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The Berean CHRISTADELPHIAN

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

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

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

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A Door Opened in Heaven

By Dr. John Thomas

In the English Version, the fourth chapter of the Apocalypse begins with the words "after this;" as if the Spirit referred to one particular thing noted in the previous chapter, after which the subject of the fourth was to be initiated. But the original phrase should be rendered "after these things;" the Spirit thereby intimating a plurality of things to be accomplished before the establishment of the throne.

The things to be perfected before the setting up of the kingdom were those styled in ch. i. 19, "the things which are." This sentence must be interpreted of the things existing while John was in Patmos. There are three sets of things indicated in ch. i., 19: *first*, "the things thou hast seen;" *second*, "the things which are;" and, *third*, "the things which shall come to pass, after these." The first set consisted of the Seven Lightstands, the Son of Man, and the Seven Stars; the second, of the things treated of in the epistles to the Seven Ecclesias in relation to their spiritual condition, which was developing itself into irremediable apostasy and delusion; and the third, of the things to be accomplished after the removal of the lightstands out of their place in the ecclesias (ch. ii. 5); after the tribulation of the ten days (ch. ii. 10); after fighting against the Balaamites with the sword of the Spirit's mouth; after the casting of Jezebel into a bed, and them who commit adultery with her into great tribulation, and the killing of her children with death (ch. ii. 22); after his coming upon the dead in trespasses and sins as a thief (ch. iii. 1, 3); and after the Spirit had spued them out of his mouth (ch. iii. 16). These things were all to come to pass before the promises affixed to each epistle could be fulfilled; which promises in their development in the "Hour of Judgment" (ch. xiv. 7) are symbolized in ch. iv. 2-11.

But as to the time that was to elapse from the epoch of John's abode in Patmos to the opening of a door in the heavens, or from the spuing of the sevenfold ecclesia in Laodicean manifestation out of the Spirit's mouth, to the establishment of the throne in the opened heavens, it is not stated in this chapter how long. As I have shown, the ecclesia (a remnant only excepted), transformed into "the

Holy Catholic Church," had been spued out in the Constantine Era; still "the Church" continued. Jezebel and Balaam still flourish in the heavenlies, or high places of the earth; where they revel in all the pleasures of sin, and in the enjoyment of all the rewards of unrighteousness, the Gentile Balac, the son of Bosor, or the world-rulers of "the state" can bestow. As we have shown, Jezebel is representative of what Papists and Protestants agree to call "the Church," which maintains its ascendancy until the opening of a door in "the heavens;" and Balaam is representative of the Clerical Orders of "the church" which will also prevail as "the spirituals of the wickedness in the heavenlies" (Eph. vi. 12), until the throne is set. This is the order of things pertaining to the course intermediate between Constantine, A.D. 312-337, and the apocalypse of the Sons of the Deity, which is near at hand. In all this long period of over sixteen hundred and twenty years, Laodiceanism has prevailed in the form of the Beast of the Sea, the Beast of the Earth, the Image of the Beast, the False Prophet, and the Scarlet-coloured Beast bearing Jezebel, the Mother of Harlots, and of All the Abominations of the earth. The root of all these things is that Mystery of Iniquity at work in the Christian community in Paul's day (2 Thess. ii. 7). It was then only being sown by those wolves in sheeps' clothing he predicted would arise, speaking perverse things to draw away disciples after them. In this they succeeded marvellously; so that the true believers were reduced to a mere remnant, which at the present time is too inconsiderable to command the respectful attention of "the church."

But this Jezebel and Balaamite Mystery of Iniquity which continues to the adventual epoch, is to be consumed by the Spirit of the Lord's mouth, and utterly destroyed by the manifestation of his presence. Such is the testimony of Paul and Daniel, to say nothing of the rest. Now, this consuming and destroying manifestation of spirit is what John saw when he "looked and beheld a door opened in the heaven" of the apocalypse. What he saw is the *epiphany*, or manifestation, of the Spirit's *parousia*, or presence. He beheld it in belligerent operation; for "out of the throne," he says, "proceeds lightnings and thunders and voices," which are the symbols of war.

Daniel and Babylon

An Exhortation by Bro. Roberts

The friends of God are few and feeble in our day and generation. We must not be discouraged at this. In the purpose of God, His children will yet be a multitude that no man can number; but in the process of their preparation during all the ages that have elapsed since Adam went forth in sorrow out of Eden, it has seemed good to the wisdom of God to get only a few ready at a time, and to have the children of folly in the preponderant majority all the time — and that while His few children are in affliction, the numerous wicked should prosper. The depressing nature of such a situation is part of the trouble by which the children of God are developed and tried. Are we liable to be too much depressed by it sometimes? Let us exercise our reason, and we shall be strengthened.

There are many things upon which reason may act with this effect. Let us choose this morning the one that is before us. We have Daniel at Babylon. Both Daniel and Babylon are realities to us, in spite of the sneer which the name of one or the other excites. For ages, Daniel has been a reality under Christ's recognition both of him and of the Scriptures of which he forms a part; and it has pleased God in recent times to make Babylon a reality also by the excavations of Layard and others on the banks of the Euphrates. Babylon has been brought to London in a very tangible form. In the relics and remains deposited in the British Museum, we are enabled to see with our very eyes the historic reality of a city whose existence was questioned by the sceptics of the last century. By the inscribed burnt clay tablet archives of the public offices of Babylon, we become almost spectators of the life of the city. By Nebuchadnezzar's own name-stamped bricks, that monarch is brought as it were into our presence.

When Daniel was there, Babylon was in her glory. It is advantageous to get a glimpse of that glory, in order to learn rightly the lesson of Daniel's case. We get a glimpse of it in the description of Herodotus who visited it, whose description is confirmed by the accounts of the writers who were with Cyrus, and by those of others who afterwards accompanied Alexander the Great in his conquest of the

city. The few allusions to Babylon in the Scriptures are in harmony with the statements of these writers. Babylon was great architecturally as no city has been since. It covered an area of something like 400 square miles. It was surrounded by a wall about 300 feet high and 40 or 50 feet broad. The wall was surmounted by towers and pierced by gates at regular distances. Its interior was laid out in streets of great breadth and regularity — the houses well-built but not close one to another—leaving ground enough between for a year's tillage. The Euphrates went through the city, and was lined with magnificent wharves on each side.

The population was immense, and comprised people from every country: for Babylon had been the conqueror of all kingdoms, and was the centre of all traffic and the headquarters of everything honourable and important in the earth. Behold the picture, then, of this wealthy, populous and powerful city; and consider Daniel—one old man in the midst of this busy mass of human life. How did God look upon one and upon the other? We know, for He has told us.

Of Babylon he saith, "I am against thee, . . . thou most proud. . . . Thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge have perverted thee and thou hast said in thine heart, I am, and there is none beside me. Therefore shall evil come upon thee. . . . Desolation shall come upon thee suddenly. . . . Babylon shall become heaps, a dwelling place for dragons, an astonishment and a hissing without inhabitant" (Jer. l.31; Is. xlvi. 10; Jer. li. 37).

To Daniel he said:

"O man, greatly beloved, fear not: peace be unto thee . . . thou shalt stand in thy lot at the end of the days" (Dan. x. 19; xii. 13).

Here, then, Babylon with its busy thriving population was nothing in the Divine estimation: while Daniel was "greatly beloved." Here is a study for us which we may find to yield lessons of comfort in our own situation when human glory spreads and vaunts itself so much, and nothing is so contemned as the hope which God has given us concerning Israel.

Why was this old man beloved while the stirring important inhabitants of Babylon were of no account? This also we may know quite plainly; for we are told:

"From the first day that thou (Daniel) did'st *set thine heart to understand* and to *chasten thyself before thy God*, thy words were heard" (Dan. x. 12).

Could we have been in Babylon, we should have found Daniel as much an exception in this as those of a similar disposition are in the European or American towns to-day. We should have found all the people engrossed as they are to-day with the matters of the passing moment. We should have found that nothing seemed so worthless in their eyes as any attempt to "set ourselves to understand" or to "chasten our hearts before God." We can see that lesson plainly enough. Where is the glory of Babylon and her people now?

"Hell (the grave) hath opened her mouth; and their glory and honour have descended into it."

They sleep a perpetual sleep, not to wake (Jer. li. 39). They are as much passed, perished, and forgotten as the great creatures that once crashed through primeval forests, whose bones are occasionally found at a great depth. But Daniel is "written on high." To God, he lives, though dead. The moment is near for him to awake from that "sleep in the dust of the earth" in which he has been sweetly at rest for centuries; and from which he will emerge to take effectual part in earth's public affairs.

We look at Daniel again as he appears in the chapter before us (ix.). We want a full view, because it is the picture of a man greatly beloved. We find him in prayer. But we must note the occasion and the theme of his prayer. They have nothing in common with the loud prayer-sayings and

shoutings of modern pulpitism. They are both related to matters as greatly in contempt with the theologies of our day as they were with the Babylonians of Daniel. Why did Daniel "set his face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes?" He tells us (verse2):

"I understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, — that he would accomplish seventy years in the desolations of Jerusalem."

The end of those years had come, and, therefore, Daniel prays for the end of the desolations. But why should he be anxious for the end of the desolations? Why should he, like the apostles after him, be so earnestly asking,

"Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).

This opens up a history which Daniel himself glances at in his prayer; which is often rehearsed and alluded to throughout the Scriptures; which is very dear to all who "set themselves to understand" the work of God, like Daniel, and apart from which it is impossible to comprehend the drift of human life upon the earth. It is a history that goes back to the choice of Abraham, the increase of his posterity to a nation, their deliverance from Egypt and settlement in the Holy Land, and God's dealings with them while living there for a thousand years. It is the history of the work of God upon the earth — a work not broken off, though apparently interrupted — a work of which the birth, death, and resurrection of Christ is a continuance, and which only reaches its completion when Christ returns again to the earth, and establishes the name of God among men in power and great glory.

Daniel had had a taste of what it was to have a kingdom founded on divine principles and conducted with divine objects. He was a member of the royal family of Jerusalem. He lived the first part of his life in Judah during the reign of Josiah and Jehoiakim, and, in the reign of the latter, was brought away captive from the Lord's land and taken to Babylon to ornament a pagan monarch's court. As a student of Jeremiah the prophet, he was aware that a limit had been fixed for the captivity at Babylon, and while living a stranger among the heathen he looked forward with hope to the end of seventy years as the time when Jerusalem would be recovered from her ruins, and the Jews would return to occupy again the Lord's land, from which they had been expelled because of their insubordination to the law that God had given them. How much this involved to his imagination it is not easy for us to realise. We look back upon the restoration from Babylon as upon a naked and meagre transaction that could not have excited any man's ardour. But had we been living in Daniel's time, we should have felt, as he probably did (in the absence of any knowledge of times and seasons) that the end of the seventy years might be the end of all trouble, and the beginning of the establishment of Jerusalem as head of all the earth, so gloriously foretold throughout Isaiah, with whose writings Daniel would be as intimately acquainted as with Jeremiah. With such an expectation we should have felt all his interest and shared all his desire: for what would such a consummation have meant, but the attainment of every desirable condition for the earth and man upon it? —the blessing of all the families of the earth in Abraham as promised? —in fact, the setting up of the Kingdom of God, which yet remains the hope of mankind (though they know it not), —the divinely-promised and provided remedy of which they are ignorant?

Is it a wonder that Daniel, with such views, should "set his face unto the Lord God" in prayer and supplications at the end of the seventy years? His prayer is given in *extenso*. He confesses Israel's sins for many generations. He acknowledges the justice of the evil that had befallen them, as Moses had threatened. Yet he appeals to the "great mercies" of God, who had "brought his people out of the land of Egypt," and who had thereby established a great name for Himself in the earth, to "turn away his anger from Jerusalem," and for His own name's sake to forgive their sins, and to cause His face to shine upon his desolate sanctuary. The answer was swift, and, in a sense, effectual. While he was yet speaking, Gabriel appeared to him, and informed him that at the beginning of Daniel's supplication, the commandment came forth from God to him (Gabriel) to repair to Daniel, and impart to him

understanding of God's purpose in the matters he was asking about. The information brought by Gabriel was not of a kind to gratify Daniel. Daniel had asked for Israel's forgiveness with a view to an immediate and final return of God's favour to them. The information was that God had marked off a period for the finishing of transgression—that "seventy weeks," or 490 years, would elapse from the pending re-building of Jerusalem before that work should be done—that it would be done by the appearance and cutting off of the anointed (the Messiah or Christ), who should bring in everlasting righteousness by what he should do; after which, the city and sanctuary should again be destroyed, and desolation should set in a second time, and should prevail for an indefinite time, reaching to "the consummation" when the judgment determined should be poured upon the desolator.

