to come."

They cease to belong to the world, and the world consequently ceases to love them, for the world loves only its own. But the bitterness of this discipline is only for a time. The day will come when none but the saints will be tolerated upon the earth. A clean sweep will be made at last of every human creature

that ignores God. Earth's inhabitants at last will consist of those only who are in the mental attitude symbolised by the ceaseless ejaculations of the four living creatures of the Apocalypse:

"HOLY, HOLY, HOLY, LORD GOD ALMIGHTY,
WHICH WAS, AND IS, AND IS TO COME."

Time is all on the side of godliness. Peace and joy are on the wing for all the children of God. God is managing the world for Himself. The sands of the hour glass are running out for the children of the flesh. The ripe hour hurries when a numberless multitude of the forgotten righteous will spring into being by the fiat of Yahweh's power; and unite in a shout of glad thanksgiving to Him who worketh all things after the counsel of His own will. From the presence of that long purposed manifestation of glory, the darkness of earth's long estrangement from God will flee; the wicked will perish, and the children of promise will arise in light and beauty for ever.

Take your Temperature

Our temperature, as regards the Truth, can be taken in a variety of ways. The extent of our love for the meetings is one way. If our temperature is normal, we shall appreciate the meetings, and long to be at them. If it is the reverse, we shall show indifference to them, and be rich in excuses for non-attendance. When, under pressure, we do put in an appearance, we shall inevitably find ourselves in a disagreeable and captious mood—the addresses we shall pronounce bad, the brethren and sisters un-Christlike, the seats and hall uncomfortable, and so forth. We shall also be extraordinarily eloquent in trying to persuade others that we can equally please God by breaking bread, and studying the Word of God, in our own homes — not that we shall do either. How do matters stand with us? What does the thermometer register? Out of the last fifty-two Sundays, how many times have we unnecessarily failed in gathering at the Lord's Table? How often have we unworthily allowed friends (alien or otherwise), worldly pleasures, or business, to keep us away from the meetings designed for our edification and the spread of the Gospel? The Spirit in calling upon us to forsake not the assembling of ourselves together (Heb. x. 25) knew what was best for weak mortals, which we all are. Where the mind is right, the good to be got from the meetings is subtle, great and incalculable—but as already said, only if they are attended with a right mind.

(Selected, per E.B.)

The Bible exists that we may know what to do and what we are not to do. Its instructions are clear and definite. Disobedience will be our condemnation, when we stand before the Judgment Seat of Christ.

Editorial

CRITIC OR ANTAGONIST: WHICH?

A distinction should always be made between these two personal attitudes, but the difference is not at all times fully recognised. A real and true critic is a sentinel to guard the way of the truth. But the strife between truth and error occasionally bring us into contact with some who do not merit this title; their mistaken efforts taking the form of carping and quibbling: desiring to be teachers, but "understanding neither what they say nor whereof they affirm" (1 Tim. i. 7). Such are not critics, but antagonists of the truth.

Of this class, unhappily, is our brother J. J. P., who, we are informed, lives somewhere in this State, who has issued a censorious circular purporting to be a criticism of our editorial, "Are Humans Still Very Good?" See page 373, 1934. He believes they are, despite the statement of the Apostle Paul to the contrary, when he wrote, saying:

"In me (that is, in my flesh,) dwelleth no good thing" (Rom. vii. 18).

Our article was written (as stated in the second opening paragraph) in opposition to the claim "that there was no physical change in the *condition* of Adam's nature" at the time he ate of the poisonous and forbidden fruit, and that as descendants of Adam we are all still "very good."

In arguing to the contrary we quoted from the *Christadelphian* for 1874, page 471, where bro. Roberts wrote, saying:

"A CHANGE OCCURRED in the *condition* of that nature through the *implantation of death*." This was certainly a great physical change in his condition.

Again we quoted from the *Christadelphian* for 1896, where bro. Roberts said:

"By Adam's disobedience his very good nature *became* a condemned and *evil nature* having *no good* in itself."

To minds of ordinary discernment, and to those having even a modicum of common sense, it will be quite clear that in so far as bro. Roberts' teaching is concerned, we are of one mind with him, speaking the same thing (1 Cor. i. 10) on the question "Are Humans Still Very Good?" Both say, they are not. The "very good" nature became an evil nature having no good in itself.

Through the implantation of death a great physical change occurred in the condition of Adam's nature. The law of sin and death was infixed or caused to take root in the nature by eating the forbidden fruit. This is scripturally defined as "dying thou shalt die," the dying process would not begin until transgression had occurred.

This physical change is also expressed in our "Statement of Faith" in the following words:

The "sentence defiled and became a physical law of his (Adam's) being, and was transmitted to all his posterity" (Article v.).

Many now in the Temperance Hall fellowship claim that this article of our Faith is unintelligible, because, say they, a sentence could not defile Adam physically nor become a law of his being.

This, like many other statements made by them, is very short-sighted. The sentence, doom or penalty which would follow the infraction of God's Edenic Law, was promulgated and clearly defined at the very beginning by the words, "dying thou shalt die."

But the sentence or penalty would not come into operation until the law was violated. When, however, the infringement of the law occurred, the transgression brought with it a just recompense of reward in accord with the original edict or decree, "dying thou shalt die."

By the eating of the fruit the element of corruption was implanted in Adam's constitution, thus becoming "a law of his being" which ultimately brought him to the tomb.

These facts so scripturally outlined and defined in the later writings of Dr. Thomas and bro. Roberts, are now regarded with scorn by those who believe that there was no physical change in the condition of Adam's nature when he transgressed.

Therefore, when bro. J. J. P. professes to agree with bro. Roberts when he taught that a *change did occur*, and yet refuses to agree with us when we say the same thing, his strange obtuseness or mental dullness can only be accounted for by either mere pretence and lack of knowledge, or by his blind prejudice against the present writer. One or the other, or both, of these embarrassments so obscures his mental vision that he is not unlike the man who could not see the woods because there

were so many trees. He sees a difference where there is none. It is exceedingly difficult to make ourselves helpful to such characters, however fondly we may wish to do so.

Our motley-minded bro. J. J. P. then proceeds a step further on the road "back to Babylon," and attempts to prove that "the change was not physical" — that no such physical change occurred as the implantation of death, as "a physical law of Adam's being," at the time of the fall, by making an appeal to the early writings of Dr. Thomas, when as far as the final discovery of the whole truth is concerned, he was, comparatively speaking, merely a neophyte, still in his minorship — in a state of immaturity.

Every careful and candid student of the writings of Dr. Thomas recognizes the fact that the period which elapsed between his breaking away from Campbellism and the discovery of the whole truth, was an interval of deep study and profound Bible research; and it was only at the virtual conclusion of this period that Dr. Thomas could and did exclaim, "*Eureka*," a Greek word signifying "I have found it": only then did he claim to have uncovered "all the counsel of God."

During that interval—a period of from seven to ten years—a few statements were made in the

"HERALD OF THE KINGDOM, AND AGE TO COME,"

which, from a scriptural standpoint, needed rectification, and were accordingly corrected by the Doctor himself in his later writings, as he increased in the knowledge of the Word.

For example, in the *Herald*, vol. 2, page 203, we read:

"Christ's was still *another form* of sin's flesh than either Abraham's or Adam's before the fall . . . This form of sin's flesh is expressed by the word likeness, resemblance or SIMILITUDE. . . . This was the case with Christ's flesh . . . Christ's paternity . . . *removed* from it (his flesh) the reigning principle . . . called *diabolos* or devil . . . Adam's flesh before his fall and Christ's flesh were forms of flesh and blood to which the English word 'sinful' is *inapplicable*." (Italics ours.)

These immature ideas are utterly repudiated in *Eureka*. Take, for instance, his words in vol. 1, page 202, where we read: —

"Some of the Gnostics, however . . . would not allow that he (Jesus) had the *same kind of flesh and blood as we*. . . . The operation of this *heresy* upon the truth was to destroy it, and annihilate the hope of all who confided in it; for if Jesus anointed did not partake of our nature, but obtained *somehow or other*, a pure (very good: B.J.D.) physical organization, or was *only a SIMILITUDE* . . . then Paul's testimony is untrue; for he has testified that 'forasmuch as the children are partakers of flesh and blood, Jesus also himself likewise took part of *the same*; and in *all things* it behoved him to be made like unto his brethren. If the principle of corruption (the *diabolos*) had not PERVADED the flesh of Jesus (or had been *removed* by his paternity; B.J.D.) he could not *destroy* that having the power of death, that is the *diabolos* or ELEMENTS OF CORRUPTION in our nature."

See also page 106, and read Heb. ii. 14-17.

Again he wrote saying, the body of Jesus was —

"Perfectly human in *all things* like ours. Is not *sinful flesh* perfectly human? Is it not flesh of sin? . . . This *heresy* against the *proper humanity* of Christ is *subtle* . . . If the Spirit did not take our nature, *but a better nature*, then *that better nature* and NOT OUR NATURE, was redeemed and reconciled to God."

Christadelphian, 1873, pp. 360-1.

The Doctor's deep-sighted intelligence led him carefully onward in acquiring the knowledge of the truth; the veil was but slowly lifted from his earnest searching eyes, but in due time he found that Christ *was* "the SEED of Abraham."

Here is another instance of his advance in Bible knowledge following his *Herald* days. Some few years ago, in the company of the late bro. D. E. Williams, we visited the house at number 113, West Mulberry St., Baltimore, Md., where the first Christadelphian ecclesia in that city was formed.

It consisted of brethren Williams, Lemmon and Alex. Packie, and sisters Williams and Packie. Bro. Williams called our attention to a letter published in the *Herald* for 1855, vol. v., p. 162, wherein the formation of this "congregation" was announced.

In this letter, Sunday, the day of their meeting, is styled "The Lord's Day"; and brother Williams informed us that, at that time, the brethren and sisters everywhere called Sunday the Lord's Day, although Paul had written long before that—

"The Day of the Lord so cometh as a thief in the night,"

which cannot be said of Sunday; and although Dr. Thomas commented at length upon the letter, he made no reference whatever to this inaccuracy. But six years later his increasing knowledge led him to write as follows concerning the Lord's Day:

"This day Yahweh hath made . . . when those represented by the symbolical Son of Man . . . shall be the Sovereign Power of the earth . . . be careful not to confound it with Sunday, which is never so styled in the Scriptures; but rather the first day of the week." — *Eureka*, vol. 1, page 159.

