

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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MARGATE. —V. Lloyd, 69 All Saints Road. (B.B. 4.15 p.m.)

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NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 11 a.m.)

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The Four Faces

By Dr. John Thomas

In the Most Holy Place of the Temple of Solomon there were two cherubic figures, which stood opposite to each other, with wings outstretched over the Ark of the Covenant. Each of these had four faces, which were so ordered that four different faces of the eight should look down upon the *caphporeth*, coverlid, mercy-seat, or propitiatory. By this arrangement, the face of the lion, of the ox, of the man, and of the eagle, all looked upon the coverlid on which was sprinkled the sacrificial blood of the great day. Though the number of the cherubim varies, the faces are always four. In the temple there was one body to four faces. Ezekiel saw four bodies with four faces each, and John saw four bodies, each body having one face. But though the number of the bodies differed, they were only the subdivisions of a general whole.

The faces are the faces of the Spirit. The show-bread placed on the golden table in the holy place is styled "the bread of the Faces taken from before the Faces of Yahweh," when it was given by the priest to David (1 Sam. xxi. 6). The faces of Yahweh were the cherubic faces over against the table embroidered on the curtain of the tabernacle. They symbolized the Spirit in flesh-manifestation, and were therefore the faces of the Spirit.

Now collectively the saints are an encampment, and are so represented in Rev. xx. 9; where it is stated, that the rebel nations at the close of the Millennium go up against their "camp." As the saints are "the Israel of the Deity;" and though by the accident of birth multitudes of them were once Gentiles, yet by adoption through Jesus were grafted into the Commonwealth of Israel; they necessarily partake of its national organization. The camp of the saints, then, has its ensigns in conformity with those of the four camps into which the twelve tribes were distributed, whose captains or princes they become. From Numb. ii. we learn that the whole host of Israel was marshalled about four standards; the first, that of Judah; the second, of Reuben; the third, of Ephraim; and the fourth, of Dan; and in the midst of these four grand divisions was the camp of the priests and saints, and in their midst the tabernacle, in which was the throne of Yahweh over the Mercy Seat and between the

Cherubim. Now, of these several camps of fighting men the following were their ensigns: first, the Lion, which symbolized the camp of Judah; second, the Man, that of Reuben; third, the Ox, that of Ephraim; and fourth, the Eagle, for the camp of Dan. Hence it is that the Lamb in Rev. v. 5, is styled "the Lion of the Tribe of Judah." Being descended from that tribe, and the King of the nation too, the royalty of which belongs to Judah, he is symbolized by the ensign; and as the king is thus designated, so all his brethren, the saints, are apocalyptically divided into camps about the throne; each camp being represented by a living one; and the ensigns of the camps borrowed from the nation they are to rule. And that the reader may not erroneously suppose that the four living ones represent the fleshly descendants of Abraham, their standards are enumerated after a different order; it being first, the lion; second, the ox; third, the man; and fourth, a flying eagle.

Apocalyptically, then, we have the whole multitude of resurrected and accepted saints marshalled into four camps in the midst of, and circling about the throne; and according to the law, "every man of the children of Israel pitching by his own standard with the ensign of his father's house." There will be the east camp, composed of three gates, or tribes; on the north, three; on the south, three; and on the west, three (ch.xxi.12, 13), all ready to go forth following the Head to the place it may indicate (Ezek. x. 11) on the mission of the chariots and horses, of which we have treated already on page 74, vol. 1. In the new song they sing they say, "We shall reign on the earth;" not "we do reign." They go forth energized by the spirit to establish their dominion, and to fill the earth with glory; so that when their victory is complete they may as royal priests of the Deity, cast the coronal wreaths they have acquired before the throne; that he who sits upon it, whom in their wars they will have followed whithersoever he led them, may receive the glory and honour and power; for the reason that he has "created all things, and for his pleasure they are and were created."

David as an Example

An Exhortation by Bro. Roberts

A man cannot estimate his life properly without looking before and behind. He must remember that he sprang from babyhood, and that he is going on to the decay of old age. He will then be reasonable, and humble and wise. So we cannot understand our meeting this morning without looking a long way back and a long way forward. We are here because of facts of almost hoary antiquity, and prospects of almost inconceivable splendour and durability, and it is in proportion as we open our eyes to these that our coming together is useful and pleasant. It is precisely that we might be helped so to open our eyes that God has required this periodic assembly at our hands as a matter of duty. In our daily lives, we are, as it were, walled in by our immediate surroundings. We "cannot see afar off." The places, the persons, the circumstances of mortal life are liable to fill the mental horizon, and to hide from view the remoter and infinitely more important facts to which we are related. Coming to the breaking of bread helps to break down, or at all events to see over, the four walls of our present petty experience, and to be ennobled and braced by the view of things beyond, before and behind.

Apart from the Scriptures, the help afforded by these meetings in this respect would be very slight. Dim and traditional and weak would be our faith if it depended merely upon our own acts and utterances on such occasions. It is the matters exhibited to view in the divine records that supply the material of those mental exercises that result in "edification." The matters, while having a certain sameness of fundamental topic, are wonderfully varied, and absolutely inexhaustible in their suggestiveness. Whether Moses, the prophets, or the apostles, we are made to feel that their words, given by inspiration of God, are profitable for reviving and strengthening the man of God to every good work.

They all relate to one system of truth. It does not matter which part of the Bible we touch, enlightened by the truth, we can place it and use it. We are not as we once were, and as the great mass of people are to-day, —so ignorant of Bible things (though, it might be, so religious), that the biggest part of the Bible had no meaning and no use for us. Every part we now find connected with the whole,

and, by its means, we can obtain access to its whole breadths and heights of present meanings and future glories.

We take David for example this morning. He is before us in the reading—before us as a king firmly seated on his throne. We ask, how came he there? Was he always king? No. Was he the son of a king? No. What was he? A shepherd boy, the member of a humble family. How came he, then, to wear a crown? Because of the visit of Samuel years before, to pick him out of his fathers family, and anoint him for the throne. Who was Samuel? A prophet. What is a prophet? A man through whom God speaks. God? Yes. Who is God? The Eternal, the Creator, the upholder of all things. How do we know? Because He has manifested Himself in speech and action. He chose Abraham and made him a nation, and brought that nation from the servitude of Egypt by many wonderful works, that that nation might be to Him a witness and a monument and a name in all the generations of mankind (Is. xliii. 10, 21; Jer. xiii. 11). With what purpose? That He might at last realise His object in creating the earth and man upon it. What is that? That the earth might be filled with His glory and peopled with an emancipated and rejoicing race.

If we ask more searching and earlier questions than these, we get our answer. If we ask how there came to be an afflicted race such as now occupies the earth? How came they to be in need of emancipation? The Bible fails not. It takes us away to the beginning of man upon earth. It is the only book that does. It gives us a clear and chaste line of genealogical descent right away back to the start. No other book upon earth does. Human accounts, —Greek or Roman—(as for British lore, that is too recent an affair to make any pretensions). Human accounts go a comparatively short way back, and lose themselves in the cloudland of fable and guess. The Bible goes clean back to the start, and shows us how God, having made man for His own glory (in which lies man's highest joy and wellbeing), man—Adam— the first man—deflected from that perfect line, and in the breaking of law, set aside the divine will, and set up his own as the rule of action — the consequence of which was alienation and sentence of death, with much attendant evil on the road to the grave. Adam, the exiled, propagated himself, and filled the earth at last with a race in his own unhappy position. The race continues to this day, amid all the evils that result from man having to take care of himself, instead of living under the open guidance and friendship of his Creator. But God purposes redemption; and His plan is laid in Abraham and His seed, Christ. Working out the plan, Abraham's descendants were nationally used, and in the picture of David before us, we have a stage in the work—an important stage.

There are several things connected with him that will yield comfort and instruction; for this is the object of the record, as Paul informs us (Rom. xv. 4). In the scene exhibited in the chapter read, he is in prosperity and exaltation. It was not always so. As already said, he was once in a very lowly way of life—a rustic lad following the sheep; and God made choice of such an one to be captain over God's people. Accustomed to think of David as a crowned monarch and the founder of a long line of illustrious kings, it is not easy for us to realise his humble origin in its full force. If we suppose a mechanic or herd boy in our own age exalted to power, we will be enabled to understand the case of David — a man of no "birth"— having none of the human prestige arising from rank, wealth, or pedigree — suddenly called to the highest position. The case is practically interesting to us in this way, that we are called by the gospel from the humblest classes of society to be heirs with Christ, the son of David, of the kingdom of Israel in the coming day of its universal dominion upon earth. Our neighbours laugh at the presumption of the idea. We would agree with them in thinking such an idea presumptuous — absurd — insane — any other hard name they might choose to use — if it rested in any degree on human opinion or conception. But it is God's own invitation — God's own promise; and the case of David is a historic illustration of the very feature of it which is now so much scouted: "Hath not God chosen the poor of this world — rich in faith — heirs of the kingdom which he hath promised to them that love him."

"Rich in faith;"

this is where David would present a great contrast to the mechanics and shepherds of our day. He was of a fervent mind and affection towards all things pertaining to the purpose and law of God. He was a man of love, of faith, of obedience. In this, he was—

"a man after God's own heart."

In this, he differed totally from most men of similar social position in our day. For this he was chosen. So it is now. Poverty is no recommendation to God if the poor one lacks the wealth of mind that can rejoice in the worship and the fear of God, and in the hope of His covenanted goodness, and in all the service God has associated with these things. The poor must be "rich in faith" before they will be chosen for the kingdom — a faith, too, that works by love; a faith that is not dead, but fruitful in every good word and work, according to the divine law of these things.

In the next feature of David's case, we may also learn something. Though called to the kingdom by the anointing oil of Samuel, he was not immediately elevated to it. He was put through a preliminary period of trouble—so dark and sore that often he despaired of the upshot: "I shall one day fall by the hand of Saul." We have been called by the gospel: but we are in trouble—often dark and sore. Are we tempted to despair? Remember David. The exaltation to which we are going on is for ever: therefore the trial is longer. It is no accident: it is of divine appointment, though it may appear all so human. Let us endure; there will be a bright opening to the darkness by-and-bye. The trouble is good. It humbles us and proves us. It is easy to believe God in the light: will we trust Him in the darkness? This is the question which is settled to God's glory and our honour if we continue steadfast unto the end. Faith tried in this way will "be found unto praise and honour and glory at the appearing of Christ." It is truly a privilege to be tried. We do not always see it in present weakness. We shall see it when the process is finished, and when we stand accepted and comforted in the presence of Christ.

David came at last to great prosperity and power. What was his first thought? Here again we get instruction, and perhaps reproof. David said to Nathan: "I dwell in an house of cedar, and the ark of God dwells in curtains": that is, "I am well provided: the things of God are not: I cannot be satisfied with this situation of things."

"Surely I will not come into the tabernacle of my house, nor go up into my bed. I will not give sleep to mine eyes nor slumber to mine eyelids until I find out a place for the Lord—an habitation for the mighty God of Jacob." (Psalm cxxxii. 3-5.)