The prospect of a renewal of affliction was depressing to Daniel to a degree that made him ill—which shows the intensity of his affection for the things concerned: for a man is not affected in his appetite by the postponement of prospects in which he has only a mild interest. The reflection suggested for our own comfort is this: here in the midst of great and busy Babylon, the man whom God favoured was a man who was deeply interested in the affairs of Jerusalem, which were of no moment to the crowds of people moving around him. He was the only man out of millions whose views were wisely formed and placed — barring such as Shadrach, Meshach, and Abednego. Are there no Babylons to-day? Are there no Daniels to-day? Are there not those who pray for the peace of Jerusalem in the midst of heedless communities of Gentiles? Who love her as David and Daniel loved her, though surrounded by the things dear to natural men? Whose hopes and hearts rise and fall with the waxing and waning signs of the Lord's returning favour? Our presence here this morning is in answer to these questions. The affairs and prospects of Israel are esteemed the veriest rubbish by the people among whom we dwell. We are regarded as harmless lunatics for the interest we take in the history and futurity of Israel and their land. Beware of yielding to the "consensus" of unenlightened feeling and opinion. We know in whom we have believed. It is not for the sake of the stones of which Jerusalem is built; it is not because of the geography of the land once the land of the Canaanites: it is not on account of the qualities of the stiff-necked race of Israel's sons, who "Roam the scorning world around;" it is not for any of these things that we feel our hearts glow with inexpressible anticipation when we turn our eyes to the desolations of Jerusalem. It is that God Himself has a purpose which He has disclosed, and that He has authenticated this purpose in an extensive and tangible manner by His wonderful works with Israel. His resurrection of Christ, His apostolic invitation to the world, the existence, preservation and circulation of His Bible in the lands of the Gentiles, and the wonderful fulfilment of His prophetic word. Our confidence in the purpose is the confidence of reason that cannot be overthrown. It is a confidence that will be justified by the realization of all that we are looking for. The life of all men will end; the mightiest empire will pass away; the loftiest edifice of human power will crumble to the dust. But the purpose of God lives for ever. It cannot die. It depends not on human help or human memory. It will stand in quiet strength if a hundred great Babylons laugh to scorn the hopes that are built on it. It will be accomplished if not a single human heart believed it. Christ will come, though the fourteen hundred millions of earth's population should join in one voice to deny him. Jerusalem will rise from her ruins if every man should shout himself hoarse in opposing it. The Kingdom of God will come though all the kingdoms of the world unite, as they will, in war to prevent it. Christ will reign at the appointed time, though there should not be a man in this generation to bid him welcome at his arrival.

Looking at Daniel's lonely watch at Babylon, we gain strength. We claim him, not only as a brother in affliction, but as a companion in hope. We are looking for the same things—he in the far east, we in the west; he in Babylon's day—the day of the head of gold and the eagle-winged lion or first beast; —we in the day of the iron and clay, and the fourth or Roman beast in its latter-day phase; he at the beginning of the vision; we at the end. He had to look forward to a long reign of confusion and darkness; we look back to the Word of God fulfilled in all the particulars communicated to him. He had to resign himself to the prospect of the enemy's triumph for a period, the duration and bearings of which were just sufficiently definite to be dreadful for him to contemplate. We have to rejoice that the night is nearly past, and are lifting up our heads in hope at the numerous tokens of the latter-day foreshewn to him, but which he could not understand, as he said. Are we alone? So was he. Are we surrounded by multitudes who have no interest in the hope of Israel? So was he. Are we strangers in a

strange land, feeling often weary in spirit, sighing and crying for the prevalent abominations within and without; and thirsting, — aye, fiercely thirsting in a land where there is no water? Such also was the experience of Daniel to whom the visions of God were shewn. Let us not think that "some strange thing hath happened unto us." It is an old, old story. The children of God are in all ages one in experience as well as in hope. In moments of comfort and privilege, we are liable to forget this, and to think that by some arrangement we ought to be able always to dwell in pastures green. No man can redeem the present life from the vanity that is fundamental to it. Redemption draweth nigh, but will not be here till it comes. We please God and prepare ourselves by waiting patiently for it. Its clear light shines with electric brilliance at the end of the prophetic programme of the night imparted to Daniel.

"At that time thy people shall be delivered. . . . many of them that sleep in the dust of the earth shall awake . . . and they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

That time is nigh, even at the door. For that time, let us patiently, faithfully, dutifully wait. Let us not cast away our confidence which hath great recompense of reward.

Editorial

THE DIABOLOS & THE NEW MYSTERY NATURE.

Some months ago we received a letter from a brother in England, in which he took exception to some doctrinal points as expressed in one of our editorials. We regret the delay in making our reply, and we beg to assure our brother that matters of much importance hindered us for a time, and we now tender our apologies. The writer of the letter, whom we shall style bro. B., quotes Heb. ii. 16:

"For verily he took not on him the nature of angels, but he took on him the seed of Abraham."

Our correspondent objects to our application of these words to Christ Jesus, and affirms that "a critical study of the second chapter of Hebrews will show that the words of verse 16 do not apply to Jesus, but to the devil."

He would have us drop the *italics* of the common version and substitute his own, which would be *the devil*. The verse would then read, "He (*the devil*) taketh not hold of angels but of the seed of Abraham."

However much we may regret to oppose our brother's critical conclusion, we must say that, for the very best of reasons, we strongly object to such a construction of the Apostle's inspired words, as such action would substitute "the devil" for the Spirit of God or the Word which "*was made flesh and dwelt among us.*"

The Spirit of God, and not the devil, took hold of human nature, for the express purpose of redeeming it from death.

It is the purpose of God our Saviour (1 Tim. i., 1; and ii. 3), through the Anointed Jesus to "deliver them who through fear of death were all their lifetime subject to bondage," even the bondage of corruption (Heb. ii. 15; Rom. viii. 21).

This element of corruption to which mankind are in bondage became a physical ingredient of human nature when our first parents ate of the forbidden fruit.

In the beginning it was obviously a component part of the prohibited fruit, and when it was disobediently eaten this evil element of corruption, afterward styled the *diabolos* or the devil, because

it was adverse to the continuity of their lives, was diffused throughout their whole being, and as a poison in their system rendered them mortal.

The fruit *did not take hold* of them, but *they laid hold* of the fruit, and by their disobedience death entered into the world (Romans v. 12). To reverse the Scriptural order in this matter is akin to handling the word of God deceitfully (2 Cor. iv. 2). The Mighty Jesus, God manifest in the flesh, and not the devil, is the central theme of not only chapter two, but of the whole Epistle to the Hebrews. However, the chapter in question was written primarily to prove that the One who "took on him the seed of Abraham," was required in all things to be made like unto his brethren, that is, to be assimilated and incorporated with them in nature, so that he might be able to destroy, first, in himself and afterwards in his brethren, that principle of evil and corruption in the nature having the power of death, which is styled elsewhere the law of sin and death in our members, and then "instead thereof to substitute the physical 'law of the Spirit of life,' by which the *same* body would be changed in its constitution and live for ever." (*Eureka* Vol. 1, p. 248.)

"WITH WHAT BODY DO THEY COME?"

With regard to the resurrection of the dead, our reply to this question is, all "come forth" corruptible, and while the rejected ultimately "perish in their own corruption," the accepted are changed: their corruptible putting on incorruption.

With this, however, bro. B. does not agree. He claims that we "do not cover the whole process," having only two natures—the corruptible and the incorruptible.

As defined by him, the process includes *three* natures, which may be summarized as follows:

—

1st.—"A mortal man in the clutches of our fallen nature." He dies.

2nd.—"A victor over our nature—no longer mortal," comes forth.

3rd.—"This is succeeded by "a Spirit and flesh nature," no longer mental, but immortal, " and can die no more."

The quotation marks inclose the words of brother B.

Now, in contrast to this explanation of the process, the inspired Paul restricts the number of natures to two, which he determines as follows:—

"There is a natural body and there is a spiritual body" (1 Cor. xv. 44).

According to our bro. B.'s enumeration, Paul, like ourselves fails to "cover the whole process." He is one nature short! But we are quite sure that Paul has made no mistake, but bro. B., having committed himself to an error, is one ahead of the inspired number, having added to his list "a mental nature," which is unmentioned and unknown in any Scriptural reference to the resurrection.

This looks very much like adding to God's word, which is solemnly forbidden—

"Every word of God is pure . . . add thou not unto His words: lest He reprove thee, and thou be found a liar" (Prov. xxx. 5, 6. Read also Rev. xxii. 18, and Jer. xxvi. 2).

But while the Scriptures are silent on this "mental nature," as embodied in bro. B.'s resurrection process, it finds a prominent place in the book generally styled "Darkness," written by friend Strickler, from which we now quote:

"The divine mind or mental nature joined with the consciousness of existence or being is what will be saved. . . . The physical nature of either Christ or his brethren is not the object of salvation" — (pp. 27 and 63).

This definition is simply heretical mental nonsense, bereft of even the semblance of truth. The latter part of the quotation is empoisoning and truth nullifying—a denial of the fundamental hope of the Gospel—"THE REDEMPTION OF THE BODY" or the deliverance of "THE CREATURE ITSELF from the bondage of corruption" (Romans viii. 21-24).

There are many in the Temperance Hall fellowship who have been led to believe that this absurd foolishness is "fundamentally sound;" but we have too good an opinion of our bro. B. than to think that he will for one moment endorse this annulment of our hope, when the evil tendency thereof is pointed out.

We have frequently read of mental faculties, mental energy, mental nerves, mental arteries, mental alienation, mental prominence, mental reservations, mental arithmetic, etc., etc., but a mental nature or body is one of those coined phrases "contrary to the doctrine which we have learned" serving only as a fair speech to "deceive the hearts of the simple" (Rom. xvi. 18).

Everybody ought to know that mentality is not a separate source or cause of life and being, but is simply a part of the animal constitution, designed for a specific purpose, and wholly dependent upon living physical organization for its very existence and manifestation; and when the breath goeth forth, the life or "being" ceaseth, and "in that very day the thoughts perish (Psalm cxlvi. 4).

The introduction, centuries ago, of this illusory and vain thought of a "mental nature, a victor over our nature, no longer mortal," led to the adoption, by the apostasy, of the pagan doctrine of the immortality of the soul.

This fictitious "mental nature" as a midway resurrection body is simply a makeshift for bro. Strickler's false teaching, and although it is accepted as sound by leaders in the Temperance Hall fellowship, it is a gratuitous assumption having no place in the word of God.

Inspiration has nothing to say about this newly invented nature: "a victor over our nature," cleansed from all defilement by passing through the grave.

The grave cleanses nothing; neither is the *victory* won over our present mortal nature until this mortal puts on immortality, and this corruptible puts on incorruption, or is "delivered from the bondage of corruption, which occurs after the judgment" (Rom. viii. 21), *not until* this is accomplished can it be said:

"Death is swallowed up in victory" (1 Cor. xv. 57).

Moreover, it is not a mythical "mental nature," no longer mortal that is swallowed up in victory, when the children of the resurrection shall all be changed: it is a nature in which "death" is infixed—this mortal—this body of death—(marginal reading, Rom. vii. 24).

At one time, Dr. Thomas believed that the righteous would come forth in a "very good" nature, like that of Adam before the Fall; but later he realized that such teaching did not conform nor harmonize with Paul's writings; therefore, he devoted several pages—584 to 589, and 705, in *Eureka*, Vol. 3, —to the rebuttal of such an idea.

A BLOODLESS UN-NATURAL BODY.

The inspired Paul wrote that in the resurrection there is a "natural" physical or soulical body, but bro. B. claims that when the body of Christ, the First-fruits, emerged from the tomb, there came

forth a bloodless un-natural body—"a victor over our nature"—no longer mortal. If this were true, Christ could have been touched and handled by Mary when he came forth from the grave, without any defilement whatever.

He attempts to make good his claim by asserting that all of Christ's blood was shed on the cross.

But this by no means follows in the case of death by crucifixion. Some of the victims lived for days, but Christ died at the end of six hours. The broad-headed nails in his hands and feet prevented a large flow of blood from his wounds. When sufficient was shed to sprinkle the Christ Altar and the Mercy-seat with blood (Lev. xvi. 14, 19), he "lay down his life for the sheep" (John x. 15), he died through weakness (2 Cor. xiii. 4).

The *same life* which he "lay down" (a mortal life) *he took up again* (John x. 17), and shortly afterward, his *mortal* put on immortality.

