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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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“Upon the Throne one Sitting”

By Dr. John Thomas

"And upon the throne one sitting. And the one sitting was in appearance like a jasper and a sardine stone" (Rev. iv. 2, 3).

He whom John saw "in spirit" sitting upon the throne; that is, He who will occupy it when it shall have been established in the heaven, is he whom the Spirit in Zech. vi. 12, styles "THE MAN, whose name is THE BRANCH," styled also in ch. iii. 8, "*My Servant the Branch.*" This is the Son of the Deity to whom the throne belongs, and termed "His servant," because of his manifestation *to do service* for Yahweh in "planting the heavens," and laying the foundations of the earth, and saying unto Zion, "Thou art my people" (Isai. li. 16); or, as expressed in ch. xlix. 6, "His servant to raise up the tribes of Jacob, and to restore the desolations of Israel; and also to be for a light to the nations, and for his salvation to the ends of the earth." This is the "One sitting upon the throne" seen of Isaiah as well as by John. Isaiah saw him "in spirit" upwards of seven hundred years before he was made of a woman "under the law" (Gal. iv. 4); John beheld him in flesh, looked upon him with his eyes, and handled him with his hands, when he dwelt among the Jews; and seventy years afterwards while an exile in Patmos, saw a similitude representative of him sitting in Millennial glory upon the throne of David and of Deity, as indicated in the chapter before us.

Isaiah being "in spirit" saw him enthroned. "I saw," saith he, "the ADONAI (*plural*) sitting upon a throne high and lifted up, and his train filled the temple. — I saw THE KING. Yahweh Tz'vaoth" (ch. vi. 1, 5). He saw the king of whom the Spirit afterwards said, "Take away the filthy garments from him"— the filthy garments of flesh, styled his "iniquity; and let them set a fair mitre upon his head" (Zech. iii. 4, 5). This has been accomplished in the perfecting of Jesus by spirit, as I have expounded it on p. 108, vol. 1. He is now prepared to rule the Father's house, and to keep His courts. He is the man, the Second Adam, to be enthroned upon that eminence, high and lifted up above all other high places of the political aerial, covenanted by the Eternal Power to his father David. Ezekiel, when "in spirit," saw him enthroned and calls him "a Man;" that is, *Adam*, not *ish*; but *adam*,

as indicative of his original identity with the nature of the first man. John gives us to understand that he whom he saw sitting upon the throne was not only a man, *ish*, in the sense in which the three angel-*elohim* who appeared to Abraham are so styled; but that he was *adam*, a mortal descended from him who came out of, *adama*, the ground. This is indicated by what he says in Apoc. v. 6; "I saw, and behold *in the midst of the throne*, and of the four living ones, and in the midst of the elders, A LAMB standing *as if it had been slain*, having seven Horns and seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth." In these words he exhibits a combination of flesh and spirit "in the midst of the throne," and therefore sitting upon it. The flesh is represented by a living lamb that had been slain, but had recovered from the death-wound. It is well-known to one intelligent in the word, that "*lamb*" is the metaphor, and in the Apocalypse, the symbol, of the sacrificial man, Jesus, who was delivered to death for his people's offences, and whose mission is to take away the sin of the world; in other words, to "destroy that having the power of death," and to destroy the works of sin—the *Diabolos* and all that has originated from the flesh.

The sacrificial man, Jesus, then, is the apocalyptic lamb, one suspended upon a cross and forsaken of "the Seven Spirits of the Deity," and consequently, not having at that time "seven Horns and seven Eyes"; but now, healed of the wound in his heel by resurrection and ascent to the Father, and by which he has become consubstantial spirit-flesh with Him, and therefore possessed of "the seven Spirits of the Deity," or holy spirit in perfection, by which he is omnipotent and omniscient, seeing and knowing all things; and therefore "a lamb with seven horns and seven eyes," and prepared to take up his position "in the midst of the throne," when a door shall be breached in the heaven, and the throne shall be established there.

The Lord Jesus Anointed, then, is the Adam hereafter to sit upon the throne. Installed in the heaven, the four living ones will give glory and honour, and thanks to him; and the twenty and four elders will fall before him, and do homage, and cast their coronets before him, saying, "Worthy art thou, O Lord, to receive the glory, and the honour, and the power; because thou createdst all things, and on account of thy will they exist, and were created" (ch. iv. 9, 11).

In speaking of the appearance of the Man enthroned, John says, "it was like to a jasper and sardine stone." He is in this likened to a Stone most precious; not to a common stone, but to a very brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets. In setting forth the military prowess of Joseph's posterity "in the last one of the days," he predicts that the arms of his hands shall be made strong by the Mighty One, the Ail and the *Shaddai* of Jacob, out of whom is the Shepherd, whom he styles "THE STONE OF ISRAEL" (Gen. xlix. 24, 25).

This Shepherd-Stone is typified in the two onyx stones of the Aaronic ephod, upon which the names of the twelve tribes were engraved in the order of the birth of their fathers, and which were to be borne before Yahweh upon the two shoulders of the one man officiating as High Priest, for a memorial (Exod. xxviii. 9, 12).

The prophet Isaiah also speaks of him to Judah thus: "Sanctify," saith he, "Yahweh Tz'vaoth himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary. But also for a Stone of stumbling, and for a Rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem" (ch. viii. 14). This has in part been accomplished, and we wait now for this stone to be laid in the identical place where it was stumbled over; according to the words of the Spirit by the same prophet, saying, "Behold, I lay in Zion for a foundation a Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be confounded" (ch. xxviii. 16). This is "the stone which the builders refused" which will then have "become the chief of the corner" (Ps. cxviii. 22), the head stone with Seven Eyes brought forth with shoutings of "Grace, grace, unto it!" (Zech. iii. 9; iv. 7, 10).

Two precious stones are selected by the Spirit to represent the appearance of the Man enthroned. These are a Jasper and a Sardius. The reason why two are indicated rather than one, is because THE KING is Spirit and Flesh in combination. Had he been mere flesh, or spirit uncombined

with flesh, one stone would have answered every purpose; but being *deity manifested in flesh*, two precious stones were necessary: one to symbolize the Spirit, and the other to represent the Flesh. The jasper is the spirit symbol. It is a hard stone of various hues, as purple, cerulean, green. The glory and light of the New Jerusalem community are likened to "a stone most precious, even like a jasper stone, clear as crystal" (ch. xxi. 11); and in verse 23, this glory and light are styled the glory of the Deity and the Lamb. The wall of the city is also a jasper, which wall is the symbol of the Lord God Almighty and the Lamb; in other words, of the Spirit, who by Zechariah has said, "I will be unto Jerusalem *a wall of fire* round about, and *the glory* in the midst of her. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith Yahweh" (ch. ii. 5, 10). A beautiful cerulean gem clear as crystal, is the symbol of the Deity's spirit condensed into substance; and as it is the primary principle of the city whose builder and maker the Deity is, "the first foundation is a jasper."

The other gem in Hebrew is spelt with the same letters that compose the word applied to the creature Yahweh Elohim formed from the ground to be the father of our race. By the invention of the Masorites, instead of being pronounced *adam*, it is pronounced *odem*, and on being translated into the Greek, the Seventy rendered it by *oapdtov*, because found about Sardis. It is a carnelian, and so called from its colour having a resemblance to that of flesh—a gem, therefore, fitly symbolical of the Adam-element of the one sitting upon the throne.

The Foundation of the World

Dr. Thomas writes very interestingly under this heading in *Elpis Israel* (pages 121-6, 1917 Edn.). He shows clearly that the phrase refers, not to the creation of heaven and earth (Gen. i. 1), but to the constitution of the 'arrangement' or 'order of things' that had come subsequently by the existence of sin and the plan of redemption, as was exhibited in the words addressed to the serpent, woman and man (Gen. iii. 14-19).

Dr. Thomas' words will repay reading again, but the following extract will summarise his remarks on the subject: —

"In the acorn, it is said, can be traced by the aid of the microscope, the branches of the future oak. So in the 'rudiments of the world' are traceable the things of the future Kingdom of God. These rudiments or elements are exhibited in the sentences upon the serpent, woman, and the man: and in that institution styled 'the way of the tree of life.' Out of these things was afterwards to arise the Kingdom of God: so that in constituting them, a foundation was laid upon which the 'world to come' should be built: even that world of which Abraham was constituted the heir . . . That the crisis of the fall was the period of laying the foundation of the world, in its civil, social and spiritual relations, appears from the use of the phrase in the Apostolic writings."

The phrase 'foundation of the world' appears ten times in the New Testament, and each time the same Greek words are used. 'World' is a translation of 'kosmos,' a familiar word meaning 'arrangement' or 'order.' Of these ten occasions, seven times is reference made to '*from* (or since) the foundation of the world,' and three times to '*before* the foundation of the world.' These instances are tabulated below, and it will be observed easily that there is design in the use of the words 'from' and 'before'; that there is consistency in the use of the phrase we are considering, and that Dr. Thomas' exposition of the subject is perfectly scriptural.

First there follow the references to, '*from* the foundation of the world': —

Matt. xiii. 35. —"I will utter things which have been kept secret from the foundation of the world."

Matt. xxv. 34. —"Inherit the kingdom prepared for you from the foundation of the world."

Luke xi. 50. —"The blood of all the prophets which was shed from the foundation of the world."

Heb. iv. 3. —"As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

Heb. ix. 26. —"For then must he often have suffered since the foundation of the world."

Rev. xiii. 8. —"The book of life of the lamb slain from the foundation of the world."

Rev. xvii. 8. —"Whose names were not written in the book of life from the foundation of the world."

A little consideration will show that all the above quotations have reference to the 'arrangement' or 'order' of which the entry of sin and the plan of redemption are the basis. For example, the shedding of the blood of animal sacrifices was required after sin had 'entered the world,' and these being typical of the 'one offering' (Heb. x. 14), we can understand in what sense Jesus 'suffered since (or from) the foundation of the world.'

The reference in Heb. iv. 3, is not quite so clear as the others. The Apostle writes of the six days of 'works' culminating in the seventh day of rest: this being typical of the 'rest that remaineth for the people of God.' However, it was not until sin had entered the world that the type became evident, and so 'from the foundation of the world,' the six days of work have always stood as the type of the 'labour' required of those who believe, which must be accomplished before the rest can be entered upon (Heb. iv. 10-11).

The following are the three quotations in which the phrase 'before the foundation of the world' appears: —

John xvii. 24. —"Thou lovedst me (Jesus) before the foundation of the world."

Eph. i. 4. —"He hath chosen us in him before the foundation of the world."

1 Pet. i. 20. —"Who verily was foreordained before the foundation of the world."

Here are references made to Christ and the saints, loved, chosen, or foreordained before the foundation of the world. It may seem inconsistent to regard Christ as the lamb slain from the foundation of the world and yet to have been foreordained before. But the scriptures cited are perfectly in harmony. These last references take us to a time prior to the entry of sin, to the original purpose of God, to the intention in creation as declared in Isaiah xlv. 18, 'He hath established it (the earth), He created it not in vain, He formed it to be inhabited.'

Now the earth is not to be populated for ever by its present sinful inhabitants. The Divine intention that it be inhabited and enjoyed was expressed before transgression came—before the foundation of the world (Gen. i. 26): —

"Let us make man in our image after our likeness and let them have dominion . . . over all the earth. . . . So God created man in his own image . . . male and female created he them. And God blessed them and said . . . be fruitful and multiply . . . and have dominion. . . ."

This originally expressed intention has not yet been fulfilled. Sin and death have brought a state of affairs that make it impossible for any descendant of Adam to fulfil the intention while in the possession of mortality. But the Divine plan and intention has not been frustrated. The promise is yet to be fulfilled in and through the man and woman of God's *new* creation.