It is from this same fifth volume of the *Herald*, 1855, that bro. J. J. P. quotes in support of his claim that the sentence of death did not become "a physical law of Adam's being" at the time of the fall. He claims there was no physical change.

Here is his quotation: "We believe that the change consequent upon that calamity (the fall) was moral, not physical. The natural system was the same the day before the fall as the day after."

Bro. J. J. P. then challenges us, saying: "Can bro. B.J.D. refute such testimony as this?" To this we reply, the latter clause of this quotation requires no refutation, because "the natural system" — the living soul — was the same living soul before and after the fall; but the physical condition of that soul or "natural system" was changed, and the change was just as physical, real and material, as the curse which came upon the ground.

With regard to the clause reading, "the change was moral not physical," every well-read student of Dr. Thomas knows that no necessity now exists for refutation in this case either; because that work was most effectually performed by the Doctor himself in his later writings.

Impelled by controversy to a deeper Bible study, his intelligence was sharpened and his perception quickened to discern the truth and remove the debris of the apostasy.

To show how definitely, deliberately and unquestionably the refutation was carried out, it is only necessary to make one quotation from his later writings. It reads as follows: —

"There was in Adam AFTER HE SINNED, as there is in all his descendants, A PHYSICAL PRINCIPLE, which reigns in the whole man, *causes pain* and sorrow, and finally brings him to the dust of death. It is, therefore, a principle of corruption. . . . It is styled 'the law of sin' or the elemental principle of evil. This elemental principle of evil *diffused itself* THROUGH

MAN'S NATURE as the property or the poisonous quality of the evil fruit disobediently eaten." — *Christadelphian*, 1874, page 158.

This grievous and burdensome physical change had also a moral bearing, as Dr. Thomas points out, superinducing "desire to gratify all the propensities of our nature without restraint."

The words of the above quotation are among the ripest and maturest deductions of the Doctor's great knowledge combined with his high reasoning powers as applied to the Scriptures of Truth.

They were written in the closing years of his studious life, when the fully developed system of truth uncovered by him had been found; and these words most thoroughly negative, veto and dismiss the few inaccuracies briefly held by him in his early *Herald* days, shortly after he had cut loose from Campbellism.

In his later days, when writing his masterpieces, such ideas appeared to him as but the recollection of a dream.

Nevertheless, it is upon these passing Campbellite notions and fancies which still faintly clung, in those bygone days, to the mind of this enquiring and progressive student, that such writers as bro. J. J. P. love to dwell, carelessly condemning and censuring the "Truth Revealed" in the Scriptures.

Indeed, one of the most regrettable and outstanding facts that mark such, is this: The nearer they can approach to Campbellite heterodoxy and other doxies of the apostasy, the more comfortable and confident are they.

From the base alloy of the Apostasy and Paganism intermixed with the *debris* of the centuries, the fair and jewelled Truth was brought to light once more, and her divine and melodious voice was again heard in the land.

This great work was accomplished through the Doctor's love of the truth and his desire to prove all things, holding fast only to that which is good. By his diligent and studious scrutiny— a work extending over many years—he slowly but steadily ascended, step by step, that golden stairway that leads to the mental chamber of "a perfect understanding."

Thus his faith was perfected, and, having acquired a more perfect knowledge of the way, he was enabled to expound the way of God more perfectly, as *Eureka* abundantly proves.

Those who look for the higher knowledge on the lower steps of the stairway are or may be disappointed.

To avoid this contingency, they must grow in knowledge themselves, as did Dr. Thomas, diligently striving to reach the higher altitudes, which, we are happy to say, are now easily accessible by giving—

"attendance to reading, to exhortation, to doctrine" (1 Tim. iv. 13).

In his long and careful search for Truth Dr. Thomas made steady progress. Strenuous, indeed, was his task of unmasking error, but in the search for the "hidden treasure" his progress was golden, and he ultimately reached the goal.

As we follow his footsteps along the rugged way, the careful student will observe that certain features of the truth were more or less veiled to him in the early stages of his up-hill journey, but these were ultimately brought to light, and when in heavenly garb attired, they needed only to be seen to be admired.

But not all have eyes to see, and others persist in wearing veils of various textures which obscure the light of the Truth, which, in the Providence of God, has now become so clearly visible and certain.

But for lack of "eyesalve" some still prefer to gambol in the antique dust which Dr. Thomas so effectually swept away from the Old Paths, and so in their folly they becloud the truth. In every instance it is a case of deception — "deceiving and being deceived"; all of which tends to prove that human nature is not "very good," but is rather, as Dr. Thomas describes it in *Eureka*, vol. 3, page 683, "radically bad," that is, extremely and entirely bad; or, as bro. Roberts wrote, "an evil nature with no good in itself" — an accursed sin-pervaded nature.

Because Jesus was "in all things made like unto his brethren," he "refused the application of the term *good* to himself" (Matt. xix. 17), and so should we, as we endeavour to follow in our Elder Brother's footsteps, crucifying the flesh with the passions and lusts. (*Christadelphian*, 1874, p. 526).
B.J.D.

The Transfiguration

(Matthew xvii. 1-9).

Six days before the Transfiguration Jesus told his disciples of his impending death (Matt. xvi. 21). Even so, when the event took place, the disciples were astonished and disappointed that the kingdom had not been restored.

Naturally, it was hard for the disciples to believe that their Lord was to be crucified, for "they were slow of heart to believe all that the prophets had spoken." They were, however, *believers* in the law and prophets, and would have no hesitation in accepting what was taught therein if they could "see" it.

Now Jesus was at pains to show that his death at the hands of his enemies was in harmony with the Hebrew Scriptures, and it was to these that he continually appealed for support for his claims. Thus we find that the Transfiguration was given not merely as a foretaste of his majesty, but as a proof of his Divine mission, for the benefit of the disciples. He was seen in converse with Moses and Elijah; the outstanding figures of the Law and Prophets, to whose words the Jews would give unhesitating assent.

Of what did they speak on this occasion? They spake "of *his decease* which he should accomplish at Jerusalem."

Thus to Jesus' own word was added the testimony of the Law and Prophets.

W.J.

Perverse ingenuity of the lawyer type can always get round the most squarely stated truth . . . Nothing but the Lord's actual voice will allay the storms of jargon ... But we have simply to be contented with the Truth in its simplicity till that time arrives.

R.R.

Zionism

A TALK WITH DR. NAHUM SOKOLOW.

Knowing of the writer's life-long interest in everything bearing upon Palestine and her People, Dr. Nahum Sokolow, the President of "The World Zionist Organization," and of "The Jewish Agency," invited me to attend a reception at his London residence to meet "His Excellency the Polish

Ambassador." Fortunately a prior appointment enabled me with good grace to ask to be excused. I say "fortunately," because such a visit demanded "Evening Dress," which is a "luxury" I have never possessed, and am not likely to at my time of life (76th year). To any brother of Christ who may be tempted, I would emphatically say, Don't. Of course this remark only applies to Christadelphians generally, not to those whose occupations necessitate a distinctive dress; but such are not comparable with those who adopt it merely for social or worldly reasons.

Dr. Sokolow may have read between the lines of my refusal, for he then sent me an invitation to privately lunch with him at his home, or at his club, the Reform Club, and have a private talk. I chose the Club, where, at a table for two, we had a most interesting and profitable talk over things Palestinian, with which we are both *au fait*.

When he heard that my last and eighth visit to the land was so recently as 1930, he confessed he had very little to record since in the way of improvements, the principal alterations being by way of increase, and not innovations. To avoid any possible waste of time I had provided myself with the "Maranatha" pocket edition of *Elpis Israel* with the now classical references by Dr. Thomas, to Great Britain as the protector of the land and the returned Jews, underlined, as well as other notable forecasts concerning latter day events. I rather fancy Dr. Sokolow, in his studies, and in his researches at the British Museum Library, had come across *Elpis Israel* when writing his very valuable work, *History of Zionism* (see Editorial in *Christadelphian*, 1919, pp.274, 467); for, after reading the marked statements, he closed the book, remarking that Dr. Thomas had correctly interpreted the Prophets; and he went on to say how he was once invited to a large gathering in Liverpool, and asked to speak on Zionism. All the speakers were enthusiastic on news connected with the prosperity attending the activities of the returned Jews. When the last speaker arose, he quietly pulled out of his pocket a small volume, remarking there was no need for surprise at the way things were going in Palestine, seeing that more than one writer over two thousand years ago had distinctly and explicitly foretold such prosperity; he then said he would read a few things one of the writers had written, his name was Zechariah: "There shall yet old men and old women dwell in the streets of Jerusalem . . . and the streets of the city shall be full of boys and girls playing in the streets thereof . . . I will save my people from the East country and from the West country, and will bring them in the midst of Jerusalem . . ." Dr. Sokolow was quite at his best in reciting this incident, apparently realising that he was speaking to one who, like all Christadelphians, is always ready to listen to the prophets of Israel. He himself nearly 20 years ago wrote a pamphlet entitled *Zionism and the Bible*, which was worthy of a Dr. Thomas or bro. Roberts. In it he traced God's purpose from the Covenant made with Abram (Gen. xii. 1-4) to the time referred to by the prophet, when "the land that was desolate" would "become like the Garden of Eden." I reminded him that he seemed to stand alone among Zionists in citing Israel's prophets. He suggested the reason was because they looked upon the restoration from a political or national point of view, rather than from the Scriptural view.

As to the stride made during the last few years, he said the Jewish population had now grown to 350,000, and is still going up by leaps and bounds. As regards Jewry in alien countries, undergoing Jacob's troubles (Jer. xxx. 7), he lamented from personal and recent visits that it was so; although as regards Poland (where he was born), although things were very bad, he thought the picture had been somewhat overpainted in at least one Jewish paper. He had recently visited Bokhara, where he found the Jews were being terribly treated — absolutely starving. He managed with the aid of friends to obtain passports for many of them to travel, and permits to enter Palestine, but many of them died or were dying on the way, the journey being more than their emaciated bodies could endure.