The instruction is this, that a man after God's own heart is not satisfied to enjoy personal prosperity without making the things of God an equal sharer, at least, in the prosperity. This we have to apply to ourselves. We have no such prosperity as David had; and we have no ark of God to provide with a splendid tent. But in measure, according to circumstances, every man of God will act out David's principle. If God has not an ark, He has a Bible, and a Gospel, and a people, and a work. With all these, the honour of His name is associated. And he is a wise man who, attaining to great estate like David, is able to feel as David felt—unable to enjoy his own part until he had done bountifully for God's part. In the highest sense, God requires nothing from man: but it has pleased Him to have requirements upon earth; and to depend upon His people for their supply. David proposed to do what God could not sanction. He proposed to build a temple. In the scheme of prophetic analogies, God had reserved this work for David's son, and therefore he forbade David to proceed. But nevertheless the existence of the project in David's mind was pleasing to God,

"Thou didst well that it was in thine heart."

The "devising of liberal things" is always acceptable to God. We have here a possibility of reaching a high mark in His favour. It is much decried in our day. Spiritual enterprise is quenched by the children of the flesh under various specious pleas. "Big ideas and small purses don't go well together." This is the sort of water-hose they turn on. But the fire kindled from the altar cannot be put out. "Thou didst

well that it was in thine heart." What is in the heart will struggle even through a small purse sometimes. It is not the big purses and small ideas that do the work or give pleasure to God.

Out of David's voluntary scheme for honouring God came a result of recompense which was David's comfort to the day of his death, and in which we have a personal interest by the gospel. David referred to it in his "last words."

"God hath made with me an everlasting covenant, which is all my salvation and all my desire."

This covenant was communicated by the prophet who brought word from God that David was not to build the house.

"Thou shalt not build me an house: the Lord will build thee an house . . . thy house and thy kingdom shall continue for ever before me."
"Of the fruit of thy body will I set upon thy throne."

This covenant, though bearing on Solomon, had ultimate reference to Christ, as David's own last words show, and as was plainly declared by Peter on the day of Pentecost. God had promised to Abraham the everlasting establishment of his seed as a great nation in the land of promise. God now opens to view in the covenant made with David the means by which the greater purpose is to be accomplished. The house of David is made the royal house of the nation: a son of David is to be Yahweh's anointed, by whom its whole work is to be done. And we, brethren, if our faith and obedience are such as to be well pleasing to Him, are this man's brethren and joint-heirs. In him God has made with us—

"an everlasting covenant, even the sure mercies of David,"

as promised (Isaiah lv. 3); and we look forward to participating with him in the glory and honour and immortality of David's throne in the age he will introduce at his coming. It is a great, and would be a presumptuous and an insane expectation if it did not rest on God's own promise by Christ. It does so rest.

"To him that overcometh and keepeth my works unto the end, will I grant that he sit with me on my throne" (Rev. iii. 21).

The identity of his throne with David's is established beyond all doubt by the angel's words to Mary:

"The Lord God shall give unto him (Jesus) the throne of his father David" (Luke i. 32).

Consequently, we indulge no illusion, and foster no fanatical thought in looking forward to sharing with Christ, with David, with Abraham, the unutterable glories of the age of righteousness and life that will yet dawn upon the earth in virtue of the covenants made of God with the fathers. God has promised, and the word of God cannot fail. It is all a question of conformity to the requirements with which the glory is conditionally associated. God has given us models to copy from, as well as precepts to obey. We have them in Christ, in David, and others. There will be a family likeness running through all the accepted. Differing in measure and degree, they will all be men of faith and obedience, and love and fervour—delighting in God more than in the works of God—in the Creator more than in the creature.

A final instruction of the chapter before us may be found in the act performed by David on receiving the covenant-message from God by Nathan. He went before the ark of the Lord, and offered thanks and prayer. We need this lesson. Performing "devotions" and "saying" prayers has become such a rank abomination in our age—matter of dead formalism and hideous superstition—that we are liable, by re-action, to be carried into the opposite extreme, and to become prayerless and heartless men, and,

therefore, such as God cannot regard with any satisfaction. Of this, we must beware. Prayer is the most ennobling and the most beautiful act of high reasoning in the universe, notwithstanding the abominations with which it has become associated. It is the expression of fully developed and instructed intellect situated in a state of affliction—abounding, nevertheless, with the evidences of the goodness and wisdom of the Lord. It is the natural relief of those expansive feelings of grateful exultation and humble desire that are generated by the full view of the seriousness and the greatness of existence as seen in the light of God's unutterable majesty, power and presence. It will be the unwearied delight of the perfect state to which we stand related in Christ through the covenants made with David and Abraham.

Further discoveries of pottery at Tel Duweir seem to confirm the theory that it was the site of the Biblical city of Lachish. A seal has also been discovered inscribed in Hebrew, "To Gedalia who rules the House." It is presumed that this seal belonged to Gedalia Ben Ahikam, who ruled the remnant of Judah after the destruction of Jerusalem by Nebuchadnezzar, and who was murdered by Ishmael (see *Jeremiah xli. 2*).

Editorial

"WHAT DOTH THE LORD REQUIRE OF THEE?"
(*Micah. vi. 8.*)

The outstanding feature of this night of Gentile darkness in which we live is unbelief. This fact is so obvious and so universal that no proof of it is needed. Even professed friends of the Bible are by no means free from this evil: the whole atmosphere of the world is poisoned by these deadly fumes of unbelief.

There is in this fact nothing to cause surprise or distress; rather is it a feature from which we may take encouragement, for the increase of unbelief is a God-given sign of the nearness of the return of Christ. "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii. 8). Paul also by the Spirit foretold that the *last days* would be *perilous* by reason of the existence of "a form of Godliness, but a denial of the power thereof" (2 Tim. iii. 5).

Unbelief is natural to all mankind. There exists in each of us "an evil heart of unbelief" (Heb. iii. 12) which has to be overcome and brought into subjection. The easy way is for us to excuse unbelief on the ground of it being *natural* to us. There is, however, in this fact, no reason at all why we should seek to excuse unbelief. Lying, stealing, and quarrelling, besides many other evil things, are all natural to us in our present sinful condition, but nevertheless they are all strongly condemned in the Scriptures, and so is unbelief. It is condemned because the means whereby it may be overcome have been placed at our disposal.

How may we, then, living as we do, in an atmosphere charged with this poison-gas of unbelief, escape its deadly effects? Here we may learn a lesson from the natural order of things around us. Men and women who, by reason of their occupation, are necessarily exposed to the danger of infection, are careful to maintain good physical health, and they may then with a large measure of safety expose themselves to these dangers with an absence of fear. There are many things which we may encounter with safety in fulness of health, which would inevitably destroy us if met with when our powers of resistance are weakened, —from which we may learn that the unbelief existing on all sides around us will not harm us if our spiritual health is good.

The way to spiritual health is simple and effective. A concentration of the mind and affections upon the things of the Truth: a continual realization of our great privilege in having been called to the Truth, and an earnest and sincere desire to know "What does the Lord require?" are the means which will bring us to this happy state. Here is the Divine antidote to unbelief, so deadly in its final effects.

Attention has recently been directed in our pages under *Reflections* to the need in these last days for diligent heed to the commandments of Christ and His Apostles, touching many aspects of this world of the ungodly to which we have referred. "*What doth the Lord require of thee?*" is also well expressed by brother E. H. Bath in the contribution on *Fellowship* in our last issue; whilst our brother C. Wharton, in a letter published in the present number, under *Correspondence*, expresses his mind upon the matter in words which are the result of experience in the Truth, and an earnest desire for its well-being. We commend his letter to the careful attention of our readers.

The history of God's dealings with Israel in the past provides many lessons which we think have a practical bearing upon both the danger which besets the Truth to-day, and the safeguard which we are sure all desire. Israel was a chosen people, and possessed great and marvellous privileges by reason of this fact. No other nation had such a wonderful history, or had been the subjects of such mighty works wrought by God on their behalf. They were "a holy nation;" separated from all peoples of the earth to be "a kingdom of priests" and God's especial "treasure." With them God had made a covenant upon the simple condition of obedience to all that he had commanded them, which brought from the nation the assurance, "All that the Lord hath spoken we will do." Alas! how soon in their history the evil heart of unbelief manifested itself. Human reasoning, philosophy, and the traditions of men, soon usurped the position of the "Commandments and statutes of the Lord." Saul's is a typical case. When God commanded him to utterly destroy Amalek, Saul introduced human reasoning into the matter, with the inevitable fatal results, and too late he learnt the lesson, that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22). The succeeding centuries witnessed a cold formalism descending upon the nation; "a people which draw near me with their mouths, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isa. xxix. 13). Zeal and enthusiasm for God and His Word was fast disappearing from the nation, and the ways of the "heathen" being learned. Even the sacred and impressive things connected with their national worship were attended to in a perfunctory and merely formal manner, as is declared by God through Amos: "When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat," etc.? (Amos viii. 5). What a complete forgetfulness of their history, and an absolute lack of appreciation of their marvellous privileges! Such is human nature, and man's evil heart of unbelief.

Every age bears testimony to the same facts. Eight centuries after Amos had witnessed against the short-comings of the nation, God's own son bore like witness against the leaders of the people, in words of great import. "Thus have ye made the commandment of God of none effect by your tradition." "But in vain they do worship me, teaching for doctrines the commandments of men" (Mat. xv. 6, 9).

Has human nature changed? Is the danger of God's Word being neglected entirely removed? Are there no human traditions to-day which may easily take the place of Divine commands? Is it a groundless fear expressed by bro. Wharton, that non-essentials may be exalted to an equality with God's requirements? Is a human *Constitution* to be made the basis upon which Fellowship in the Truth rests? These are serious questions which we invite every reader to give attention to. We are in perilous times: the Truth is a priceless possession, and can only be preserved by a strict adherence to the commandments of Christ and His apostles. If for these we substitute human traditions and the standards of men, however well intentioned these may be, disaster will sooner or later overtake us.

Our safety lies in getting as nearly as we can to an understanding and appreciation of "What does the Lord require of thee?" The Scriptures alone, and not human reasoning, supply the infallible answer to this enquiry; and we think the pioneers of the Truth, our beloved brethren Dr. Thomas and R. Roberts, set us an example of faithfulness in these matters which we do well to heed. Their lives were characterized by a zealous and earnest adherence to Divine principles and statutes, and an avoidance of strivings over non-essentials. The whole subject may be resolved into "the need for a closer study of the deep things of the Spirit."
W.J.W.

WHY HAVE AN ECCLESIAL AUDITOR? —Because no brother ought to accept the office of Treasurer without insisting on one. An administrator of public funds is always liable to be accused of a lack of perfect integrity. Moses insisted on it evidently, for the concluding portion of Exodus is a statement of accounts with the following "auditor's certificate" attached: "This is the sum of the tabernacle, as it was counted according to the commandments of Moses for the Levites by the hand of Ithamar, son of Aaron the priest." (Exodus xxxviii 21. Jewish translation.)

The Prophets of Israel

HABAKKUK.

Habakkuk was a Levite, engaged in the musical services of the Temple at Jerusalem, which were restored by Hezekiah. God approved of the use of music in the worship and praise offered to Him.

"And Hezekiah set the Levites in the house of the Lord with cymbals, psalteries and harps according to the commandment of David, Gad and Nathan, for so was the commandment of the Lord" (2 Chron. xxix. 25).

Part of the prophecy of Habakkuk was set to music. See ref. to Shigionoth, iii. 1-19.

He prophesied contemporaneously with Zephaniah. Their united messages were the voices that impelled Josiah to carry out his great work of reformation, unavailing, however, because that good king, while maintaining the formal services of God, failed to convert the hearts of his people. Their worship was therefore a formalism, and was not the outcome of true faith. Josiah's shining example of faithfulness and the prophet's exhortations fell on deaf ears. Jeremiah, also a Levite, sat at Habakkuk's feet when he was a young man preparing for the work to which God called him (Jer. i.1-5), and either the Spirit used identical expressions in committing to them their message, or else Jeremiah quoted from his mentor. In this connection, see Jer. v. 6, and Habakkuk i. 8 — "the evening wolves" — Jer. ii. 58, and Hab. ii. 13, "the people labour in the very fire" —Jer. xxii. 13, and Hab. iii. 9, "the evil house," etc.