The Jesus who was laid in Joseph's tomb "saw no corruption," and when raised from the dead was the *same Jesus* who had died on the cross. "*This Jesus* hath God raised up" (Acts ii. 32).

That there was blood in Christ's body after his death is proven by the inspired record which reads that when "one of the soldiers with a spear pierced his side, forthwith came there-out *blood* and water" (John xix. 34).

As there is no circulation of the blood through the body after death, the heart action having ceased, that which came out was only from the part penetrated by the spear.

Therefore, the body of Jesus, when laid in the tomb, was a mortal *flesh and blood body*, and that same *mortal* body "came forth" and was afterward quickened or made alive for evermore — changed in a moment from mortality to immortality by God's Holy Spirit (Rom. viii. 11). Death was "abolished" in him by this instant change, but *not before*, and life and immortality were thus and then brought to light (2 Tim. i. 10). "Christ the first-fruits, afterward they that are Christ's at his coming."

This is the divine mode of procedure in the resurrection; first, that which is *natural* (Greek, *psuchikon*, soulical, for the life or *soul* is in the blood, Lev. xvii. 11), and afterward that which is spiritual" (1 Cor. xv. 46).

Therefore, the "soul" of the Lord Jesus, which inspiration declares is *in the blood*, was *not left* in hell—the grave—neither did his flesh see corruption (Ps. xvi. 10; Acts ii. 31). But according to the bloodless mental nature conceit, the "soul" which is in the blood was left in *sheol*.

However, this matter has been more fully considered in the *Berean Christadelphian* for 1927, pp. 248-252, to which we refer our readers.

"ASCENDING TO THE FATHER."

In John xx. 17, we read that Jesus, after emerging from the tomb, said unto Mary, "Touch me not *for* I am not yet ascended to my Father." In the editorial to which bro. B. takes exception, we, following the lead of Dr. Thomas, applied the above words to the ascent of Jesus from the "lower" mortal nature to the divine.

But bro. B. strongly objects to this, saying that "Jesus did not ascend to the divine nature. Our house from heaven is to come down—it descends;" and he further declares that "John xx. 17, has nothing whatever to do with Christ's nature"!

Surely this is a very thoughtless statement, to say the least, for bro. B. to make, one in which he is palpably at fault and in error. The words "touch me not" must refer to Christ's nature, that is, to himself, and can refer to nothing else; and was it not his bodily nature that was to be the subject of ascension, whatever that ascension might consist of? This much *is certain*, the ascent to the Father unquestionably referred to Christ's nature. Let us then briefly consider his words.

His imperfect and unclean nature, made even more so by the entombment in *hades*, seeing that he had not yet been made perfect, was defiling to everyone who touched him.

This command, "Touch me not," was in force in the early morning when Mary saw him, but not in the evening when he invited his disciples to "handle" him (Luke xxiv. 39).

In the meantime, the defilement had been removed "in a moment, in the twinkling of an eye," by the spirit change from mortality to immortality.

The construction of the sentence must also be considered. The words, "I AM not yet ascended" refers grammatically to his inborn condition—not yet "perfected," rather than to the meridian altitude of a phantom or a false "mental nature" made for temporary use, as implied by bro. B.

The words, "I AM not yet ascended," form a very different expression from that of saying, I have not yet ascended. The former implies dependence, while the latter does not.

The word "am" is the first person singular present indicative of the verb to be. Therefore, it indicates the then *present state* or quality of being or existence which is "to be" made something higher; and the words may be very correctly paraphrased after this manner:

I AM NOT YET THAT WHICH I SHALL BE — YAHWEH.

When Jesus came forth from the sepulchre, the Spirit which forsook him on the cross, had not returned to him in all its unmeasured power; he was *the Son given* but not the MIGHTY GOD (Isaiah ix. 6) — he was not yet "perfected."

Inspiration's testimony concerning this feature, in the Old Testament, has been amplified in the New. We quote briefly:

"I will make him my first-born, higher than the Kings of the earth" (Ps. lxxxix. 27).

"The man that is MY FELLOW, saith the Lord" (Zech. xiii. 7).

"The beginning of the creation of God" (Rev. iii. 14).

"The Alpha and Omega, the beginning and the ending . . . The First and the Last" (Rev. i. 8, 17).

In other words, THE LORD, THE SPIRIT—YAHWEH, the FIRST ONE and the LAST ONES. Of the latter, Christ was the *first-fruits*. When Jesus saluted Mary on the morning of the resurrection, this change had not been accomplished. "Touch me not, *for* I am not yet ascended to my Father." What form of words could be more appropriate or better express the mighty change about to occur, and the God-given thought of becoming the fellow of the Deity.

Moreover, if Jesus in being made "in all things" like unto his brethren, was made—

"A little lower than the angels" (Heb. ii. 9).

but afterward was made "equal unto the angels" in nature, and HIGHER than the angels in power; then we may well enquire, by what process of sane reasoning, can it be denied that such a change is

unquestionably an *ascent* from the "lower" to the "higher," from "the image of earthy" to "the image of the heavenly" — from the human to the divine, which is that of the Father?

Yet bro. B. claims that immortality has a downward tendency, and quotes Paul's words: "Our house which is from heaven." But our rejoinder is, "Whose house are we if we hold fast," but that of Christ (Heb. iii. 6)? "Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory" (Col. iii.3, 4).

Paul's phrase, "Our house which is from heaven" is merely an accommodation to the human mode of expression, there is no up nor down in infinite space.

The Spirit of Him who shall quicken the mortal bodies of the saints is not confined to heaven nor the earth: it is everywhere; and by that Spirit our Lord Jesus when he shall appear "shall change our vile body (the body of our *humiliation*: not a makeshift non-mortal body) that it may be fashioned like unto his own glorious body" (Phil. iii. 21).

There are but two natures in the resurrection — the natural and the spiritual, the earthy and the heavenly, and the change from the "lower" to the "higher" is without question an ascending from the human to the divine.

B.J.D.

After Many Days

How many of us, after strenuous efforts to arouse interest in the things of the Truth among our neighbours, have been utterly discouraged, and even wearied to exhaustion, when those for whom we have had such hopes, have turned away, and to all intents and purposes have ceased to be interested in the glorious truths of the Scriptures.

At such times we may have felt that all our labour was in vain, and in our despondency may have cried, "Master, we have toiled all night and have caught nothing" (Luke v. 5). We may have "caught nothing," brethren, but are we sure that if we cast our net out again, it will again return empty? What a lesson there is for us in this incident. The "fish" are there, but they will only be "caught" in God's time and way. This is in harmony with the divine pronouncement—"Cast thy bread upon the waters for thou *shalt* find it *after many days*." (Ecc. xi. 1).

It is unfortunate that we always seem to expect and look for an immediate return, and express disappointment when we do not receive it, overlooking the fact that God says "we shall find it *after many days*." The truth of this promise has just been demonstrated in a remarkable manner by the immersion at Clapham of our brother, G. P. Shelton.

Our new brother learned the Truth over 50 years ago, about the period 1882-1885, and was personally acquainted with our late brother R. Roberts. Unfortunately, he left this country for India without being immersed, and spent some 40 years in that country, during the whole of which period he carried about with him and studied many works on the Truth, even on occasion contending for it against popular errors. Returning to this country, he became anxious to obey the command to "be baptised." Then, God, who is rich in mercy towards them that fear Him, directed his attention to a letter in the newspaper offering a copy of *The Bible Companion*; correspondence and visits ensued, which have now culminated as stated above.

But what of those brethren and sisters who 50 years ago sowed the seed, possibly under very great difficulties, and in the face of much discouragement? Many, if not all, have since fallen asleep, perhaps saddened by the apparent failure of their efforts to spread the Truth. What a glorious surprise for them to learn, in the day of Christ's triumph, that our new brother was "born again" from the seed sown by them so long ago.

What an encouragement to us to preach the Word, in and out of season. We may "sow in tears"; in fact, the Psalmist indicates that such will be the case, but "we *shall* reap in joy." There is no doubt about it we SHALL. Courage, then, brother; courage, sister; do not slacken thy efforts; remember, "He that goeth forth bearing precious seed (and how precious it is) shall *doubtless* come again with rejoicing, bringing his sheaves with him" (Ps. cxxvi.). Shall doubtless? There is not the slightest shadow of doubt about the matter, but do not overlook the fact that the rejoicing is on account of his *own* sheaves.

This is also evident from Paul's words—"For what is our hope, or joy, or crown of rejoicing? are not ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy." (1 Thess. ii. 19-20).

Therefore, brethren, "Let us not be weary in well-doing, for in due season *we shall* reap, if we faint not" (Gal. vi. 9).

Has not God declared—"My word shall not return unto me void, but it *shall accomplish* that which I please, and it *shall prosper* in the thing whereto I sent it"? (Is. lv. 11).

The reaping, however, may not be carried out as we would like, for Paul planted and Apollos watered, but it was God that gave the increase. "So then neither is he that planteth anything, neither he that watereth, but God that giveth the increase—and every man shall receive *his own* reward *according* to his *own* labour" (1 Cor. iii. 6-8). Yes, brethren and sisters, the reward is sure, but do we realise how much depends on ourselves.

The sheaves of rejoicing will be the results of our own labours, and so, we are told "He that winneth souls is wise" (Prov. xi. 30), "and they that *turn many* to righteousness (shall shine) as the stars for ever and ever" (Dan. xii. 3).

What a glorious reward is promised us, if only we remain faithful to our Lord's commands! But what if we refuse to labour for the Lord, and hide our talents in the ground—what a terrible awakening awaits us, when even that which we have shall be taken away (see Matthew xxv. 25-30).

EDWARD H. BATH.

(To the foregoing excellent remarks we think there is occasion for an additional word of exhortation to bro. Shelton himself. We have little doubt that it is with mingled feelings that he has now obeyed the Truth; his thankfulness to God for having brought him "after many days" to obedience in baptism, is, we feel sure, coupled with a feeling of regret at having allowed half a century to elapse before entering into the bonds of the covenant. We therefore add our word of exhortation, that in humble recognition of his deficiency in this matter, he now "gives all diligence to make his calling and election sure"—Eds.)

CORRESPONDENCE

We have been very glad to see the pointed references in the *Berean* of late to the absolute necessity of practical action as the only proof of Truth believed. The civic and military and religious pageantry of such services as have taken place recently shew us how wise are the commands that separate us from the world, for we see all factions and creeds dissembling their differences, to join in rejoicings, in willing ignorance of the purpose of God. We were shocked also to see professing Christadelphians (of Temperance Hall fellowship) displaying their loyalty (or rather worldliness) by hanging out flags. * With our united love in Israel's hope.
Oldham.

W. COCKCROFT, JR.

* See Editorial comments on p. 220.

* * *

A few words in appreciation of your "Reflections." Truly, as bro. Wharton says, in the current issue of the *Berean*, these "Reflections" strike a timely note of warning. To take offence at the printing of the scriptural "uncomfortable" things shows a poor appreciation of the Truth, as it is in Jesus. I am afraid that there is too much looking at things from the wrong angle; brethren and sisters are inclined to ask of any practice, "What is wrong with it?" whereas the correct angle is "What is right with it?" and if we adopt the latter as our standard then we shall not allow things that are now done without protest. We all stand in great danger of having our senses dulled by association with the world, and we cannot be too careful with our conduct and speech; let us remember the exhortation of Peter, "If any man speak, let him speak as the oracles of God." Let us ever remember that a thing often repeated, whether it be a lie or a half-truth, will be eventually accepted as truth, and that is one of the pitfalls of the present age, seeing and hearing things daily that are NOT the Truth. —Sincerely your brother in Christ Jesus.

Dunstable.

S. BURTON.

* * *

I am pleased to say that I am in sympathy with the views published in the *Berean* under the heading "Reflections," and hope good will come of it for us all. I recall the conditions in the ecclesias when I obeyed the Truth in May, 1881, and note the difference to-day. The Truth is the same; the first principles have not altered; but what is wrong is in matters of conduct and practice, some of which are pointed out in "Reflections." Without doubt, these are some of the causes of present laxity. There are others also, such as the teaching that ecclesial rules are as binding as the first principles of the Truth, upon which fellowship depends. This view is bordering on the Papal claim of infallibility, and is wrong and dangerous. Another error is the introduction into the ecclesias of the world's slogan, "Give youth a chance," which is altogether against apostolic advice. Some may think these little things, but they are wrong, and ought not to be. Let us return to the old paths in which we walked in the days of Dr. Thomas and bro. Roberts, and so in all our ways glorify our God. —Yours in Christ,

Dudley.