Germany, too, is still carrying on the evil work known as Hitlerism. Russia, it appeared, is not nearly so concerned about the Jews as she is with those who recognize a Supreme Being. While she professes to be all for Freedom, and a paragon of freethought and liberty for all alike, in practice she is just the opposite; for while banning religion of any sort, she protects processions in which religion is held up to ridicule, and allows banners, flags and effigies of the most offensive and blasphemous type. As regards Egypt: the population of Jews there is relatively small; it has no attraction even for the refugees, being treated as a half way house to Palestine, or some other abiding place.

Dr. Sokolow led me to conclude that he considers what the Zionists have most to fear is what Russia, Germany, Poland, Italy, France and other countries also fear — Bolshevism.

He anticipates that Haifa will become an air-port; it already has two aerodromes, which he had recently visited, and flown from. This will, as our brother W. R. Jeacock suggests, prove no small incentive to Russia in fulfilling her role, as foretold in Ezek. xxxviii. 1-7.

In view of the recent frontier clash of Italian troops in Abyssinia, and certain remarks of Mussolini, I asked Dr. Sokolow if he thought Italy wanted to annex Abyssinia, especially in view of the M. Laval talk; he didn't think so for a moment.

Evidently Dr. Sokolow was as pleased with our interview as I was, for it was unique, to use his own words in his *History of Zionism*, to meet "an ardent Christadelphian whose interest in Jews and their homeland dates back sixty years, and who, having paid several visits to Palestine at intervals of a few years, has thus enjoyed some splendid opportunities of watching the gradual development of the Holy Land"; whereas writers on Zionism, who have only visited the land since the Great War have no conception of what "the desolate land" was like, when even to go from Jerusalem to Jericho one had to have a special Bedouin armed escort: such writers have never experienced the thrill of those who actually saw Palestine in the time of its downtreading, and then saw the same land under the British Protectorate.

To sum up the results of our most interesting and informative talk—I could not help feeling more than thankful that God has so favoured us Christadelphians with the knowledge of His will and purpose, in connection not only with Palestine and the Jews, but has also made known to us His Apocalyptic programme concerning all nations, which enables us to view with complacency those events which cause the hearts of the world's rulers to fail them for fear, and for "looking after those things which are coming on the earth" (Luke xxi. 26); whereas we are able to obey Christ and "look up" and "lift up our heads, seeing that our "redemption draweth nigh." F. G. J.

SALVATION IS OF THE JEWS. —*Jesus*.

Fellowship

The Apostle Paul in his letter to the Ephesians reminds us in Chapter ii. of four stages in our spiritual development: —

- 1st. Of that time when we had "no hope" and were without God" (verse 12).
- 2nd. That we were "made nigh by the blood of Christ" (verse 13).
- 3rd. With the result that we became "fellow-citizens with the Saints" (verse 19); and
- 4th. Of the glorious consummation for which we are being prepared, *i.e.*, "an habitation of God through the Spirit" (verse 22).

This great consummation unfolds to us the most exalted Fellowship that it is possible to conceive of. Then, we shall exclaim with John: "Truly our fellowship is with the Father, and with His Son, Jesus Christ," and not only so, but we shall also experience it to a degree that was not possible in John's day. We have been called, and are now being prepared for this Fellowship. It is well, therefore, that we understand what is involved in Fellowship.

The primary idea of the word "Fellowship" is "communion," "an association," and is often used by a body that restricts its membership to those of like interests, with identical hopes and objects. Such members are usually called, "Fellows," *i.e.*, a companion and equal. These ideas are quite Scriptural in their application. Our "Fellowship" consists of "one body"—membership of which is restricted to those with identical hopes, objects and beliefs—all the members (or Fellows) being equal.

The Founder of our Fellowship is God (Heb. xi. 10). Its Charter is the Covenants made with Abraham, Isaac and Jacob. The outstanding figure in this Fellowship is Jesus, whom God describes in Zech. xiii. 7, as "My Fellow"; the remaining members being described as "fellow-heirs," "fellow-labourers," "fellow-servants," etc.

Entry into this Fellowship is only possible on very stringent conditions, the nature of which are fully revealed in the Scriptures, and is restricted to "those that hear." John says: "That which we have seen and heard declare we unto you, *that ye also may have fellowship*" (1 John i. 3). Having heard and obeyed, we then received the "right hand of fellowship" (Gal. ii. 9).

Fellowship with God, into which we have now entered, bestows upon us many privileges, but at the same time involves us in some grave responsibilities and stringent obligations. The word "Fellowship" is from a word in the Greek which is also translated: communion, contribution, distribution, partakers, partners, and companions; and indicates the various aspects of Fellowship. Where the same word occurs in the texts quoted in the next part of this article, they will be found in italics. Let us now consider: —

1. THE PRIVILEGES OF FELLOWSHIP. Perhaps the first thing is the realisation that we are now entitled to share in "the *communion* of the body of Christ," and have become "*partakers* of the altar" (1 Cor. x. 16-18). We then enjoy the "*fellowship* of the Spirit" (Phil. ii. 1), by which we "have access—unto the Father" (Eph. ii. 18). If we live in the full enjoyment of these privileges, we shall be strengthened to bear: —

2. THE RESPONSIBILITIES OF FELLOWSHIP. These responsibilities deal with the need for strengthening and developing our Fellowship. Paul puts it succinctly in his statement that: "Members should have the same care one for another, and whether one member suffer, all the members suffer with it" (1 Cor. xii. 25-26). Unless we so suffer, how can "we know him, and the *fellowship* of his sufferings" (Phil. iii. 10), for in that manner we "are *partakers* of his sufferings" (2 Cor. i. 7). It is obvious from this that if we do not "bear one another's burdens," we shall probably hear the dread words: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." This fellowship of the sufferings of Christ will find expression in "a certain contribution for the poor saints" (Rom. xv. 26), and a "liberal *distribution* unto them" (2 Cor. ix. 13). Also when they are "made a gazing-stock both by reproaches and afflictions" we share their experiences by becoming "*companions* of them that are so used" (Heb. x. 33). Sharing these responsibilities as "fellow-labourers," we can then face: —

3. THE OBLIGATIONS OF FELLOWSHIP. These are very definite and emphatic—Paul says, "let your conversation be as it becometh the gospel of Christ—stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27). "That ye be like-minded, having the same love, being of one accord, of one mind" (Phil. ii. 2). "Holding fast the faithful word as he hath been taught, that he may be able to convince the gainsayers" (Tit. i. 9).

We now see that we must not only preserve that oneness of mind, spirit and love, but we must also contend with the "gainsayers" and oppose any deviation from these things. There are "many vain talkers and deceivers, whose mouths must be stopped" (Titus i. 10-11); and to do this we must "earnestly contend for the faith" (Jude 3). Then, "If any man think otherwise and consent not to wholesome words — from such withdraw thyself" (1 Tim. vi. 3-5); and certainly "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him Godspeed is *partaker* of his evil deeds" (2 John 10-11). In other words, we must "have no fellowship with the unfruitful works of darkness" (Eph. v. 11). It is evident from these Scriptures that when false doctrine is embraced, or disorderly walk persisted in, then Fellowship must be terminated.

But how is Fellowship terminated! Is it by automatic action? The Scriptures show us very clearly that such an idea is not God's mind. Christ's letters to the Ecclesias in the Revelation manifest the fact that our God is "long-suffering and of tender mercy." The Ecclesias at Ephesus and Pergamos were warned that if they did not repent, "I will come unto thee quickly, and will remove thy candlestick" (verse 5), "Fight against thee" (verse 16). And Laodicea was threatened that God would spue them out of His Mouth (chap. iii. 16), so they were counselled to "buy gold tried in the fire—and to anoint thine eyes with eye-salve that thou mayest see" (verse 18-19). No, God's way is always to give opportunity for repentance—so, we are told: "I gave her space to repent" (Rev. ii. 21). These passages clearly indicate that when we displease our Heavenly Father He is grieved with us, and our spiritual life is beclouded, but our Fellowship with Him is not broken or terminated until after such time as we have had opportunity to repent, and have declined to amend our ways.

The same line of reasoning is applicable to our fellowship with one another. Automatic disfellowship is unscriptural. We are commanded to "reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. iv. 2), to have long patience, and then, if the offender "consent not to wholesome words" (and consent requires previous asking), then he must be dealt with in harmony with Christ's Law in Matt. 18. The final appeal being made by the Ecclesia (v. 17); then, if he rejects the voice of the Ecclesia: "after the first and second admonition—reject" (Titus iii. 10). But we must also be careful to see that such action is not based on divergent views of our Constitution and its application, but on sound scriptural principles.

Another aspect of the matter is: —

Are resignations from Fellowship Scriptural? Decidedly not. No provision whatever is made for such action in the Scriptures. The one who tenders a resignation manifests an attitude towards the Truth that requires dealing with in harmony with the teaching of Christ, viz: —"Restore such an one." For us to accept a resignation is to act contrary to the teaching that we must withdraw fellowship only after every effort to restore has failed.

The conclusion of this subject—that is the consummation of all our hopes and desires, is: —

The Fellowship in Spirit. We shall then become "an habitation of God" and "*a partaker* of the glory that shall be revealed" (1 Pet. v. 1), for Jesus shall come to "change our vile body, that it may be fashioned like unto his glorious body" (Phil. iii. 21), and we shall then be partakers of the divine nature (2 Pet. i. 4).

The Fellowship of his glory, however, is reserved for those only who now share the Fellowship of his sufferings, with its attendant responsibilities and obligations. Let us then "press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. iii. 14).

EDWARD H. BATH.

The Perpetual Light

(Exodus xxvii.)

"The light which burned in the sanctuary was fed with pure olive oil. It is a long and arduous process to extract oil from the olive; it has to be pressed and pounded and beaten before there is a yield. So history shows that Israel who are compared to the olive have often been forced to submit to persecution and the rigours of oppression before they show forth their better qualities. The oil of the olive will not mix with other liquids, but will remain distinct however many and varied the ingredients one would pour into it, so Israel wandering over the face of the earth and compelled to mingle with various forms of culture and civilization will maintain their own individuality . . . Again olive oil rises to the surface and cannot be long hidden from any intermixture; likewise Israel refuse to become submerged; whatever the form of attack Israel will soon rise to the surface . . ."

The Jewish Chronicle.

(Yes, because God has decreed it, —Not because of Israel's "better qualities."—ED.)