CHARACTER OF THE PROPHET.

"Habakkuk" means "the embrace of love," and this affords a clue to his character. He was a man who strove by loving exhortation and warning to turn his fellow men to righteousness: a true watchman rightly discerning the signs of the times. (Hab. ii. 1).

THE DIALOGUE.

The first two chapters are in dialogue form. Habakkuk speaks to God, and God replies.

Ch. 1, verses 1 to 4, is the prophet's description of his nation's wrong doing: "Lord how long shall I cry?"

The Spirit replies, telling (as do Zephaniah and Jeremiah) of the coming march of the Chaldeans, "that bitter and hasty nation," who at the time were developing the strength that at last made Babylon the mistress of the world.

They shall "scoff at kings," "deride every stronghold," and "attribute their power unto their god." But the great Nebuchadnezzar had to learn that his god was not his strength, but that "the Most High ruleth in the kingdoms of men" (Dan. iv.17).

Habakkuk resumes (i. 12) and very properly says that while the Chaldeans are "ordained for judgment" the people of God "will not die." He goes on to extol the might and wisdom of the Almighty, and declares that he will continue on his "watch tower." God answers him, and directs him to "write the vision and make it plain upon tables." The Hebrew word here should be translated "tablets," or, as we should say, notice boards by the wayside, for public display. This is so that he may "run that readeth it." The same idea is expressed in Isaiah xxx. 8.

The meaning may be that the declaration should be so plain that the running man might read it, or alternatively that he who reads the message may be nerved to "run with patience the race set before him." The Truth is always plain and easy to understand. It is error that confuses and obscures. Yet men love the product of their own tortuous imaginations!

THE VISION TARRIETH NOT.

How well the words that follow have been put to poetic use in our delightful Hymn 80:

"The vision tarrieth not.
At the appointed time
It speaks; by man forgot
God's purposes sublime.
Yea, though it tarry long,
And seemeth not to grow,
Let faith and hope be strong:
The Word of God ye know."

A very true description of the Babylonian invader follows, but this is a prophecy with a double application, and has reference also to the events of the last days, now immediately upon us, when the latter day power of the north shall come down upon Israel's mountains.

The "thick clay" may refer to the title deeds of many properties engraved on clay tablets, as seen in the Assyrian Gallery at the British Museum; or to the union of iron and clay in the last manifestation of the great image of human civilisation (Dan. ii. 41).

THE GREAT DELIVERANCE.

The great deliverance is set forth in the third chapter: "God came from Teman and the Holy One from Mount Paran" is an undoubted reference to the events recorded in Zech. xiv. 3. Paran is in the Sinaitic peninsular, and Teman is in Edom, five miles from Petra, the rock city. The word Teman, however, also means "south," and both are appropriate. This passage has a parallel in Isaiah, lxiii. 1: "Who is this that comes from Edom?" The march of our Lord with all his Saints attendant triumphant in his train is here foreshadowed when he comes to repel the destroying invader, and to begin His work of subduing the nations:

"Thou wentest forth for the salvation of thy people, even for salvation with thine Anointed";
"Thou woundest the head out of the house of the wicked " (Hab. iii. 13).

THREE GREAT SAYINGS, I.

There are in this short book three of the outstanding texts of the Bible.

The first has to do with the majesty and might of God:

"*But* the Lord is in His holy temple:
Let all the earth keep silence before Him" (Hab. ii. 20).

A reminder that while kings conspire and nations rage furiously God sits supreme and waits the appointed time.

David puts it thus in Psalm xxix. 10, Revised Version:

"The Lord sat as King at the Flood:
The Lord sitteth King forevermore" (Isaiah lix. and lx):

Isaiah lix. and lx., and many other passages, teach the same lesson, and provide the complete answer to him who asks, "Why does God permit sin, evil, war and misery?"

"Shriek on mad world: the great Physician sits
Serenely conscious of the coming change;
Nor seeks to check the fever — it must run
Until its course is finished: God can wait" (Hab. ii. 13).

THREE GREAT SAYINGS. II.

The second tremendous truth grows out of the first, and is thus expressed,

"For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14).

Here is the whole purpose of God for which "the whole creation waits," as Paul puts it.

Moses had said the same thing (Numbers xiv. 21), and David had burst into glorious song when he contemplated it (Psalm lxxii. 8).

In these days of lack of faith and neglect of God and His way, it is a strong bulwark for those who love Him and delight in His truth and "look to the end."

THREE GREAT SAYINGS, III.

The last and possibly the greatest saying is one of the Old Testament passages which is most quoted in the New Testament:

"THE JUST SHALL LIVE BY HIS FAITH."

Primarily intended to teach the lesson at that time, as we have already noted, that to observe ceremonies and keep laws is not enough for salvation, but that there must be real whole-hearted faith if such are to be of any use in pleasing God, this verse has been used by the Spirit through Paul to exhibit in all its fulness the absolute necessity of faith and its great results. Man is slow to learn this outstanding truth, and is always turning back to the form. Habakkuk strove to lead Israel back to God by the pathway of faith. While faith and works have both their place, the words of James are true, that although without faith it is "impossible to please God," yet the outcome of faith should be righteous works (James ii. 18). Faith should beget works, but works can never supersede faith.

Only last year an instance occurred of the failure to observe this fact in the publication of a book by the "broadminded" Auxiliary Lecturing Society of the Birmingham Central (lately T.H.) Ecclesia, entitled *Back to the Bible* (a very misleading title, because there were more quotations from outside literature in it than there were from God's Word), wherein it was contended that the law of Moses was given in order that those who carried out its enactments should have a title to eternal life thereby.

The circumstances of Habakkuk's day called for this great trumpet call, and it reverberates to our own day.

When we examine, however, the various quotations of this passage in the New Testament, we discover that it is used in three entirely different ways. In Romans i. 17, the emphasis is laid upon—

"THE JUST."

The Apostle declares that the Gospel is from the beginning, and is before all "the power of God unto salvation to everyone that believeth." Then he goes on to say that therein is the "righteousness of God revealed from faith to faith": "as it is written, the just shall live by faith."

Justice, as well as mercy, is a divine attribute. God is righteous, and His rightness finds a corresponding echo in the rightness of those who obey Him. Hence the place of unity is found most justly in the covenant of faith,

"Abraham *believed* God, and it was accounted to him for *righteousness*."

By it the mercy of God becomes justly operative. "Christ died for our sins *according to the Gospel*" So the man who believes and enters into the covenant fold becomes a *just* man. He has rightly understood his position as Jesus did, a sin-stricken condition, and he has gladly accepted the obligations whereby he may become "just before God."

The Epistle to the Romans finds its keynote here, and goes on to show the relationship of the Law to the Gospel, and the Gospel to the Law. It finishes on the same note, "The revelation of the mystery is now made manifest by the Scriptures of the prophets, according to the commandment of the everlasting God made known to all nations *for the obedience of faith*" (Rom. xvi. 25-26).

THE JUST SHALL LIVE BY FAITH.

The second instance lays stress upon faith, Gal. iii. 11. Here were people who had fallen away from the "liberty wherewith Christ had made them free," and to whom it was necessary to "testify again" that "every man that is circumcised is a debtor to do the whole law." They had been "bewitched" by the formalists of their day, and Paul is calling them back to the fundamental things. Hence in Gal. iii. 11, he says "That no man is justified by the law in the sight of God is evident, for 'the just shall live by FAITH'." "The inheritance" is not of the law, he declares, but is by faith.

"Ye are all the children of God by *faith* in Christ Jesus."

Yet another delightful use of Habakkuk's words remains to be considered. This is found in Hebrews x. 38. Here the promise of faith is emphasised:

"Now the just shall LIVE by faith, but if any man draw back my soul shall have no pleasure in him . . . we are of them that believe *to the saving* of the soul."

"Cast not away therefore your confidence which hath great recompense of reward,"
a reminder of Christ's own words:

"I am come that ye might have life."

"He that *believeth* in me, though he were dead, yet shall he live."

The end of faith is life. The object of the call to belief and obedience is to bring men out of the bondage of sin and death, and to lead them on to righteousness and everlasting life.

So "for the joy that was set before him our Lord endured the cross and despised the shame."

Therefore we wait the day when we shall come to the general assembly and church of the first born, to the Judge of all, and to the spirits of just men made perfect.

WHILE WE WAIT.

But while we wait for the glad day of salvation we have to *live* by faith. Our lives must be entirely overshadowed by the faith that animates our souls. We must learn, as our Lord declared, that we do not live by bread alone, but by every word that proceedeth out of the mouth of God (Matt. iv. 4).

We must learn, as Job did, to bow before His will —

"Though he slay me, yet will I trust in Him" (Job xiii. 15).

Habakkuk learned this in the evil days in which he lived, and he most fittingly closed his great prophecy with one of the finest expressions of unflinching faith ever uttered:

"Although the fig tree blossom not,
Though there be no fruit on the vines,
Though the labour of the olive fail,
Though the fields yield no meat,
Though the flocks be cut off from the fold,
Though there be no herd in the stalls:
Yet I will rejoice in the Lord:
Yet I will joy in the God of my salvation.
The Lord God is my strength:
He will make me strong in life:
He will give me to walk in his own high places."

G. H. DENNEY.

The Time of Jacob's Trouble: The Growth of Jew Hatred in Poland.

Anti-Semitism is growing tremendously, stimulated by Hitlerism, in Germany. The Polish daily CZAS, writes: "All classes in Polish Society, including the ruling classes, are infected with anti-Jewish feeling." The attacks on Jews during the immediate past have been almost unequalled in extent and ferocity. Although the National Radicals, their avowed enemies, are legally prohibited, they carry on their work illegally, and are a constant menace to the security and life of the three-and-a-half million Jews. A strong anti-Semitic movement has also made its appearance amongst the peasant parties.

Jewish suffering is clearly reflected in vital statistics. In Warsaw child mortality among Jews is proportionately greater than among non-Jews. In Vilna and the smaller towns in Eastern Poland where poverty is at its height, *every fourth Jewish child born dies*. Disease, physical and mental, is rampant. Tuberculosis is growing rapidly among Polish Jewry. Insanity among Jews is far higher than among the non-Jews. Though the Jews form only ten per cent. of the population, the number of Jewish mental cases totals twenty-two per cent, of the whole. Last year the figure was only sixteen per cent. The number of suicides is constantly increasing.

The Jewish Chronicle.

Familiar Objects from Unfamiliar Angles

A London newspaper recently published a series of pictures, of familiar objects, which had been photographed from unfamiliar angles. The result was astonishing: for not until you were told

what the objects were, did you realise how totally different things could look when viewed from an unusual or unfamiliar angle.

Now we have before us, in the multitudinous sects of Christendom, an illustration of the many ways and angles from which the Bible can be viewed. Each section think their viewpoint is the correct one; but the Scriptures convict the many, and vindicate one; for they declare:

"There is ONE BODY, and ONE SPIRIT, even as ye are called in the ONE HOPE of your calling. ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD, and Father of all." (Eph. iv. 4-6).

Thus, God's viewpoint is the only correct one; and stated thus, condemns all others.