D. JAKEMAN.

* * *

I am constrained to write you by some remarks occurring in your "Reflections" in this month's *Berean*. At the outset, let me say how pleased I was to see your various remarks from time to time on matters of specific conduct; especially so, because I heard a London brother, who is also a writer in the *Berean*, make a statement very similar to the one reported in the second paragraph of your "Reflections," but he did not apply it generally, but particularly to the Clapham Ecclesia and the *Berean* publication, stating that while matters of general teaching were allowed, it seemed as though dealing with matters affecting specific actions and conduct was taboo. Of course he had in mind a particular matter, viz., "Wireless," and personally I should have been pleased to see some sound advice in the magazine to brethren against this, which personally I consider a thing much better left alone, especially by those brethren who are looked up to for an example. In dealing with matters affecting sisters' dress, there is one omission which is remarkable, because the same principles are at the root of it as those which are mentioned, viz., personal vanity, and whilst there is no specific command dealing with the angle at which a sister wears her hat, or the colouring of her nails, in this matter there is definite teaching. I refer to the cutting-off of their hair. The Scriptures state that her hair is her glory and is given her for a covering, but who by? —why, God. Surely, if a sister for the sake of fashion cuts it off, it cannot be pleasing to the Father. In writing this I am not going to suggest it is a matter of fellowship, because there is no scripture to say a sister shall not cut off some of her hair, or which says how long she shall wear it but many things which we have to decide for ourselves, and which are not made matters of fellowship, may be deciding factors as to our rejection or acceptance at the judgment seat of Christ, and surely those who are leaders in the ecclesias have a duty to guide the brethren and sisters by wise and godly advice in such matters. I am pleased to see that the need for obedience has been to the fore lately, but feel that a little practical teaching is often worth a good deal of general exhortation, and if I might make a suggestion, would suggest that every month one of the Commandments be dealt with, in a practical way as it affects the brothers and sisters in their every-day life, ecclesially, in the home, and in business life. * In conclusion, I am mindful of the difficult and responsible work which you and your fellow-editors have in hand, and my constant prayer to the

Father is that He may uphold you, strengthen you and guide you in the work, so that the ecclesias may be built up, God's Word magnified, and that when Christ returns you may find his approval. — With warmest love in the Truth, your fellow-labourer in the work,
Nottingham.

J. B. STRAWSON.

**A good suggestion; we will see what we can do. See Editorial comments on p. 220.*

"These things doth the Lord hate . . . a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. vi. 16-19).

Reflections

Vast crowds are being attracted during the Jubilee celebrations in London to see the image which has been erected on the roof of an Oxford Street store. The figure, which represents Britannia, is 80 feet high (including the pedestal), and the platform on which it stands being 80 ft. from the ground, gives a total height of 160 feet. At frequent intervals heralds appear on the platform, and to a fanfare of trumpets, an indescribable noise of cheering, shouting and singing testifies the patriotism of the assembly. "Is not this Great London! The capital of the Great British Empire!"

It reminds us of the events related in Daniel, iii. Nebuchadnezzar's image was rather more imposing, being three score cubits, or about 110 feet; but the two events are sufficiently similar in their exhibition of pride and boastfulness to leave no doubt in the minds of Christadelphians what their attitude should be.

* * *

Children are commanded to obey their parents *and to honour them* (Ephesians vi. 1-2), and disobedience to this Commandment is one of the most notable signs of the last days, which Paul foretold (1 Tim. iii. 2). It is not surprising to hear strangers to the Covenants of Promise make light of "the first commandment with promise," but brethren should not follow the example they set of raising a laugh by telling a (so-called) amusing story of children's slighting remarks about their parents. To encourage children in this way to make fun of their parents, or jokes at their expense, is not a light matter, or one to be regarded by brethren and sisters as of no importance. It is contrary to the teaching of the Scriptures, and to the will of God, and therefore sinful, —and no sin is of no importance.

* * *

We commend to the unnamed brother mentioned by bro. Strawson (see p. 219) the following extract from an exhortation by bro. C. Lindars, at Clapham, recently: "Much might be said upon the matter of the Christlike behaviour required of us brethren, when we visit another ecclesia in the Master's service. We should take the utmost care not to spread anything in the nature of gossip, to the detriment of our brethren, and particular care not to do or say anything in the way of causing discord." No subject is "taboo" (*i.e.*, forbidden) in the Clapham ecclesia, nor in the *Berean*, which pertains to faithfully upholding the Truth. The Apostle Paul said in his farewell words to the Ephesians, "Ye know . . . I kept back nothing that was profitable unto you" (Acts xx. 18-20), and the Editors of the *Berean* feel they are entitled to make the same claim to their readers.

During the past few months, these "Reflections" have been devoted to "dealing with matters affecting specific action and conduct," and we intend, if the Lord will, and gives us health and strength to do so, to continue doing so; and when we lay down our pen for the last time we hope to be able to say with our beloved brother Paul, "I have not shunned to declare unto you all the counsel of God" (Acts xx. 27).

Sound advice on the use of Radio, or Wireless, is given by bro. B. A. Warrender in this issue, an article which was not written or sent in at the request of the Editors, but with which they are in complete agreement; and as to the other matter mentioned by bro. Strawson, of sisters following the

fashion of the women of the world by cutting off their hair—although we have not yet referred to it in "Reflections," it is not because it is "taboo,"—we are entirely in agreement with bro. Strawson's remarks. Whilst there is no specific command, as bro. Strawson says, dealing with some of the matters affecting sisters' dress, etc., which we have described as unworthy of saints, no one can deny they are condemned by the words, "without holiness no man shall see the Lord" (Heb. xii. 14). Such habits are caused by vanity and a desire to be admired and attract attention; and it is because we earnestly desire they may hear the words "Well done" addressed to them by Him who looks for humility and meekness and self-abasement in his disciples, that we implore our brethren and sisters to put away these vanities, for, as bro. Strawson goes on to say, these things may be deciding factors in our rejection or acceptance at the judgment seat of Christ.

* * *

We were pleased to hear some outspoken remarks at the Fraternal meeting at St. Alban's on May 6th. Thanks especially to bro. J. Squires (Luton) and bro. N. Widger (Hitchin). The urgent need was stressed of returning to the practical way of showing a full appreciation of God's call to complete separation from the world and its ways, of which our forerunners—the Christadelphians of 60 years ago—were examples. We cannot have a foot in both camps. If we attempt it we shall come to grief. We must either be attracted by the world and its toys like Achan and Demas, or count them "dung" like Paul, and "trash" like Dr. Thomas. The need today is for faithful brethren who by precept and example will remind us of these things. C.F.F.

The Time of Jacob's Trouble

Reports from Various Quarters

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah xxx. 7).

AUSTRIA. — "Widespread Anti-Jewish Discrimination Prevails."

POLAND. — "Anti-Jewish Terrorism Continues." The *Gazeta* says: "Germany's success teaches us in Poland to adopt the same policy, which will force the Jews to organise their own mass emigration. We can do that only by making the Jews realise once and for all that there will be no stopping until not a single Jew is left in Poland. Half-measures achieve nothing."

LODZ. — "Expel the Jews" is the slogan here. An editorial in *Tygodnik Polityczny* says: "The two most important things now are to get rid of the Jews and of the economic crisis. All our troubles are the result of the centuries of Jewish invasion. If we want to be a great independent nation, we must get rid of the Jews, as Spain did in the fifteenth century."

LITHUANIA. — Agitators are going about the villages inciting the population against the Jews, and, in particular, spreading ritual murder allegations. The Jews are passing through an anxious time, and in some places are being attacked.

RUMANIA. — "Growing Fear of Pogroms." "Student rioting of almost unprecedented violence has broken out in Bucharest, and kept the Jewish population in a state of panic. Mobs of students went rioting through the streets attacking Jews, smashing the windows of Jewish shops, and forcing Jewish merchants to close down their premises. In the present excited state of the country, 'pogroms' may occur."

GERMANY. — "Towards the end of last year the Nazi Terror abated a little, although it never ceased to be severe. But during the present year, especially since the plebiscite in the Saar, it has again grown worse, and is now as relentless as it was during the first few weeks of the dictatorship, if not more so."

LATVIA. —The Jew in Latvia to-day is a broken man. He is being subject to the same oppression as his unfortunate brother in Nazi Germany.

The Saints and the use of the Radio

There can be no doubt that, either for good or ill, the radio is one of the most important and interesting inventions of this age of wonders. Its sphere of use is now far wider than was at first thought possible. At the turn of a button, almost all the world's activities can be brought to one's own fireside. This fact is in itself productive of serious thought, and some misgiving, particularly touching the spiritual life.

The versatility of the device is amazing. At almost any given moment we can have in our homes, music, drama, religious services, talks on politics, science and history, together with descriptive sketches of travels, exploration, and of the lives and occupations of the people. The possible advantages, and especially the dangers, of so much entertainment are manifest to the thoughtful.

The question arises, ought the community of those professing to be sons and daughters of God to indulge at all in the use of the radio, seeing that much of its influence is unquestionably detrimental to the habit of quiet thought, and to the cultivation of those virtues that are essential to our salvation? A simple "yes" or "no" to this question does not help us very much. Many brethren have a radio, and, using the same with discretion, consider it is a good thing. On the other hand, others would not have one as a free gift, deeming it to be dangerous and evil in the main.

The use of the wireless has been compared to smoking, but the parallel is neither convincing nor helpful. The former does not give off an offensive smell, or compel one to inhale smoke coming from the mouth of another person; neither does it leave ashes about the house or clothing. However, the radio, like smoking, may become an obsession, and in that respect the comparison may be justified. At all events, let us face the facts and endeavour to act wisely, as we should in all things.

There are people so poverty-stricken in their intellectual resources, that they keep the radio going almost from morning till night. In so doing, they will listen to much that is foolish, and some things that are profane. If there are Christadelphians who use the "wireless" in this way, we would advise them to remove it to the back-yard, and chop it up without delay. It is highly inconsistent to listen to performances over the radio that we would not dare to attend in person.

On the other hand, some use this modern convenience with discretion. They carefully select what is good, and cut out all the rest. They sometimes listen to the classical organ, piano-forte and orchestral works; or it may be an instructive talk on science, history, travel, or a speech on the world situation by a leading statesman. In America, health talks by famous doctors are a regular feature on the radio; and, better still, we have the opportunity of preaching the Gospel of the Kingdom through the microphone about once a month. Needless to say, the brethren up and down the country look forward to this treat. When used with discrimination, the radio can be helpful, and can do something to brighten the lives of many who are a good deal confined to their homes.

If the head of a Christadelphian household finds the use of this invention is detrimental to healthy growth in spiritual things, then get rid of it at once; but let us not judge one another. It is, in our humble judgment, a matter of a right or wrong use of this thing, and therefore is not a matter for an ecclesial ruling. The better way, we think, is to admonish (both privately and in exhortation) the household not to allow the "wireless" to encroach upon the time that should be given to reading and good converse, or to displace the delightful exercise of singing the Songs of Zion.

Let us never forget, we must "work out our salvation with fear and trembling." "Redeeming the time, the days being evil," is a precept of great wisdom in these days of godlessness, and unbridled quest of pleasure and entertainment. And remember, "wisdom is profitable to direct."

B. A. WARRENDER.

Land of Israel News

The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land.
(Isaiah xiv. 1).

The *Jewish Telegraphic Agency* says that about 4,200 Jewish immigrants entered Palestine in April.

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The greatest number of Jewish visitors to Palestine ever recorded in a single month was reached in March, when 7,077 Jewish tourists were admitted, of whom 277 received permission to remain. The Jewish immigration figures for the quarter ended March 31st amounted to 16,836.

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The Palestine Government has issued 8,000 immigration certificates for the next six monthly period. This is 500 more than the last schedule. It is officially stated that the Government surplus has now grown to £4,494,433,

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The first meeting is to be held shortly in Tel-Aviv of a number of diamond cutters who are forming an organisation for the purpose of establishing the industry in Palestine.

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The Government is to spend £54,000 on port improvements at Jaffa, in view of the enormous increase of traffic through the port.

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The Keren Kayemeth has bought about 3,793 dunams of land in the Sematch district, most of which is now being ploughed and sown.

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A new Company, Palestine Chemical Industries, has been registered in Jerusalem, with a capital of £100,000. The Palestine Press regards the foundation of this Company as the most important event in the recent industrial development of Palestine.

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On returning from a visit to Palestine with a party of British M.P.'s, Mr. Barnett Janner, M.P., said: "There has been quite a remarkable development even since my recent visit, and many parts have changed almost beyond recognition."

