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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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B. J. DOWLING, 5 Florence St., Worcester, Mass., U.S.A.

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Volume XXIV

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The Twenty-Four Elders

(Rev. iv. 4.)

By Dr. John Thomas

The symbolization presented in this verse is representative of the fulfilment of the promise contained in ch. iii. 21, saying, "The victor, I will give to him *to sit with me on my throne*, as I also vanquished, and sat with my Father on his throne." To represent this, twenty-four thrones are circled about one throne; so that in occupying representatively, that is, by a representative in the vision, one of the thrones, the individual victor sits with Jesus on his throne; in other words, shares with him in his kingly and priestly administration of human affairs in the Millennial Aion.

The twenty-four elders, then, are the victors or conquerors who have overcome, in the sense indicated in the writing to the seven ecclesias. Hence, being victors, enthroned and wreathed, and invested with white, or priestly garments, we behold them in the vision as kings and priests for the Deity. We see them as those who have eaten of the wood of the life, and who are, consequently, in the Paradise of the Deity; who are, in fact, collectively that living arboretum. We see them also in a position not to be injured by the second death; in possession of the Morning Star; clothed in white garments; pillars in the temple of the Spirit's Deity to go out no more; with the name of Deity written upon them, the name of the New Jerusalem, even the New Name; for they are the manifestation of Deity, the New Jerusalem, and the New Name.

As symbolical personages, the twenty-four elders are representative of the redeemed in their official capacity of kings and priests. This is apparent from the song they join in singing, in which, addressing Him upon the rainbowed throne, they say, "Thou wast slain, and with thy blood hast purchased us for the Deity from every people, tribe, race, and tongue, and hast made us kings and priests for our Deity, and we shall reign upon the earth" (ch. v. 9, 10). They are representative of "the people taken out from among the nations for the name of the Deity," to whom it was testified that "they must through much tribulation enter the kingdom of God" (Acts xv. 14; xiv. 22). This is the testimony of James and Paul, who are two of the represented. Hence, in the apocalyptic drama, one of the elders declares the origin of the class invested with white garments (which is also the investment of the twenty-four), and in so doing the origin of himself and company, saying, "These are they who

came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they *before the throne of the Deity*, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and the Deity shall wipe away all tears from their eyes" (Rev. vii. 14).

Walk Worthy of God

It is not for us to trust ourselves in deciding what sort of a walk is worthy of God. We must be guided solely by what is revealed. We are safe in taking the cue from the Scriptures. We are in danger if we trust to our own thoughts, and still more so if we yield to the sentiments current in society. Here we have to wage a constant war, in which we ought to make victory our strenuous aim. It is a warfare in which he only that overcomes will obtain the benefit. To be overcome here is to lose all. Men have certain notions how we ought to think, how we ought to talk, how we ought to use our leisure, how we ought to use our money and our abilities, how we ought to carry ourselves in society, and what we ought to aim at. This is one school, large, flourishing and popular. The spirit of God, by the apostles and prophets, has promulgated another set of notions on these subjects. This is another school, which is the opposite of prosperous at present. The two schools are incompatible. We cannot belong to both. It is Jesus who has said, "No man can serve two masters." The course of obedience may be trying to the flesh and it is intended to be so. No test of our faith could be more complete or beneficial than the command to do (or abstain from doing) things contrary to our natural inclinations, and which there is no reason for doing but the simple one that they are commanded. R.R.

A Sunday Morning Exhortation (22)

It is written: "Take my brethren, the prophets, for an example of suffering affliction and of patience." In our readings this morning, we see Abraham, David and Christ. The two first are notable among the prophets, who are commended to us as examples; whilst the third is chief and "head" of them all. The great principle of Faith—manifested by works, is well illustrated in the lives of Abraham and David; but is seen in perfection in Christ, who is "the brightness of His—the Father's —glory, and the express image of His person." In the death and resurrection of Jesus, we have the ratification of those "exceeding great and precious promises" upon which our faith is founded.

However, by way of exhortation to ourselves, let us first consider the trial of Abraham in the offering of Isaac, which is recorded in the chapter before us (Gen. 22).

The word "tempt" in this instance, is understood to mean, to *try* or *test*.

The command of God was brief, and to the point, and Abraham's response was immediate and unquestioned. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."