If you were to photograph a fountain-pen, with its cap directly pointing at the lens of the camera, and then submit the developed picture to your household, and ask them what it was: it is doubtful whether any would guess; unless they said it was a black button. Likewise, how many view the pen of inspiration similarly, end on: and become lost in the maze of their own speculations, because they have not obtained a true perspective. Now the Scriptures abound with illustrations of this principle; that is, of viewing things from different angles, and coming to widely divergent opinions. We think of Cain. He certainly had a viewpoint, doubtless sincerely held; but his generous bestowal of his "fruits of the ground" was a motion prompted by the carnal mind, and dictated by what he regarded as the fitness of things. But God had another viewpoint, and rejected him. Also the prophet Elijah; he had a viewpoint, arising out of his distress, at the spectacle of his apostate nation. "Take away my life," said he, "I even I only, am left." But God had another viewpoint,

"I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal."

Moses, too, had a viewpoint, which was doubtless pronounced as insanity; and it caused him to "choose to suffer affliction." But, unseen to his contemporaries, his view reached forward, and embraced "the recompense of the reward:" and so he was able to joyfully relinquish "the pleasures of sin for a season." And in Moses we have a beautiful example of what a man, looking at things from God's point of view, can do. On the other hand, we behold in his Egyptian contemporaries, a type of this "present world," an aggregation of the sinful sons of Adam: creatures of environment, merely susceptible to impressions made upon them through the medium of the five senses: living to themselves, lives dictated and prompted by expediency: until their selfish activities are cut short in death, and they are engulfed in the jaws of an eternal grave. By birth we are of this class, but God has called us out, and constituted us children of Abraham — as was Moses — and, like him, we have chosen to suffer affliction with the people of God rather than enjoy sin's pleasures. We seek the same country as Moses did, and the stronger our faith in its possession, the more willingly, yea joyfully, shall we, too, relinquish all worldly ties, associations, aspirations, sympathies and pleasures; and the more earnestly seek the heavenly country, which, by faith, we see, from God's point of view.

At present, we feel we know the true angle from which to view the return of Jesus. Maybe we are quite familiar with the signs of His Advent; even quite at home with the prophecies which deal with post-adventual happenings: and although these matters are yet of faith only, and not sight, we feel confident that the angle of our expectation is the correct one. But will the realization coincide with our expectation? Or shall we find, to our dismay, other factors with which we had not reckoned? Might not His coming, then, prove to be a familiar event, from an unfamiliar angle? There is no doubt His return will be a shock to us all; but it will be in measure as we have been ordering our daily walk and conversation.

Subject to weakness as we are, it is inevitable that our present viewpoint is influenced, to a greater or lesser degree, by the things we hear and see. The present is very much of a reality with us, in spite of ourselves. Take, for example, a gathering of beloved brethren and sisters, assembled as

members of an ecclesia; very real to the senses, is it not? Here, masters sit next to servants; rich with poor; educated with illiterate; weak with strong. Some prominent, others obscure, some are looked up to and trusted, others are regarded as of no consequence. We have our managers and managed; our servers and our served; with all the diversity of organization necessary for the continuance of the lightstand. Yes, all very impressive, and very real. But do we realize how all this will cease in a flash, by the return of Christ? At that very moment, present artificial distinctions and barriers will vanish. Our social standing, attainments, bank balances, houses, gardens, hobbies, poverty, pleasures and pain, will cease to exist, or to interest. All ecclesial offices will become vacant; all will be leveled to the position of responsible suppliants of divine mercy. The business meeting now convened will see Christ as the only Presiding Brother; supported in the chair by the angels of His power. No votes will be taken; the principle of majority votes—which is inseparable from our present organization—will no longer obtain. No longer will offices be filled on the principle of vox populi, but by vox Dei, for Jesus will select His own coadjutors to fill the offices which He, by His divine wisdom, sees fit and proper. Moreover, the choice will not be capricious; but governed by certain well defined and revealed principles, which we can know beforehand.

Some, now occupying the head of the table, will be invited to lower seats; some rich will be sent empty away; some well clothed will be pronounced "naked"; some poor said to be "rich" and "blessed": All will be impartially decided by Him who is no respecter of persons, but is "The Lord the righteous judge," who "judges not after the sight of his eyes." The offices then filled will remain so, and never again fall vacant. Too often now we are influenced by what our brethren think of us, but in that day, if never before, only one question will burn in our innermost soul: What does Christ think of me?

Ah, indeed, of all points of view, the present and the future are the most diverse. Of all familiar objects, seen from an unfamiliar angle, will be our past life, viewed in retrospect, from the Judgment seat: unless we have in a large measure cultivated the divine point of view, and contemplated our present course from that angle, now.

The outlooks of brethren vary often. Things in general, and also in particular, are looked at by different brethren from different angles; and so, like Christendom, conflict of opinions result. But are we individually trying to view all things from the only logical angle, namely, The Kingdom of God? There will be uniformity of views then. Will we feel as sure of ourselves then as we do now? Will His coming confirm us in our views and actions, because done with the sole purpose of pleasing him? Or will His advent confound our views, because we have, in reality, been "pleasing ourselves," and not our brother, "for his good to edification"? For then all our actions will be seen from the only true and deciding angle—God's point of view. It is one thing now to satisfy ourselves, but it will be entirely another matter to satisfy Jesus.

Well, we have the means in our hands now to please Him: His rule of future judgment is a present record with us: the mode of his selection has been declared. He expects from us love for God, for himself, for our brethren and sisters, and for the work of the Truth: in short, a deep and real affection for the things above — which things will be the rule in that Kingdom, instead of the exception, as they are here. If our heart is in heaven, we shall lay up our treasure there; and so obviate the terrible necessity of Jesus returning to us empty-handed. A heart set on things above will abhor the things beneath; and shew an aversion to all things not conducive to a "conscience void of offence." Summarized by our beloved brother, the Apostle John, who exhorted us: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

H. W. HATHAWAY.

Saul, —A Warning.

In Israel's history, which is recorded for our admonition, no event demands more careful consideration in the present state of the ecclesias than the rejection of Saul. There is a prevailing tendency to insist upon such parts of the Scriptures as appeal, and reject such parts as are disagreeable to our own ideas and habits. Particularly is this the case in respect to the teaching of the Apostle Paul. In orthodox circles it is said that Paul was narrow-minded and prejudiced, and had no authority or right to issue such directions as he did; but in the ecclesias it is watered down to the insidious serpent-like reasoning that what he wrote applied to our first-century brethren and sisters, but not to us.

If we want to please Christ, and make sure of his approval, let us learn wisdom by Saul's experiences. Paul's words are Christ's words. He wrote by inspiration, and God will not overlook any setting aside of His words. In one of his last letters our late brother J. M. Evans, wrote: "He will not allow them to be watered down by human reasoning. He will not tolerate half-hearted or partial compliance." God demands obedience to the written word, and He will not brook disobedience to the commandments of His chosen mouthpieces. Let us learn the lesson by the fate of Saul, for our salvation depends upon it. C.F.F.

The Miraculous Draught of Fishes

(Luke v. 1; John xxi. 6).

Luke v. 10-11 record that Simon, Andrew, James and John "forsook all and followed him," Jesus having just told them, "thou shalt catch men," using the miraculous draught of fishes just experienced as the basis of his figure.

The miracle had "astonished" the disciples, but it was no more astonishing than the fact that humble fishermen should be able to "catch men." Jesus himself likens the kingdom of heaven to a net which gathered all kinds of fish until it was full (Matt. xiii. 47).

On the occasion of the miracle under discussion, Christ himself entered the boat and gave instructions as to the procedure. Would it not indicate Christ's association with his disciples for three and a half years during the work of preaching the gospel of the kingdom? That this is so is suggested by a consideration of a similar miracle at the very end of his mission, after his resurrection (John xxi. 6). This time Jesus does not enter the boat, but stands on the shore—this time not in active association with them. Does not this second miracle indicate the subsequent work of the Apostles, in the absence of their Master, in proclaiming the gospel?

Further, on the second occasion Christ himself partakes of the fish which have been caught. They are therefore assimilated by him, becoming part of "his body, of his flesh, and of his bones" (Eph. v. 30). There is a definite number — probably there is nothing in the number itself — indicating that "the number of the elect" has been made up. There is nothing said about any selection of the good from the bad; neither is the net damaged, as was formerly the case.

Thus it would seem that "bad fish" are excluded from the parabolic meaning in the miracle, it relating to the consummation when the work of fishing for men will be brought to a triumphant conclusion in the realisation of the prophecy that "God's glory shall fill the earth as the waters cover the sea."

W.J.

What men do is the true indication of what they think. Their words may be misunderstood, or not clearly expressed, but their actions show their inclinations.

The Race for Life Eternal

"Know ye not that they which run in a race run all, but one receiveth the prize?" Those words were written to the first century believers in Corinth by the Apostle Paul and, living in a world that worshipped the athlete, they would appreciate the figure of speech which he employed, in relation to the race he exhorted them to run.

The victor in ancient Greece received the prize, a crown of leaves, something corruptible, reminding us of the words of the prophet, "we all do fade as a leaf." Two main features characterise the fading and the falling of a leaf. In one respect there is nothing more sure, and in another respect there is nothing more uncertain. The leaves that appear in the Spring will all be fallen to the ground before Spring re-appears, but when this one will fall, and how long that one will hang, no one can tell. One falls smitten by a mildew soon after it has burst from the bud in Spring, a second is withered by a worm at its root in early Summer, a third is shaken off by a boisterous wind, and a fourth is nipped by frost in Autumn. In what part of the year any leaf will fade is entirely uncertain, but that it will fade before the year has gone is absolutely sure. Can we not profit by heeding the exhortation which Nature has to offer? We have all passed childhood. Some may end their probation in the bloom of youth, some in the maturity of manhood or womanhood, whilst some may continue to the Winter of age if Jesus tarry. Two things are very clear. The time is short to us all, and the length of that short time is very uncertain. It is in such moments of calm reflection that the love of God is shown to us, in that we have been called to the Truth with the hope of life eternal, and the prospect of joy beyond this time of sorrow.

Remembering the uncertainty of the length of probation, we turn again to the words of Paul, "Know ye not that they which run in a race run all, but one receiveth the prize?" He had before his mind the athletic contests where the shorter races were won by fleetness of foot, and the longer races by strength and endurance. Paul reminded the Corinthian believers that the athletes of the nation from which they had been called, engaged in their contests to obtain a corruptible crown, and he exhorted his brethren to strive earnestly and continuously to obtain that incorruptible crown which had been promised as the reward of a faithful probation.

Success in athletics in ancient Greece was the desire of those who sought worldly fame. The man who could run a given distance in the shortest time was worshipped. A crown of leaves was placed upon his head, and he received many personal favours as relating to this existence. But there it all ended. The crown of leaves faded and died, to be followed very soon by the man who had so proudly worn them. And what is more, his victory had been gained at the expense of others. The vanquished were forgotten, as Paul expressed it when he wrote, "But one receiveth the prize." The Greeks with all their philosophy did not differ from the rest of humanity in this respect.

The race for life eternal, in which we are engaged, is not as the race in which the victor triumphed over the vanquished. It is not as the individual effort of the athlete. His effort was all for self, and in self it ended. The race for life eternal, the call to the Truth, is a call to service, a call to help others. This help toward others is prompted by love. When we say love, we do not mean what the world understands by that word. That which passes for love in the world is mostly admiration, or fascination, and travels across a life like the sun across the heavens, leaving darkness and blackness behind. True love toward man is prompted by the love of God in calling us to the hope of life eternal. We love Him because He first loved us. And service to Him helps in the formation of a character that may one day be perfected by the bestowal of immortality.