"I was delighted," said Sir Murdoch McKenzie Wood, M.P., another member of the party, "to see the amazing development that has taken place in Palestine. It was a surprise to all of us, and I feel that it is highly desirable that public opinion at home should be better informed as to what is going on there. The result of the recent Jewish immigration has been to transform the whole aspect of many parts of Palestine."

Signs of the Times

The King's Jubilee: Russian aggression in Asia: "The Nations are Mad": Uprise of Heathenism

There is little room in the newspapers these days for anything unconnected with the King's Silver Jubilee celebrations; and it must certainly be admitted that, when we look at the tyranny and distress experienced by almost all the peoples on the globe, those who live under the British flag have cause to be thankful. The fact that God rules in the Kingdom of Men is proof that Britain's comparative happiness is not mere chance, but is a direct evidence that God is not unmindful of His promise to Abram, "I will bless them that bless thee." Whilst Britain will not wholly escape the judgments that are shortly to descend on an ungodly world, righteousness being little more conspicuous in her than in other nations, yet doubtless her defence of Israel after the flesh has mitigated the severity of the evils that have overspread the world, and will mitigate the greater evils yet to come. Dr. Thomas has suggested that "Ethiopia shall soon stretch out her hands unto God" (Ps. lxxviii. 31), indicates that Britain will be amongst the first of the nations to submit to Christ.

That mercy will need to come from God when the storm breaks is evident, for there will be none from man. The intensity of war preparations everywhere, and the terrible nature of modern weapons are an evidence of that. General Fuller says, "It is not scaremongering, but cold calculation of risk, to say that Europe must destroy the possibility of such a war, or it will be destroyed."

The British Government has opened a new department of the Home Office, "the Home Office Air Raids Precautions Department," at Westminster, for the purpose of organising local services for safeguarding the civil population against the effects of air attacks; an indication that the Government considers the danger to be a real one.

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Meanwhile, the political situation develops inexorably in the direction appointed by God. A fact reported in the *Daily Telegraph*, but apparently ignored in the popular press, is of the highest importance. For generations past, Russia has endeavoured to encroach further and further south, and Britain has done everything possible to prevent it. Buffer States such as Afghanistan have been preserved in being in order to prevent Russian and British Asiatic territories from adjoining, this being why the Afghan King Amanullah was received in Britain with such splendour a few years ago.

Unfortunately for Britain, Amanullah was dethroned soon afterwards, and Russian prestige there has considerably increased. But now, it is reported, Russia has obtained a virtual protectorate over Chinese Turkestan, thus causing "radical changes in Central Asia, as Russia now becomes a neighbour to the British Empire in India." The grave difficulties that will beset Britain when Russia makes war are manifest. Down will come her hordes through the friendly territories of Turkey, Persia, Afghanistan, and Turkestan—the Arabs will join hand in hand with them; Egypt and Palestine will definitely be lost; on what may happen to India and the other Dominions we can only speculate. Then Britain will have cause to be thankful that she has the defence of the Jews to her credit, for "then shall the Lord go forth and fight against those nations" (Zech. xiv. 3). The multitudes assembled on the mountains of Israel will find to their astonishment that the Jews have turned the tables on them; "he that is feeble among them at that day shall be as David" (Zech. xii. 8). "A little army with the artillery of the clouds at its command, though armed no better than David with sling stones, will have no cause to tremble before the destructive machinery of modern warfare" (Dr. Thomas, in 1856).

One of the features of Israel's latter-day restoration as described in the prophets, is that God will "join them one to another into one stick" (Ezek. xxxvii. 17), so that it is of considerable interest to observe how all the varying sections of Jewry are being united to-day. The process began when Zionism was founded, but only since the Hitler persecutions has progress been considerable. The *Jewish Chronicle* says, "A gulf between Eastern Jews and Western Jews undeniably exists; and there was a time when this gulf appeared unbridgeable. The German tragedy had the effect of removing the

division between the Eastern and Western Jews to a much larger degree than any previous attempts. Since the Hitler regime, there have been many indications that the gulf is gradually being bridged."

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It is their implacable anti-Semitism that has caused the German leaders to denounce Christianity, for they realise (as we are constantly endeavouring to teach so-called Christians) that Christianity is of Jewish origin. General Ludendorff says, "I am not merely an opponent of Christianity, but literally an anti-Christian and heathen—and proud of it. Christian teaching is there for only one purpose — to help the Jewish people to domination" (in a Reuter interview, April 9th). Another leader declares, "Our highest ideal is not Christ the King, but the German people; we do seek the eternal Kingdom, but it is the Everlasting Kingdom of Germany."

Generally, when we quote Psalm ii. 1. in our lectures, we render it, "Why do the nations rage?" but it looks as though the old A.V. translation, "Why do the heathen rage?" is the better, after all.

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Mr. Baldwin says "he would not write himself down as a pessimist, but he would say that at times he felt he was living in a madhouse . . . to walk through Europe was like walking through the wards of a mental hospital." And no wonder, for the international conferences and pacts seem endless, and each one complicates still further the tangled web of European diplomacy. This continuous rush to establish alliances and counter-alliances is a sure indication that war is anticipated. The *Sunday Times* (April 14th) commented, "The ghost of 1914 has been seen walking abroad. What made the world war was . . . the system of alliances and counter-alliances which blew up a local quarrel into a world conflagration."

* * *

Such are the times in which we live — never in the world's history can events of international importance have followed each other so rapidly; yet so used to it have we become that we are almost indifferent. It is true that satiety blunts the appetite, but to permit indifference to arise in our minds because of the very abundance of the testimony to God's Word, is a folly against which we should guard. Even such domestic events as the King's Jubilee have their function in the unfolding of God's plan. The *New York Times* says, "The King has always shown himself a good friend of America. Feeling that the United States and Britain ought to co-operate for common ends and world purposes is perhaps stronger here to-day than at any time since the War. As the King is known to share this belief, it is not improper or immodest for America to claim a right to take part in the Jubilee." Upon which statement the *Daily Express* (May 7th) comments, "These expressions represent a force of feeling which in time will bridge the Atlantic, when the two great English-speaking democracies will stand firmly together for peace."

In harmony with this, the *New York Daily News*, referring to the probably impending European War, says: "We hope England will stay out—because some day we may have to stand back to back with England at the last Armageddon of all."

We have always believed, with Dr. Thomas, that Britain and the United States would be in alliance, together with the Dominions, so constituting "ALL the young lions thereof," and here we see this friendship being fostered.

Christadelphians to-day ought to be more diligent, more enthusiastic than ever. Are they? It is a question that must be asked individually, for as individuals we shall have to answer for ourselves by and bye.

W. J.

Ecclesial News

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

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

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

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

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

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

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

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BOURNEMOUTH. —*Christadelphian Meeting Room. 1st Floor, No. 147, Charminster Road (corner Maxwell Road). Breaking of Bread: Sunday, 11 a.m. Lecture: Sunday, 6.30 p.m. Bible Class and Eureka Class (alternately): Thursday, 8 p.m.* We again record our appreciation of the helpful services of the Clapham brethren in the proclamation of the Truth. Combined with the efforts of our own brethren the light of the Truth is kept shining in the hope that it may please God to save some. In these activities also we are keeping ourselves alive in the Faith and in the joyful anticipation of the coming of the Lord. On Monday, May 6th, we shall, God willing, hold a Fraternal Gathering in our room, in conjunction with the Eastleigh Ecclesia. Tea, 4.30. Meeting, 6.0 p.m. A profitable time is contemplated—the general subject for consideration being "Behold — thy King Cometh!" There will be four addresses by various brethren, and a time of spiritual uplift should result. We have been ably assisted by the following brethren since our last report: brethren L. J. Walker, T. Wilson, E. A. Clements, E. C. Clements, K. Clements, S. Tarling, M. F. Kirby, D. Jenkins (all of Clapham); Cyril Clements (Sutton) and D. Webster (Brighton). We thank them for their labours. Visitors have been: bro. Kemp (Ealing), sis. Cyril Clements, D. Clements, M. Morse and Banta (Clapham), and sisters Webster, Henderson and Potier (Brighton). —KERMAN JACKSON, *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. Wednesday: Bible Class, 8 p.m.* We have been visited by the following brethren: A. Mumford, J. Mumford, J. Owen, J. Doust, Irving, C. R. Wright, M. Haines, Westley, Snr., Westley, Jnr., Sutch, and sisters Corfe and Tarling (all of Clapham); also bro. and sis. Higgs, sis. D. Higgs (Bristol); bro. Rivers (Holloway); bro. and sis. Webster (Seven Kings); sis. Furneaux, sis. E. Furneaux (Margate); and sis. Crumplin and sis. E. Clark (Clapham). We are thankful for the help of the following in the service of the Truth: brethren C. W. Crawley, M. Kirby, H. M. Doust, W. Jeacock. —E. F. RAMUS, *Rec. bro.*

BRISTOL. —*Druid's Hall, 8 Perry Road (top of Colston Street). Breaking of Bread, Sundays, 11 a.m. Bible Class, Tuesdays, 7.30 p.m. Sunday School and Bible Class, Thursday evenings, at "Eureka," 110, Longmead-av.* Since our last report we have had the pleasure of the company and fellowship of the following: bro. and sis. Tandy, of Weston-s-Mare; bro. and sis. Smith, of Cardiff; bro. and sis. Hingley and bro. Dennis Hingley, of Dudley. At our Tuesday night class we have just

commenced a series of addresses on "The Life of Christ," based upon *Nazareth Revisited*. We have two very interested friends attending, who in the first place answered an advert. of our bro. Alex. Cochran, of Glasgow. Ever since receiving a *Bible Companion* from him, they have diligently done their "Readings." Our thanks are due to our bro. Cochran for this opportunity to help instruct our friends, and we pray that God will bless our efforts to help them into the 'Covenant Fold.' The scholars of our Bible Class and Sunday School are also faithful in their attendance at all the meetings, and thus they greatly encourage us in our endeavour to train them in the Way of Righteousness. We would like to express our thanks and appreciation for the two anonymous gifts of £2, also one of 10/-. They will be used as desired, in the Master's service. We rejoice to hear of the progress to recovery of our beloved bro. Frank Jannaway, and we feel sure that the prayers of all the saints are that our Father will preserve our bro. in health, until that day that is so rapidly approaching, when our Master will come to gather his elect, so that our bro. may be amongst that faithful few who will be watching and praying for the Return of our Lord. —Yours in expectation, A. G. HIGGS, *Rec. bro.*

COVENTRY. —*Ragged Schools, off Broadgate. Breaking of Bread: 11.30 a.m.; Lecture, 6.0 p.m. Bible Class: Thursdays, 8.0 a.m.* On Saturday, April 20, bro. E. Aston and sis. E. York were united in marriage. We hope the blessings of our Heavenly Father will rest upon them in their combined walk to the Kingdom. We are also pleased to report that sister Alsop has sufficiently recovered from her long illness to meet with us once again around the Table of the Lord. We have also welcomed the following visitors: brethren T. Hughes and J. Allen, sisters May Hughes, Allen and Hazel Allen, all of Dudley; and sis. Sophia Hayworth, from Oldham. We thank the brethren for their willing services. Hoping we may be useful instruments to the interested friends that attend the Lectures. —O. CLEE, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. (at Y.M.C.A, North End),* We take this opportunity of thanking the brethren who have assisted us in exhortations and lectures, thus helping us to keep the Light burning in this district. In the endeavour to interest the stranger, we have a lecture on the third Wednesday in each month in our Bible Class room, at 8 p.m., and we shall appreciate the support of brethren and sisters living near at these lectures. — Recent visitors to the Table of the Lord have been bro. D. L. Jenkins, bro. and sis. Leal, bro. and sis. M. Smith, sis. Miriam Smith, bro. W. E. White, bro. A. J. Ramus, bro. H.M. Doust, and sisters P. Crosskey, Warwick, and G. Hopper, all of Clapham; bro. and sis. C. R. Crawley and bro. J. W. Squires, of Luton; bro. and sis. A. F. Jeacock, of Putney; and bro. B. Smith, of Welling. We also desire to express our thanks to a brother who desires to remain anonymous, for a gift of £10, which we will use as requested in the work of the Truth in Croydon, and pray that the additional effort which the money will help us to make may be blessed to the honour and glory of our Father in Heaven. —ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Breaking of Bread: 11a.m.; lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m. "Greetings."* We are pleased to report that Miss E. M. PREECE and Miss S. BRETTELL were baptised into Christ on Wednesday, April 10th. Our sisters, who first heard the Truth at some of our district lectures, are persuaded they have found the Pearl of Great Price. We trust they will continue in their earnestness, and be found worthy in the day of His Coming. We further rejoice that Mrs. P. HEBBARD, wife of bro. Hebbard, was baptised into Christ on May 1st. We feel it will be mutually helpful to both of them, having one mind, one hope, and one purpose in life, with the view of sharing each other's company for ever. — We held our Fraternal Gathering on Saturday, May 4th, the subjects being: The King's Son (bro. T. Phipps); The Bride (bro. O. Clee); The Betrothal (bro. D. C. Jakeman); The Marriage (bro. F. G. Ford). A very profitable time was spent. We welcomed visitors from Birmingham, Coventry, Oldham, Blackheath, Pemberton, Great Bridge, Shifnal, London, and Nottingham. Bro. H.T. Atkinson, bro. W. R. Mitchell, bro. F. G. Ford (Clapham), bro. F. Walker (Bristol), and bro. Strawson (Nottingham) have helped us in the Service of the Truth, for which we thank them. —Faithfully your bro., FRED H. JAKEMAN, *Rec. bro.*