In Psalm viii., David writes of the new creation—"What is man that thou art mindful of him. . . Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet." These words are applied by the inspired Apostle to Jesus. When he wrote he could say, "Now we see not yet all things put under him" (Heb. ii. 8). The reason is that 'many sons' are to be brought to glory with him (v. 10). They are the saints who will constitute the bride, who is to be united to him when he comes to 'take the kingdom'; they together will then become the 'male and female,' the one body, whose dominion will be the earth. Their thousand-years' reign will be but preparatory work until

the coming of post-millennial times, when the everlasting possession and dominion, promised before the foundation of the world, will be theirs, with no sin or death to mar its enjoyment.

Thus, then, Jesus and his saints have been loved, chosen, and foreordained before the foundation of the world; although it is not to be overlooked that the attainment of the saints to the glory of the kingdom is not a foregone conclusion: it is foreordained that they must endeavour to conform themselves to the image of God's son now, in order that they may be brought to glory with him and conformed to 'his glorious body' (Rom. viii. 28-30).

The consideration of the foregoing should indicate the harmony of the scripture references to the foundation of the world, and confirm our belief that 'all scripture is given by inspiration of God'.
St. Albans. S.J.

"Comfort ye my people "

An Exhortation by Bro. Roberts

We have, as usual, had a reading from the Prophets, and one from the Apostles this morning. How greatly mistaken are the people who say that as believers in Christ, we have nothing to do with the prophets. The most superficial acquaintance with the apostolic writings is sufficient to cause any one to recognise the commanding position of the whole Scriptures of Moses and the prophets. In all those writings, there is the completest recognition of the divine character of the "Old Testament." This character could not be more distinctly expressed than in Paul's statement in Hebrews with which we are all so familiar:

"God, at sundry times and in divers manners, spake in times past unto the fathers by the prophets."

It is therefore a case of God *speaking* to us in the prophets: and when God speaks, shall we not listen?

He speaks by Isaiah xl. this morning. The speech is a comforting one, as all divine speech is to those who follow after righteousness. It is in the express terms of comfort:

"Comfort ye, comfort ye, my people, saith your God."

Are we included in the phrase, "My people?" This is the only point to settle in order to be justified in appropriating the comfort. We are not Israelites according to the flesh, though a good many misguided people are of that opinion. We are Gentiles by descent and physical constitution. But we may be among the people addressed as "my people" for all that.

"God at the first did visit the Gentiles to take out of them a people."

Peter was first employed in this work: and Peter writing to some of those so taken out, says,

"In times past, ye were not a people but are now the people of God" (1 Pet. ii. 10).

In times past, we were not a people: are we now the people of God? We are, if we have been the subjects of the process which changed those in Peter's day from the no-people to the "people" state. Have we been the subjects of this process? This is only another way of asking. Have we believed and obeyed the gospel: for this was the process by which the Gentiles in Peter's day became,

"no more strangers and foreigners but fellow citizens with the Saints, and of the household of God." (Eph. ii. 19).

That we have believed and obeyed the gospel, we know: for this is a matter susceptible of demonstration. Therefore, we overstrain nothing in listening to these comforting words to Isaiah as though spoken concerning ourselves.

We certainly stand in need of comfort. Comfort is for those who mourn and are distressed; and that is necessarily the condition of everyone who, in an age like this, is in sympathy with divine objects and principles, and thus discerns the true position of things as they are. When we faint and languish by reason of that position — when we are oppressed by the constant effort to endure the prosperity of all that is opposed to God, and the weak and dishonourable and downtrodden state of everything identified with his name and honour, let us remember that that very experience is our qualification for the comfort which God himself has condescended to proclaim for his people. Let us not think as if "some strange thing had happened unto us." Weary and lonely and desolate as we may sometimes feel ourselves, we should only aggravate our affliction if we allowed ourselves to suppose there was anything wrong in such a state in the Truth; or to forget that such a state is expressly arranged for those who are being prepared for divine use in the gladsome ages beyond. God commands us to be comforted in the midst of our distress. Therefore let us be comforted.

But it may be said, the comfort of Isaiah xl. is for Jerusalem, and not for us:

"Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."

Well, the comfort is for Jerusalem, but it does not follow that it is not for us. The Jerusalem addressed is not the merely architectural Jerusalem, but Jerusalem with her citizens, and not these in the statistical sense at any given moment, but in the sense of including all that belong to her by spiritual relation and ultimate association in the final purpose of God. These are scattered all up and down the ages, and have not all belonged to the literal Jerusalem. Multitudes of the literal inhabitants of Jerusalem have nothing to do with them — the population of the city at the present hour, for example, or at the crisis of her destruction by Titus. The complete and perfected Jerusalem, that will come out of the fires of affliction glorified at the coming of Christ, will include in her citizen roll myriads who never saw the literal city in the days of their mortal existence. If we are among the saved, she will include us, and therefore we are entitled to recognise ourselves addressed in words addressed to her. "Comfort to Jerusalem and all her children," is the purpose, as the opening symphony of Isaiah xl. considering it as a musical performance throughout, which it is in the highest sense.

But the execution of the purpose is an affair of work, and a work of such magnitude requires preparation, and so the next intimation concerns the preparation:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a highway for our God."

We know, on apostolic authority, that this has reference to the work of John the Baptist, who was sent to prepare the way of Christ, as a herald opens the way of majesty. He accompanied the work here figuratively described:

"Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain."

He accomplished this in moral situation — removing obstacles, filling up gaps, and generally making a level way on which the Messiah might make his appearance:

"And the glory of the Lord shall be revealed."

So it was. All who looked on Christ saw the manifested glory of Yahweh—"the glory of God in the face of Jesus Christ," said Paul (2 Cor. iv. 6). "We have seen his glory," said John, "the glory as of the only-begotten of the Father." —

"AND ALL FLESH SHALL SEE IT TOGETHER."

All flesh has not yet done so. The bulk of mankind, living or dead, have never heard of the glory of God in the face of Jesus Christ. Has the prophecy failed then? By no means. There was no statement in the prophecy that all flesh would see the glory of God at the moment of its first and preparatory manifestation in Christ, but that the glory then manifested should ultimately be seen by "all flesh." The prophecy has been fulfilled so far as the programme has been unfolded. John, as "the voice of one crying in the wilderness," proclaimed the impending appearing of Him whose shoe latchet he was not worthy and stoop down and unloose. In due time, the Great One so heralded appeared, and presented himself as the bearer of the divine glory to the thousands of Israel; and in due time the glory so exhibited will be witnessed and rejoiced in by earth's uncounted millions, for,

"the whole earth shall be filled with his glory,"

and He who was then in Israel's midst, crucified and raised from the dead, and exalted to the Father's right hand, returns at an appointed time, when every knee shall bow to him, and every tongue confess, to the glory of God the Father.

"The mouth of the Lord hath spoken it." This is the guarantee of its fulfilment. What a rock to rest on. If the mouth of the Lord hath spoken it, it cannot fail to come to pass. In view of what it is that has been promised, it is difficult to understand the prevalent indifference. Either people do not believe that the mouth of the Lord hath spoken it: or they have no heart for what has been spoken. It is probably a little of both. They doubt the divine authority of the written word: and their relish is not in the direction of what God purposes to bring to pass. They "mind earthly things." The glory of man or the prosperity of man in a material sense they can appreciate, but the glory of God touches no cord. This state of mind is part of the barbaric condition of the world, from which it will not be effectually roused till God shew his existence and power and exclusive prerogative in a repetition of the visible acts of might that brought down the pride of Pharaoh, and by which we are informed, but this time in all the earth,

"the lofty looks of man shall be humbled and haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day."

That this is reasonable, the prophecy proceeds to intimate. The voice said,

"Cry, and he said, What shall I cry? *All flesh is grass, and all the goodliness thereof is as the flower of the field.* . . . The grass withereth, the flower fadeth, but the word of our God shall stand for ever."

There is no truth more evident and none more practically ignored in the world than this. A generation is sufficient to show the transient nature and intrinsic vanity of human existence; and everyday's experience is burdened with a sense of the inefficiency of human power in every form, sense, and direction. History with its proverbial "repetitions" is a perpetual illustration of human incompetence to bless man or glorify God, and in consequence, the world is a universal picture of ignoble and unhappy life when looked at in the light of what man is designed for and capable of under right conditions. Man, as a self-manager, is a failure, and if God come not to his rescue, he must remain unblest for ever. But God will come to his rescue. This is the pith of the "comfort" which God commands in Is. xl. The very next verse is an emphatic enumeration of it.

"O Zion that bringest *good tidings*" (or, O thou that tellest good tidings to Zion) get thee up into the high mountain. . Jerusalem that bringest *good tidings* (or, O thou that tellest good

tidings to Jerusalem), lift up thy voice with strength. Lift it up: be not afraid, say unto the cities of Judah, *Behold your God.*"

In what aspects are the cities of Judah invited to "behold" their God? The next verse answers the question, and shews us that it is in the practical interference in human affairs—no other than a practical interference would be adequate to the needs of the world. It is government we want: the application of compulsion to enforce that which is right and wise, and to restrain that which is foolish and wrong. The divine voice that leaves every man at liberty to obey it or not as he likes, is only sufficient to make a selection—a sparse selection—of fit men for divine use afterwards. It is not enough to keep or bring the world into harmony with divine wisdom. The world pays no heed to wisdom, and follows the bent of unregulated desire. It therefore requires "coercion." The outcry against coercion is foolish. It is contrary to the universal habits and necessities of civilized life. It is contrary to the practices of the anti-coercionists themselves. The enforcement of law is coercion disguised, and not quite disguised: and without the enforcement of law, the world would be a chaos in less than twelve months. Violence would have the upper hand everywhere, and the works of even what civilization we have would disappear. Until the world is coerced by the strong hand of Omnipotence, we shall never see that universal deference to righteousness which is promised in the "good tidings to Zion," and which will become the order of the day when—

"Jehovah shall send the rod of Messiah's strength out of Zion, and he rules in the midst of his enemies."

There is therefore a very natural sequence in the next declaration of the prophecy:

"Behold the Lord God will come *with strong hand* and *his arm shall rule for him*: behold, his reward is with him and his work before him."

The Spirit of God in the apostles identifies this with the second coming of Christ. Jesus himself says by John:

"Behold I come quickly and my reward is with me, to give to every man according as his work shall be" (Rev. xxii. 12).

It is impossible therefore that we make a mistake in concluding that this event contemplated in Isaiah xl. 10, is the coming of Christ a second time, in power and great glory; from which it results that that coming is a coming, not only for individual judgment, but for the political coercion of the world of which we have been speaking — a coercion to which Jesus himself makes reference in saying:

"To him (the overcoming one) will I give the power over the nations: and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken to pieces, even as I have received of my Father" (Rev. ii. 26).

There may not seem much connection between this and the next statement in Isaiah's prophecy:

"He shall feed his flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

On reflection, there will appear to be the deepest and most natural connection. When the world is politically coerced— when the power of human governments everywhere is broken, and the Kingdom of God established over all, what is the next phase the divine administration assumes but just this very one: feeding, tending, guiding mankind everywhere, especially that portion of them directly related to him. We read that,

"*many nations* shall be joined unto the Lord in that day, and shall be *his people*" (Zech. ii. 11).