Such a command was a direct challenge to his faith, and also to the deepest emotions and affections of the patriarch. A great principle was enunciated, which we do well to note. It is this: There is no limitation to the prerogatives of the Deity. The Will of God is *right*, whatever may be involved. As bro. Roberts once said: "If God says 'Kill,' it is right to do so, and wrong to do otherwise." He is "the God of the spirits of all flesh" (Num. xvi. 22). Also in Psalm civ. 28-29, we read, "Thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: Thou takest away their breath, they die, and return to their dust." This was at length acknowledged by Nebuchadnezzar, after a very painful experience (Dan. iv. 35).

Upon receiving the command, Abraham at once prepares for the journey, accompanied by Isaac and two servants. It was three days' journey to the typical sacrifice on Moriah. This may be analogous to Christ's three years' pilgrimage, to Calvary. Having arrived within sight of the place, the servants are left behind with the ass, and Abraham tells them, "I and the lad will go yonder and worship, and come again to you." In Heb. xi. 17, we have this inspired comment: "By faith Abraham when he was tried offered up Isaac; and he that had received the Promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also, he received him in a figure.

As they draw near to the spot, it suddenly occurs to Isaac that something important has been overlooked. "My father, ... behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering."

What a heart-searching question, and what a prophetic answer, in more ways than one. Having arrived at the place appointed, the patriarch "built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son."

The supreme test had come: his uplifted hand is arrested by a voice from heaven: "Abraham, Abraham: and he said, here am I. And he said, lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." What a relief this must have been to the patriarch; and at this moment he sees "a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

Thus, for Isaac a substitute was found; but for Jesus, no substitute would suffice. As he said: "If it be possible, remove this cup from me, nevertheless not my will, but thine be done."

What God asked Abraham to do, but did not actually require, he himself did; for he "spared not his own Son, but delivered him up for us all"; and "shall he not with him also freely give us all things."

Thus, by faith and obedience, Abraham obtained the divine blessing, and a further confirmation of the promises, which in Christ Jesus are made sure for ever to all the spiritual seed of the "Friend of God."

Turning to the second portion for to-day (Psalms xxvi., xxvii.), we find that the principles of trial and probation we have considered, are fully recognized by David. Indeed, he asks to be judged, examined, proved and tried; knowing that only by this process can the children of God be perfected and assimilated to the Divine mind.

In verse 6 we read: "I will wash mine hands in innocency: so will I compass thine altar, O Lord."

This reminds us of the responsibility of approaching our "Altar," which is Christ. This may be done unworthily, as Paul reminds us. Let us, like David, wash our hands in innocency, when we compass the Lord's table. Our position is one of detachment from the ways of the ungodly, as the Psalmist here says: "I have not sat with vain persons, neither will I go in with dissemblers, I have hated the congregation of evildoers; and will not sit with the wicked."

In proportion as we do this; we shall share David's joyous hope and trust in the God of our salvation. "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

His great desire was to "dwell in the house of the Lord, all the days of my life: to behold the beauty of the Lord, and to enquire in his temple": and this we know, will be abundantly realized in the coming Kingdom, to which we also stand related by the Gospel.

In the last reading (Matt. xiv.), we consider for a moment Jesus; the promised "seed" of both Abraham and David, and "in whom all the promises of God are yea and amen."

We note his compassion toward the multitude; his healing of them, and finally his feeding of them to the number of more than five thousand. This incident seems suggestive of the dispensing of the Bread of Life to "the multitude whom no man can number." Sending away the disciples by ship, to the other side of Galilee, Jesus remains to dismiss the gathering, and then adjourns to the mountain to commune with the Father in prayer.

In this way he gathered fresh strength for his ceaseless work in the Divine service. As he said on one occasion, "This kind goeth not out, but by prayer and fasting." In the darkness of the fourth watch of the night, Jesus leaves the land, and, walking upon the sea, he eventually overtakes the disciples, who are still toiling at the oars; and they perceiving him cried out for fear, and no wonder. On being reassured, Peter goes to meet Jesus upon the water. The wind and waves are boisterous, and, losing faith, Peter begins to sink, and is only saved by the outstretched hand of Christ.