EASTLEIGH (Hants.) —53, *Desboro Road*. After a period of many years, the few in number now at Eastleigh have had the great honour of publicly witnessing for the Truth. To that end three special lectures were arranged, and, considering the size of this town, a goodly number of strangers were present; 53 at first, 27 at second, and 21 at third. We hope and pray that some interest has been aroused, and that it may please our Heavenly Father to bless the seed sown, that it may bring forth fruit to His honour and glory. The local newspaper, which reaches almost every house in the town, inserted a splendid report of these lectures, so we thank God for even this small opportunity of proclaiming His Glorious Truth. Our grateful thanks are due to the brethren from Clapham, who spoke for us, also to the faithful brethren who used their cars to bring the speakers to us, and refresh us with the company of other brethren and sisters. We wish to thank, too, those brethren and sisters from Brighton, Bournemouth and Clapham, who undertook the journeys (in some cases, to all three lectures), for their presence was a source of much strength and encouragement to us all. It is the intention of this ecclesia (if the Lord tarries) to hold further lectures at a later date. During the past month, the following have met with us at the Lord's table: bro. Bath (Holloway), who refreshed us with words of exhortation; also sister Singleton (Clapham) and sister T. Wright (Bishops Stortford). (Later)—It is our great pleasure to record that since the last report our number has been augmented by bro. G. P. SHELTON, who was examined by the brethren of Holloway, and immersed at Clapham, and has now become a member of our little ecclesia at Eastleigh. We give him a very hearty welcome, and wish him God-speed along the path of righteousness leading to the Kingdom. We have been greatly cheered during the month by the company of bro. W. Tilbury (Ealing). We have welcomed him at the Table of the Lord; also at our mid-week meetings. —A loving welcome to all of like faith passing this way. —Your brother in the faith of Abraham, A. V. JAMES, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C. 5.* Sincere greetings to all of like precious faith. We were pleased to have with us bro. F. C. Wood, London (Clapham) in the service of the Truth, on April 7th, when we also welcomed bro. F. P. Restall, of Edinburgh, to the Table of the Lord. Bro. Wood spoke words of edification and comfort to us in the morning, and in the evening lectured on "The Problem of Poverty and Crime." There were 21 strangers present, and we pray that some may be awakened to a realisation of the Truth as it is in Jesus, and put on the Saving Name in baptism. The attendance of the stranger at our Lectures is encouraging, and we continue to sow in hope, recognising that God alone can give the increase. We welcomed bro. Hugh Brown, of Motherwell, and sis. Shakespeare, of Dudley, to the Table of the Lord on April 28th, and thank bro. Brown for his services, and also bro. Ross (Motherwell) for his assistance in making known the Glad Tidings. Sister Shakespeare is here on holiday, and will meet with us during her stay. Will intending visitors kindly note that there will be no meeting of the ecclesia on Sundays, 21st and 28th July, and 4th and 11th August inclusive. This arrangement is necessary owing to the holiday arrangements, and our being so few in number; but Motherwell is within easy reach of Glasgow, and those of us who can meet at the ecclesia there will do so, if the Lord will. —Your brother in Hope of Life, ALEX. COCHRAN, *Rec. bro.*

ILFORD. —*Sundays: Breaking of Bread, 11 a.m.; Mayfair Cafe, 96 Cranbrook Road, Ilford. Lecture: 6.30, Mayfair Cafe, May 12 and 26, June 9 and 23. M.L.C. and Eureka Class: Tuesday, 8.0 p.m., 27, Wanstead Park Road, Ilford.* We much regret to state that bro. Bishop has left our ecclesia, and is now meeting with those out of our Fellowship. We have been pleased to welcome sis. M. Wharton (Clapham), and the following brethren who have been with us in the Service of the Truth: bro. Hunt-Smith (Sutton), brethren F. R. Wright and E. H. Bath (Holloway), bro. D. L. Jenkins (Clapham), and bro. C. Ask (W. Ealing), whom we sincerely thank for their services. — H. S. NICHOLSON, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S. W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* On Friday, April 19th, a profitable and enjoyable time was spent on the occasion of our Sunday School gathering and prize distribution, followed by tea and Fraternal Meeting. A large number of brethren and sisters were

welcomed from all parts. During the prize distribution in the afternoon, bro. F. G. Ford, who presided, spoke feelingly of the absence of our beloved bro. F. G. Jannaway, and a telegram was sent to him expressing the loving sympathy of those present, and praying for his speedy recovery. We are happy to be able to say that bro. Jannaway has since left hospital, and we pray that every day will see improvement in his condition. — The following visitors have been welcomed to the Lord's Table: bro. and sis. Cheale (Banbury), bro. Fell (Birmingham), bro. and sis. Crowhurst and sis. McCree (Brighton), sis. D. Parsons, sis. Whitmore (Croydon), bro. F. Jakeman (Dudley), bro. Bath and bro. D. L. Denney (Holloway), sis. A. Warwick (Putney), and sis. F. Davey (Boston, U.S.A.). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital); tubes, Highgate or Holloway Road. Sundays: 11.0 a.m. and 7.0 p.m. Wednesdays: 8.0 p.m.* We have much pleasure in reporting that, after a satisfactory interview, when he made a good confession of the One Truth, Mr. GEORGE PHILLIPS SHELTON, of Southampton, was baptised at the Avondale Hall, Clapham, on Sunday, April 28. Our brother will be associating himself with the Eastleigh Ecclesia. We have welcomed to the Table of the Lord: bro. and sis. R. Penn, bro L. Penn, sis. R. Penn, sis. K. Penn, and bro. Harrington, of Welling, and sister Stafford, of Margate. We hope to have an ecclesial outing, possibly to Southend-on-Sea on Saturday, June 29. —GEO. H. DENNEY, *Rec. bro.*

LONDON (Putney). —*Christadelphian Hall, 47 Upper Richmond Road, East Putney, S.W. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 8 p.m.* It has been our painful duty to withdraw from two of our brethren for continued absence from the Table of the Lord. They are brethren W. H. Ross and R. V. Brown. Although we had to take this step, we earnestly pray that both our brethren will speedily realise their position, and soon take up the Race again. On the other hand, we are pleased to report an addition to our numbers, sister Alice Ashby, who has been meeting with the brethren of the Temperance Hall fellowship at Brixton, and expressed the wish to join our fellowship. She has been interviewed, and fully accepts our basis, and will in future meet with us. We are still able to report the continued attendance of interested friends at the lectures, and we pray that God will bless our labours in calling them to be His sons and daughters. We gratefully acknowledge a gift of £10 to help us in the work of the Lord. We will, with God's guidance, use it to that end. Will our brother, not known to us, but who is known to God, please accept our united thanks for his bountiful gift. —A. CATTLE, *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, W. 5.* We take this opportunity of bringing to the notice of the brethren and sisters our purpose, if the Lord will, to hold a Fraternal Meeting on Monday, June 10th. We shall be glad of their company from surrounding ecclesias, and hope to spend a profitable time. The following brethren and sisters have met with us at the Table of the Lord during April: bro. Beighton, Seven Kings; sis. Butt, Clapham; sis. H. Eato, Leicester; bro. Headen, Holloway; bro. Heyworth, St. Albans; and sis. Hill, Sutton. —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. We have had the pleasure of the company of the following brethren and sisters since our last report: bro. and sis. Brooks, bro. R. Parks, bro. and sis. W. Jeacock, bro. C. Wright, bro. R. Hodge, bro. L. J. B. Evans, bro. and sis. Jones, and bro. I. Evans, all of Clapham; bro. and sis. Crawley, bro. Carter, and bro. J. Hodges, of St. Albans; and bro. Wells and sis. Watsham, of Colchester. We thank the brethren who have ministered to us by exhortation and lecture. We held our Fraternal Gathering on Easter Monday, when some 130 brethren and sisters were present from Nottingham, Leicester, Bedford, St. Albans, Colchester, Hitchin, Clapham, North London, and West Ealing; and a very profitable time was spent together, brethren E. W. Evans, F. C. Wood and M. L. Evans giving us three faithful and stirring addresses. It was truly a time of refreshing to us all. — Sincerely your brother in Christ Jesus. S. BURTON, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m.; School 1.15 p.m. Lecture, second Sunday of each month, at 6.30 p.m.* Again it gives us very great pleasure to report that, on April 18th, Mr. and Mrs. ALEXANDER PATERSON (formerly of I.B.S.A.), after witnessing a very intelligent confession in the "things concerning the Kingdom of God and the Name of Jesus Anointed," were baptized into the Saving Name. Bro. Paterson was one of those who wrote bro. Jannaway in response to the advertisement for *Christendom Astray*, through whom we got in touch with them. Being of a studious nature and of a good understanding, bro. Paterson perceived that the teaching of Pastor Russell and of Judge Rutherford were entirely inconsistent one with the other, and, in respect to the resurrection of Christ and other doctrines, entirely at variance with the Scriptures. So, at their meetings, he began to question them, with the result that the more he questioned the chairman, the deeper he (the chairman) sunk in the bog of fleshly reasoning. Knowing that orthodox Christianity was completely astray on the nature of man, they were in a quandary as to where they should go for Truth, until, in the mercy of God, they read *Christendom Astray*, which quickly removed the veil, and now, with us, they rejoice in the Hope set before us. We pray that they may be accounted worthy of a Name and a place in the Paradise of God. — If the Lord will, we purpose holding our School outing on June 29th, to Stonehouse, when any bro. or sister in fellowship will be welcomed. We appreciate the willing service in the work of the Truth of brethren A. Cochran, J. Wilson and C. Cambray, all of Glasgow Ecclesia, also the company of sis. Cambray at the Table of the Lord. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* We have much pleasure in reporting that, through God's mercy and blessings towards us, we held our Fraternal Gathering on April 22nd last, 81 adults being present. The subject chosen to be dealt with at the meeting was "True Comfort in Times of Difficulty." The speakers were brethren S. Shakespeare (Dudley), A. Cochran (Glasgow), W. Southall (Birmingham), and D. Jakeman (Dudley). It was truly a feast of fat things, a very uplifting time spent among those of like precious faith. When the time for parting came, we could all say, "Lord, it has been good for us to be here," and it was with heartfelt thanks and gratitude to our Heavenly Father for His goodness and mercy towards us we eventually parted, more determined than ever to be steadfast, unmovable, always abounding in the work of our Lord. Brethren and sisters were present from Bridgend, Bristol, Dudley, Birmingham, Glasgow, Swansea, New Tredegar, London, and Tonypany. We are also pleased to report that on May 5th we had a visit from bro. Gomer Jones, of Bridgend, who faithfully exhorted us, and lectured in the evening, three strangers being present. —DAVID M. WILLIAMS, *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.* We had a very uplifting time at the Fraternal Gathering on April 13th, when three most helpful addresses were delivered upon (1) Blessed are the meek, (2) Blessed are they which do hunger and thirst after righteousness, (3) Blessed are the pure in heart; by brn. F. Jakeman (Dudley), T. Phipps (Great Bridge) and W. Southall (Birmingham). We were disappointed that bro. E. W. Evans was unable to be with us, owing to illness. Prior to the meeting, a company of over 50 brethren and sisters sat down to tea. Our visiting speakers have been brethren F. H. Jakeman (Dudley) and J. R. Evans (Clapham). We were pleased to welcome as a visitor sis. R. Smith (Birmingham). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*34, Union Street. Sundays: School, 9.50 a.m.; Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m.* We have been assisted in the work of the Truth during February, March and April by brethren J. Silcock (Pemberton), S. Shakespeare (Dudley), R. Smith (Birmingham), and T. Phipps (Great Bridge). These services we gratefully acknowledge. Besides the brethren named we have also welcomed to the Table of the Lord bro. Drake (Leeds), bro. T. Heyworth and sisters J. Heyworth and Sophia Heyworth (Whitworth). On April 16th last the ecclesia withdrew fellowship from sisters E. Aston, M. A. Whitehead, and L. Tracey "for refusing to fulfil the commands of Christ and for joining a meeting not in fellowship." Although our sisters know that the meeting and fellowship they have joined are unsound both in doctrine and practice, yet they found it easier to take this step rather than shoulder their responsibilities. They were visited, and