The nations, then, will become "His flock," whom He shall feed like a shepherd — "like a shepherd." We would require to know the ways of shepherd life in the East to appreciate the full force of this. A shepherd in Western countries is little more than a drover — a rude, unsympathetic possessor and driver to market of animals reared for the slaughter. In the East, according to what we learn, shepherds are on affectionate terms with their flocks. The sheep know him, and he looks well after them. Such is the relation that will exist between the government of Christ and the nations of mankind. What a consoling prospect is this for the world—for the realization of which we may well sigh and cry. The world is not guided "as a shepherd now" by any means, with the rude, unfeeling action of machinery. So much is this the case that, outside the family circle, the world is felt to be cold and desolate and dangerous. The authorities cannot listen to woe, however crushing, and appeals to reason or mercy or consideration, are addressed to deaf ears. "Law" and routine govern the action of the social machine, though hearts and bones break in the process. But all this will change when God, by Christ, takes the world in hand. "He shall feed His flock like a shepherd." This applies preeminently to the saints and to Israel, but also to "all families of the earth," who will then be associated with them in the long-promised blessedness which, as rain on the mown grass, will descend on all mankind.

Then follows an appeal which is not at all superfluous or out of place, but that, on the contrary, comes in with peculiar logical power and appropriateness. I refer to the description of the greatness of God from verse 12 to the end of the chapter. To some this may seem to come in as a "pious" effusion that might as well have appeared among the psalms. If we will but consider the way in which the gospel of the Kingdom is received by most people, we may see this in a different light. What is that way? Do they not say it is "too good to be true," "utopian," "idyllic," and the rest? And how are such suggestions to be met? Does not the answer lie in this, that "the mouth of the Lord hath spoken it?" If He has declared it, must it not come to pass.

"Is anything too hard for the Lord?"

It is as if the rest of the chapter said, "Consider! Behold the measureless waters of the ocean. Contemplate the awful arch of heaven's unutterable height. Realise the incomputable magnitude of the earth's vast body. What must be His power and wisdom who holds and measures all as a man deals with the limited quantities of merchandise? To whom can this power and wisdom be attributed?"

"Who hath directed the Spirit of the Lord, or being His counsellor, hath taught him? With whom took he counsel? and who instructed Him and taught Him in the path of judgment and taught Him knowledge and showed to Him the way of understanding?"

And if all this power and wisdom belong to Him, is it not a small thing for Him to manifest His glory before the eyes of all flesh, and with strong hand to bring down man's power and greatness, and take mankind in hand Himself with the beneficence and gentleness of a shepherd? Is it not merely a question of whether He purposes such a thing? And hath he not purposed it seeing "the mouth of the Lord hath spoken it?"

It follows most naturally and impressively from this line of thought that man is nothing in the reckoning, one way or other:

"Behold the nations are as a drop of a bucket and are counted as the small dust of the balance. Behold He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. *All nations before Him are as nothing*; and they are counted to Him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him."

The purpose of God may appear to be a thing of opinion and sentiment just now. It may seem the most inconsequential and inoperative of all the forces and elements at work among the calculations and

affairs of men. But the course of time will show it is linked with the power that accomplishes the mightiest of operations in the universe.

"Lift up your eyes on High, and behold! Who hath created these things? Who bringeth out their host by number? He calleth them all by names—by the greatness of His might. Not one faileth because He is strong in power."

Why, then, should men think their way hid from God, or their systems beyond the power of His interference?

"He bringeth," that is, He will bring, "the princes to nothing: He will make the judges of the earth as vanity. Yea, they shall not be sown: yea, their stock shall not take root in the earth. He shall blow upon them and they shall wither, and the whirlwind shall take them away as stubble."

He purposes this and He has declared His purpose; and when the Lord of Hosts purposes, who can disannul?

"The everlasting God, Yahweh, the Creator of the ends of the earth, fainteth not, neither is weary, and there is no searching of His understanding."

It is no mere "pious" flourish that pronounces blessedness on all who believe His word and trust His promises. It will yet be seen that such are trusting one who has power to perform His will to the uttermost; and goodness to devise the best that loving kindness can conceive; and faithfulness that cannot fail in the fulfilment of His covenants. Their trust is therefore not a vain trust. Trust in man is truly a vain thing, for man has no power to perform anything of any vital moment, and little reliability as to the performance of even what he can do.

"Blessed is the man that trusteth in Yahweh, and whose hope Yahweh is. For he shall be as a tree planted by the waters and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green," but "cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. He shall be like the heath in the desert, and shall not see when good cometh."

This will be manifest to all at last. Wisdom lies in discerning it in advance. We do this on the understanding, and belief, and obedience of the gospel in all things. We are here this morning as a company of those who make a profession of these attainments. We realise a blessedness even in the profession of them: but how great will be our gladness when, having finished our course, we are included among those who receive the promise with which the chapter concludes:

"He giveth power to the faint, and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Yahweh shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint."

Editorial

THE TEMPERANCE HALL FELLOWSHIP.

We have repeatedly pointed out, and now do so once again, that the Temperance Hall fellowship is not, strictly speaking, a community of believers holding fast to the "One Faith"; because, through an over-anxiety to retain numbers, it has become an association of various beliefs, all tacitly agreeing to meet together for religious exercises, both communal and literary; and therefore it is a multiform fellowship — a communion of complexities.

The Statement of Faith to which the larger number of them profess to adhere, is variously interpreted by the members, according to their own personal opinions; while in many instances, certain clauses, such as the fifth, are openly repudiated.

Unfortunately, through a lamentable laxity in dealing with false teachers—"grievous wolves" who have entered in among them—this fellowship has now become a mixed one, consisting of discordant elements, some of whom appear never to have learned the Truth aright, and therefore, still cling to false doctrine, which they have happened upon by reading the theological literature of the apostasy: almost wholly ignoring the standard works of Doctor Thomas and brother Roberts.

These false teachers remaining in the above fellowship, and each knowing full well how to love himself, and also how to think of himself as the foremost teacher of them all, spend their time and energy in an evil effort to make breaches in the Truth's fortress, which is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone" (Eph. ii. 20).

Aiming at notoriety, their great ambition is to dislodge "the chief corner-stone," or the truth concerning the nature and sacrifice of Christ; and as it was in Paul's day, even so it is in our time, they "by good words and fair speeches deceive the hearts of the simple" (Rom. xvi. 18).

The latest corroborating evidence, confirmatory of the charge of gross laxity in the Temperance Hall fellowship, is furnished by a report received not long ago from our faithful brethren in Los Angeles.

The report is that of an interview between two of our stable and firmly established brethren of that city, and an old and respected brother, J. T. Irwin, also of Los Angeles, who with five others represent the Temperance Hall fellowship in that city.

These friendly but mistaken people claim to be upholding what they are pleased to style certain "fundamental principles," which in reality are naught but apostate theories, comparable only to a house constructed of "hay, wood and stubble," built upon a foundation of sand.

The object of the interview was to persuade, if possible, these well-meaning people, who are being deceived by substitution fiction, to flee from the danger zone, to seek and find shelter in God's building, the materials of which are "gold, silver and precious stones," which alone will stand the test, for we are workers together with God, and "the fire shall try every man's work, what sort it is" (1 Cor. iii. 11-13; and 2 Cor. vi. 1).

The interview, however, was fruitless as far as present results are concerned. They were quite satisfied with the acceptance of their "*Intelligence*" by the Editor of the *Christadelphian*, and rather disposed to applaud themselves for their courage in remaining in the fragile and combustible structure which false doctrine had set up.

The committee appointed consisted of brethren Edgar Round and W. M. Biggar, who were commissioned to ascertain if there had been any change in the views or dogmas promulgated by bro. Irwin and his associates, seeing that their "*Intelligence*" appeared regularly in the columns of the *Christadelphian*.

The committee brought in the following report:

"When we had made known the object of our visit, bro. Irwin replied that he had not the slightest idea of returning to our fellowship, as he believed we were in an unscriptural position on the subjects at issue between us.

He further stated as his belief that whatever the Scriptures called "sin," Jesus did not have any, either in the primary, secondary, or in any other sense, and that there is no such thing in the Scriptures as sinful flesh.

Questioned about the Statement of Faith, he said that not one of the passages of Scripture quoted in Clause 5 of that Statement prove that 'the sentence defiled him (Adam) and became a physical law of his being, and was transmitted to all his posterity;' and that while Dr. Thomas, bro. Roberts and others have written that Jesus was 'made sin' at the time of his birth by partaking of what they call 'sin nature,' he (bro. Irwin) believed this was something on which the Scriptures are silent.

Reference was made to the following statements written by bro. Irwin in 1929: 'In the phrase "the law of sin and death" (Rom. viii. 1, 2) there is no physical principle implied.

Dr. Thomas was wrong when he wrote of 'sinful flesh being the hereditary nature of the Lord Jesus.'

The idea of "sin" as a physical principle in the animal nature which is the cause of all its diseases, death and resolution to dust' (Dr. Thomas), cannot be supported by one passage of Scripture; and of this statement Bro. Irwin wrote 'I do not believe it.'

The application of the word 'defiled' to Jesus, either hereditary or in any other manner, I repudiate. Whatever use the Scriptures make of the word "defiled," it did not apply to Jesus.

The death of Christ was due as punishment or penalty to the sins he bare.

It is denied that the redemption gained by Christ (Heb. ix. 12) was for himself.

Referring to these statements, bro. Irwin was asked if they fairly represented his views at the present time? He replied that they did, that they were the result of many years of study, and that he knew of no reason to change his mind at the present time, and that we could so report."

The Committee also reported that the other five members of bro. Irwin's meeting "showed by their remarks that they were of the same mind" as he. The committee also stated that bro. Irwin "co-operated with them in the obtaining of this report," speaking "with frankness and confidence."

Concerning this report, we should keep this fact in view, that for all that brother Irwin ever knew of the Truth, he is deeply, if not wholly, indebted to Dr. John Thomas, and surely the former must have been in an overwise and illaudable mood when he, like brother Strickler, would so curtly assail the rational and judicious conclusions of such a man as the author of *Eureka*; whose profound logical deductions, like those of his successor brother Robert Roberts, were always scripturally demonstrated, as they both, after the manner of Paul, "reasoned out of the Scriptures" (Acts xvii. 2).

Dr. Thomas was the founder of the *Christadelphian*, and bro. Roberts was his able and worthy successor, acting as its Editor for many years; and we are amazed to see the present Editor of that magazine, lending a hand to the work of empoisoning the minds of believers, as to the real value of the writings of these two eminent students of the Oracles of God; by publishing regularly "*Intelligence*" from the meeting of such an enemy of some of the most vital elements of the Truth, as expounded by Dr. Thomas and brother Roberts, as friend Irwin has proved himself to be.

Furthermore, the publication of "*Intelligence*" in a religious magazine such as the *Christadelphian*, establishes a bond of fellowship. It not only indicates, but it is regarded by all parties concerned, as an acknowledgement that a full concurrence in faith and doctrine exists. This applies to all "*Intelligence*" appearing in the magazine, unless a note to the contrary is appended.

Not so, however, in this case. We believe that the present Editor of the *Christadelphian*, and several others of the Temperance Hall fellowship (not all, no indeed) would suffer an attack of nervous hesitation before adopting the erroneous conclusions of bro. Irwin as their own.

He not only repudiates the 5th article of the Statement of Faith, which the *Christadelphian* is supposed to uphold, but he renounces and rejects several other vital elements of the "One Faith."

Nevertheless, the dangerous insincerity of bro. Irwin proceeds unheeded, and with the passive co-operation of the Editor, the "*Intelligence*" of those who are in the grossest error, is inserted regularly, and in this and many similar cases, the mixed fellowship is maintained.

To those determined to uphold the Statement of Faith, and having necessity to use the "*Intelligence*" columns of the *Christadelphian* as a guide to a like communion, would in more instances than the above, be wholly misled and deceived. To such the magazine would prove to be a very unsafe guide — a false beacon-light.

These unhealthy conditions, which, unfortunately, are not confined to one meeting alone, but to many, throw a chilling shadow over the whole Temperance Hall fellowship; while its unscriptural laxity makes it an indefinite, vague and unsettled affair.