The Greeks sought beauty of form, but we must desire beauty of mind, a mind that can love in the highest sense of the word. Jesus said to His disciples, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 12-13). We have not been called to lay down our life, but we have been called to a life's service demanding an expression of love. When writing to the believers at Ephesus, Paul

exhorted them saying, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." (Eph. iv. 1-3). It is love that will draw men and women. It is love alone that will hold them. Love cannot be expressed by words from a platform. Love is manifested by actions. The words of Jesus were greater and more loving than those of any man, but those words, great and loving as they were, would not have brought salvation unless there had been action — the sacrifice upon the cross.

Napoleon is reputed to have said, "Alexander, Caesar, Charlemagne and myself have founded great empires, but upon what did the creations of our genius depend? Upon force! Jesus alone founded His empire on love, and to this very day millions would die for Him." These words from a Gentile are an exhortation to us, that we should show love one to another. As the year passes, we may see the leaves fade, as we have seen many a life fade through the toil of service prompted by love. But those lives, though they have thus faded, may gain a crown of glory unknown to the athlete. And to us, no matter whether we end our race by death in the bloom of youth, the maturity of manhood or womanhood, or the winter of age, there comes the exhortation given in the words of Jesus, "Be thou faithful unto death, and I will give thee a crown of life."
W. P. LANE.

Answers to Correspondents

R. T. —Our correspondent asks the question: "Is it Scriptural to say that Christ condemned sin in the flesh?"

No, it is not, Christ condemned acts of transgression, as did also the Law, but the condemnation of the physical element styled "sin in the flesh," was something "the Law could not do."

Therefore, Paul wrote saying: "What the Law could not do," God did, by requiring the shedding of Christ's blood. He further states that it was "for sin," or on account of this "sin in the flesh," that the condemnation came.

God's own son as "in all things made like unto his brethren" — a partaker of their nature—the nature of David, of Abraham, and of Adam: which nature was condemned when, through the eating of the forbidden fruit, the physical element of sin, causing death, was implanted in it, and diffused through every part of Adam's nature, thus becoming a physical law thereof.

This condemnation was transmitted to all of Adam's posterity, so that this sin-principle dwelleth in all men, making death a certainty, as they have the sentence of death in themselves.

Therefore, it is written that "By the offence of one, judgment came upon all men to condemnation," or, as expressed in another place, it was then "appointed unto men once to die." — See Rom. v. 18; vii. 20; viii. 3; Heb. ii. 14-17 and ix. 27.

Christ prayed that this condemnation might be removed, if possible, in his case. But being a son of man, by being "born of a woman," it was not permissible: Therefore, he submitted to his Father's will, realizing that being "made of a woman," that is, of "sinful flesh," death had dominion over him (Rom. vi. 9).

Peter wrote saying, "If any man speak, let him speak as the Oracles of God," and we believe that Paul's Epistles are a part of the "Oracles of God," because he was inspired and spake as he was moved by the Holy Spirit.

Therefore, let no man deceive you, even if he be ever so confident that he can improve on inspiration's words, such as when Paul declared that GOD CONDEMNED sin in the flesh.

Let us be followers of Paul, as he was of Christ, that we may "all speak the same thing" (1 Cor. i. 10, and xi. 1).

You will find the words of Bro. Roberts in relation to this matter, in the *Law of Moses*, chapter xviii. p. 160, 1899 edition. B. J. D.

Bro. A. E. S. writes: "Could you find a little space in the *Berean* for an explanation of Isaiah lx. 22,

"The Lord will HASTEN it in his time."

If there is a divine plan involving 'a set time,' how can it be hastened?"

We believe the best "explanation" of the above difficulty is that afforded in the reading of the Septuagint version, which is as follows:

"The Lord will GATHER them in due time."

The whole verse reads, "The little one shall become thousands, and the least a great nation; I the Lord will gather them in due time."

This reading is in harmony with all that God hath spoken by His holy prophets. The "little stone" shall become a great mountain, and Israel, "the least" of the nations, shall become the greatest. Present Jewish movements prove that we are nearing "the set time" — the day decreed, when Yahweh shall say, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare (marginal reading, *appointed time*) is accomplished (Isaiah xl. 2).

The Septuagint Version of the Old Testament Scriptures is the oldest translation now extant. The work was begun in the year 280 B.C., in the city of Alexandria, by seventy-two Jews—six from each tribe.

Some authorities inform us that these men were from Jerusalem; others say they were residents of Alexandria. Possibly the number included residents of both cities.

These Jewish translators were doubtless selected because of their learning and their familiarity with the Jewish as well as the Greek idiom.

The Septuagint was circulated freely among the Jews of the Dispersion, so that at the time of the birth of Christ it was the common form in which the Old Testament Scriptures were circulated. Jesus and His Apostles quoted copiously from the Septuagint, and because of these things, great importance has been attached to this learned Jewish translation, accomplished under the patronage of the reigning Grecian king. B. J. D.

CORRESPONDENCE

Your "Reflections " in the current issue of *The Berean* strike a timely note of warning. Lukewarmness was the complaint made by Jesus against one of the seven ecclesias in Asia, the light of which was burning dimly, — the warning was not heeded, and in due time the Spirit "spued" them out. The world to-day loves to enshroud commonplace things in mystery, and this fashion tends to increase in the brotherhood. Wholesome and edifying exhortation and exposition, based upon clear and unambiguous teaching of the Scriptures, gives place to discussion of immaterial things, and matters upon which there is no divine commandment.

Unity upon first principles, both of doctrine and practice, is a fundamental necessity, but as the amenities of life increase, and they have increased considerably during the past twenty years, it is well to consider how those things affect ourselves. Some things are permissible, others definitely are not. In some cases things apparently innocent in themselves are to be avoided by reason of their associations.

Another contributory factor to ecclesial dissension lies in the intimacy which frequently exists between members of the household of faith.

Friendship in the Truth is to be based on one principle, and one only. "Ye are my friends if ye do whatsoever I command you." If this command of the Lord Jesus is kept in mind, friendship will not be presumed on, and there will be wholesome restraint in both speech and action, coupled with mutual respect toward each other.

Another phase of the matter is still more striking, and it is the difficulty of ascertaining all the facts in dealing with ecclesial dissension. Some matter arises which is the cause of friction in another ecclesia, and our help is sought. The alleged facts of the case are stated, but in practically every case there is another side to the matter, and it is extremely difficult, if not impossible to help to a correct settlement of the difficulty because of human proneness to take sides, often because we happen to be personally acquainted with someone directly concerned with the matter. If the cause of ecclesial dissension is wrong doctrine or disorderly walk, the matter is relatively easy to handle, but the trouble with most ecclesial upsets of recent occurrence is the fact that they originated in personal matters, someone's feelings have been hurt, and the mind of the flesh has gained the ascendancy. The result is a spirit of intolerance on non-essentials, and a lack of mutual respect and affection for each other in the bonds of the Truth.

The generation now on the scene knows little of the labours of the brethren and sisters during the past eighty years. Vigorous proclamation of the Truth, and warmth in the Truth's service, are almost gone, and one hears insipid platitudes or carping criticism where there ought to be healthy exposition begotten of close study of the deep things of the Truth, and upbuilding and constructive exhortation in divine things.

The present state of affairs in the ecclesias is a sign of the end, but at the same time we are not permitted to sit down with folded arms and go with the stream. No one has permission to judge his fellow brethren and sisters, and to seek isolation in the work of the Truth. There is nothing wrong with the name, Christadelphian. The wrong lies at the door of those who fail to labour to be worthy of that name, and repudiate the responsibilities the faithful upholding of that name would impose on them. On the other hand, an over-abundance of zeal and lack of brotherly affection are causes of stumbling to others who are striving in face of much weakness and difficulty to be worthy namebearers of the Master.

The time has come to sound a note of warning, lest we degenerate into mere formalism, and fail to manifest individually and collectively those works of the Spirit which will bring forth fruit unto eternal life. I feel very strongly it is time to give a strong lead, and at the moment the editors of the *Berean* have the opportunity to "cry aloud." — With love in the Truth, sincerely your brother in Christ's service,
C. WHARTON.

The Shema.

"The Shema (i.e. Deut. iv. 4) excludes the Trinity of the Christian creed, as a violation of the Unity of God. Trinitarianism has at times been indistinguishable from Tritheism, i.e., the belief in three separate gods. To this were added later the cults of the Virgin and the saints, all of them quite incompatible with pure Monotheism." So says the Chief Rabbi of Britain in his book on Deuteronomy. An interesting extract from this book, dealing particularly with this verse, appears in a supplement to the *Jewish Chronicle* for March 29th.

Reflections

In the age to come the people who are erring will hear a voice behind them saying, "*This is the way, walk ye in it*" (Isa. xxx. 21). Perhaps when we read these words we think "Ah yes, if I could hear such a voice I would know exactly what to do; but there are so many voices saying different things that I am puzzled." But here is the voice speaking to us to-day, through the epistles of the Apostles; let us listen and obey if we are sincere. The coming of the Lord is at hand. This is no time for any who look for His coming to do what seems right in their own eyes. If we have plain statements and directions, as we have in these epistles, then that is the way; if we are faithful to our profession to be brethren and sisters of Christ, let us listen to the voice that bids us walk in it.

* * *

A brother writes, "I have read with interest your 'Reflections' in the *Berean*, and from what I hear your remarks have caused a storm in many quarters. Nevertheless, one feels sure that the airing of the matters involved was necessary, and may do a deal of good. At a Tea Meeting some years ago a brother said that one could speak freely about doing that which was right in the sight of the Deity, but to specify any certain matter was to call forth severe protests, and no doubt you have experienced the truth of this assertion. To be bold on a matter where all are agreed is highly commended; but (it is said) even if a brother is wrong on points of conduct, what does it matter, provided no first principle is involved?"

Readers of *Elpis Israel* and *Eureka* will be in no doubt as to how Dr. Thomas would have answered that question. He taught that the acceptance of the first principles of the Truth is but the commencement of the struggle to obtain eternal life. He referred to the effort as "agonizing," just as the Scriptures describe it as "crucifying the flesh." Those who rely upon their being named "Christadelphian," and have nothing to support that title but a belief in the first principles of the Truth, will never reach the Kingdom. How can we claim to be seeking the Kingdom of God and His Righteousness if those of the Apostles' commandments which are repugnant to our natural desires for show and admiration are disregarded? Is not this the very thing the Apostle John warns us against — the lust of the flesh, and the lust of the eyes, and the pride of life? Read the 15th, 16th, and 17th verses of the 2nd chapter of John's 1st Epistle, and ponder them.