Reflections

Events are moving rapidly. Britain, much against her will, is being forced to follow the example of Germany and France in the race for armed supremacy. In this they are but working out their appointed destinies, for the Word went forth long ago, and resistless Power is impelling them to obey: "Proclaim ye this among the Gentiles: Prepare war" (Joel iii. 9-10). On the Continent the restless Balkan States are threatening one another, and loudly proclaiming that they are prepared for war. In Africa, Italy and Abyssinia are prepared for the explosion which any trivial incident may cause.

All this ferment *may* subside. Agreements may be made, and quarrels patched up, and the war of Armageddon be a little longer delayed, but we should be very unwise to count upon it. Mr. H. G. Wells says, "Another war is at hand, and it will sweep the world. It will gradually include the major Powers. It will find all nations equipped to annihilate civilization with armaments." Sir Stafford Cripps says: "We are heading straight for another war." On the other hand Government writers and speakers say they do not anticipate war—but they are taking no chances. How much less should those take chances who do anticipate war, because they are scripturally enlightened, and observe the signs of the times. The days are upon us of which Jesus said, "THEN LOOK UP" (Luke xxi. 28). The danger is that we are so familiar with this warning that the words may cease to have the arresting effect they certainly would have if we now read them for the first time. To "look up" is to concentrate our thoughts upon the imminent return of Christ to the earth, and regulate our actions as daily anticipating the summons, "The Master has come, and He calleth for thee." Of what use to us then will be our jewellery and fine clothes, our possessions and positions! How can we say we are "looking up" if our minds are full of plans and efforts to stand well in the eyes of others; to adorn our perishing mortalities (to use Dr. Thomas's words); and to obtain more of this world's goods. The Spirit's advice is: "Having food and raiment—be content." LOOK UP brethren and sisters! Let us cease to look down like the man with the muck rake in Bunyan's *Pilgrim's Progress*.

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"For some time I have been feeling the necessity of a rousing call being given to the brethren and sisters in fellowship to remember their responsibilities in the service of the Truth. Your 'Reflections' in the magazine this month are an excellent step in this direction." So writes a Recording brother; and many similar letters have been received, extracts from some of which appear in this issue. Two brethren offer criticism, which it may be profitable to examine, "Do you mean you would not allow brethren and sisters to wear gold and pearls?" says bro. L. Who are we, that we should allow or disallow! Our duty and our endeavour is to call attention to what is allowed or disallowed in the Scriptures. We invite bro. L. to study these passages, and there he will find the answers of the Apostles to his questions: 1 Peter iii. 3, in conjunction with 2 Peter iii. 2; and 1 Tim. ii. 9, in conjunction with 1 Cor. xiv. 37.

"Although, like yourself," writes bro. J., "I do not like how some of our sisters and brethren dress, I think you have missed the real teaching on the question. The adorning is to be that of a meek and quiet spirit. It is, in my opinion, not a question of apparel that should make a woman attractive, but it should be her character that should be her charm." Undoubtedly; but we miss the real teaching if we overlook the *command* in verse 3; "let it not be" is definite, and to ignore this is to be disobedient to the teaching of the Holy Spirit, which moved the Apostles to write as they did. Verse 4 is a corollary to verse 3; the first step to the desired cultivation of a meek and quiet spirit in the Apostle's exhortation is to cease adorning oneself with the jewellery and fine apparel which is so much admired by the world—a world which shows its wickedness by scoffing at the Bible, and laughing at the idea of obeying the commandments of Christ.

"But," says bro. J., "Peter mentioned Sarah as an example for the sisters, and says she called her husband 'Lord.' Would you say that a wife should call her husband 'Lord' in our days?" No, Peter

did not say that she should. His remark about Sarah and Abraham is a comment, not a command. Compare verses 3 and 6, and the difference is evident.

"Well," says bro. J., "how about the earrings and jewellery which were worn by holy women of old, for example, note the case of Rebekah."

Really, bro. J., you know better than that. Christ's brethren and sisters are forbidden many things which were permitted to holy men and women of old; for instance, polygamy and taking the sword.

"Many years ago," bro. J. continues, "the wearing of rings by brethren was most severely condemned; but now we have brethren in office displaying their rings from the platform, and condemnation of such has ceased." But the testimony of the Apostles has not ceased; and there for the present we must leave it—having, as we believe, discharged our duty so far by calling attention "to the law and to the testimony" (Isaiah viii. 20).
C. F. F.

CORRESPONDENCE

I was glad to read your 'Reflections' in the March *Berean*. Surely they express the sentiments of many brethren and sisters who are perplexed and worried by the trend of events in the brotherhood. There seems to be forgetfulness of the injunction of Jesus, "If ye know these things, happy are ye if ye do them." Of what use is a perfect knowledge of what we call the doctrinal aspect of the Truth, unless it be accompanied by works of righteousness: unless there is some endeavour to be "new creatures in Christ Jesus," "transformed by the renewing of our minds." The spirit, so often manifested, of quickness to take offence, of malice and of backbiting, all are alien to the meek and humble spirit that should animate brethren who are commanded of Jesus to "learn of me." Our meeting on Sunday is to remember God's goodness and mercy to us in forgiving our sins: why, then, is our corresponding responsibility to our brethren so often forgotten? (Ephesians iv. 32.) Division among brethren is never to be sought for. It is, at times, a necessity where wrong doctrine or practice are found, and then the principles by which the matter is dealt with are clearly defined by Jesus (Matthew xviii.); but where there are personal differences between brethren in an ecclesia, these can be dealt with if they will only realise that they are servants of one another and of Jesus. He has set the example of washing His disciples' feet, an example of meekness and humility which some do not even dream of emulating.

It is amazing that there should be slackness of doctrine or practice, or a lessening of zeal, when such evident signs of the times are to be observed. The re-peopling of Palestine under British protection, which the brethren of a past generation looked for so eagerly, is now an accomplished fact. It is the earnest of the end: the certain sign of the near return of Jesus. There is no other sign for which we need wait.

Paul exhorts us to "redeem the time, because the days are evil." They were evil when he wrote, and they are evil now. Surely we all need to work together in constructive effort to maintain the standard of the Truth, in the purity and simplicity of apostolic doctrine, and in the sincerity, kindness and humility that ought always to characterise those who profess to be the brothers and sisters of Jesus. Your brother in the hope of Eternal Life.

STANLEY F. JEACOCK.

St. Albans.

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I have enjoyed the *Berean* very much during the past year. I particularly liked the articles on the Minor Prophets. You are doing a wonderful work with your magazine. Unemployment is the trouble of many brethren here. A Christadelphian has no political influence to help him to secure a position, and few, if any, influential men, either. It is almost impossible to find work here now without

political influence, unless you happen to be a Roman Catholic. I suppose this is all a part of the burden of the reproach of Christ, bearing and witnessing to the Truth as it is in Jesus in these last evil days.

A sister here is anxious to obtain the book called *Vegetable in the Witness Box*, and I would like to secure a copy of Robert Roberts' 'Autobiography.' Do you know where they can be got? It seems too bad that the 'Autobiography' is out of print. I really believe that every young brother and sister should have a copy of the life and work of both bro. Roberts and bro. Thomas. It might make them appreciate the value of the Truth they have in their possession.

Sincerely your brother in the hope of Eternal Life through Jesus Christ our Lord.

EUGENE E. TURNER.

Meriden, Conn., U.S.A.

Greetings in our Master's name. We are new in the Truth, and our farm is 137 miles from the nearest ecclesia, and our isolation is very trying, but God knows best. Please continue to send us the *Berean*; it would be so terrible to be without it. We break bread alone (three of us), and read one of the exhortations from the magazine. Yours in the patient waiting for our Lord's return.

Sis. G. MCKELVIE, SIS. LODGE, and BRO. GEO. MCKELVIE.

Varney (Ont.), Canada.

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I appreciate your "Reflections" in March *Berean*. On comparing the Scripture quotations given, one is struck by many things which we see to be among brethren and sisters, things which ought not to be. Alas, if all we have is but "a superficial and theoretical outline" of Truth, how vain are our efforts to inspire a zeal in the minds of those who seek after Godliness. Oh, that brethren and sisters who follow after the vanities of life would but consider their high and holy calling, and follow the advice of Paul, "to set their affections on things above." Hence I do consider your words sound and timely. May they have the effect they were intended for.

May our Heavenly Father bless you and your co-labourers in the work of making a people ready to welcome our Lord, and that we may in that great day be among the labourers who will find their labour rewarded with the "Well done, good and faithful servant, enter thou into the joy of thy Lord." With love and sincere greetings in the Truth, your fellow pilgrim Zionwards.

ROD ROSS.

Motherwell.

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We have entered the year 1935, and are wondering what will it bring for us? Brethren generally are looking for the realisation of our hopes, the return of our Lord Jesus Christ to the earth, for the many signs by which we are surrounded point to His immediate return. Take Zionism, the return of the Jews to their own land: what great strides have been made in that direction. We look at the world generally. The nations and their relationship one with another, the peace and safety cry, the financial situation, and the pleasure-seeking world—these and many more signs give us courage to press on, and to hold fast to the profession of our faith without wavering. We regret very much to read of the existing troubles in some parts of England among brethren and sisters: this is no time for such conduct; instead we should all be knit together more closely in the bonds of the Truth, instead of teaching doctrines foreign to the Truth as we learned it 35 years ago. Another case of someone wants pre-eminence. The Truth has been discovered; we have the Truth; and it is our duty to hold fast, and never relax our hold. We have bro. Dr. Thomas and bro. R. Roberts, and many other faithful brethren as our examples. We learned the Truth through them; what more do we need? We thought bro. E. a very fine brother by his writings, but he has wandered away, like many others in the past. We appreciate very much, indeed, your untiring labours in the publication of the *Berean Magazine*, the splendid Exhortations and the various articles, all for our upbuilding and comfort in the Truth; may you and your fellow labourers and Co-Editors be spared to continue in the excellent work of supplying the brethren and sisters with a magazine worth while. With fraternal love and best wishes. Faithfully your brother in Christ.

Hamilton (Ont.), Canada.

E. D. COPE.

Land of Israel News

"Lord, thou hast been favourable unto thy land: Thou hast brought back the captivity of Jacob"
(Psalm lxxxv. 1)

A new cement factory is being established in Palestine by a group of Polish Jews. A site of 3,000 dunams has been acquired for the purpose, and a capital of £250,000 is being invested in the enterprise.