reminded of the vital issues involved, but long-harboured petty grievances, coupled with an unforgiving spirit, proved their stumbling-block, and they have preferred to join a meeting where the Truth is professed, the world fellowshiped, in doctrine and practice, and the desires of the flesh freely indulged. The Scriptures are clear and plain: If we refuse to forgive, Christ will refuse to forgive us (Matt. xviii. 35); if we are offended, we cannot be fruitful (Matt. xiii. 5-6, and xx. 21); if we know and fellowship evil, we are partakers of it (2 John. 10-11); if we obey not, we shall be destroyed (Heb. x. 26; 2 Thess. i. 8). To seek comfort and happiness whilst refusing to fulfil the Truth's most unpleasant obligations, is to obtain the happiness of Jer. xii. 1 & 2, on the same principle, but James in his Epistle writes of the true happiness when he says, "Behold, we count them happy which endure." During the last few years, eight of our brethren and sisters have left us because of personal grievances, and have been received by Birmingham (Temp. Hall) fellowship with open arms, any enquiries made being settled by the acceptable deception, that there is NOW no doctrinal difference between us, as all the heresies have been corrected. The promulgation of such falsehoods, and their willingness to fellowship all and sundry, constitute an added indictment to the growing sin of the Temperance Hall fellowship. — We intend, God willing, holding a Fraternal Gathering on June 22nd. Subject, "The Truth's Warfare: (1) in ourselves; (2) in the ecclesia; (3) in the world." Programmes later. —W. COCKCROFT, JNR., *Rec. bro.*

PEMBERTON. —*Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* On Tuesday, April 16th, we had the pleasure of assisting two more of the daughters of Adam in putting on the Saving Name of Christ in the appointed way, namely, SARAH CHARNOCK (48) and SARAH EDITH CHARNOCK (26), mother and daughter, a family associated with the Wesleyans. Our earnest prayer is that they may "hold fast" unto the end. On the other hand, our sympathy goes out to our sis. Bushell, whose son died after a short illness on April 14. The following brethren have assisted us in the Truth's service: bro. W. Cockcroft, junr., Oldham, bro. T. Bailey, Preston; and bro. W. Southall, Birmingham. We thank these brethren for their labours in this direction. We have also been pleased to welcome the following as visitors to the Lord's Table: sis. W. Cockcroft (Oldham), sis. D. Jannaway (Southport), bro. Smith (Dudley), and bro. Bailey (Preston). God willing, we hope to hold our annual Fraternal Gathering on July 20th. A cordial welcome is extended to brethren and sisters in fellowship. —B. LITTLER, *Rec. bro.*

PLYMOUTH (East). —5, Norton Avenue, Lipson. *Sundays: Breaking of Bread, 11 a.m. Bible Class, Thursdays, 7.30 p.m.* On Sunday, May 5th, we were pleased to welcome to the Table of the Lord, bro. E.H. Bath, of London (Holloway), who gave us the word of exhortation. In the evening we had a tea, and our first fraternal gathering, over which bro. Bath presided. The subject chosen was "The Apostles of the Lord: Lessons from their Epistles." On Monday, May 6th, we had a ramble, and alfresco tea in lovely surroundings and ideal weather, followed by singing in the evening. For such upbuilding times as these our hearts go out in gratitude to "the living God who giveth us richly all things to enjoy." —ALFRED J. NICHOLLS, *Rec. bro.*

ST. ALBANS. —*Sundays: 11a.m. and 6.30 p.m.; Wednesdays, 8 p.m.; at Pikesley's Hall, 34, St. Peter's St.* We have sorrowful news to report, this month, in the falling asleep of our sis. Goodwin, on Tuesday, April 16. She had been critically ill for several months, and although the end was seen to be inevitable, it was none the less a shock for us, and the ecclesia has lost a sister in whose heart the Truth was fixed. She had been baptised over 20 years ago, and was one of the pioneer members of the St. Albans ecclesia. It is a time of mourning for bro. Goodwin, and the brethren and sisters mourn with him: but nevertheless share the confident hope of the resurrection of the dead, and await the righteous judgment of Jesus Christ. The funeral took place at St. Albans on Thursday, April 18th, and bro. F. G. Ford, of Clapham, spoke very appropriately for the occasion. —We can make a more pleasant report in recording our Fraternal Gathering, held on the Jubilee Bank Holiday, Monday, May 6th. This was very well supported by visitors from many ecclesias, and we believe that a happy time was spent by all. Our four speaking brethren dealt with the privileges and responsibilities of the "chosen generation," showing the need for vigorous co-operation in the work and love of the Truth, if we would attain to the unity of the age to come, which will never be broken. Over 150 brethren and sisters

were present to tea, and about 200 at the after meeting. All of us at St. Albans heartily appreciate the labours of the speaking brethren, and the attendance of all others. —S. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Weston Terrace, Beeston Road.* Greetings to all engaged in the good fight of faith from this little outpost, which consists of bro. Woodhouse and myself, and has been held by us for two years and one year respectively. We have not been enabled to do anything in the way of publicly proclaiming the Truth hitherto, but have utilised the opportunities for private conversation which have been provided, with any that would listen, and they, for the most part, have been hostile to the Truth. We have not expected much else, as this place is a veritable hotbed of sectarianism, no less than ten sects being represented in this small town of about 4,000 inhabitants. Bro. H. L. Evans has kindly visited us in our isolation, and it is mainly due to him that an opportunity was offered to publicly proclaim the glorious Gospel of the Kingdom of God for the very first time in Sheringham, on Saturday, April 6th. Bro. Evans lectured on that occasion on the subject, "Where are the Dead?" and fourteen strangers were present as the result of exhibiting 26 posters, distributing 1,000 cards, and an advt. in the local press. We were also blessed by the company of brethren J. Squire and H. P. Christmas (Bury St. Edmunds), and sisters Grace Evans, Eileen Ford, Gwen Squire; also sisters Potter and Quantrill, from Wymondham, about 30 miles from here. Our brethren and sisters greatly cheered our hearts by staying overnight, and breaking bread with us on Sunday afternoon, when ten of us were present, brothers Evans and Christmas giving us the word of exhortation. This has been to us a real "feast of fat things," and was the first lecture that we had had the pleasure of listening to since our immersions, and which we greatly enjoyed; we have had the pleasure of breaking bread with bro. Christmas, who has kindly come over from Bury St. Edmunds when the opportunity occurred, for which we thank our Heavenly Father. The outcome of our little gathering has been to greatly encourage bro. Woodhouse and myself, and to strengthen our determination to hold fast and endure to the end; also, it has brought us into contact with some with whom we have not previously had an opportunity for conversation, one of whom looks "promising." The seed has been sown, and we must leave the results in His hand, who alone can give the increase, and has promised that His word shall not return unto Him "void." We shall be pleased to welcome at any time any brother or sister that may be passing this way, or thinking of spending a holiday in the neighbourhood. We sincerely acknowledge our deep debt of gratitude to all the brethren and sisters who contributed in any way to our never-to-be-forgotten pleasure on this occasion, which we shall always regard as a "red-letter day" in our experience. —Your brother in Christ Jesus, ARTHUR STARLING.

TIERS CROSS (Pembroke). —*Deer Parks, H. West. Breaking of Bread, 2.30 p.m.* Since last writing we have been greatly cheered by the company of bro. Walpole, bro. and sis. A. F. Bayles, bro. D. W. Bayles and sis. D. J. H. Bayles. We had a most encouraging exhortation by bro. D. W. Bayles and we are truly thankful to those brethren and sisters for coming such a distance to break our loneliness. —H. THOMAS.

VERNHAM DEAN (Andover, Hants). — "*Pax*" *Cottage, High Rd.* Sister Dennis sends cordial greetings to the beloved members of the Lord's Household, and is happy to record yet another welcome visit, on Sunday, April 21st, from the brethren and sisters of the Eastleigh Ecclesia; also of their intention, if the Lord will, and He tarry, to pay me a regular monthly visit for the purpose of Breaking of Bread, and to hearten and cheer their sister in her peculiarly trying and lonesome position at Vernham Dean. For this great kindness of theirs, and their evident determination to obey the Lord's command to "Feed His sheep," I "thank God and take courage." — Sis. DENNIS.

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.* We are still using our best endeavours to hold forth the Light of the Word of God in this corner of His vineyard, despite the ever-increasing apathy which enshrouds all people. Our thanks are due to brethren W. E. White (Clapham), J. D. Hunt Smith (Sutton), and A. A. Jeacock (Croydon) for their labours among us during the past month. Our bro. W. E. Weekes has entered the County Sanatorium, Lenham, Kent, to undergo a course of treatment, which we all trust will prove of benefit to him. If any brother or sister can

communicate with our brother in his isolation, it would be deeply appreciated. —OWEN A. SMITH, *Rec. Bro.*

AUSTRALIA

ELSTERNWICK (Melbourne). — "*The Hall*," 298, *Glenhuntly Road. Memorial Meetings*, 3.30 *p.m.* Since our last report Mr. GEORGE EDWARD MORTON PATE, aged 30, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, he was baptised on March 20. Sunday, March 24th, was a very pleasant day for us all, when he was received into fellowship, with all our desires to press forward to the mark of our high calling in Jesus Anointed. During the holidays in December and New Year we had the company of bro. and sis. Dye and their two daughters from Canberra, F. C. T., and bro. and sis. D. T. James, Lambton, N.S.W., also bro. J. Galna, Launceston, Tasmania. The visit of these brethren and sisters gave us much encouragement in the work of the Truth, and we thank them for their words of exhortation and comfort. This is a country of distances, and it may be in place here to say these brethren had to travel some hundreds of miles each way on their journeys. —We are sorry to report the loss of bro. W. Killip, by removal to Brisbane, Queensland, last December, where we trust and hope he will not be for long in isolation. Later, in February, sis. Killip, Senr., went to stay with her daughter, sis. E. Saxon, Mount Oberne, N.S.W., so now she, with them, will meet with the Wagga Ecclesia. — We are thankful for the signs of the times. Britain is doing her best to bring about that state of confidence among the nations that will cause them to say "Peace and Safety." Yet they are making more fearful weapons and gases for their own destruction than ever before, while Palestine is going steadily forward, causing her to be a land much to be desired. It behoves us, therefore, the more to strive and agonise towards the mark of our high calling in Christ Jesus, to keep in the narrow way, and be found clothed with the wedding garment at the marriage of the Lamb. — Faithfully your brother, JAMES HUGHES, *Rec. bro.*

SYDNEY. —*Albert Hall 413, Elizabeth Street Sunday: Sunday School 9.30 a.m.; Breaking of Bread, 11 a.m. Lecture, Sunday, 7 p.m. Bible Class, Wednesday, 7.45 p.m. Hebrew Class, Tuesday, 7.45 p.m.* By resolution, our ecclesia has decided to send Intelligence to the *Berean Christadelphian* from time to time. About two years ago this ecclesia drew up the following resolution: —"That we withdraw our fellowship from the Birmingham (Temperance Hall) Ecclesia, and all ecclesias in fellowship therewith, because of their toleration in the fellowship of the Strickler heresy, and that we consider ourselves only in fellowship with those ecclesias who unreservedly adhere to the Birmingham amended statement of Faith, and who therefore have taken a stand like to our own." We stand firmly aside from the Clean Flesh Heresy, the headquarters of which are here in Sydney (Regent Hall Ecclesia), also its companion Stricklerism. Also, we would like to say that we will not fellowship any who would take any oath to serve in the military or naval services, or any constabulary of any kind. There are many ecclesias in Sydney bearing the name Christadelphian (namely Clean Flesh), also those who teach that the responsible will not be gathered to Christ for judgment, but that they will be placed among the nations to undergo a fiery trial of affliction in order to manifest themselves to God, whether they be good or evil. There is also the Petersham Ecclesia, who left our meeting two years ago because of our withdrawal from the Birmingham Ecclesia. These brethren also teach the erroneous doctrine concerning fellowship that fellowship only takes place when we are gathered round the Table of the Lord on Sunday mornings. This, we consider, opens the ecclesial door to all heresies. Our position is that fellowship continually exists all over the earth wherever the Truth of God is held and practised in its purity. — We are pleased to report that one, at least, of late has seen the error of Clean Flesh, namely, bro. David Wilson, who, after an examination by our examining brethren, was admitted to fellowship. — Our ecclesia numbers about sixty, only a few when compared with what it once was, but we can rejoice in that we are doing our best to protect and hold the Truth in its purity. — Our visitors, of late, have been sisters M. and F. Bryen, of Lambton Ecclesia, Newcastle, also sisters C. W. Saxon and Muriel Tapscott, of the Wagga Ecclesia. —R. H. BAXTER, *Rec. bro.*