As to "storms" and "protests," we have for our encouragement the words of Dr. Thomas to bro. Roberts, "*Now if you are courageous, faithful and valiant for the Truth; if you are really a good and useful man in your day and generation, you may lay your account with being misrepresented, slandered and abused in various ways; but if you turn traitor in faith or practice, or in both, you will become popular and obtain applause.*"

Woe to those who would lower the apostolic standard rather than face unpopularity and unfriendly looks. A brother, writing in a contemporary magazine, truly remarks: "*It was this (i.e., lowering the Apostolic standard) that led to the Great Apostasy, which started in the first and second centuries.... Many and grave are the warnings in the New Testament against laxity. Unless these are more taken to heart, the Christadelphian community will soon find itself where the unbelieving and supine Jews were when the judgments of God fell upon them all unawares. . . . Let the saying, 'We are rich and increased with goods and have need of nothing,' be heard less among us. It is a faithful listening to Christ in all matters that will give us the right to the tree of life.*"

* * *

When we stand before Christ to be judged, every one of us "according to our works" (Rev. ii. 23), we shall not be clothed in white robes; that will be the garb reserved for those whom He approves; we shall undoubtedly appear before him as we appeared in the days of our probation, just as the characters we are now forming will be the characters on which he will accept or reject us. Sisters! you who imitate the coquettish tilt of the hat affected by women of the world, remember this. Do you think

Christ will smile with approval at finger nails painted red or black according to the prevailing fashion? Under the law of Moses, it was death for a woman to wear a man's clothing (Deut. xxii. 5); what then will Christ say to a sister who stands before him in riding breeches, or hiking or cycling "shorts"?

* * *

Why should these *Reflections* give offence? They ought not; and they surely will not to those whose earnest endeavour it is to seek the Kingdom of God and His Righteousness. For our part, we will count him a true friend and faithful brother who points out to us any way in which we can make more sure our hope of Christ's approval.

C. F. F.

Land of Israel News

"The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel" (Psalm cxlvii. 2).

During the month of January 4,866 persons entered the country, 4,336 of them being Jews; 259 entered under the capitalist category, possessing not less than £1,000 each.

In February, 5,200 Jewish immigrants entered Palestine.

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The Zionist Executive has advanced fifty immigration certificates for Jews from Greece to go to Palestine, to be allocated among those who have suffered as a result of the Venizelist rebellion.

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According to the *Jewish Telegraphic Agency*, it is stated in Jerusalem that Palestine imported goods from abroad in 1934 to the value of fifteen million pounds. The British Empire was the largest exporter with three-and-a-half million pounds, Germany second with £1,700,000, and the United States of America third with £1,300,000.

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The budget of the Municipality of Tel-Aviv for 1935-36 amounts to £400,000 as compared with £320,000 for last year.

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The Jerusalem Municipality has decided to lay out eleven public parks in Jerusalem, budgeting a sum of £70,000 for the purpose. Three will be planted immediately, one of them having an area of 180dunams.

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It is officially announced that extensions of two main roads— one across the Allenby Bridge to Es Salt in Transjordan, and the second Transjordan section of the Haifa Road to Bagdad—are to be proceeded with. A grant of £22,000 has been made for the purpose, plus a sum of £28,000 from the Imperial Treasury, set aside for this purpose with the consent of the Colonial Office.

* * *

42,350 Jews were admitted to Palestine during 1934, bringing a capital into the country of probably seven or eight million pounds; 10,880 came in as workers on Labour certificates, not counting dependent members of their families. The rest came in as relatives of residents, or under the provisions admitting orphans under the age of sixteen, students, and persons of religious occupation whose maintenance is assured. Moslems and Christians who came into the country during the year numbered 1,738.

Signs of the Times

Conscription in Germany: International Repercussion: Palestine "Astir"

Again it is necessary to record rapid developments in the European situation. During March, Germany astonished the world by proclaiming conscription, so openly defying Britain and France to enforce the Versailles Treaty. Shortly afterwards Sir John Simon visited Berlin, but it is evident that nothing was accomplished saving to confirm that Germany intended to re-arm as quickly as possible with a view to equality with any other European nation, apart from Russia. Over half a million young Germans were called up for medical examination on April 2nd, the eventual intention being to call up no less than 8,500,000 men for training.

The immediate result of the German action was to intensify the military activity of every other nation, thus setting in motion a new armaments race on a scale never known before. Many of us can remember how widely it was proclaimed that the defeat of Germany in 1918 marked the end of Prussian militarism, and how it was declared that the enormous sacrifice of life had not been in vain. Well, the suppression of Germany has lasted for 16 years only, and the misery and international dislocations caused by the War are as acute as ever!

Germany's next step is to recover some of her lost territories, another activity that is causing a great deal of trouble. Danzig was made a free port under a League of Nations High Commissioner after the war, but the Nazi party has succeeded in getting control of the administration, and it looks as though it will not be long before Germany openly assumes sovereignty there again. The district of Memel, now administered by Lithuania, provides a problem of a similar kind; worse, if anything, because of the extreme hostility felt by Germans towards the Lithuanians.

In view of the dangerous situation generally, it is not surprising that there has been much coming and going of statesmen between the capitals of Europe. In particular, the visit of Mr. Eden to Moscow may be mentioned, as being the first time a British Minister has visited Russia since the Revolution of 1917. It would appear that his reception was cordial, and the newspapers have made much of an alleged Anglo-Russian friendship as a basis on which world peace might be established. At present Germany and Russia are bitterly hostile, so that it might appear, superficially, that events are not shaping themselves aright. But this would be an unwise supposition; friendship to-day may become hostility to-morrow, and *vice versa*. We know from past experience that God's purpose proceeds inexorably to its fulfilment, although it is often difficult to foresee how a particular situation will develop. Certainly current events would seem to confirm the anticipation expressed some months ago that a change of rulers in Russia is to be anticipated. There is a considerable Jewish element in the present Russian Government, whereas the extremely bitter attitude of the King of the North towards the Jews, as described in the Prophets, would appear to indicate a strong anti-Jewish bias. Such a change would involve (or perhaps be caused by) German cooperation, instead of opposition. It is, in this connection, interesting to record that Poland believes Germany has the idea of conquering a new empire in Russia (*News-Chronicle*, April 1st), and it is because of this fear of some Russo-German union that Poland refuses to make a pact with either. Germany is separated from Russia by 150,000 square miles of Polish territory, and Poland is quite aware that if she allowed either nation's army to use her territory in crossing over to the other, no power on earth would ever remove that army again, and that would be the end of Polish independence. Poland is in the unhappy position of having powerful neighbours, with whom she is just as afraid to be friendly as to be at enmity, and of realising that her geographical situation is such that she can never be free from the fear of invasion.

In common with other nations, Britain feels compelled to enter the armaments race, so, abandoning the hope that some agreement on disarmament might be reached, Mr. Ramsay MacDonald, the arch-pacifist of the War, now writes, "Pacifism was becoming an easy-going state of mind which embraced with fervour a meaningless formula of pious aspect in preference to something which showed the rugged realism of objective fact." To this Mr. Baldwin has added, "A land which is

not willing to take the necessary precautionary measures for its defence will never have power in the world, either material or moral power." This sentence was quoted by Hitler to justify Germany's conscription law, and considerably upset the French.

It is therefore plain that a crash is inevitable, and the longer it is delayed the worse it will be. Joel iii. 9-11, is being fulfilled before our eyes.

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At the same time, the position of the Jews in almost all countries continues to worsen. More and more restrictions are imposed in Germany, apparently with the deliberate object, says *The Times*, of forcing them to emigrate: "The facts force one to the conclusion that the Government is now trying to drive all the Jews out of the country." The Jews, on the other hand, try to impress the authorities that they are patriotic Germans; they have petitioned that they might be included within the scope of the new conscription laws! (Certain evidence that they are not true children of Abraham.) How strikingly is Ezek. xx. 32, illustrated: the Jews say "we will be as the nations," but God says it "shall not be at all."

Such men as Herr Streicher (the infamous leader of anti- Semitism) have no idea that their work is really bringing about the rebirth of the Israelitish nation, but suppose they are bringing about its destruction. Streicher says "their day is ended for ever, and I am proud that I have helped to bring it about." The Mayor of Hamburg presents the matter in a truer light, when he says "a Jewish problem has existed in all countries since Jews were created. . . . The Jews are a burden to Europe because they are a strange body in Europe." (But isn't the problem "burdensome" because they "burden" themselves with it? Zech. xii. 2). Their very oppression has united world Jewry as never before; their restrictions have so stimulated emigration to Palestine that we see Ezek. xxxvii. being fulfilled rapidly. There is life and activity; the bones are no longer dry, but beginning to live. The *Jewish Chronicle* puts it: "the whole impression is of a country astir . . . it is a story of resurrection" (April 5th).

It is thus impossible for God's children to share in the gloom that pervades the minds of the ungodly when they contemplate the evils of the age. It is the time of Israel's redemption; the time which the saints of all ages have longed to see; we see it— do we rightly appreciate our inestimable privilege, and realise our corresponding responsibilities? W. J.

"Shall Push at Him."

Sir Austen Chamberlain says: "As to the question that Great Britain could *push* any Power into war against Soviet Russia, I would frankly reply that nobody out of Bedlam could conceive so mad an idea" (*Daily Telegraph*, March 26th). Evidently someone has been suggesting that Britain could do some "pushing," The use of the word is curious, in view of Daniel xi. 40, "At the time of the end shall the king of the south push at him."

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).

* * *

BEDFORD. —53, *Harpur Street Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m.* The dread enemy has visited our little meeting once again, and has taken from amongst our numbers our beloved brother Mathers, aged 75, who died March 14 last, and was buried on the 18th; bro. G. M. Clements kindly came down and spoke appropriately at the home of our late brother, and afterwards at the cemetery; and we pray that the address given may be the means of those who had ears to hear, being wise in time. Bro. Mathers was always very zealous for the Truth, and his happy smile while at the meetings always seemed to cheer and brighten all who came in contact with him. The present writer has been intimately acquainted with him for upwards of 46 years, and first came to a knowledge of the Truth by our late brother's persistent endeavours. Our loving sympathies go out to his partner through life, now mourning his loss, who is a wonderful example in the Truth to many; and, although being afflicted with great deafness, her place at our little meeting is very seldom vacant. The following brethren have assisted us in the work in the Master's Vineyard since last reporting: —S. Tarling, H. T. Atkinson, F. W. Brooks, I. P. Evans, T. Wilson, D. L. Jenkins, E. J. B. Evans, F. C. Wood, E. Bath, W. E. White, H. L. Evans, S. G. Warwick, A. K. Clements, and S. Burton. Visitors: sisters Atkinson, Brooks, and S. G. Warwick; brother Readman and sis. Burton. —W. H. COTTON, *Rec. bro.*

BRIDGEND. —40, *Caroline Street Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30.* Greetings to all of like precious Faith. It was with much concern and anxiety we read of our beloved brother F. G. Jannaway's illness. Our continual prayers have been for his recovery, and of all others who lie on beds of sickness. We take this opportunity of thanking brother Lewis, of Newport, for his labours here in February, when he exhorted and lectured. The attendance of strangers to the lectures continues to be spasmodic, despite the invitation in the form of a large size board conspicuously placed at the entrance, advertising the glorious news. Truly, this is an evil age—given up wholly to pleasure, and never have the words of the beloved Apostle applied with greater force than to the brethren and sisters in our day—"Blessed is he that watcheth and keepeth his garments."—GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A., Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; also First Sunday of each month, 5.15 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* We are pleased to be able to report the baptism of Miss R. L. PUNCHARD (Nonconformist), on March 24th. We pray that our sister may so run that she will obtain a crown of life when our Master returns. Our thanks are due to the following brethren, who have exhorted and lectured during the past quarter: R. G. Wright, F. C. Wood, F. W. Brooks, M. L. Evans, A. A. Jeacock, L. J. Walker, E. W. Evans, Hathaway, E. J. B. Evans, H. M. Doust. We have also been visited by brethren Burton (Clapham), J. Woodgate (Bournemouth), W. A. Rivers (Holloway), and sisters F. C. Wood, E. W. Evans, Hathaway, and E. Clark. —E. F. RAMUS, *Rec. bro.*