A true and scriptural fellowship cannot exist, unless there be agreement, for how "can two walk together except they be agreed" (Amos iii. 3).

With the inspired Paul, harmony of belief was absolutely essential. To the factious Corinthian believers he wrote, saying:

"I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing" (1 Cor. i. 10).

Not satisfied with disclaiming agreement with Dr. Thomas and brother Roberts, he (bro. Irwin) discloses his disloyal opposition to the Scriptures, by asserting that there is no such thought in the sacred writings as "sinful flesh," whereas an inspired Apostle used those very words in Romans viii. 3.

This reminds us that bro. Irwin, a few years ago, published a small tract in which he made a foolish attempt to wipe out Paul's teaching concerning "sinful flesh," by virtually turning the Apostle's words upside down.

His effort was so intellectually weak that it excited considerable mirth among those who read the tract.

In it he submitted an obscurely worded paraphrase of Rom. viii. 3, and while the verse itself in the Common Version is composed of 34 plain English words, bro. Irwin, in order to accomplish his perplexing task, even to his own satisfaction, considered it necessary to use 66 additional words, which, together with Paul's 34, made a grand total of 100 words; nearly three times the number that inspiration deemed expedient and proper to use, to define the truth.

Bro. Irwin's multiplicity of words flooded and quenched his own fiery enterprise. This extra number of words considered indispensable in his paraphrase of Rom. viii. 3, lacks but one figure of that famous metaphorical number 666, "the number of a man" (Rev. xiii. 18)—"that man of sin" (2 Thess. ii. 3), whose views on the subject in question are closely allied with those of bro. Irwin (see *Eureka*, vol.2, p. 624; vol.3, p. 365).

In Romans vii. 18, Paul wrote, saying:

"In me, that is in my flesh, dwelleth no good thing."

And in the same chapter he spoke of—

"Sin that dwelleth in me" (vs. 17 and 20).

"The law of sin which is in MY MEMBERS" (vs. 23).

From these and similar inspired statements, the inevitable conclusion in every mind where reason is not impossible, must be, that flesh in which dwelleth NO GOOD THING, but wherein sin doth dwell, and that IN ALL ITS MEMBERS, must necessarily be regarded as "sinful flesh" a "vile body"; or, as Dr. Thomas described it, "radically bad" in its constitution.

It must also be borne in mind that Paul was an inspired physiologist, and that his profound definitions of human nature, and his precise description of the actual conditions pervading the faculties both mental and physical of our bodily frame, must, without doubt, be absolutely accurate, decisive and effective.

Paul's description of human nature in our present state as having a physical law or principle of sin dwelling within us, is very humiliating to all; and for this very reason his Epistle to the Romans has been for ages, the chief battle-ground where the opposition forces of so-called "religious thought" assemble, to make their most fierce and ruthless attacks, in wordy conflicts, in vain attempts to destroy this great fortress of the Truth.

Men who think more highly of themselves than they ought to think (Rom. xii. 13), are unwilling to receive the facts which Paul did not shun to declare unto all; namely, that they are "filled with a loathsome disease, and there is no soundness in their flesh—no good thing" (Ps. xxxviii. 7; Rom. vii. 18). Therefore, "thinking of men above that which is written," they have become "wise in their own conceits" (1 Cor. iv. 6; Rom. xii. 16), and have gotten up theory after theory to *explain* the facts declared by Paul, which so disturb their mental inflation.

The inspired facts are plain and clear, but the theories are either obscure, subtle or absurd. This causes debate and controversy, and the simple are thereby deceived (Rom. xvi. 18).

The only essential requisite to a right understanding of the words of the inspired Apostle is a meek and quiet spirit, even that of the believer who trembles at God's word.

Those who believe that the inspired writers were moved by the Spirit of God to use the words they did, and that as a consequence "the law of the Lord is perfect" and "the testimony sure" (Ps. xix. 7); and who, having a devout and prayerful spirit, and a readiness of heart to believe all that God has caused to be written for our learning: these "shall know of the doctrine" (John vii. 16, 17).

This class is not wholly extinct, but on the contrary, is on the increase in England, America, and elsewhere.

They "know and believe the Truth" (1 Tim. iv. 3), and rejoice in that knowledge.

But there is another class who are "ever learning and never able to come to a knowledge of the Truth" (2 Tim. iii. 7), and as such knowledge is essential to salvation "as the Truth is in Jesus" (John xvii. 3; Eph. iv. 21); and as such knowledge is the basis of fellowship, "the counsel of God" as declared by Paul, to all who have ears to hear, is, that we "avoid" the fellowship of the latter class, who persist in teaching things "contrary to the doctrine which we have learned" (Rom. xvi. 17); that we have no company (or fellowship) with them (2 Thess. iii. 14); that we are to "turn away from their counsel," and "come out from among them and be separate" (2 Cor. vi. 17), lest, as the Apostle John adds, we become partakers of their evil deeds, by bidding them "God speed" in fellowship—receiving them into "the house of God which is the ecclesia" (1 Tim. iii. 15; 2 John vs. 10 and 11).

Those who obey the "counsel of God" in this respect, will doubtless expose themselves to censure and misrepresentation for so doing.

Nevertheless, the "counsel of God" in this matter, is as binding upon us, as it is in any other of the Deity's precepts, and we should obey God rather than man.

Let it also be distinctly understood that those who thus stand aside, do not credit themselves with any virtue or moral excellencies for which those from whom we separate are not also distinguished.

The Temperance Hall fellowship, for the most part, is composed of very estimable brethren and sisters, who believe in the coming Kingdom; and whose society from a personal standpoint is much to be desired; and if our natural feelings were allowed to govern our action we should no longer "avoid" their company.

But the trouble is, that in relation to the questions at issue between us, there exists an element of mist and fog which envelopes their whole fellowship, and which inspiration itself seems powerless to dispel.

Our heart's desire and prayer to God is, that many more of their number may follow the example of those of their brethren who are now walking with us in the narrow way. May those whom we hereby "admonish" (2 Thess. iii. 15), quickly discover with what reckless facility and rapidity several meetings in their fellowship are discarding many elements of the Truth as brought to light in these latter days by Dr. Thomas, brother Roberts and other pioneers, and are adopting one false theory after another: the accursed (Gal. i. 8) birthplace of which is Rome.

May the sincere and honest among them soon realise their own individual responsibility for tolerating and countenancing by fellowship, such conditions as exist in their midst.

May they soon resolve to forsake the mixed fellowship and seek the old paths, wherein is the good way, and walk therein, having the assurance of inspiration that: "ye shall find rest for your souls" (Jeremiah vi. 16).

B. J. D.

Reflections

"Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins"
(1 Peter iv. 8).

The meaning of the word charity in its current use is almsgiving, or liberality in supplying the needs of the poor and afflicted. If that definition is correct, then the world is undoubtedly charitable. We have numerous charitable institutions and societies, and it is rare indeed for any man or woman who possesses enough of this world's goods to make a will to fail to leave a portion of their wealth for some charitable object, —a custom which is no doubt due to their misunderstanding the apostle Peter's words that charity shall cover a multitude of sins, the idea being to atone at death for a life of self-seeking.

* * *

But although almsgiving and supplying the needs of the poor and afflicted is praiseworthy, and on no account to be neglected or lightly esteemed by Christadelphians, that is not what Paul and Peter and John meant by charity. That is evident from Paul's words in 1 Cor. xiii. 13. The Greek word *agape*, here translated charity, is elsewhere translated love over two hundred times in the New Testament; and what the apostles meant when they used the word is what Jesus meant when he said, "This is my commandment, That ye love one another, as I have loved you" (John xv. 12).

Paul was enlarging on this commandment of the Lord's when he exhorted our first century brethren and sisters to "Follow after charity," and in the thirteenth chapter of Corinthians he describes the practical application of his exhortation; and, as we shall all soon be standing before the judgment seat of Christ, how zealous we should be to seek the way which will cover a multitude of sins and short-comings in that day.

* * *

"Charity suffereth long and is kind." To this exhortation the natural mind responds very feebly. Very seldom will you find one suffer injury or neglect at the hands of another without resentment; and the exercise of kindness is of a very limited extent. But when we come to a knowledge of the Truth, and become responsive to the teaching of the Spirit, we strive earnestly and continually to overcome the natural mind, and to imitate our great example, who when he was reviled reviled not again, and exhorted his disciples to forgive those who offended them, even to seventy times seven. There is no place in a character which is being formed after the Divine pattern manifested in the Lord Jesus Christ, for resentment or an unforgiving spirit, or a quarrelsome temper, or bitterness or unkindness.

* * *

"Charity envieth not." In the make up of the natural mind envy occupies a very large place. The children of this world devote their lives and all their energies to the pursuit of success. Their one endeavour is to get on in the world; and the examples they always have before them are those who are better off than themselves, who possess what they do not—but desire to obtain. Gloss it over as they may, this is envy, covetousness; and there can be no true charity in the heart and mind which harbours envy — like oil and water, they will not mix, they are such enemies they cannot possibly dwell together.

We have not advanced very far on the road to the Kingdom if we have not overcome this stumbling block. To envy is to covet, and covetousness is idolatry—and no idolator will find a place in God's Kingdom. Solomon said, "Wrath is cruel and anger is outrageous, but who is able to stand before envy?" Joseph could not—because of envy he was put into the pit and sold as a slave; and in the days of his weakness Jesus could not, for because of envy the chief priests caused him to be put to death (Mark xv. 10). Christ commanded all his brethren to "love one another with a pure heart fervently"; they will rejoice to hear of a faithful brother's prosperity, whatever may be their own lot. There must and can be no envy in the ecclesia of God.

* * *

"Charity vaunteth not itself, is not puffed up." This again touches an almost universal habit. Natural humility is exceedingly rare. But we must strive to attain even this, or we shall never be able to say we have overcome. "To this man will I look, even to him that is poor (meek) and of a contrite spirit"; "Take my yoke upon you and learn of me, for I am meek and lowly of heart." It is because they cannot fulfil these conditions that God has not chosen the wise or mighty or noble of the world, "that no flesh should glory in His presence."

* * *

"Doth not behave itself unseemly—seeketh not her own—is not easily provoked—thinketh no evil." The cultivation of longsuffering and humility alone will produce such characters. And if we are forming such characters we shall show it by our constant service of others, especially of our brethren and sisters, being vigilant to observe their needs and prompt in seeking their good. There is a strong natural bent in the opposite direction, as it was in Paul's day; "all seek their own, and not the things that are Jesus Christ's" was his sad complaint to the Philipians. We need constant self-examination and watchfulness if we are to be faithful in this matter.

If we enter into discussions with aliens, or with those with whom we are not in fellowship, we need to be on our guard lest we allow ourselves to be provoked by opposition and speak unwisely. Let

us remember Paul's direction in writing to Timothy (2, ii., 24, 25). In all such discussions we must keep before us as our object not the scoring over our opponent, but the upholding of the Truth to the honour and glory of God.

* * *

"*Charity rejoiceth not in iniquity, but rejoiceth in the Truth.*" What is it to rejoice in iniquity? It is to disregard the call to separate ourselves from the world. Let us be careful. We are exhorted to abstain from every appearance of evil. Let us be diligent to do so; otherwise we may be deceiving ourselves—we may think we have obeyed the commandment to come out and be separate when we have not. We may have given up some forms of worldliness for which perhaps we have no particular desire, but if we cling to some other forms which do appeal to us, where is the separation? We cannot have a foot in both camps. If we are indeed rejoicing in the Truth, we shall take no pleasure in the things of the world.