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Up to the beginning of February, 3,353,800 boxes of citrus fruit have been exported from Palestine this season compared with 2,565,000 boxes last season.

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It was stated at the Annual Meeting of the General Mortgage Bank, established by the Keren Hayesod, that the capital had increased from £52,000 at the end of 1933 to £250,000.

It is estimated that during the current season more than 6,000,000 boxes of citrus fruit will be exported from Palestine, and that, as a consequence of recent planting, the amount available for export will be no less than 20,000,000 boxes annually at the expiration of seven years.

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It is reported that the Palestine Government has prepared estimates for the coming fiscal year comprising: revenue, £5,500,000, and expenditure £3,500,000, leaving a surplus of £2,000,000 to be added to the existing surplus of £4,500,000. The Budget estimate for income for the current year was £3,500,000, but the actual receipts amounted to £5,250,000.

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M. Paul Hymans, the Belgian Minister for Foreign Affairs, in a recent statement referred to the progress of Palestine and to Belgian activities there. He mentioned that a permanent pavilion had been erected in Tel-Aviv where Belgian products are exhibited, that a Belgian Bank with the support of his Department had opened branches in Palestine and Syria, and that a new organisation has been constituted with the object of developing trade between Belgium and the Levant. It has been decided to have a Palestine pavilion at the forthcoming Brussels Exhibition.

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The Palestine Potash Company, which owns the concession for extracting salts from the Dead Sea, has succeeded in producing sulphate of potash for use as manure for the Palestine soil, particularly in the orange plantations. The main source of supply hitherto has been Germany, from which Palestine has imported sulphate of potash to the value of about £20,000 annually.

Signs of the Times

British Re-Armament Plans. The Situation in North Africa. The Palestine Electric Corporation.

The events of the past month have indicated how rapidly the international situation may change. The Rome and London Agreements referred to last month were everywhere hailed as instruments which would go far towards ensuring the peace of the world, but at the beginning of March it was equally unanimously agreed that conditions in Europe looked blacker than at any time since 1918. So favourable did the political heavens appear during February that it was arranged for Sir John Simon to visit Berlin, Warsaw and Moscow, with the approval of France and Italy, "to promote the treatment and solution of the whole problem."

Two days before Sir John Simon was to have been in Berlin, the British Government issued a White Paper which astonished the world. It called attention to the increase of armaments in many countries, particularly in Germany; affirmed that the German people are being organised in a spirit which contributed to the general feeling of insecurity, and are rearming openly on a large scale. As a result Britain felt that her own security was being menaced, and it would be necessary to strengthen all the defence forces considerably. The same day the Army Estimates for 1935 were issued, showing an increase of £4,000,000 over 1934 Estimates (which were £2,000,000 more than in 1933). Announcements of increases in Navy and Air Force estimates followed.

It was not surprising that next morning (March 6th) the chief *News-Chronicle* headline was "British Government gives Hitler a cold." Sir John Simon's visit to Berlin was cancelled by Herr Hitler on the plea of a slight cold, but it was understood that the illness was a diplomatic one. Germany considered herself grossly offended by the White Paper, and so (quoting the *News-Chronicle* leading article), "the dragon's teeth which the Government sowed on Monday, with its ill-timed and ill-inspired defence of armed preparedness, have sprung evilly from the earth, even sooner than we feared and anticipated." No doubt the immediate trouble will be patched up, and the newspapers will soon be telling a gullible public that concord reigns in Europe after all, but the incident definitely marks the end of an era. Ever since 1918 serious attempts have been made to establish some system of disarmament, but now, after over sixteen years' of conferences, the idea is abandoned. Mr. MacDonald agrees that it must be recognised that to assume that the machinery of the League is adequate for the preservation of peace is premature, and armaments are necessary to preserve peace, to maintain security, and to deter aggression. The race for armaments, held in some measure in check for sixteen years, has begun again, and must inevitably end in war on a scale which the imagination can scarcely contemplate.

The rapidity with which the international situation changed illustrated how rapidly "sudden destruction" can succeed "peace and safety." There is little doubt that some form of agreement between the principal nations will be made, but the seeds of war will nevertheless continue to be sown, so that agreement can have no more real value than the "scraps of paper" torn up in 1914. The knowledge that we have of the certainty of these things would indeed be terrifying, were it not for the consolations of the Truth. God's judgments are for the ungodly, and not for His saints.

It is ironical that these things should occur whilst a "Peace Ballot" is being conducted in Britain. But, as Mr. Amery pointed out, it is a waste of time and money; everybody knows that Britain desires peace. Let a ballot first be conducted in Germany or Italy, where militarism thrives, and something useful might be accomplished. How militarism is viewed on the Continent may be gauged from a report from Moscow that when it was announced to the Soviet Congress that the Red Army had almost doubled its fighting power during the last four years, in view of the danger of attacks from abroad, "two thousand delegates jumped up excitedly and cheered for fifteen minutes." The entire population of Russia is to be trained in military technique, for "we must reckon that the immediate danger for Soviet Russia of war has increased," so M. Molotov told the Congress. Whether he had Britain in mind we do not know; probably he had, for "there is a deep-seated distrust of this country in Russia" (*Manchester Guardian*, March 1st), and it was hoped that Sir John Simon's visit would promote friendly Anglo-Russian relations. The situation is all very interesting, and leaves no doubt that 1935 is to prove a fateful year.

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The Abyssinian situation still remains unsettled, and some thousands of troops have been despatched by Italy to East Africa, although both sides disclaim any suggestion that war is intended. A most interesting comment comes from a Paris journal, headed "Mussolini's Eye Over Egypt." The question is discussed as to what England thinks about it. "We know already that England is ill at ease. A glance at the map is enough to show that if Italy occupied Abyssinia she would be in a position to dominate the Egyptian Sudan, and consequently the great route from the Cape to Cairo. In addition, the new Italian Empire would only be separated from Tripoli by the Egyptian Sudan, which might cause any new troubles in the Sudan or Egypt to breed all sorts of hopes in our southern neighbour."

It may yet prove that events in North Africa will have important consequences, for trouble is spreading. France is said to be having considerable difficulty in maintaining authority in Algeria, Tunisia, and Morocco, owing to the political agitation against France among the natives. Most of the inhabitants are Moslems, and are participants in the "Pan-Islamic Movement," the programme of which was drawn up at the Jerusalem Congress of 1931. Amongst other things, this programme is directed against European colonisation, so much so that the French have tried to suppress the activities of the Movement. The anti-French riots of 1933 in Algeria were a result of this suppression, as were the anti-Jewish riots of 1934. (The Jews in Algeria enjoy the same civic rights as French colonists.)

The interesting part of all this is that the Bible term "Libya" may be held to incorporate all these territories, in addition to modern Libya (Tripoli). Bible maps print the name Libya over the whole of Northern Africa. Moslems never require much incitement to provoke their hostility towards the Jews, and there is no doubt that they will unite in the endeavour "to cut them off from being a nation, that the name of Israel may be no more in remembrance" (Ps. lxxxiii. 4). But it is curious that the African Moslems should be developing their anti-Semitism as a means of demonstrating their dislike of France.

The modern Ammon and Moab is Transjordan, a Moslem state so anti-Jewish that Jewish colonisation is completely prohibited there, and it would seem that they are ringleaders of the coming Arab confederacy (Ps. lxxxiii. 8) to assist whom the modern Assur (Russia, no doubt) joins in. When the King of the North invades Egypt "the Libyans and the Ethiopians shall be at his steps" (Dan. xi. 43). Are current events in North Africa preparing the way for this prophecy to be fulfilled? Unquestionably they are, although we may not yet be able to discern just what is likely to happen there.

The Algerian riots of 1934 were not an isolated instance of hooliganism, as was suggested in the papers at the time. Even now, as is reported in the *Jewish Chronicle* for March 1st, the situation is said to be very alarming, the French Government having been warned that Moslem anti-Jewish feeling is running high, and preparations are being made for new outbursts. In the same paper further trouble is reported from Iraq, another Arab-Moslem country. An Iraq paper is quoted thus: "Our duty is to attack Zionism and uproot it. The Zionists intend to establish a Jewish State in the core of the Islamic world." This is just the state of mind indicated in Ps. lxxxiii. Finally, it may be mentioned that the ceremony of the opening of the Haifa Pipe-line in Iraq took place recently, and Sir Robert Waley Cohen, one of the oil magnates concerned in the enterprise, was requested at the last minute not to attend the ceremony, on the ground that he was a Zionist.

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Jewish prosperity in Palestine is a prime cause of Arab jealousy; in Transjordan, for example, although only the river divides it from Palestine, there are no industries whatever; no one will invest money there; the country is in debt (which increases annually), and has no means of increasing its income. Yet in the hands of Jews the River Jordan itself is harnessed to produce wealth. On Feb. 2nd The Palestine Electric Corporation Ltd. (the same that we used to know as the Rutenberg Concession) issued 600,000 £1 shares in London; the issue was over-subscribed immediately, thus providing a wonderful testimony to the confidence which investors have in the prosperity of Palestine.

Whilst unemployment all over the world is a problem which utterly baffles statesmen, this is what is happening there; "So great is the lack of labourers at the Haifa port that a number of stevedores arriving from Salonika were snatched for employment in the harbour area as soon as they landed from their boat. In spite of the fact that 2,000 men are working at the port, there is a scarcity which it is hard to fill" (*Jewish Chronicle*, Feb. 8).
W.J.

Bro. W. A. RIVERS writes—"Have you seen the announcement in the *Daily Telegraph* that a Berlin telegram states that the first all-Jewish steamship line was inaugurated at Genoa on Feb. 13th?

The German steamer Hohenstein (5,146 tons) hauled down the Nazi Swastika banner and hoisted instead the blue and white "Eretz Israel," the national flag of the Jews in Palestine. Most of the ship's crew, officers, and men, will be Jews, and there will be a synagogue on board. It will maintain a freight and passenger service between Haifa and Trieste, with the Hohenstein, which has been renamed Telaviv, and another vessel. Truly, the Scriptures are being proved of divine origin almost every day, especially when we see such things as this happening—Zion shaking herself from the dust and exalting her fallen head; truly our redemption draweth nigh. It is most interesting to note that it is Israel's flag which has taken the place of Germany's Swastika. During times of adversity, invariably there arises a sign of coming prosperity, of which this is an example among many in the history of Israel."