COVENTRY. —*Ragged Schools, off Broadgate. Breaking of Bread: 11.30 a.m.; Lecture, 6.0 p.m. Bible Class: Thursdays, 8.0 p.m.* Since last writing, we have been visited by bro. Hugh Brown, of Motherwell, who was staying a short time here on business; we were pleased to welcome him around the Table of the Lord. We have also had the company and fellowship of brethren Wesley Southall, S. Shakespeare, and J. Davies, of Dudley, who have ministered to our spiritual needs and proclaimed the Glad Tidings of the Kingdom, for which we thank them. We are encouraged by the attendance of a few strangers. —O. CLEE, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C.5.* Sincere greetings in Christ. Since our last report we have had the company at the Table of the Lord of the following visitors: on March 10th, brn. F. G. Ford and Dennis Bayles, and sis. Eileen Ford, of London (Clapham); bro. Ross, of Motherwell; and bro. Restall, of Edinburgh. Bro. F. G. Ford ably exhorted us in the morning, and lectured in the evening. We made bro. Ford's visit the occasion of a special effort, and were rewarded by the presence of 18 strangers. We felt very much encouraged by the interest shown in the Word of Life, and subsequent lectures have been fairly well attended. On March 17, bro. A. McKay, and on March 24 bro. J. McLeod were with us in the service of the Truth. We thank the brethren and sisters of the Motherwell Ecclesia for their support at our special lecture, and also wish to record our appreciation of the assistance of our brethren in the work of the Truth. — 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.; Lectures, 6.30 p.m. Bible Class, Thursdays, 8 p.m., at 22, Canton Avenue, Stone, Greenhithe.* During the past month we have been pleased to welcome in the service of the Truth brethren Joslin, H. T. Atkinson, S. Tarling, and W. E. White, all of Clapham. Their help and words of encouragement were much appreciated. We propose, God willing, to hold our informal outing on June 15th, to Dartford Heath. Meet about 3 p.m. at the Sandpit Cottage (as last year), where tea will be provided, followed by a short address. A hearty welcome will await all who can meet with us, and with our Heavenly Father's blessing of fine weather we can promise a very pleasant time together. — E. R. CUER, *Rec. bro.*

LEICESTER. —*71, London Road. Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.30 p.m.* We are glad to be able to report that the proclamation of the Glad Tidings concerning the Kingdom of God continues in this part of the Master's Vineyard, and we hope and pray that we may see the fruits of our labours in the desired increase. However, whether they will hear, or whether they forbear, God's great and glorious purpose will soon be realised. We have had the company of the following brethren in the Master's service, to whom we are thankful for words of exhortation and for public proclamation of the Truth: S. Tarling, R. C. Wright, M. L. Evans, J. Squire, I. P. Evans, H. M. Doust, F. W. Brooks (all of Clapham), and bro. P. J. A. Coliapanian (Ilford). We have also been pleased to welcome to the Lord's Table: sis. O. Tarling (Clapham), sis. T. Feltham and bro. L. Feltham (Coventry), and bro. W. Reeves (Holloway). — A. C. BRADSHAW.

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.* Death has again visited us, and taken our aged sister Caroline Ford, who died on March 14th, over 90 years of age, after a long probation. In spite of advancing years, our sister maintained a keen appreciation of the hope of the Gospel, and was a source of strength to all with whom she came into contact. Sister Ford was laid to rest in Plumstead Cemetery on March 19th, there to await the summons to appear before Him who is all our hope and all our desire. On the 7th April we had the pleasure of baptising DAVID JOHN THOMAS (formerly neutral). We pray that he may continue faithful unto the coming of our Lord, and gain the coveted prize of eternal life. Bro. and sis. C. F. Evans, of Brighton, and sis. M. Smith, of Sutton, will in future meet with this ecclesia. — The following visitors have been welcomed to the Lord's Table, viz., sis. A. McCree, sis. Henderson, sis. Potier and sis. W. Keates (Brighton), sis. D. Higgs (Bristol), sis. Feltham (Coventry), sis. Marjorie Hayward (Ipswich), sis. E. Furneaux (Margate), bro. Heyworth (St. Albans), bro. and sis. Cheale (Seven Kings), bro. Smith, and bro. D. L. Denney (Sutton), bro. D. Gray, sis. O. Gray, and sis. Learman (W. Ealing). — 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 p.m.* We have much pleasure in reporting that bro. J. H. Dyer, who has for so long been in isolation

with his sister wife (recently fallen asleep), at Swindon, has now removed to 2, Shaftesbury Avenue, New Barnet, and will be meeting with us. We are glad to have his help once more. Our Special Effort in March attracted quite good attendances, brethren C. H. Lindars, N. Widger, E.H. Bath, and G. J. Barker lecturing on successive Wednesdays. --- GEO. H. DENNEY, *Rec. bro.*

LONDON (West Ealing). — *Leighton Hall, Elthorne Park Road, W.13. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m., 49, Uxbridge Road, Ealing.* We are pleased to record the addition to our number of bro. W. E. Reeves, from North London (Holloway), and of sister M. Goodwin, from Seven Kings, who will meet with us in future. We have been cheered to have with us at the Table of the Lord bro. Parrish, Birmingham; bro. Heyworth, St. Albans; bro. and sis. Kemp; bro. and sis. Brooks, bro. R. C. Wright, and sis. N. Butt, Clapham; sis. E. Hill, Sutton, during the last two months, and also bro. and sis. Evans, of Brighton, whose names were accidentally omitted from our last report. —T. G. BRETT, *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.* We are pleased to report that on March 24th we had a visit from our bro. D. C. Jakeman, of Dudley, who faithfully delivered unto us encouraging words of exhortation, and lectured in the evening, three of the alien being present. Other visitors for the month were sisters D. C. Jakeman and P. Jakeman. — DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR. — *Workmen's Lesser Hall Sundays: Breaking of Bread, 11.30 a.m.* The course of six Special Lectures during the winter months was concluded on Saturday, March 16th, with a lecture by bro. E. J. Evans, of Clapham, entitled "One Ruler for the World: Jesus Christ, the future King of the earth." It has been the endeavour of all concerned with these special efforts to bring the Truth more to the front in these parts. The response has been very disappointing, but we leave the final outcome to Him who giveth the increase. The members of the One Body here have received much strength from these lectures, and also from visiting brothers' exhortations, and wish to thank all concerned for their assistance. —Your sincere brother, 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, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* The Bible Class has been altered from Wednesday to Tuesday evenings, as this is more convenient to the brethren. We have two cases of serious illness in the meeting: bro. R. Stubbs, who has been ill for about three weeks, we are thankful to say, is now convalescent. Bro. G. E. Mynott has undergone an operation in the Nottingham General Hospital, his condition being very satisfactory so far. Our visiting speakers since the last report have been brethren E. A. Clements and J. R. Evans (Clapham), and D. C. Jakeman (Dudley). We were also pleased to welcome sis. D. C. Jakeman at the Lord's Table, also sis. P. Jakeman. — J. B. STRAWSON, *Rec. bro.*

PLYMOUTH (East). — *5, Norton Avenue, Lipson. Sundays: Breaking of Bread, 11 a.m. Bible Class: Thursdays, 7.30 p.m.* We report with sorrow the falling asleep on November 29th, 1934, of sister CHARLOTTE (LOTTIE) NICHOLLS, wife of the writer. Our beloved sister was laid to rest on December 3rd at Plymouth Old Cemetery. The service was conducted by bro. E. H. Bath of London who bore witness at the graveside to our lively hope, and extended to us much comfort. We rejoice in reporting that on December 4th, ALFRED HENRY NICHOLLS, son of the writer, put on the saving Name in baptism after a good confession of the faith. We gratefully acknowledge the assistance of bro. Bath on this occasion also. Our thanks are due to him for his ministration to us at the Table of the Lord during his visit. —ALFRED J. NICHOLLS, *Rec. bro.*

RHONDDA (Glam.). — *61, Henry Street, Tonypany.* Greetings in the Master's name. During the month of March we held a Special Effort at the Primrose Street Mixed Schools, Tonypany. We had proposed continuing for a month, and possibly longer, should interest be shown; however, at the end of a fortnight we deemed it wise to discontinue, owing to the forthcoming County Council elections. By mass demonstrations and meetings practically each night, the political

atmosphere is so strong that the alien has no ears for the glorious news we bear. At our first meeting, which was held on Wednesday, March 20th, bro. W. Winston, of Cardiff, lectured, and on Wednesday, March 27th, bro. Gomer Jones, of Bridgend. At our first effort there were five strangers present, and at the second two. We thank the brethren for their kind assistance, and also for the whole-hearted support of the Bridgend Ecclesia; their presence was a source of encouragement to us. We hope (God Willing) to be able to resume our efforts at a later date. We are also very pleased to report that bro. D. Doughty, of the Ystrad Ecclesia, having examined the evidence of our present scriptural position, has expressed his desire of having fellowship with us, and if the Lord Will, he will meet with us in future, and may he, together with us, hold fast that which is committed to our trust, that in the end we may hear those welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Your sincere bro. in Israel's Hope, —W. A. NUTT.

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m. Weds.: 8 p.m., at Pikesley's Hall 34, St. Peter's Street.* Further to our announcement last month, it has now been arranged (God willing) that our Fraternal Gathering (on Monday, May 6th) be held in the Adult School, Stanhope Road. This is but a few minutes' walk from the station (some may remember it as our meeting room of several years ago). Tea will be at 4.30, and the meeting at 6.15. Four addresses will be given under the general heading of "A Chosen Generation," and they will be appropriate (from our point of view) to the occasion that the country will be celebrating on that day. St. Albans is easy of access from all parts, and the special cheap return fare from St. Pancras of 2/- will be in operation. We shall be delighted to welcome all who can join with us on what we hope will be a happy and upbuilding occasion. —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.* We are sorry to report that, in faithfulness to the commands of Christ, the ecclesia has withdrawn fellowship from bro. John Cannell for continued absence from the Lord's Table. We hope that our brother will yet realise the serious position in which he stands, and that while the day of opportunity still remains may return, to walk in the narrow path which alone can lead us to life. We also regretfully lose, by removal to West Ealing, sister May Goodwin, whom we commend to the Ecclesia there. Since last report we have been pleased to welcome the following visitors: brethren Doust and T. Wilson (Clapham), and bro. and sis. S. Jeacock (St. Albans). The brethren were with us in the Truth's service, and we are grateful to them for their help. —WM. J. WEBSTER, *Rec. bro.*

SHIFNAL. —*The Shaw, Shaw Lane.* Our first duty this month is to acknowledge, with grateful thanks, the receipt of two anonymous gifts of £2 each, to the fund here held in trust, to be used for the spread of the Gospel in Shifnal. May He, to whom we owe everything, bless the efforts of all who strive, however imperfectly, to do His Will. Our helpers and well-wishers may rely upon us to use these gifts to the best possible advantage. We are now very fairly launched, and shall not be in need for some considerable time (God willing). Five or six strangers have always been to hear our lecturers since the start, but it is too early—except in some cases—to judge of any result. Of one we have very fair hope, and the Wesleyan leader here is reading *Christendom Astray*. We do hope that God will use us to "take out" some from among them. We have had with us, since last writing, bro. T. Phipps, Great Bridge; bro. and sis. Bickers, bro. and sis. Allen (Sr. and Junr.), of Dudley, and our sister daughter Eileen Faherty (Birmingham), also sis. B. Allen (Dudley). Our thanks are due to them all for their help and co-operation. —Your brother in Christ. LEO B. FAHERTY, *Rec. bro.*