* * *

Have we this Charity? Having received the Truth, are we holding it in the love of it? or are we slow to observe all that the apostles have written? Do we chafe at the exhortation to bear and endure and separate ourselves from this evil world, which in the sight of God is given over to wickedness? If so, don't let us make excuses to ourselves or others, but let us resolve that henceforth we will make every effort to follow after charity. We *must* do so if we are to inherit the kingdom. Mere intellectual assent to the first principles of the Truth will not save us. To contend for the Truth is not enough. However active we may be in the work of the Truth, it will avail us nothing if we have not charity. Presently we shall hear the summons, "The Master has come and calleth for thee!" Let us not neglect the opportunity to ensure that we shall receive it with joy.

C. F. F.

We shall never attain to all that is desirable in an ecclesia, because there will always be an ingredient of old leaven till it is purged out at the judgment.

R.R.

CORRESPONDENCE

With reference to bro. Macdonald's letter in the March *Berean*, it may be as well to repeat the statement that has already appeared in the magazine more than once, viz., that the Ethiopia of Bible times is not the same as modern Abyssinia. It is true that Abyssinia calls itself Ethiopia, but that is not evidence. The Abyssinia of to-day is an empire consisting mainly of conquered provinces which were added less than half a century ago. Ancient Ethiopia was almost entirely contained within the borders of the Sudan, and if any part of Abyssinia was ever contained therein, it could only have been the extreme northern portion around Lake Tsana, where Britain already has substantial interests. Doubtless as a result of the war Britain's interests will become strengthened there, because the lake is so essential to the well-being of Egypt and the Sudan (it being the source of the Blue Nile). But this does not involve the occupation of Abyssinia by Britain. Rather there is good reason to believe that Britain and Italy have already determined which shall be their respective spheres of influence; doubtless both will benefit at Abyssinia's expense.

London.

W.J.

* * *

Greetings in the Name of Our Lord from the brethren and sisters forming part of the Lord's body in this corner of the vineyard. We wholeheartedly endorse the conditions laid down in the *Berean* re Ecclesial News, and would God that more would do so. We separated from Teachers' Hall Ecclesia, Brisbane, in October, 1934, because of their teaching on divorce and re-marriage, and allowing going to law for same, after very trying and painful efforts to get them to see the true Scriptural teaching on these matters. We number 33 at present, holding forth the Light in its purity, for which we thank God and press forward. We have 28 of the brethren and sisters of our original meeting, two others in isolation, and three additions. May I add a word of warning to our brethren and

sisters everywhere —it is to avoid alien acquaintances and friendships; they are always disastrous and lead to the setting aside of God's Commandments. Dear brethren and sisters, nip such faults in the bud; 'tis easier far to break the twig than to bring into operation the more painful necessity of amputation by the saw. Awake to righteousness and sin not. The Lord is at the door. The last days are upon us. May God help us to stand. —Fraternally your brother on behalf of the Ewing House Ecclesia,
Brisbane, Australia. SAMUEL GALLIER.

Our Aim.

Our aim is to create confidence in the Holy Scriptures in a day when practical unbelief is all but universal; to strengthen the hands of those who walk in the light of these Holy Oracles: to encourage all who are toiling in these days of evil and darkness to walk in the narrow way that leadeth unto life; and therefore, incidentally, to antagonise everything opposed to these precious interests; to fight against unscriptural sentiments and unsaintly practices, and to oppose error and every thing exalting itself against the will of God as revealed in His word.

The Cutting Off of Malchus' Ear

(John xviii. 10.)

This incident is recorded by all four Gospels, although the names of Peter and Malchus are supplied by John only. It is evident from many small details that John was acquainted with some of the Jerusalem elders and their households, and he doubtless knew Malchus by sight, and so was able to name him. The others probably did not know him, and would have to learn his name from others. Luke is the only one who records the fact that Christ healed Malchus (Luke xxii. 51), and Matthew is the only one who adds Christ's warning that "They that take the sword shall perish by the sword" (Matt. xxvi. 52).

It may not be difficult to suggest reasons for the omissions in the several narratives, but that is not quite our object now. There is, however, a consistency in the continuation of the Gospel records which may be noticed. In the four accounts of Peter's denial we find that John alone identifies the man who accused Peter as "a kinsman of the servant of the high priest whose ear Peter cut off" (John xviii. 26). It may seem strange that Peter should not have been arrested, or that his identification should not have been pursued a little further, or that Jesus should not have been accused of the assault. The Jews were at such a loss to find a cause against Jesus that we may be sure they had some good reason for not referring to the incident. Surely it was because of the miracle! A reference to it could only emphasise the fact that a miracle had been performed, for it is obvious that the man with the damaged ear could not be produced without gravely imperilling their case against Jesus.

But Jesus refers to it! John records that he said, "If my kingdom were of this world then would my servants fight" (John xviii. 36). The correct rendering is "would *go on* fighting," thus inferring that they had previously fought for him.

Again it seems there is no reply from the Jews—no accusation is made against him on this score—rather would Pilate have released him, finding "no fault in him" (verse 38).

The very circumstances revealed the fact that Jesus had no intention of making himself a king, but actually restrained his disciples at the first indication of violence on his behalf. They witnessed to his goodwill towards all men and of his Divine power to heal, but yet no effect was made on the hardened Pharisaic mind. Their sin was plain, and their accusation demonstrated to be a lie.

W.J.

Paul—The Apostle of Jesus Christ

III. —HIS RETURN TO JERUSALEM.

Iconium, the next place visited by Barnabas and Paul, played a great part in the growth of the Ottoman Empire, and was once the capital of the Seljukian sultans. In Paul's day, its population was mainly Greek, with a sprinkling of Roman officials, and in addition it possessed a Jewish colony. A mixed multitude came together to hear the Apostle's words, Paul apparently being the speaker, and many believed. Signs and wonders were granted as evidence of the fact that the apostles were men with a divine message.

As at Antioch, so at Iconium, the unbelieving Jews stirred up the mob against the brethren, and there was an attempt to stone them. The apostles were not easily intimidated, and, "Long time therefore abode they speaking boldly in the Lord" (Acts xiv. 3).

It is interesting to note that the principle of "to the Jew first" was still upheld in the preaching of the Gospel. The decadent Israelites, however, had little or no regard for God's messengers. "Come now, and let us reason together, saith the Lord" (Isaiah i. 18), but no, the Jew, apart from a few isolated individuals, would have none of it, for "they have despised the law of the Lord, and have not kept His commandments" (Amos ii. 4). Feeling ran very high at Iconium, "and part held with the Jews, and part with the apostles" (Acts xiv. 4). Paul was now beginning to experience the truth of Jesus' words, "I will show him how great things he must suffer for my name's sake" (Acts ix. 16).

Obviously, no further work could be done at Iconium for the time being, and "they fled unto Lystra and Derbe, cities of Lycaonia" (Acts xiv. 6). The true servant of God does not seek martyrdom, although on the other hand he does not flinch from difficulty and suffering for the name of Christ. Blind stoicism is no evidence of intelligent appreciation of the truth of the Gospel. True faith impels men and women to take the circumstances of probation as they find them, and, yielding no ground to the adversary where the commands of Christ are called in question, if a way of escape, divinely provided, is opened, being thankful to God for it.

At Lystra, a cripple was healed through the instrumentality of Paul, and of this man it is recorded, "he had faith to be healed" (Acts xiv. 9). The woman with the issue of blood, who touched the hem of Christ's garment, was of a similar character, and the results in both cases were as desired. The circumstances imply that there was a positive belief in the power to heal, possessed by Jesus and Paul. This was something very different from the so-called faith in the efficacy of the medicine bottle. Miracles, however, were never performed by Christ or the apostles for mere effect, or for that matter just to relieve those who were the subjects of those manifestations of divine power. The lesson to be learned is inculcated by the words of Jesus to Mary at the tomb of Lazarus, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God" (John xi. 40).

Paul's miracle produced dramatic results, for the people sought to worship both him and Barnabas, but they ran out and begged the people to desist with the words, "We also are men of like passions with you." Peter also had a similar experience on his meeting with Cornelius recorded in Acts x. 25, 26. The apostles' attitude was evidence that they were not imposters, for had such been the case obviously they would have played on the feelings of their excited audiences for their own gratification.

The opportunity having arisen for showing these Lycaonian idolators the truth concerning God and His handiwork, the apostles were not slow to make use of it. They spoke of "the living God, which made heaven, and earth, and the sea, and all things that are therein; Who in times past suffered all nations to walk in their own ways."

"Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons; filling our hearts with food and gladness" (Acts xiv. 15-17).

It is a fact frequently overlooked by all, that God continually and silently witnesses to His goodness and mercy in the things desirable for this life. Although He sends "rain on the just and the unjust," the great bulk of mankind has no regard for God, except in the hour of dire extremity, when oftentimes the most abandoned sinner will blindly seek the favour of the Deity.

"The hour cometh," said Jesus, "when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John iv. 23).

The excitement of the Lycaonians was not the result of deep-rooted conviction that Paul and Barnabas were really servants of the Most High; and it soon evaporated when Paul's tormentors, Jews from Antioch and Iconium, arrived on the scene. It is not unlikely that these Jews who followed Paul from place to place, or at any rate, some of them, were his old colleagues, who had in the past wrought havoc among the believers, along with him. They, however, were not possessed of Paul's sincerity and prayerful disposition, but were of the class which told Jesus they had Abraham to their father, and were oblivious to the fact that the Abrahamic Covenant had now been ratified by the blood of Christ, and that a "new and living way" was opened whereby all who are baptized into Christ, whether Jew or Gentile by fleshly descent, are "Abraham's seed, and heirs according to the promise."

Nevertheless, these evil men were successful for the time being, and they stoned Paul and left him for dead. Great would be the joy of the brethren and sisters when Paul, as it would seem, was miraculously restored. His work had only just commenced, and he had yet to bear Christ's name before kings (see Acts ix. 15), and God does not suffer His servants to be removed from the field of action before the work entrusted to them is accomplished.

Journeying on to Derbe, they made many disciples, and retracing their steps through Lystra, Iconium and Pisidia, they went through Pamphilia to Attalia, and from thence sailed to Antioch, where, gathering the ecclesia together, "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts xiv. 27). Thus ended Paul's first journey of pioneering for the Truth.

The return journey seems to have been occupied mainly in consolidating the work accomplished on the outward journey, and in choosing leaders for the various ecclesias which had been set up. "Exhorting them to continue in the faith" (Acts xiv. 22) is a very important and necessary corollary to preaching the gospel. In a way, setting forth the first principles of the Truth to our interested friends is comparatively easy. The difficulty is to rouse sufficient enthusiasm to impel the making of sacrifices necessary to an acceptance of the Truth, and having done that, help to maintain purity of doctrine and behaviour.

With this object in view, Paul ordained elders or leaders in every ecclesia. In this connection we have Paul's instructions to Timothy (1 Ep. v. 22) on this very matter. In effect, Paul says, "Do not place any person in ecclesial office without duly considering his qualifications, lest you make yourself answerable for his misconduct."

Whilst brethren who are chosen to carry out ecclesial work must be "servants" and of humble and prayerful disposition, they must also be of sterling character and inflexible in their upholding of the commandments of Christ. Much of their work is unseen by human eyes, apart from those directly concerned, and it demands patience and experience. Some time had elapsed between the establishment of these ecclesias and Paul's return visit to ordain these elders. Time would have done its work, and shown who was capable and worthy to shoulder this arduous duty. The lesson is obvious to all who have eyes to see and ears to hear.

C.W.

Signs of the Times

"Wars and Rumours of Wars". Germany

"Certainly it is a troubled world. If anyone is left who still expects to live through the next few years in cloistered calm, that citizen is due for sudden sad surprise. . . . There was never a time when anxiety and dread of approaching calamity were more widespread." These words are extracted from the leading article in the *Daily Express* of March 2nd. As a description of the state of the world to-day, they could hardly be bettered, for during the last few months the world situation has worsened immeasurably, bringing the earth into the condition predicted by Christ as prevailing immediately prior to his return (Luke xxi. 25-6).