CANADA

MONTREAL (Que.). —*Allies Hall, 618, Charron St., Pt. St. Charles. Sundays: School 10 a.m.; Breaking of Bread, 11 a.m.* We take great pleasure in announcing the immersion of two of our Sunday School scholars, HARRY J. BAINES and IRENE A. BAINES, son and daughter of bro. and sis. J. D. Baines, on Sunday morning, April 14th. Our prayer is that they may remain faithful till the return of the Master, and be awarded a place in God's Kingdom with their parents. Visitors: bro. and sis. C. J. Webb, Pembroke. Ont; and bro. W. D. Batsford, Lethbridge, Alta. —J. V. RICHMOND, *Rec. bro.*

LETHBRIDGE (Alberta). —*Berean Christadelphian Hall, 633, 7th St., South. Sunday School 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday, at 8 p.m. Lecture.* Some time has elapsed since last we appeared in the Intelligence columns, but we are still actively engaged in the service of Him who said, "Go, work in my vineyard." And in this work we are very pleased to have had the assistance of our beloved bro. Will J. Turner, of Winnipeg, on his semi-annual visit in December, when he exhorted the brethren and sisters on the way to the Kingdom, and lectured to a good audience, including many strangers. We appreciate his faithfulness in the Lord's service, and hope to be with him in the Kingdom when our Master returns. Sister Doris Batsford, of Birmingham, England, is now residing here, and has become a member of this ecclesia. We have endeavoured to extend the field of our operations by means of the radio, and several lectures have been broadcast, but as we could not get on the air till 10.30 p.m. we have discontinued the effort, thinking the hour is too late in the evening. On New Year's Day we held a Fraternal Gathering, and distribution of Sunday School prizes, when several addresses were delivered, coupled with song and recitation by the scholars. We are very glad to be able to announce another addition to our numbers, by the immersion of Mrs. EDITH PAULINE BENNETT, 56, formerly neutral, which took place in our hall on April 7th. Our new sister has three daughters in Christ Jesus, all members of our ecclesia, and so we all rejoice together, and pray that our sister will walk worthy of the high calling to which she has been called by the Gospel, and when the Master appears may it be her portion, with ours, to receive an abundant entrance into the Kingdom of our Lord. It is very evident to the faithful watcher on Zion's towers, that we shall not have much longer to wait for the Lord from heaven. So let us be wise, while still that hour's in future stored, and live acceptably to Him who will be our Judge and Lord. —SIDNEY T. BATSFORD, *Rec. bro.*

UNITED STATES

BALTIMORE (Maryland). —*Fishpaw Hall, Baltimore and Gilmor Streets. Sundays: Sunday School, 9.45 a.m.; Breaking of Bread, 11.0 a.m. Thursdays: Bible Class, 8.0 p.m.* Greetings in the Lord. Our special course of six lectures, sponsored by an anonymous brother, came to a close on March 24th. We are again appreciative of the kindness on his part, and also to the lecturing brethren. Although our lectures were not well attended, yet we believe that some good has come out of them. We are happy to announce that we have assisted two more candidates to put on "the only Name given under Heaven whereby man can be saved." They were Mrs. GERTRUDE A. SENKEL, and MILTON P. MASON, Jr., son of bro. and sis. M. P. Mason, Sr. After passing a good examination, and immersion into water, they were given the right-hand of fellowship. We rejoice with them in the step they have taken, and pray they may continue in well doing, "seeking for glory, honour and immortality," in the Kingdom of God. With regards to the predominant signs of the times, it is more than ever needful to "hold fast the word of life, being blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom we shine as lights in the world." — We regret that we have found it necessary to withdraw from fellowship with bro. Paul D. Williams, for conduct unbecoming a brother. — Lately, we have been visited by brethren D. C. Wilson, A. Sutton, A. Cotton, O. Johnson, C. E. George, A. Johnson, J. E. Mullan, F. P. Bayles, and S. W. Elliott, of Philadelphia, Pa., also bro. and sis. Rodgers, and sis. M. Packie, of Newark, N.J., with whom we have broken bread. —Yours in Christ, HENRY A. CARLILE, *Rec. bro.*

HAWLEY (Pa.). —*Oddfellows Hall, Main Street. Sundays: Lecture, 10.30 a.m.; Memorial Service, 11.30 a.m.* We are, God willing, soon to resume our mid-week Bible Class, which will be open for strangers to attend. We wish to report the marriage, on March 16, of bro. P. Garfield Cooper, Jr., to sis. Grace M. Bayley. On account of bro. Cooper being sent to Washington, D.C., by the firm which employs him, they have removed from Hawley to Washington, D.C., 1925, Lawrence St. We trust our Heavenly Father will guide them in their new relation and circumstances, and that they may be of mutual help to each other in seeking the Kingdom of God. Visitors have been as follows: bro. John Jones, sisters Laura and Ruth Jones, sis. Edwards, and sis. Llewellyn, all of Glendale; sis. Cara Smith, of New York City; sis. Florence Styles, of Brantford, Canada; and bro. John Sommerville, of Jersey City, N.J. We are plodding on with increasing faith, and with eyes Zionwards, as we behold the great nations engaged in a feverish race to beat their ploughshares into spears, and meanwhile inconsistently strive for peace. Surely the predetermined purpose of God is being developed before our eyes to-day. May we all be prepared when the Bridegroom comes. —H. A. SOMMERVILLE, *Rec. bro.*

JERSEY CITY, N.J. —*Sunday School and Bible Class, 9.45 a.m. Lecture and Memorial Service, 10.30 a.m.* On Sunday, April 21st, we had the pleasure of witnessing in the Jersey City Ecclesia the immersions of two young people, members of the Sunday Schools of the Newark, N.J., and Jersey City, N.J., Sunday Schools. Mr. JOHN PACKIE, son of bro. and sis. C. A. Packie, of the Newark Ecclesia, and Miss DOROTHY RAPPAPORT, daughter of bro. and sis. R. Rappaport, of the Jersey City Ecclesia, obeyed the command to put on the Saving Name of Jesus Christ. The immersions were witnessed by members of the Newark, Elizabeth and Jersey City ecclesias. The right hand of fellowship was extended to them on the same day in the presence of members of the three ecclesias. On Friday, April 26, bro. John Packie and sis. Dorothy Rappaport were joined in matrimony; bro. G. F. Aue, of the Jersey City Ecclesia, conducting the service. On April 27th bro. and sis. John Packie sailed for Buenos Aires, Argentine, where bro. Packie is being sent on business by the firm he is employed with. —Louis F. BAS, *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.* The following immersions have taken place since our last intelligence: ROBERT L. BRINKERHOFF, March 10; GAIL M. TRENT, JEAN TRENT, and JOHN E. LAND, on March 24. We sincerely hope that the end of the race may bring to them the Crown of Life. We are further pleased to report that sister G. M. Trent, after an interview that was satisfactory, has been received into our fellowship. — We sorrowfully send the information regarding sis. A. Allsopp, who fell asleep on March, 16, 1935, at the age of 78 after a brief illness. Sis. Allsopp was the wife of our beloved bro. Alfred Allsopp, and was immersed in 1887, the record of the immersion being contained in the Birmingham news for November in that year, appearing in the *Christadelphian Magazine*. Our sister was one of the faithful members to be found in almost all ecclesias, always at the Memorial Service and Lecture whenever it was possible to be there, often attending when physical conditions made it quite a hardship. Sister Allsopp was laid to rest in San Gabriel Cemetery, on March 18th, bro. B. A. Warrender speaking suitable words on the occasion. —Faithfully, A. E. SMITH, *Rec. bro.*

SANTA BARBARA (Calif.). —*Pythian Castle. Sunday School 9.45; Breaking of Bread, 11 a.m. Lectures, 3 p.m., first and third Sundays.* It is with pleasure we record the baptism of Mr. GEO. CRAFT, husband of sister Craft, and our prayer is that he may be among the chosen when our Lord returns. In a former Intelligence, I mentioned the baptism of Mr. and Mrs. De Rosa, whose interest was first aroused by a lecture given by bro. Dr. J. R. Young. This should have been, lecture given by bro. Arthur Wolfe, who in the course of his lecture emphasized the valuable works of Dr. Thomas and bro. Roberts, especially mentioning *Elpis Israel*, and how accurately the Doctor interpreted prophecy. —As mentioned before, we are much indebted to brethren from Los Angeles and Pomona for their helping hand in the public proclamation of the Truth, —W. 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. — R. H. Baxter, 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. —Carl E. George, 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

FORTHCOMING FRATERNAL MEETINGS. —West Ealing, June 10th; Holloway, June 29th; Sutton, August 5th.

CHANGE OF ADDRESS. —Brethren A. Cattle and G. Cattle have removed to 8, Bradbourne Street, Fulham, S.W.6, and Sister W. E. Wells to The Neatherd Farm, The Neatherd Moor. East Dereham, Norfolk.

THANKS. —Bro. W. Goodwin, of "Azekah," Lynton Avenue, St. Albans, desires to express his thanks and appreciation to all the brethren and sisters, who have so kindly sent him letters of comfort and sympathy in his sad loss in the death of Sister Goodwin.

CHRISTADELPHIAN ANSWERS. —If any brother or sister has a copy of this book for disposal, please communicate with Sister (Mrs.) Mercer, 138, Calabria Road, London, N.5.

NEWSPAPERS, ETC., RECEIVED. —Cuttings from the *Scottish Daily Express*, from Bro. Alex. Cochran, dealing principally with the increase in Roman Catholic influence in Scotland; also extract from *The Daily Telegraph* on Jewry's tribute to King George, from Bro. H. W. Rivers. We will keep for possible future use. Thanks to the senders.

CIRCULATING LIBRARY. —A circulating library, composed of most of the Truth's standard works, has been formed for the benefit of brethren and sisters in isolation or others where an Ecclesial Library is not available. Books will be sent post free both ways to borrowers, who may retain same for a period of one month, or longer by renewal. The object is to promote greater study of the writings of Brethren J. Thomas and R. Roberts by those who otherwise would have little or no opportunity to read them. Full details on application to Librarian, 16, Carver Road, Herne Hill. S.E.24.

CONSCRIPTION IN ENGLAND? —Those who oppose Britain's Continental pacts (such as the Rothermere press) are warning their readers that the other Nations will expect Britain to be prepared with a fair quota of soldiers. These cannot be obtained without conscription. That this will come shortly seems not at all unlikely—let us be forewarned, and so, forearmed.

"ACCORDING TO THE DAYS OF THY COMING OUT OF EGYPT WILL I SHOW HIM MARVELLOUS THINGS," —So says Micah vii. 15. How remarkably this prophecy is being fulfilled in the latter days is indicated by a reference to the treatment of Jews in Germany. "One great community of Jews is metaphorically back in Egypt—sold into a cruel and degrading slavery" (*Jewish*

Chronicle, 19-4-35).

THE GERMAN, FAITH MOVEMENT. —This new semi-pagan cult which claims over 1,000,000 followers, has issued a creed of 25 clauses. One of them declares, "We believe no more in the Holy Spirit, we believe in the Holy Blood. The Aryan paragraph has been introduced into our Evangelical Churches; it must be enforced. Jews and half Jews must hold no Church office whatever. Today neither St. Paul nor Jesus himself could be a pastor in the Church—not even a sexton."

BRITAIN AND AMERICA (*see this month's "Signs of the Times."*)

"Here you have a possible solution of the problem of peace and war. With Great Britain and America in co-operation no other country or countries in the world could or would attempt to disturb the peace of the world" (*Lord Hailsham*, 1-5-35).

"When Great Britain is at war, we are at war" (*The Prime Minister of New Zealand*, 24-4-35).

"I think your country and ours ought to stand alongside of each other in this crazy world" (the President of the *New York News* to the Editor of the *Daily Express*).

"Imperishable bonds link the peoples of the Empire to those of the States" (*Evening Standard*).