SUTTON (Surrey). —*The Hall, Clanricarde House School Cheam Rd. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m.; Wednesdays, M.I.C. and Bible Class (alternately), 8 p.m.* We have pleasure in reporting the obedience by baptism of DONALD ROY HUNT-SMITH (16), son of brother and sister Hunt-Smith. Our young brother has had the advantage of being taught in the Sunday Schools, and we pray that he will continue to grow in the knowledge and practice of the Truth and be found approved at the return of Christ. We have gained by the removal from Clapham of brother and sister Cyril Clements, who will in future meet with us. On the other hand we have lost the company of bro. S. W. Flower, and sis. Miriam Smith, who have transferred to Clapham. Lecturing assistance has

been faithfully rendered by the following, viz: brethren Beighton (Seven Kings); A. Cattle (Putney); Coliapanian (Ilford); Doust, F. G. Ford, and Mitchell (Clapham); and Wille (Southend). Visitors since last report have been: brethren Burton and Walpole, and sisters Southgate, Pizzey, and Greenacre, and bro. and sis. C. Clements (Clapham); bro. Beighton (Seven Kings); sis. Gillespie (Ealing); brethren Wille and Scott (Southend); and sisters Lethbridge and E. Lethbridge (Holloway). —G. F. KING, *Rec. bro.*

SWANSEA. —*Christadelphian Meeting Room, Portland Chambers, Gower Street.* By the goodness of God we continue to contend earnestly for the Faith once delivered to the Saints. We enjoyed the company of sis. Muriel Bullen (Clapham), at the Memorial Table on January 13th. We desire to thank bro. George Morse (Cardiff), for his co-operation during the past month in assisting us to proclaim the Gospel. —W. MORSE, *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. Wednesday: 8.15 p.m., Bible Class.* A very enjoyable and profitable evening was spent by both brethren and sisters, and scholars, on the occasion of our annual Sunday School Tea and Prize Distribution, held on March 9th, when we had the pleasure of the company of a comparatively large number of visitors. Our deep appreciation is due to bro. H. L. Evans, and those who accompanied him, for their untiring and unselfish labour of love. The sharp contrast between prevailing conditions of transport in our days and those of bro. Roberts was seen, but what was even more impressive was the undeniable return of prosperity to God's land, indicative of the nearness of our Master's return, photographically portrayed. It is also with joy that we record that MR. WILLIAM SELL, son of our sis. and late bro. R. Sell, subsequent upon a good confession of the faith, was baptised into the Saving name of Jesus at Clapham (Avondale Hall) on 7th April. We pray our new brother may be a constant source of comfort and encouragement to his brethren and sisters at Welling, but more especially to our sis. Sell in her bereavement. The death of our bro. Sell was the means of stirring his son to action, and we pray for the time when in the love and mercy of our heavenly Father, we shall all meet as one unbroken family. Our bro. W. E. Weekes wishes to express his appreciation of recently experienced manifestations of brotherly love, and we also tender our thanks to the following brethren and sisters for their company, and the brethren for their services: bro. Barker, bro. and sis. Mercer (Holloway); bro. Brookes, sisters N. Kitchen and J. Hawley (Avondale Hall). —OWEN A. SMITH, *Rec. bro.*

AUSTRALIA

INGLEWOOD (Victoria). —*Sullivan Street.* Greetings in the One Name. We have had the pleasure of a visit during Christmas week of bro. James Hughes, who broke bread with us, and gave us the word of exhortation, which was much appreciated. It is very rare to see one of our Faith and Hope in this far-away spot, but we know that distance is nothing to God, and that where two or three are God will be with them. We are very thankful to get the *Berean* every month, which builds us up in our Faith. We are sorry at the troubles that you have to contend with in England, but hope and pray that these will ease off, and we pray that God will bless and keep you to continue the good work. —Your brother in Christ. —W. H. APPLEBY, *Rec. bro.*

CANADA

BRANTFORD (Ont.). —*Christadelphian Hall, 44, George Street Sundays, 10.30 a.m., 3 and 7 p.m. Thursdays, Eureka Class, 8 p.m.* On January 1st we journeyed to Hamilton to spend the holiday at the Fraternal Gathering, and on January 4th we held our usual S.S. entertainment and prize distribution. Visitors since last report include sisters Helen Jackson and Martin, and bro. and sis. George Jackson, Toronto, and brethren Fred Higham and Arthur Livermore, Detroit. —H. W. STYLES, *Rec. bro.*

UNITED STATES

HOUSTON (Texas). —We are pleased to announce the baptism of the following: On Feb. 17th, Mr. CLARENCE MILLER, aged 34, formerly Catholic. On March 3rd, Mr. O. L. KNIGHT, formerly Baptist, Mrs. O. L. KNIGHT, formerly Catholic, Mr. GEORGE PHILLIPS, formerly Baptist, and Mrs. GEORGE PHILLIPS, formerly Catholic. We rejoice with our new brethren and sisters, in that they had ears to hear the Gospel call. All communications to the Houston Ecclesia should be addressed to the Recording brother at South Houston, Texas, General delivery. —J. O. BANTA, *Rec. bro.*

JASONVILLE (Ind.). —*Christadelphian Hall Sunday: Breaking of Bread, 10.00 a.m.; Sunday School 11.30 a.m. Wednesday Night: 6.30 p.m. (house to house).* We are pleased to report that Mrs. FRANCES BICKEL, in December, 1934, and Mr. JOHN BICKEL, in February, 1935, wife and son of bro. Bickel, rendered obedience in baptism. We hope with God's help they may successfully run the race set before them. We are glad to say bro. Wm. Bickel is with us again. We should like to take this opportunity to express our thanks to all those who contribute to the New Jersey fund, and those who spend their time and labour in taking care of it. It has proved a wonderful help to those in need here. The writer has been elected as recording brother for the year. We are at all times pleased to extend a welcome to those of like precious Faith. —JOHN H. CRAIG, *Rec. bro.*

LOS ANGELES (California). —*Woodmen of the World Hall 1040 South Grand Ave. Sunday: School 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* It is with deep sympathy that we report the sudden death of sis. Elizabeth Christie Magill, wife of our bro. Howard Magill, and daughter of bro. and sis. J. C. M. Sharp. Sister Magill was working outside in the garden on Friday, Feb. 1st. In the evening, not feeling very well, she went to bed, and did not get up the next day (Saturday), and in the evening of Feb. 2nd fell asleep. Bro. Warrender spoke comforting words at the funeral on Feb. 6th, interment being in the San Gabriel Cemetery, where several of like precious faith sleep awaiting the coming of their Redeemer. Sister Magill was of a cheerful and sunny disposition, and will be missed. It is a grim reminder that death is no friend to us. Although we know that it is inevitable under existing conditions, yet there is always the depressing reaction that we feel to it, with the heart-aches it causes. What a blessing it will be when the last "enemy" is destroyed. Sister Eagleson, wife of our bro. Eagleson, fell asleep, after a long period of sickness, and was also laid to rest in the San Gabriel Cemetery on Feb. 23rd, bro. Round speaking the words of consolation at the funeral. Radio addresses have been given from time to time by bro. Warrender. We welcome this opportunity of "broadcasting" the glorious news of the Gospel. Bro. Gerald W. Burnett and sis. Margery M. Stultz were united in marriage on Feb. 21st, 1935, at the Christadelphian Meeting Hall, in Pomona. —A. E. SMITH, *Rec. bro.*

SANTA BARBARA (Calif.). —*Pythian Castle, Sunday School, 9.45; Breaking of Bread, 11 a.m.; Lectures, 3 p.m., on 1st and 3rd Sundays.* Circumstances are such that we have to limit our public efforts to two Sundays a month, and are largely dependent upon brethren from Los Angeles and Pomona, whose labours have been much appreciated. We are pleased to announce the baptism of Mr. and Mrs. DE ROSA, who were first attracted by an advertisement of lecture to be given by bro. Dr. J. R. Young, and after hearing this lecture became so interested that they laid hold of every opportunity to further their understanding, buying many of the Christadelphian works, and with help from members of the ecclesia were able in a very short time to make an exceptionally good Confession of The Faith, and are now rejoicing in that their names are written in heaven. Our prayer is that our Heavenly Father will watch over and keep them in the way of right, and that they with us may find an abiding place in His everlasting Kingdom, which we believe is near at hand. —H. L. RUTHERFORD, *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, 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. —A. E. Smith, 96 Hamden Terr., Alhambra, 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 amount has been received during the month, and will duly be handed to the Finance Brother for inclusion with the next remittance to Jerusalem. Anonymous, Pemberton; 7/-.

HOLIDAY ACCOMMODATION. —Bed and breakfast, or full board. Bus service to meeting hall, and to sea. Apply to Sister (Mrs.) E. Ramus, 74 Elm Drive, Hove, 4, Sussex.

BRO. F. G. JANNAWAY. —We are glad to say Bro. Jannaway is making good progress towards recovery.

FORTHCOMING FRATERNAL MEETINGS. —St. Albans, May 6th; Horns Cross, June 15th; Oldham, June 22nd. Special Lectures at Letchworth (Icknield Hall), May 11th; Hitchin (Hermitage Hall), May 18th and 25th.

MARGATE. —Sister J. Sleet of Margate desires to thank all the Brethren and Sisters who have so kindly written her letters of comfort and sympathy upon the death of her sister, Mary Sleet, which have been a great help to her.

CHANGE OF ADDRESS. —Bro. Herbert S. Shorter has removed to "Treetops," Charlton, Hitchin; also Bro. J. H. Dyer to 2 Shaftesbury Avenue, New Barnet, Herts.

WILL any Sister with a furnished room to let, less than one hour's journey from Avery Hill (Eltham) please communicate with Sister D. Higgs, "Eureka," 110 Longmead Avenue, Bishopston, Bristol, 7.

OUTING TO NATURAL HISTORY MUSEUM. —The South London (Clapham) Bible and Mutual Improvement Class will visit the Natural History Museum, South Kensington, on Saturday, May 25th, if the Lord permit. Parties will leave the Entrance Hall between 1.50 p.m. and 2.50 p.m. for a conducted tour. Tea at 4.30 p.m. at the Empire Restaurant (1st Floor), Wilton Road, Victoria (opposite Victoria Station). After-meeting at Denison House at 6.0 p.m. Brethren and sisters in fellowship warmly welcomed.

ECCLESIAS NOT LISTED. —We understand there are some ecclesias in our fellowship, scattered throughout the broad land, who consider themselves not large enough to be listed on the third cover page of this Magazine. We would like to remind such, that they will be conferring a benefit, if

they will make known to us their location, together with the name and address of the recording brother and the time and place of Meeting. The list is of great service to brethren and sisters travelling, as well as to those seeking employment who are desirous of locating near an ecclesia. —B.J.D.

BOMBS. —Air disarmament is proposed. Suppose it could be arranged! But civil aircraft can be converted to military use almost at once and in the six largest countries of the world alone, there are 15,000 private aircraft.

JEWISH WOMEN'S CONGRESS. —The first Zionist international conclave has just been held in Palestine. It was a congress of the Women's International Zionist Organization, at which delegates from 44 countries took part.

"IS THERE A LIFE HEREAFTER" is the theme of the *Jewish Chronicle's* weekly sermon for March 29th. It is evident that scripture counts but little as evidence: "One thing is certain. Man cannot be as the beasts that perish. There is a pre-eminence of man over the beast . . . everything points to the belief in a life beyond the grave".