Mr. Ward Price writes in the *Daily Mail*, "That war lies close ahead, is the conviction of the great majority of the population of Europe. They feel the hot breath of the coming storm. . . . Never have I found such widespread foreboding. . . . The present pressure of war preparations cannot continue without an explosion." Besides the great Powers which he mentions, he says, "this frenzy of war preparation has seized the smaller nations also," and refers specifically to Switzerland, Holland and Sweden, nations which are normally of pacific intentions. The universality of re-armament and the haste with which it is being carried out, are as though a proclamation had gone out to the Gentiles to prepare war; for the weak to say, 'I am strong' (Joel iii. 9-10).

Viscount Cecil has estimated that the expenditure on armaments by the seven great Powers during the last twelve months amounts to £2,000,000,000—double that for the previous year, and he adds, "Sooner or later the breaking point will be reached and we shall find, as we found in 1914, that the breaking point involves measureless disaster to human society." He admitted that Britain could not stand aside whilst all other nations re-armed, and it was, in fact, announced on March 3rd, that the Government was about to launch an armament programme involving an expenditure of many millions. Exactly how much could not be estimated, as the Government considered it essential to put the work in hand without suffering the delay which the obtaining of estimates would necessitate.

Only a year or two ago, such plans would have met with considerable opposition, but there is none to-day. They will bring employment to large numbers of unemployed people, and result in an apparent national prosperity which will gratify the senses of a population blind to the day of reckoning that must inevitably follow.

The successful defiance of the League of Nations by Italy has for ever destroyed any hopes men may have had that the League was a potent instrument for enforcing peace.

Naturally, the Powers are forming alliances in order to try and create a "balance of power." It was believed that Germany and Italy would, in view of their colonial aspirations, tend to draw together; so to combat this France and Russia have concluded a pact of mutual assistance, ratified by the French Chamber on February 27th. Later it was reported that Germany was endeavouring to make a similar pact with Russia, Herr Hitler affirming that he realised the necessity for good relations with the Soviet Union, and that his war against Communism applied only to German territory. (Later remarks by Herr Hitler expressing bitter hostility to Russia, would indicate that German overtures were unacceptable to Russia.)

There would certainly seem to be good reason for preferring alliance with Russia to enmity, if the accounts of her militaristic activities are true. She is said to have the most powerful Air force in the world, and can carry whole armies by air, including tanks, cannon, machine-guns and transport. Her army is also said to be second to none, technically and numerically; 13,500,000 men can be mobilised when necessary. It is "a great people and a strong; there hath not been ever the like, neither shall be any more after it " (Joel ii. 2). She is equally active in the Western and Eastern parts of her vast territories, for on March 4th she sent a severe warning to Japan, a country white-hot with imperialism,

and controlled in the main by militarists. It is not uncommon for politicians in Japan to be assassinated by army officers.

Some publicity was given to the publication in an Italian paper of a Civil Service report to the Government on British interests in Abyssinia. It was a secret report, and it is not known how it reached Italy. It proposed that in the event of hostilities, "the opportunity should be seized, if possible, to rectify the boundaries of British Somaliland, Kenya, and the Sudan." It indicates that not only was the British Government aware about a year ago of Italy's intentions, but that England's support of Abyssinia's territorial integrity was hypocritical. If any such intentions were in England's mind, no wonder it was never intended that sanctions which would really embarrass Italy should be applied. The importance of Lake Tsana (in Abyssinia) to Egypt and the Sudan precludes Britain from being indifferent to Abyssinian affairs, and it is certain that secret agreements with Italy on the subject already exist. The history of Abyssinia for over fifty years is a history of duplicity and colonial aggression in which England, France and Italy are equally involved, but which hitherto the Abyssinians have been able to prevent developing as the European Powers would wish. Since 1929 Britain has been endeavouring to arrange for the construction of a motor road from Khartoum, through Abyssinia, to the Red Sea, thus providing a through route from Cairo to the Indian Ocean, without having to pass through the Suez Canal. Egyptian Nationalism is troubling the British authorities, and promises of a greater degree of independence for Egypt are being made in order to quieten the agitators, although it is considered unlikely that the promises will be fulfilled. These things, together with the Arab hostility in Palestine; the recent Irak-Arabian alliance; the Russian treaties with the Near East countries, make the situation a complicated one for British statesmen to handle. More and more does the Near East tend to become the centre of world activities, in exact harmony, of course, with Bible predictions concerning Armageddon and its contemporary events. And if Russia and Britain are the principal protagonists, it is not surprising that they are leading the world in the production of armaments. It is true that until recently Britain had fallen behind in this respect (perhaps genuinely hoping that some measure of disarmament might be possible), but she is making up for it now, as already mentioned. Lord Snowden affirms, "We are leading an armaments race at a hot pace."

The *News-Chronicle* comments that "it presupposes a world foredoomed to war. It is the programme of statesmen who have thrown up the sponge."

Who can doubt that "the day of the Lord cometh, for it is nigh at hand" (Joel ii. 1)? However much British statesmen might desire a reduction of armaments, they are powerless to stem the tide. Nations such as Italy and Germany, which are land-hungry, look at international affairs from quite a different view-point from the Englishman, and there is no pacific means of curbing their aggressive ambitions. Besides, the hand of God is in it.

The next great war will be a war of ruthless extermination, accompanied by horrors unthinkable on a gigantic scale, and there is every reason to think it is coming soon. Truly the times are evil; for the world there is no way of escape, but for the saints there is the knowledge that not a hair of their heads will perish without the Father's will, and that the very darkness of the clouds overhanging the earth is the sign of their impending deliverance.

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The foregoing notes had been prepared and were about to be handed to the printer, when news came to hand that Germany had violated the Treaty of Versailles and the Locarno Treaty by sending troops into the demilitarised Rhineland, thus throwing, as it were, a bombshell into all the capitals of Europe. Herr Hitler has taken advantage of the confused state of the world, and the dissensions over Italian sanctions, and affirms that the Franco-Russian Pact is contrary to the spirit of the Locarno Treaty, and involves such danger to Germany that he can respect its provisions no longer. It marks the end of the humiliation of Germany (chiefly insisted on by France) following her defeat in 1918. Thus the crushing of Prussian militarism, to ensure which millions of lives were lost in 1914-18, has lasted less than 18 years, and Germany again resumes an equality of status amongst the Great Powers. It is true, she offers to sign a 25 years' pact with France, to be guaranteed by Italy and Britain, and that, on

conditions, she will rejoin the League of Nations, but what will signatures do to preserve European peace? Sanctions against Germany are threatened, but the threat is idle. In these matters, "might is right," and nothing will deter Germany except a further defeat in war.

It is the attitude of France towards sanctions against Italy (and, of course, the attitude of France towards Germany) that has precipitated the present situation. The immediate effect will probably be to transfer the centre of diplomatic interest from Abyssinia to Europe; Italy has insisted from the beginning that her war is only a colonial campaign which concerns herself alone, and it is likely that Europe, with more weighty matters to consider, will now adopt that view. The League of Nations as at present constituted, cannot endure, for the Treaty of Versailles, now openly rejected by Germany, is included in the terms of the League Covenant. The Italian war has shaken the structure of the League, but the German attitude has shaken its foundations.

It is improbable that any nation will seriously suggest declaring war on Germany, and it is certain that Britain will regard these matters with benevolent tolerance, having had quite enough of the French domination of European politics during the last 18 years. The effect will be a fresh wave of militarism, even greater than that already mentioned in these notes. France in particular will hasten to fortify her frontiers and increase her armies, and what France does, all the other nations will in a measure do also. Already the newspapers are discussing the possibility of conscription in England. How else, say they, shall we get the man-power required for the contemplated enormous increases in the military, naval and air forces?

At the moment the world reaction to Germany's gesture cannot be fully determined. By next month its implications will be more clearly seen. But in the meantime we must reiterate the urgent necessity for us all to be prepared. The atmosphere is electric! An emergency condition such as in 1916 may arise for the brotherhood at any time.

Land of Israel News

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isaiah lxi. 4).

Four million cases of citrus were shipped from Palestine up to February 9th, which is 200,000 more than last year.

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Jews acquired 72,905 dunams of land in 1935, according to the Jewish Agency's Statistical Department, as compared with 62,114 dunams in 1934, and 36,992 in 1933.

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The Phoenicia Glass Works at Haifa have now commenced full operations with the Haifa Bay plant, which is the most modern in Asia. It is expected to meet all Palestine's needs with these works.

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The new Government budget provides for £200,000 for the construction of civil airports at Lud and Haifa.

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Thousands of Jewish children throughout Palestine celebrated the traditional New Year of Trees (15th Shevat) on Sunday. Trees were planted throughout the country, and the day was regarded as a semi-Holy Day.

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According to Government figures, the population of Haifa consists of 43,000 Jews and 38,000 non-Jews. Thus Jews constituted the majority in the three principal cities of Palestine during 1935. It is believed that the Government's estimate does not include several thousands of Arabs from other districts and neighbouring territories who settled in Haifa during 1935.

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The corner-stone of the new Histadrut suburb near Mikveh Israel, south of Tel-Aviv, has been laid. The settlement will be known as Kiriath Haavodah, and 2,500 families will be provided for on a co-operative basis.

Thousands of workmen, and representatives of the Government, the Jewish Agency, the Histadrut, the Karen Kayemeth and of the Tel-Aviv municipality, attended the ceremony.

* * *

Mr. Archer Cust, former Assistant Secretary of the Palestine Government, writes in the *Spectator* outlining a "Canton" scheme for Palestine. The Arab Canton would consist of Transjordan and the hill country of Galilee, Samaria and Judea, with Nablus as the capital, while the Jewish Canton would include roughly the four plains of Sharon, Emek, Acre and Huleh, with Tel-Aviv the capital. The local law and language of each Canton would be either Arab or Jewish.

Such a scheme, Mr. Cust maintains, would be a just and reasonable interpretation of Great Britain's obligations under the Mandate and would conflict with none of them.