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).

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BIRMINGHAM. —*Shakespeare Rooms, Edmund St. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m. Thursdays: Mutual Improvement Class, 8.30 p.m.* We are pleased to report the immersion of Miss EILEEN FAHERTY, which took place at Dudley on Thursday, Feb. 21. Our new sister is the daughter of bro. and sis. Faherty, of Shifnal. May God's blessing rest upon her in all the experiences of her probation. On the other hand, it is with regret we have to report that sis. Jordan, of Walsall, fell asleep on Nov. 10th, and was laid to rest at Rycroft Cemetery, to await the Coming of the Lord and the resurrection of the dead, now so near, and by reason of which "we sorrow not as others who have no hope." Words of hope and comfort were spoken at the graveside, and we look forward to the time when there shall be "no more death, neither sorrow nor crying." We have welcomed the following visitors: bro. Harvey (Blackheath), sis. Jenkins and sis. Jones (Bridgend), sis. Parsons (Croydon), sis. Clapcott (West Ealing) and a number from local ecclesias, all of whom we were pleased to welcome around the Table of the Lord. If the Lord will, we shall hold our usual Fraternal Gathering on Good Friday, April 19th, in the Shakespeare Rooms, Edmund Street. Tea at 4.30; After Meeting at 6 o'clock. We extend a very hearty invitation to all the brethren and sisters in fellowship, and assure them of an uplifting and profitable time. Programmes may be had on application. —W. SOUTHALL, *Rec. bro.*

BLACKHEATH (Staffs.). — *Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.* We have now completed our Special Effort in Halesowen, which we made during January and February. The attendance of strangers was very good, and much interest was shown; and we should have liked to continue with other Lectures in Halesowen, but the hall is engaged for the present. Our hope and desire is that those who attended may search out for themselves, and find the only true Way of Life Eternal. On Jan. 26th our annual Tea and Prize-giving and Sunday School Entertainment took place. The children and the brethren and sisters were elated on this occasion by the singing, reading, and recitations which were arranged to illustrate the Return of Christ. The event was a great uplift to all. We tender our heartfelt thanks to all who have been in our company since our last report, for their willing service and association with us in the bonds of the Gospel, viz.: bro. Railton (Birmingham), brethren Fred Jakeman, Geo. Jackson, D. C. Jakeman, and S. Shakespeare (Dudley). If the Lord will, we hope to have a fraternal gathering in May. —C. BENNETT, *Rec. bro.*

COVENTRY. — *Ragged Schools, off Broadgate. Breaking of Bread: 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* We have had the pleasure of welcoming to the Table of the Lord sis. Feltham, bro. L. Feltham, and sis. Thera Feltham. from Leamington, who have now removed to Coventry, and in future will be members of the Coventry Ecclesia. We hope it will be to the spiritual upbuilding and mutual advantage of all. We were pleased also to have the company of bro. G. H. Denney, of North London, who gave us refreshing words of exhortation, and lectured in the evening. In addition, we have been visited by bro. and sis. Bickers, bro. and sis. D. C. Jakeman, bro. and sis. F. Jakeman, sis. P. Jakeman, bro. Shakespeare, bro. T. Hughes, sis. May Hughes, bro. and sis. Allen, sis. Hazel Allen, all of Dudley; bro. W. Southall, of Birmingham, and bro. J. Heyworth, of St. Albans. We thank the brethren for their willing services and support. —O. CLEE, *Rec. bro.*

DUDLEY. — *Christadelphian Hall, Scotts Green. Breaking of Bread: 11 a.m. Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* We are sorry to report that in faithfulness to the command of Christ, the Ecclesia has withdrawn fellowship from bro. Stanley White for joining the Brierley Hill meeting; from sis. G. Shaw for unscriptural doctrine concerning our relationship to Christ as "brethren"; and from bro. and sis. S. Nicklin for joining a meeting not in fellowship. These are occasions which call for us to review our position to keep a true balance of divine things, and to express more care that no occasion is given, if possible, for offence. We have been encouraged by the attendance of several strangers who are interested in the way of salvation. We have welcomed around the Table of the Lord bro. and sis. W. Cockcroft, Junr., of Oldham, the former helping us by exhortation and lecture; bro. Redman and bro. and sis. Phipps (Gt. Bridge), and bro. and sis. Stanway (Coalbrookdale). Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71, Kingston Street, Tradeston.* Greetings, and love in Christ, to all of like precious faith. We regret to report that we have had to withdraw from bro. D. Clark, who has returned to the Birmingham (Temp. Hall) fellowship. The Arranging Brethren visited bro. Clark, directing his attention to the important doctrinal issues involved, but our brother was adamant in the position he took up, and the efforts of the Arranging Brethren to correct him were of no avail. They also directed his attention to the laxity in the doctrine of fellowship in the Temperance Hall Ecclesia, particularly in relation to the toleration of the false doctrine known as "Stricklerism," and current in the United States and Canadian ecclesias, but bro. Clark stated that he considered bro. Strickler sound in the faith, and was in agreement with him in his teaching that "atonement is necessary for personal sins only." Bro. Clark further maintained that "For himself it was unnecessary that He (Christ) should have been nailed to the tree, except as part of the obedience the Father required at His hands." The Arranging Brethren repudiated these errors, but bro. Clark still maintained his attitude; and the ecclesia accordingly withdrew from him. We have been encouraged, on the other hand, by the presence of a few strangers at our Lectures, which we have decided to carry on till the end of June, if God permit. We were pleased to welcome bro. F. P. Restall, of Edinburgh, to the Table of the Lord on February 10th, and in the evening bro. A. McKay, of Motherwell Ecclesia, lectured for us. We had also the pleasure of the company of bro. Geo. Dickson on Feb. 17, when he ministered to us in exhorting; and on Feb. 24 bro. J. McKay, who exhorted us in the morning, and

lectured in the evening. We thank these brethren of the Motherwell Ecclesia for their ministrations among us, and are always pleased to welcome brethren and sisters in fellowship to the memorial feast. Your brother in Israel's Hope. —ALEX COCHRAN, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall High St., Swanscombe. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursday, 8 p.m., at 22, Carlton Avenue, Stone, Greenhithe.* We continue to proclaim glad tidings of the Kingdom soon to come, but although we have been able to create interest in many directions privately, there is, we regret, a marked indifference to our public proclamations. Nevertheless, we realise that it is incumbent that we maintain the Lightstand here, and since last communicating we have been greatly encouraged by the help so willingly given by the following visitors: bro. and sis. Hathaway, brethren W. R. Mitchell, H. L. Evans, I. P. Evans, M. L. Evans, T. Wilson, and H. L. Hayward, all of Clapham. Regarding the recent publication of a booklet referring to the Pemberton trouble of 1933, and the circulation of a reply by the Nottingham Corn Exchange Ecclesia, in view of certain statements therein, it was considered desirable to convene a meeting of this ecclesia in order to test the soundness or otherwise of the Nottingham position, and the seven points now appended to their basis of fellowship. This meeting was held on the 21st February, and we now wish to place on record that after careful enquiry and a full consideration of all the evidence, we unanimously agreed to reaffirm our whole-hearted endorsement of the Berean Basis of Fellowship. —E. R. CUER, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* On February 10th we assisted JAMES HENRY WILLIAM NEAL (formerly C. of Eng.) to put on the Saving Name of Jesus. This is yet another result, under God's blessing, of the advertising of *Christendom Astray from the Bible*. Our new brother will be in semi-isolation, but we pray that by daily prayer and diligent study of the Scriptures, he will "hold fast" and gain the prize of eternal life at the Coming of our Lord. It was our painful duty at a special business meeting held on Thursday, Feb. 14th, to withdraw from bro. W. H. Smith for marriage with the alien, which constitutes a breach of the Divine Commandments. We trust that our brother will show a truly repentant mind, in order that he may seek forgiveness from our Heavenly Father. The following visitors have been welcomed at the Table, viz.: — bro. and sis. C. F. Evans (Brighton), sis. D. Higgs (Bristol); bro. E.H. Bath, sis. D. Bath, bro. E. Williams and sis. De Vane (Holloway); sis. P. Squires, sis. M. Squires, and sis. M. Day (Luton); bro. Heyworth (St. Albans), bro. and sis. Cheale (Seven Kings), bro. Smith, sis. M. Smith, and bro. D. L. Denney (Sutton). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital); tubes, Highgate or Holloway Road. Sundays: 11.0 a.m. and 7.0 p.m. Wednesdays: 8.0 p.m.* Our Fraternal Gathering on Feb. 23 proved to be spiritually upbuilding. Brethren Mitchell, Atkinson and G. Clements, of Clapham, and bro. A. A. Jeacock, of Croydon, spoke well and to the point, ministering from the Word on "The Four Crowns"—Righteousness, Life, Thorns and Glory. We are conducting a Special Effort at the Thornhill Square Free Library during March, and later in our own hall. Visitors since last report have been bro. R. Penn (Welling), sisters Oakey (Putney), sis. Stafford (Margate), sis. Brett, bro. and sis. Spencer, sis. C. M. Jones, and bro. and sis. Jellum (Brighton), bro. Kitchen and sis. Hissey, sis. Walker and sis. R. Pinchen (Clapham), bro. C. R. Crawley, sis. Squires, sis. Allen, sis. P. and sis. M. Squires (Luton), sis. Williams and sis. Wille (Southend), and sis. R. Nicholson, of Ilford. Brethren who have helped us in the proclamation of the Truth have been J. T. Warwick, E. C. Clements, C. H. Lindars, E. W. Evans, and E. A. Clements (all of Clapham), and bro. Crawley, of Luton. —GEO. H. DENNEY, *Rec. bro.*

LUTON. —*Oxford Hall 3, Union Street (off Castle Street), Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. We have had the pleasure of the company at the Breaking of Bread of the following during February: bro. Joslin and sis. Moorhead (Clapham), sis. Eato (Leicester), bro. and sis. Hart, bro. and sis. Crawley, bro. and sis. Jeacock, and bro. J. Hodges (St.