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 of Maxwell Road). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m.* God willing, it is proposed to hold a Fraternal Tea and meeting here on Easter Monday, April 13th. We are negotiating for the use of a larger hall, and hope arrangements may soon be completed. Programmes will be sent to all who can get to Bournemouth, and early notification will help to facilitate smooth working. It will be appreciated if a p.c. is sent to the undersigned (address as on page 2 cover), stating the number coming. An edifying and profitable time in things spiritual is

anticipated, and the fellowship of those of like precious faith will be very acceptable. —In our last report (February), the age of sis. Mina Cottom was inadvertently given as 19; this should have been 21. — We gratefully acknowledge the ministrations of brethren L. J. Walker, F. J. Morse, and S. Tarling (Clapham), and J. Eve (Eastleigh) in exhortation and proclamation of the Truth. Other visitors have been sisters L. J. Walker and Banter (Clapham). Brethren H.E. and Arnold Purser (Clapham) are with us again for a short time: their companionship and help at the meetings is very encouraging. — KERMAN JACKSON, *Rec. bro.*

CRAYFORD (Kent). —*Co-operative Hall Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesday: 8 p.m., Bible Class at Toc H. Hall, High Street, Crayford.* Since last communicating, we have enjoyed the company of many visitors. Their visits and the help and words of encouragement given by the brethren who came in the service of the Truth have made our meetings a source of pleasure and upbuilding to us all. We thank the following for their willing help: brethren P. Kemp, R. W. Parks, M. Joslin, H. T. Atkinson, E. C. Clements, C. Wright, and R. C. Wright (all of Clapham). — Once more the great enemy death has reminded us of the weakness of sin's flesh, in the passing away of aged sis. Smith, mother of bro. H. Smith and sis. Sell, of this ecclesia. Sis. Smith was immersed 50 years ago; now her pilgrimage is finished at the age of 88 years. With the great consolation begotten of the Truth, we sorrow not as others, but look forward to the day when "with the great commanding shout, our Lord shall come," and will call our sister and all of like precious faith to the presence of His glory. The burial has been arranged for Monday, 9th March, at the East Wickham Cemetery, near Welling. —E. R. CUER, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: (at Y.M.C.A., North End) Bible Class, 8 p.m.* On Saturday, 22nd February, we held our Sunday School Tea and Meeting, in our Bible Class room. About 30 children and adults sat down to tea, and about 50 attended the After-Meeting. Bro. H.M. Doust gave a lantern address on "The Land of Israel," the lantern being provided and operated by bro. J. T. Warwick. We thank our brethren for their help, which materially helped to the enjoyable and profitable time we spent together. Bro. Warwick presented the prizes to the children. — We have to acknowledge with gratitude an anonymous gift of £3, to be used for some needy members of our ecclesia. We much appreciate the kindly thought of the donor. — Since our last report, we have been pleased to welcome to the Table of the Lord, brethren H. M. Doust, H. L. Evans, E. A. Clements, W. Davis, sisters Davis, M. Collett, P. Crosskey, B. Karley, A. Karley, Smith, M. Smith, S. Tarling, bro. and sis. S. R. Wood, all of the Clapham Ecclesia; and bro. L. Blake (of Sutton). Brethren Doust, Evans and Clements gave us much appreciated words of exhortation upon the occasions of their visits. — We have also to acknowledge with many thanks a few of the larger works on the Truth, which were left anonymously in our Bible Class room, to be used as an addition to our bookstall, to be replaced by similar books as and when sold. The gift is much appreciated. — We should again like to remind any brethren and sisters who may be able to come and support us, that we hold, if the Lord will, a Lecture on the third Wednesday in each month, at 8 o'clock, in our Bible Class room. We should welcome all possible assistance from brethren and sisters living near, at these Lectures, and at all our meetings. — ARTHUR A. JEACOCK, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Wednesdays: Mutual Improvement Class, 7.30 p.m.* Greetings and love in Christ Jesus to the Household of Faith. We have been encouraged, during the past month, by an addition to our little meeting. Bro. William Cree, who formerly met with the Glasgow Mid-City (Temperance Hall) Ecclesia, having become aware of the error, now so apparent, in the Temperance Hall ecclesias, searched out the causes of our withdrawal from the Temperance Hall, and came to the conclusion that we were in the right, and, having separated himself from them, applied to us for fellowship, with the happy result that we found we were in unity on the matters which caused the separation, and our bro. was accordingly received into fellowship, and broke bread with us on Sunday February 9th. — On the other hand, our hearts have been saddened by the death of our bro. William R. Cochran, father of bro. Alex Cochran, late of this Ecclesia, and sis. May Cochran. Our hearts go out in loving sympathy to our bereaved bro. and sis., and to their mother, who is not in the

Truth. We are pleased to report that bro. James R. L. Cairns and sis. Williamina Boyd were united in marriage on 29th February, and we pray earnestly that our Heavenly Father's blessing may rest on them in their new relationship, that they help one another in their journey towards the Kingdom. —We have lost by removal our bro. and sis. Cambray, who will in future (if the Lord will) meet with the brethren and sisters at Newport (Mon.), to whose love and care we commend them. This change has been rendered necessary owing to bro. Cambray having been transferred to work in Cardiff. The undersigned has been appointed Recording bro. in bro. Cambray's place. —Our grateful thanks are due for some anonymous gifts of Bibles, which have been sent us for the use of the alien at our lectures, and we pray our Heavenly Father will bless the donors for their kindness towards us. A few interested strangers still attend the lectures, and we have hopes of yet a few more putting on the sin-covering Name in baptism. —Since our last report, visitors to the Table of the Lord have been bro. J. McKay, of Motherwell; bro. and sis. Ross, of Motherwell, bro. Restall, of Edinburgh, bro. Hugh Brown, of Motherwell, bro. Alex. Cochran, of Guildford, and bro. George Dickson, of Motherwell. We are indeed grateful to these brethren for their ministrations among us, and are pleased to have had the company of all our visitors at the Table. We shall be pleased to welcome visitors from other ecclesias, should they happen to be passing this way. — JAMES L. WILSON, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall High St., Swanscombe. Last Sunday in each month: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Other Sundays we meet with Welling, being only a few in numbers we are by this means able to keep both Light-stands burning. *Wednesday, 8 p.m., Joint Bible Class at Welling.* Greetings in Christ's Name. February 23rd, bro. and sis. R. A. Parkes were with us for the day; we had a happy time together in the Master's service, supported by Welling brethren and sisters. —Sincerely your bro. in Christ, J. HEMBLING, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the obedience of two more to our Lord's command to be baptized, and we pray they may both receive the prize of eternal life. On February 16th, Miss IRIS ELLEN NEATE (daughter of our bro. and sis. Neate, and an ex-S.S.), and on February 23rd, Mr. FRANCIS HERBERT JUDD (ex-Wesleyan). —The following visitors have been welcomed at the Table of the Lord, namely, bro. Porter, bro. D. Bath and bro. D. L. Denney (Holloway); bro. Broughton, bro. Redman (Welling); sis. M. Day, sisters P. and M. Squire (Luton), bro. Crowhurst, bro. Webster (Brighton), sis Osborne (Bridport), bro. and sis. Hunt-Smith and bro. D. Hunt-Smith (Sutton), bro. and sis. Heyworth (of West Ealing), and bro. and sis. Cheale (Chelmsford). God willing we shall hold our usual Good-Friday Sunday School Prize Distribution, Tea and Fraternal Meeting on April 10th. —F. C. WOOD, *Asst. Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m., 49, Uxbridge Road, Ealing, W.5.* We record that our bro. John Heyworth and sister Joyce Edna Thorpe were married on the 15th February, and we trust that in their new relationship they will find added help in their walk towards the Kingdom. We thank our Heavenly Father for the help afforded us in the proclamation of the Truth by the lecturing brethren who assist us from time to time. Little interest, however, is displayed by those around us, although posters have been displayed in the district in addition to regular card distribution. We have had the pleasure of welcoming to the Table of the Lord the following: bro. and sis. John Davey, bro. Wm. Davey and sis. Susan and Hilda Davey, of Boston, U.S.A. and sis. Lodge, of Clapham. —Our forthcoming Fraternal is to be held on Monday, June 1st, if the Lord will. — 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 continue to sow the Word, with but little interest from the people around us. Our numbers have been increased by the transfer of bro. Austin from Hitchin, and we are very pleased to have his company. Our visitors the last month have been brethren R. Parks, C.

Parks, C. Wright, H. Southgate, and A. K. Clements; sisters A. K. Clements, H. Rangecroft and Clements, all of Clapham; bro. and sis. H. Crawley and bro. J. Hodges, of St. Albans; and sis. Mace, of Bedford. Brethren R. Parks, H. Southgate and A. Clements were with us in service, for which we thank them. —Just a reminder of our Easter Fraternal (if the Lord will), Easter Monday, in the Adult Schools, Church Street, Luton. There will be ample room, and we shall welcome all that can come. — Sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesday: Meeting, 7 p.m.* Greetings in Christ our Lord. Since last month's report, we have had the company of the following in the Service of the Truth: bro. S. Shakespeare (Dudley), bro. F. Morse (Clapham), bro. R. Smith (Birmingham), and bro. Gomer Jones (Bridgend). Although 10,000 handbills have been distributed, the attendance has been very disappointing. Still, we have been built up and encouraged in our most Holy Faith by the ministrations of our brethren, for which we are truly grateful. Other visitors whom we have been pleased to welcome at the Table of the Lord are: brethren W. Sharpe (Dudley), R. Smith, Junr. (Birmingham); sisters W. Sharpe (Dudley), S. Shakespeare (Dudley), R. Smith (Birmingham). Also, on March 1st, we had the company of bro. and sis. C. Cambray (Glasgow), and we rejoice that our bro. and sis. have returned to these parts and will again meet with this ecclesia; he will indeed be a great help to us in the Service of the Truth. We are also pleased to report that on April 13th (Easter Monday) we intend (God willing) holding a Fraternal Gathering. Meeting 2 p.m., Tea 4.45 p.m. The Hall will be open at 9.30 a.m. for the benefit of the brethren and sisters, and for social intercourse. Light refreshments can be had at cafe underneath Hall. We extend a hearty welcome to all in fellowship, to be with us on that day, so that we may be spiritually built up and encouraged in the things that are surely believed among us. —Sincerely your brother in the Bonds of the Covenant. — DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m. Bible Class: Tuesday, 7.45 p.m., at 6, Rolleston Drive.* We are pleased to report that bro. and sis. Wingard, the former until recently in fellowship with the Friar Lane (Temperance Hall) meeting, and the latter with the Corn Exchange, have seen the error of their position, and having had a satisfactory interview will, if the Lord will, meet with us from Sunday next. They took this step after a very careful enquiry, and we trust that their fellowship with us will be to our mutual help. — We have been pleased to have the help of brethren M. L. Evans (Clapham), and J. H. Jakeman (Dudley), in the work of the Truth, and to welcome as visitors, bro. J. R. Evans and sis. Silliter, both of Clapham. —J. B. STRAWSON, *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.* Our sympathy is extended to our sis. Bullough in the loss sustained through the death of her father. On the other hand we rejoice in having assisted another of Adam's daughters in putting on the saving Name of Christ in the waters of Baptism. On Saturday, February 29th, MARY JANE WATERWORTH (56), after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, passed through the waters of Baptism. Our prayer is that she may hold fast to the pearl of great price. Bro. Cockcroft, Junr., of Oldham, and bro. T. Bailey, of Preston, have assisted us in the Service of the Truth. We thank them for their labours. We have been pleased to welcome as visitors to the Lord's Table: sis. D. Jannaway, of Southport; sis. W. Cockcroft and sis. H. Dale, of Oldham; and bro. T. Bailey, of Preston. — B. LITTLER, *Rec. bro.*

PLYMOUTH (East). —*Clairmont School, Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.* We have given three Lectures at the above address, and have been encouraged by the presence of one stranger at both the second and third Lectures. We have been pleased to have the company for one month, of sis. Ella Hosking, of Porthleven. — A. J. NICHOLLS, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Since our last report it has been our painful duty, in obedience to the commands of Christ, to withdraw from sis. L. Flint, for marriage with an alien. However we hope that if the Master delay His coming, our sister will realise her wrong action and repent. It has been our privilege to welcome the following visitors around the Table of our absent Lord: bro. and sis. Mercer (Holloway), bro. and sis. Mynott (Nottingham), sis. Wellard (in isolation, Burnham-on-Crouch); brethren Douglass, J. Westley, W. E. White, and R. C. Wright (Clapham). Our thanks are due to the brethren for their labours amongst us. —WM. J. WEBSTER, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11.0 a.m. Lecture, 6.30 p.m. Wednesday: Mutual Improvement Class, 7.30 p.m.* We acknowledge the faithful co-operation of bro. G. Morse (Cardiff), during the past months, in exhortation and the preaching of the Gospel. — We continue to send forth the good news of the Kingdom of God, but how difficult it is to get the people to lend a listening ear to the Divine message of our Lord and Saviour; we trust that with God's blessing, there may be some fruit; but we can as yet but sow, plant, and water, but it is God who gives the increase. Thus we must constantly remind ourselves of this truth, else the apparent visible results, or rather the lack of them, are prone to discourage. — W. J. MORSE, *Rec. bro.*