Albans). We take this opportunity of thanking the brethren who have assisted us by exhortation and lecture, and we are pleased to report the continued attendance of the stranger to hear the good news. Just a reminder of our Fraternal Gathering and Tea, on Easter Monday, if the Lord will. Sincerely your brother in Israel's hope. —S. BURTON, *Rec. bro.*

MARGATE. —*Foresters' Hall (Lower), Union Row. Sundays: Lecture, 3 p.m. Breaking of Bread, 4.15 p.m.* Our little meeting has suffered a loss in the sudden death of our sister Mary Sleet, on Feb. 28. Our sister was laid to rest in Margate Cemetery on March 4th, bro. Gerard Clements (Clapham) speaking words of comfort at the graveside. In extending our sympathy to our sister Jenny Sleet in the loss of her sister in the faith and the flesh, we rejoice in the knowledge that she has fallen asleep in a glorious hope. Her period of probation is ended. She now but rests until that great day when our Lord returns. Her death in the faith is to us an incentive to remain faithful and steadfast, so that should our Lord's return be delayed until after our probation is finished, we, too, may fall asleep in the same glorious hope. — Since our last report we have had the pleasure of the company at the Lord's Table of the following: bro. and sis. Cordial and sis. Cordial, Snr., bro. Percy Walpole, sis. Dorothy Crumplin, sis. Hathaway (Clapham), and bro. Bishop (Seven Kings). We take the opportunity to offer our sincere thanks to the following brethren for their invaluable help in lecturing, and for the comfort and inspiration we have derived from their exhortations: S. G. Warwick, H. M. Doust, F. C. Wood, H. Kirton, R. W. Parks, P. G. Kemp, H. L. Evans, M. L. Evans, E. A. Clements, I. P. Evans, J. R. Evans, S. Tarling, F. W. Brooks, H. W. Hathaway, and R. C. Wright. —V. H. LLOYD, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School 1.15 p.m.; Lecture, 6.30 p.m.* Seeing it is written "there is joy in the presence of the Angels of God over one sinner that repenteth," even so the brethren and sisters will rejoice with us that another of the daughters of Adam has come out from the spiritual darkness which prevails, to associate herself with us in the patient waiting for the Sun of Righteousness to arise to dispel the fogs of Apostate Christendom. Mrs. JANE ROBERTSON (formerly Church of Scotland) having witnessed a good confession, was baptised into the Sin Covering Name on Feb. 13, and received the right hand of fellowship on Sunday, Feb. 17. We humbly pray that our sister may run faithfully the race set before her, and at the Appearing of our Lord receive the Crown of Glory which will not fade away. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* It is with pleasure we report that on Easter Monday, April 22nd, we intend (God willing) holding a Fraternal Gathering in the above Hall, which will be open from 9.30 a.m. for the benefit of early arrivals, and at 11.30 a.m. a ramble for those who would like to join us, and weather permitting; guide, bro. F. Lewis; followed at 2 p.m. by a Fraternal Meeting, and at 4.30, Tea. At 6 p.m. an extempore meeting can be arranged if desired. We extend a hearty invitation to all on the Berean Basis of Fellowship to be present with us on this occasion. —DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR. —*Workmen's Lesser Hall. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School, 2.30 p.m. Bible Class on Wednesdays at 7 p.m., at Alston Villa, Graig-y-Bedw.* Greetings in Christ. We have continued our special lectures since our last intelligence appeared, on one Saturday evening in each month. On December 20th bro. H. W. Hathaway lectured, when there were seven strangers; on January 19th the lecturer was bro. H. L. Evans, and we had five strangers; on Feb. 18th bro. E. W. Evans lectured. The latter Saturday was the day of the gale, which caused such havoc over the country, and the absence of strangers was undoubtedly due to the storm, but our thoughts were directed to the great storm that is to come, wherefrom none shall escape except for the mercy of God. On the occasion of each visit the brethren met with us at the Table of the Lord, and gave the word of exhortation. Besides the brethren we also welcomed in December sister Hathaway, and in January sisters Grace Evans, and Eileen Ford. All the visiting brethren and sisters were from Clapham Ecclesia. We were also pleased with a visit by bro. Percy Walpole, from the same ecclesia, on Feb. 23. Our brother was near here on business, and stayed over, attending our mid-week Bible Class, and giving us encouragement by presence and word. We are grateful to all for their help,

and appreciate the thoughtfulness of all who remember the "outposts of the camp."—Your brother in the One Hope, —IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at 6, Rolleston Drive.* We delivered three special lectures on Feb. 4th, 11th, and 18th, in the Stanley Road Schools. We had only a few strangers, but are thankful for the privilege of preaching the Truth, even to a few. God willing, we hope to have a Fraternal Gathering on April 13th—Tea at 4.30, After Meeting at 6 p.m. The subjects will be: (1) "Blessed are the Meek"; (2) "Blessed are they that Hunger and Thirst after Righteousness"; (3) "Blessed are the Pure in Heart"; and the speakers brethren F. Jakeman (Dudley), E. W. Evans (Clapham) and W. Southall (Birmingham). All brethren and sisters in fellowship are cordially invited to be present. Our visiting speakers have been brethren S. Shakespeare (Dudley), M. L. Evans (Clapham), J. Allen (Dudley), R. Smith (Birmingham), and W. Southall (Birmingham). We have also been pleased to welcome as visitors bro. J. Evans (Clapham), bro. and sis. Davis, sis. Shakespeare, sis. Allen and sis. Hazel Allen (Dudley). —J. B. STRAWSON, *Rec. bro.*

PLYMOUTH. —*Oddfellows Hall, 148 Union Street. Sundays: 11a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays, 7 p.m., Bible Class.* We have much pleasure in reporting a further addition to our number by the baptism of OLIVE EMMA BRANCH, one of our late Sunday School scholars. This is the result of sowing the good seed early, it being brought to maturity in our Father's own good time. Our sincere prayer is that she may be faithful, and be approved by our Lord at His Coming. — We have had the pleasure of the company of bro. Pyne at the Table, who is now resident near Ilfracombe, and so only able to meet with us occasionally. —JOHN HODGE, *Rec. bro.*

ST. ALBANS. —*Sundays: 11a.m. and 6.30 p.m., at Pikesley's Hall, 34, St. Peter's Street. Wednesdays: 8 p.m.* A profitable and pleasant meeting was held on Wednesday, Feb. 27th, when a large company (including brethren and sisters from Luton, Hitchin and Clapham) listened to bro. Denney speaking on "The Brotherhood and Military Service, Past, Present, and Future." The Scriptural principles of 'our citizenship,' and the right attitude to all forms of military and non-combatant service and munition-making, were all clearly defined. The meeting was arranged chiefly for the benefit of the brethren who had embraced the Truth since the last war. We do not know what the future holds, but it is right that we should be prepared to make a stand as 'good soldiers of Jesus Christ,' should necessity arise. Our thanks are due to bro. Denney for an upbuilding address, given in spite of physical infirmity. It has been decided (if the Lord will) to hold a Fraternal Gathering at St. Albans on Monday, May 6. This day will be regarded as a public holiday, to celebrate the Royal Jubilee, and we think it a very suitable opportunity to express our separateness from worldly citizenship, and to rejoice together in the hope of Israel's Jubilee, to be inaugurated at the coming of the King of Kings. An excellent tea will be provided prior to the meeting, and we extend a cordial invitation to all brethren and sisters to come and help to make the meeting a success. The day being a public holiday, it may be possible for some to come early, and take the opportunity of seeing some of the amenities of the town and the Roman ruins. A communication to the, undersigned by any so intending will ensure parties being met and conducted. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m.* On February 9th last we held our Sunday School entertainment, when a very enjoyable time was spent by all. The children gave a good account of themselves in their recitations from the Word, and their singing of hymns. We hope that they will not only remember the words, but later on, in God's mercy, will put them in the forefront of their lives. A very happy evening was concluded by all heartily singing our hymn, "The days are quickly flying, and Christ will come again."—We have been pleased to welcome at the Lord's Table: sis. Wellard (in isolation, Burnham-on-Crouch), bro. and sis. W. R. G. Jeacock, brethren M. Haines, H. Irving, J. Owen and J. F. Westley (Clapham). Our thanks are due to bro. W. Jeacock for his service among us, which was very profitable. —WM. J. WEBSTER, *Rec. bro.*

SHIFNAL. —*The Shaw, Shaw Lane.* Greetings once again to our dear brothers and sisters in Christ from Shifnal. Feeling you will like to follow our news, at this time of our commencement of the public proclamation of the Truth here, we send you a summary of it since last writing for the March issue. On Feb. 21st the writer's daughter, EILEEN FAHERTY, age 18, was baptised into Christ, as the result of our Birmingham brothers and sisters' efforts to remove "the ignorance which alienates from the Life of God." She is the last but one left to complete the repentance of my whole family, and the last is too young to undertake the responsibility yet. In God's good time, he will also fall into line, if God wills. What the ultimate issue of this change in our lives will be must be left also to Christ. On Sunday, March 3rd, the public proclamation of the Truth was commenced in Shifnal, and we had five strangers in our small room to this first effort. Prior to this, the six of us here used to meet at the writer's home, and the public room has only been made possible for us by the ready help of our brethren and sisters, to whom an appeal was sent. Shifnal has now a "Lightstand" established, and we hope and pray its light may never go out, and that some may "see it." The writer particularly appreciates bro. Ford's article in the March issue regarding divisions being a possible punishment for a want of application to the practical exhibition of precept. "Divisions" nearly kept the writer out of "The Way of Salvation," and they truly are the blackest smudge on our once "clean garments." Let us take heed, as our brother exhorts us, and be obedient to all the Commandments. Our first Sunday we had 15 gathered round the Table, including bro. and sis. Stanway (from Coalbrookdale), who will now (God willing) be with us oftener, if and when our visiting brothers can possibly fetch them. The other visitors were bro. and sis. D. C. Jakeman, sisters P. Jakeman and Wood and bro. Chas. Wood (all of Dudley), and sis. Faherty, Junr. (of Birmingham); and bro. D. C. Jakeman gave us of his best, and we appreciate his exhortation and help. —Your brother in Christ, L. B. FAHERTY, *Rec. bro.*

PEMBERTON. —*Chatsworth Street 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.* Greeting in Christ. We are pleased to report that our sister, ANNIE BYRNE, has applied for re-fellowship with this ecclesia, and after a satisfactory interview was found to be at one with us on doctrinal matters. We pray she may be strengthened by the company of the brethren and sisters, so as to remain faithful unto the end. We have been assisted by way of exhortation and the preaching of the Truth by bro. T. Bailey and bro. S. Shakespeare, whose services are always appreciated. We have also been pleased to welcome to the Lord's Table sister D. Jannaway, of Southport. —B. LITTLER, *Rec. bro.*