WELLING (Kent). — *Scouts' Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* Kindly note the name and address of the Recording bro. now at Welling is: bro. J. E. Harrington, 2, Blendon Villas, Blendon Road, Bexley, Kent. The following brethren and sisters have transferred their membership to the Crayford Ecclesia: bro. and sis. H. Smith, bro. and sis. B. Smith, bro. and sis. O. Smith, bro. and sis. S. Penn, bro. and sis. R. Amon, sis. Sell, bro. W. Sell. We shall continue, God willing, to keep the Light Stand active at Welling, in conjunction with the Horns Cross Ecclesia (as our membership is now so small), each Sunday, excepting the last Sunday in each month, which is unitedly held at Horns Cross. It would greatly help us if brethren who are to visit us in the Master's service could arrange to meet with us all day. We have to thank all brethren who have assisted us in exhortation and at the Sunday lectures. —J. E. HARRINGTON, *Rec. bro.*

AUSTRALIA

BRISBANE. —*Ewing House, 130 Adelaide Street. Sunday School 9.15 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* In October, 1934, by the grace of God, we found this upper room, ready furnished, where we might keep the Passover, not as rebels, thank God, but as being of those who worship God out of a pure heart, according to His commandments. With joy we report the following baptisms: January 30, 1935, Mrs. ETHEL LONGHORN (wife of our bro. Longhorn); December 7th, 1935, Mr. VICTOR DOBBS, formerly R.C. We rejoice at the increase, and pray that they stand approved in the day of the Coming of Our Lord. We also rejoice by the addition of bro. J. W. F. Killip, of Wagga, N.S.W., he having been transferred to Brisbane in his business connections. God has enabled us to testify for Him by lectures every Sunday, and we have had a fair proportion of strangers. But this is a land given over to pleasure and sport, and its yield spiritually has rarely been encouraging. Nevertheless, "So do thine own part faithfully" remains for us. We are pleased to state that we have had a Sunday School in operation since January, 1935. In connection therewith we held our first tea and prize distribution on January 25th last, which was a very successful event to us. Our introduction to the *Berean* fellowship was brought about by the return of two of our number to Sydney, bro. and sis. Brown, the which is reported in Sydney intelligence of *Berean*, November, 1935. —In December last we were pleased to receive a visit from bro. and sis. Dan. James, of Lambton, N.S.W. Our brother gave us the faithful word of exhortation, and we rejoiced together in the prospects of the coming of our Lord. Again, on February 1st, we were delighted to receive a fellow-pilgrim from Perth, with whom some twenty of us spent a few hours in the evening; sister Foley was taking a trip to N.Z. by boat, which put in to Brisbane for 24 hours only. We sent her away rejoicing, both taking and leaving sweet memories. How true, "As iron sharpeneth iron, so the countenance of a man doth that of

his friend." Any visitors coming this way may be assured of a hearty welcome. —SAMUEL GALLIER, *Rec. bro.*

CANADA

BRANTFORD. — *Christadelphian Hall 44, George Street. Sundays: 9.45 and 11 a.m., and 7 p.m. Thursday: Eureka Class, 8 p.m.* On New Year's Day we journeyed to Hamilton and enjoyed the Fraternal Gathering, and on the following Friday we likewise enjoyed our S.S. entertainment and prize distribution. Unsatisfactory working conditions have caused our bro. Hope Johnson to remove to Montreal—our loss truly, but their gain. Visitors at the Table of the Lord include bro. and sis. Marshall, London; sis. Martin, Toronto; bro. and sis. Wm. and Herb. Styles, and brethren A. Livermore and Rene Growcott, Detroit; and sis. Jno. R. Sommerville, Weehawkin, N.J. —H. W. STYLES, *Rec. bro.*

UNITED STATES

CANTON (Ohio). —*Eagle Temple, Market & 6 th Sts., S.W. Sundays: School 9.15 a.m.; Breaking of Bread, 10.30. Bible Class, Thursdays, 7.30, I.O.O.F. Hall, Cleveland Av. N.* We are pleased to be able to report three new additions to our ecclesial number within the past few months: on October 19th, we assisted two to put on the sin-covering Name of Christ after giving satisfactory answers to the "Things concerning the Kingdom and the Name," namely, Mrs. GENEVA PASSWATERS, the wife of bro. Kenneth Passwaters, and Miss HELEN BOYLE; the last of these two was formerly Catholic, but through long association with a sister in the Truth was eventually convinced that her former faith consisted only of the commandments and doctrines of men, and coming to a good understanding of the true gospel of Christ, embraced it with gladness, and was thankful to be delivered from the fables and superstitions of the so-called Mother Church. Again, on December 7th, another candidate for eternal life was initiated into the Name and service of Christ by baptism, after manifesting a sufficient understanding of the gospel, namely, Mrs. DOROTHY PHILLIPS, the wife of bro. Russell Phillips. We trust that our new sisters will continue to grow in the knowledge and love of the Truth, and that they will eventually obtain that crown of life that fadeth not away. We have had the company of bro. and sis. R. M. Carney, formerly from Texas, for several months at our meetings, but they have recently removed to Mansfield, Ohio, where they secured suitable employment. —P. M. PHILLIPS, *Rec. bro.*

DETROIT (Mich.). — *F.O.E. Hall, 275, Ferry Ave. E. Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Wednesdays, 8 p.m.* We have had the privilege and pleasure of assisting two more put on the saving Name of Christ, namely WALTER G. COY, formerly of Church of God body, and NORMAN MAXFIELD, son of our sister Maxfield; may they stand approved in the Day of his Coming. Sister F. Richards (from Chicago) has now located in Detroit, and is one of us. We regret having had to withdraw from brethren George Bricker and Bruce Drewry for conduct unbecoming in brethren. Visitors have been bro. Tom Phillips (Canton), sis. Tuite (Essex, Ont), bro. and sis. Hall (London, Ont). Brethren Phillips and Hall helped with lecture and exhortation respectively to our edification. We held an enjoyable gathering, and school prize distribution on January 1st, 104 being present including the children. —G. GROWCOTT, *Rec. bro.*

POMONA (Calif.). —*Christadelphian House of Worship, Gibbs and 9 th Sts.* Since our last communication, death has taken two of our number, sis. Carrie Harroun, after a long siege of illness, at last ended the fight of faith after many years of service for the Master; also sis. Annie Kealey (formerly of Wainfleet, Eng.), but who for some time had been meeting with us, died on October 17th, after a short illness. She was preparing to return to England when taken sick. While we miss them, yet we sorrow not as others who have no hope of a glorious resurrection. On Sunday, December 22nd, our Annual Fraternal Gathering with a Sunday School program was held, with more than a hundred visitors attending. Bro. Warrender gave the address at 11.00 a.m., when the Memorial Service was held. Bro. Warrender contrasted the inadequate remembrance of Christ by the world, to the true,

spiritual and effective remembrance by believers. After the morning service, lunch was served to about 300, after which a very creditable Sunday School entertainment was given; "The Psalms" was the theme, faithfully adhered to throughout the entire program of recitations and musical numbers. — OSCAR BEAUCHAMP, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. — Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. — O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 6 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.
Wongan Hills, West Australia. — E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 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, 1235 6th Avenue South.
London. — W. D. Gwalchmai, 18 May Street.
Moncton, N.B. — T. Townsend, 11 McAllen Lane.
Montreal. — W.G. Tinker, 3477 Evelyn Street Verdun P.Q.
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.
Akron, Ohio. — Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md. — Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. — A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass. — H.S. Ricketson 40 Bowdoin St., Arlington, Mass.
Buffalo, N.Y. — L. P. Robinson, 1891 Niagara 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.
Copperas Cove, Texas. S.S. Wolfe
Dale, Texas. — J. Bunton.

Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 2441 Pasadena Ave.
Elizabeth, N.J. —Ernest Twelves, 409 Washington Avenue.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J.O. Banta, 6737 Ave. "K."
Ithaca, N.Y.—F. Gulbe, 210 West Lincoln St.
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.
Midland, Texas. —Joseph H. Lloyd 810 S. Carrizo Street.
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.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Scranton, Pa.—T.J. Llewellyn, 105—15th St. Glendale, Pa.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —We acknowledge the receipt of the following amounts; Elpis Israel, Dudley: seven shillings and sixpence; Lover of Zion: Five dollars; Anon: Three Pounds.

NEWSPAPERS, ETC., RECEIVED. —Cuttings from *New York Times*, from bro. D.C. Wilson: also from *Western Daily Press* from bro. Viner Hall. We hope to make use of some in the near future; our thanks to the senders, also to bro. D. C. Wilson for his welcome letter.

THANKS. —Brother A. Cochran (late of Glasgow, and now of Guildford, Surrey), writes as follows: —"I shall be pleased if you can find space in the next issue of the "*Berean*" to thank the brethren and sisters, on behalf of my mother (Mrs. Cochran) my sister (sis. May Cochran) and myself, for their kind letters of comfort and exhortation, on the death of my father, bro. W. R. Cochran, of the Glasgow ecclesia."

FORTHCOMING MEETINGS. —Tea and Fraternal Meeting at Clapham, April 10th; Bournemouth, Luton and Newport, April 13th; Croydon, Lecture on third Wednesday in each month at 8 p.m.; West Ealing, Fraternal Meeting on June 1st, and St. Albans on June 20th.

GOOD FRIDAY. —The usual annual meeting will be held at Avondale Hall (Clapham) if the Lord will. Sunday School Prize Distribution at 3 p.m., Tea at 4.30, and Fraternal Meeting at 6 p.m. Programmes may be obtained from bro. F. J. Button, 1 Hillsboro' Road, London, S.E.22.

ANON (Billingham). —We acknowledge receipt of your remittance of £6 which has been used as directed, viz.: half for the Distressed Jews' Fund, and the balance for the relief of two sisters in need, who are very grateful for your kindly thought. We are glad to have been of service.

QUARTUS (Wigan). —We will endeavour to deal with your difficulty in our "Reflections" next month, if possible; in our judgment your misgivings are groundless. Study the writings of bro. Roberts on points of ecclesial conduct of meetings and you will not go astray. Why write anonymously on such matters?

ANOTHER ANON. —A brother writes: "Should you meet our bro. W. Southall in the near future please mention that his article re "Philosophy" in the February issue of the *Berean* contained a direct message to me, for which I sincerely thank him. I had not realised that such a simple phrase was charged with so much meaning."

BIBLES. —Bro. Walter Dean, 517 So. 21st St., Irvington, N.J., U.S.A., has secured the Agency for Bibles from the Oxford University Press of New York, formerly handled by the late bro. Aue, editor of "Bible Truth." By writing to the above address for Catalogue, Bibles may be obtained at twenty-five per cent, less than catalogue prices. —B.J.D.

THE SAAR. —The Saar has now been in German hands for over a year, and by agreement, German laws now come into force there. These include the anti-Jewish laws of Germany. A year ago there were 4,800 Jews there; to-day but 500, and these only remain because France will not receive them as immigrants.

THE END OF TITHE. —The imposition of tithe (largely to provide revenue for the Church of England) is a relic of Mediaevalism which has caused great bitterness among English agriculturalists. At last it is to end. The Government proposes to redeem it with Government 3% stock. Tithepayers will have to pay redemptive instalments for 60 years. Doubtless this will be resented by the payers, but resistance will be difficult as they will now be in the unenviable position of men resisting the collection of a Government tax.

"THE ROD OF MINE ANGER" (Isaiah x. 5). —Herr Hitler, the German dictator, whose recent actions have brought Armageddon perceptibly nearer, believes himself, like Napoleon, to be a man of destiny. In his latest utterances he declares: "I follow the road Providence orders me to follow; I go the way which fate has shown me with all the certainty of a sleep-walker." Enlightened Bible students will not be of those who treat this as mere rant and bombast.