WELLING (Kent). —*Scouts Hall, Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lecture. Wednesdays: 8.15 p.m., Bible Class.* We have little to report this month, but we again gratefully acknowledge the attendance of those who have visited us, both in services to our spiritual welfare, and association with us, which comfort and strengthen us on our pilgrimage journey. It would indeed be dreary were it not for such help, and makes one feel for those in isolation, and appreciate such help so willingly given. The following have been welcomed among us since our last report: bro. R. Parkes, bro. W. R. Mitchell, bro. E. A. Clements, sis. N. Kitchen, sis. Clements (all of Clapham), bro. and sis. Whiting and sis. Parkes, of Croydon. —O. SMITH, *Rec. bro.*

WHITWORTH. —19, *Tonacliffe Terrace.* Greetings to the Household. We are still trying to interest people in the things of the Truth, but we find a poor response. Many say the world is bad, and fear is on all hands, but they heed not the ways of God; this truly is a sign of Christ's Coming. There are many others, and Christ said, "When ye see these things begin to come to pass, Look up." Our Redemption draweth nigh. Labour on, brethren, the day is at hand; may we abide therein. —We were pleased to welcome at the Table of the Lord on Feb. 24 sis. H. Dale, of Oldham, whose company we enjoyed. —In Israel's Hope, T. HEYWORTH, *Rec. bro.*

WORCESTER. —18, *St. Dunstons Crescent.* Greetings in the Name of Jesus. It is many months since I wrote last, but there is still very little to report. Nothing worthy of note seems to happen in this region of spiritual desolation. Lethargy and indifference to the things connected with the Truth are the order of the day. The arrival of the *Berean* month by month is an eagerly anticipated event, establishing, as it does through its ecclesial news, a measure of contact with those who are like-minded, whereby is derived strength and encouragement to continue in the race. The advent of the

paper in connection with the "Peace Ballot," afforded an opportunity to follow the example of bro. Wille, of Southend. Needless to say, the five questions were not answered, but as the request for the answers was presented in a courteous manner the "golden rule" afforded no alternative to supplying a reason for such non-compliance, and the invitation to submit comments presented a brilliant opportunity to act on the Apostle's instructions to be ready to give "a reason of the hope that is in you."—With love in the Truth to all of like precious faith, yours fraternally, — HARROLD BLAKE.

CANADA

VANCOUVER, B.C. —*Christadelphian Ecclesia, 1720 Gravely Street Sundays: Breaking of Bread, 11 a.m.; Lectures, 7.30 p.m. Bible Class arrangements announced on Sunday Mornings.* Greetings in the Name of the Lord Jesus. In this city there is not much of importance to report. We are still holding on, striving to do our Lord's will, and to make ready for His coming. In the last intelligence it was made to appear that sisters Fenn and Bennett had been withdrawn from for believing false doctrine; please correct this, they were withdrawn from for absence from the table and showing sympathy for some who had departed from the Faith. We have been pleased to welcome the following visitors: bro. and sis. Murray, Sen., bro. Murray, Jun., and bro. and sis. Pickford, from Lethbridge, Alberta (bro. Pickford assisted us in exhortation and lecturing, for which we were thankful), also sis. Leaper, of Winnipeg, and sis. Margaret Pollock, of Le Pas., Man. Sis. Pollock has obtained employment here, and we trust she will be able to remain amongst us. We are always pleased to see any of like precious faith. Bro. Oliver and sis. Eva Harding, of this ecclesia, were united in marriage on Dec. 24, 1934. We hope they will be happy together, and be a help and blessing to each other on the way to Life Eternal. We find it quite a struggle to carry on in these days of depression, but although through unemployment of some our efforts are somewhat restricted, we still uphold the Light of the Truth by the help of our Heavenly Father. — Faithfully your brother in Christ Jesus, P. S. RANDELL, *Rec. bro.*

NEW ZEALAND

WELLINGTON, N.Z. —I had the great pleasure of a visit from bro. and sis. Surgenor, of Huntley, at the Lord's Table, and in my isolation it was like a drink of pure spring water in the heat of summer, in associating with those who are pure in the doctrine, and who refuse to meet with others who, while professing Godliness, are not noble in defending the Truth against false doctrine and conduct. Unfortunately, in these last days, there is an amount of piety and laxity, instead of purity and strength; so that the ecclesias are degenerating into a Form of Godliness without any power over the lives of the members. The words of Jesus at a time like this are very serious, "When the Son of Man cometh, shall he find the Faith on the earth?" I also had the company of bro. Starr, of Ngaruawahia, and bro. Connolly, of Cambridge; the latter, unfortunately, could not meet with me on account of a difference which I hope will soon be settled; still, their company was much appreciated. —J. MORTON TROUP.

WHAU VALLEY (Whangarei). —We have much pleasure in writing you of the joy experienced, and the encouragement received, by the obedience to Christ's commands of MYRTLE EUNICE COE, daughter of the writer, aged 25, who, after exhibiting a clearly defined understanding of the things concerning the Kingdom of God and His Son Jesus Christ, was baptised into His Name on Jan. 26. For this joyful occasion we had with us sis. Doidge, of Auckland, and sis. I. B. Connolly, of Cambridge, who, with us, thank God for His great mercy, and pray that His blessing will rest on our sister. We pray, too, that He will strengthen her in the trials she will be called to endure, in the process of the refining, and that she will so walk as to be clothed upon with the necessary wedding garment at our Master's Return. —J. H. LEVESQUE, *Rec. bro.*

AUSTRALIA

Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 14 Riddell Parade, Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. — W. H. Appleby, Sullivan Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
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.

CANADA

Brantford, Ont. — H. W. Styles, 12 Erie Avenue.
Guelph. — J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. — 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, 280 Verdun Rd.
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, Nova Scotia.
The Pas, Manitoba. — Gordon C. Pollock, 37 Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C. — P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.
Victoria, B.C. — H. G. Graham, 204 St. Andrews 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.
Buffalo, N.Y. — L. P. Robinson, 458 Grant Street.
Canton, Ohio. — P. Phillips, 1123 Third Street, N.E.
Chicago, Ill. — A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. — Mrs. Alice Rust, Route 2, Box 138, Callahan, Co.
Dale, Texas. — J. Bunton.
Denver, Colorado. — Enquire of American Editor.
Detroit, Mich. — G. Growcott, 1380 Seward Ave.
Elizabeth, N.J. — Ernest Twelves, 409 Washington Avenue.
Gateshead, Texas. — S. S. Wolfe.
Glendale, Pa. — T. J. Llewellyn, 105—15th St. Glendale, 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. — J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. — Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
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. —W. Dean, 517, So. 21st Street, Irvington, 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.
Scranton, Pa. —*See Glendale.*
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The following amounts have been received during the month and will duly be handed to bro. F. G. Ford, Bedford, 4s.; So. Pasadena, five dollars.

CORRESPONDENCE, ETC. —We regret having to state that at the time of going to press, bro. F. G. Jannaway is seriously ill, and unable to attend to any matters. Will his many correspondents, therefore, kindly understand that they are not forgotten or neglected: we pray that our beloved brother will shortly be restored to health and able to resume his work in the Truth.

FOR SALE. —A brother in needy circumstances has a quantity of the Truth's literature for sale, including several bound volumes of *The Christadelphian*. A complete list will be sent on application to "A," c/o bro. A. A. Jeacock, 10 Garden Close, Wellington, Surrey.

CAMBRIDGE. —Sisters Lewingdon, (recently baptized) will heartily welcome a call from any brethren and sisters in fellowship passing through the town. The address is, 65 Blinco Grove.

FORTHCOMING FRATERNAL MEETINGS. —Birmingham, April 19th; Clapham, April 19th; Luton, April 22nd; St. Alban's, May 6th; West Ealing, June 10th.

ILFORD ECCLESIA. —The Sunday morning meetings and evening lectures, will in future be held at The Mayfair Cafe, 96 Cranbrook Road.

THE PEACE BALLOT. —Although we, as Christadelphians, do not and cannot take any part in politics, the Ballot papers, which are now being distributed, provide us with an opportunity of witnessing for the Truth, and giving a reason for the hope that is in us (1 Peter iii. 15). It is suggested that the space provided for answers to the questions, and signatures, should be left blank; but in the "space for comments" the following (or similar words) should be written, followed by the name and address of the writer: —

"I am a Christadelphian, and take no part in politics, and neither vote nor support, nor oppose, any political party or policy. I believe that Christ is coming to establish the Kingdom of God on the earth, when peace and righteousness will prevail; until then wars and preparation for wars will continue. (See Daniel ii. 44; Joel iii. 9; Ezekiel xxxviii.; Rev. xvi. 14, 16.)"

CONSCRIPTION. —Germany has announced that conscription for all Germans will be put into operation forthwith. Vienna says: "Austria will probably imitate Germany as rapidly as possible."

The *Sunday Express* says: "If we escape war it will only be by the mercy of God." Mr. H. G. Wells says: "The nations are arming, arming, arming—drifting steadily towards nightmare possibilities. They don't want to do it, but they feel they have to—it is as if they were hypnotised." (See Joel iii. 9 and 10).

"THE OFFSCOURING " (Lam. iii. 45). —A suitable quotation to illustrate the truth of this prophecy appears in the *Jewish Chronicle* for February 8th. "I think we shall have to undergo a mighty deal of scouring before the nations surrender their wicked propensity for treating the Jew as a scapegoat Jew hatred is in the very blood of the oppressor and is therefore not easily dislodged."

"THE LOWEST HELL" (Deut. xxxii. 22). —A striking commentary on this prophecy: "reckless firebrands of the Streicher type are given a free hand to spread their inflammatory propaganda and to make the life of the Jew an unrelieved hell upon earth." (*Jewish Chronicle*).

"KNEE-BENDING" ORDER TO JEWS. —A Jewish youth who left Germany after Hitler's accession to power was taken to a police prison, with scores of other Jews, on returning to the homeland recently to try a little knee-bending. Many other returning Jews, hearing of this, have turned back before they could be arrested. *But the time is at hand when the bending will be done by the oppressors. See Isaiah Ix. 14.*