His gentle rebuke would apply to all of us, at one time or another: "O thou of little faith, wherefore didst thou doubt?" This notable miracle, like all the rest, stands or falls with the greatest of them all: *viz.*, the resurrection of Christ to life everlasting. The wonderful records of Christ's life and work are consistent, both with themselves, and with the prophecies which preceded him. True wisdom calls for their unquestioned acceptance, therefore. The experience of Peter will be very different when, in company with the Lamb and all the redeemed, he stands upon the sea of glass, having been mingled with fire, and sings the song of victory. (Rev. xv. 2).

If it be our happy privilege to be among that throng, we will then realize that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Meanwhile, "let a man examine himself, and so let him eat of that bread, and drink of that cup"; so that the act of remembrance shall be a true token of our moral and spiritual relationship to the Master, "which qualifies for the inheritance of the saints in light."

Los Angeles.

B. A. WARRENDER.

Editorial

CONDEMNATION, RIGHTEOUSNESS AND REDEMPTION.

The condemnation of sin in the sinful flesh of an Holy One is one of the most prominent and important features of God's plan of the great salvation; but, nevertheless, it is considered of small import by many who claim a close relationship to Christ.

However, reverential study unfolds and reveals the fact that "as the truth is in Jesus," it is the golden calyx of the purest and the whitest of all the Lilies of the Valley (Song of Solomon ii. 1-4).

It was not only the crisis of a tried faith, but also the most essential element in the divine plan for the redemption of the body, that the poor flesh might be saved without stultifying God's law of sin and death.

Paul wrote saying, "The first man Adam was made a living soul ... first that which is natural" (1 Cor. xv. 45, 46). "Living soul," therefore, defines the nature. Mother Eve was called "woman," because she was taken out of man (Gen. ii. 23).

They were placed on probation. They disobeyed, and by their disobedience they became the subjects of a corrupting element which was "the property or poisonous quality of the evil fruit disobediently eaten." This became an ingredient in their nature, diffused throughout every particle of their bodies, working death in them (Gen. ii. 17, margin; Rom. vii. 13).

This elemental principle is variously styled in the sacred writings as "sin that dwelleth in me"; "sin in the flesh"; and "the devil" or *diabolos*. The flesh nature, therefore, is defined as "sinful flesh," and "this body of death."

This is the "condemnation" of which our first parents were warned and cautioned in the beginning, namely, "dying, thou shalt die" (Gen. ii. 17, margin).

It is obvious, therefore, that by eating the forbidden fruit they became mortal—"by man came death;" and their "very good" flesh and blood nature became corrupt, with "no good thing" dwelling in it (Rom. vii. 18).

This physical element of evil in the nature was inherited by all of Adam's descendants; and "the motions" of this sin principle worketh death in all of them (Rom. vii. 5).

The *diabolos* or the element of "sin in the flesh," hath reigned unto death until now, in all of Adam's posterity (Rom. v. 12). It has had "dominion" over all, including Jesus (Rom. vi. 9). Therefore, as Paul wrote:

"By the offence of one judgment came upon all men to CONDEMNATION" (Rom. v. 18).

"By one mans disobedience many were MADE SINNERS" (Rom. v. 19).

That is to say, they were made of sinful flesh, born and constituted sinners by birth; for "that which is born of the flesh is flesh"—sinful flesh—the one flesh of men (1 Cor. xv. 37); and therefore, unclean (Job xxv. 4).

Thus situated, under heaven's decree, they were helpless of themselves; 'twas but theirs to live their short span of life and die. Their lives were forfeited, and die they must, having God's law of sin and death in their members (Rom. vii. 23).

Left to themselves "none" could, nor "can by any means redeem his brother, nor give to God a ransom for him; for, the redemption of their soul (or life) is precious, and it ceaseth forever" (Ps. xlix. 7, 8), as far as the ability or power of man, in himself, is concerned.

The Law of Moses came, but only to convince men of sin and intensify the condemnation (Jas. ii. 8, 10), for no mere man could fully keep it; therefore, it was most fitly and appropriately styled "the ministry of condemnation" (2 Cor. iii. 9).

Once in a year, the High-priest entered into the Most Holy, but "not without blood" (Heb. ix. 7), thus signifying that "The Way" (John xiv. 6), "into the holiest of all" — the Most Holy State of Incorruptibility, styled by Paul, "Eternal Redemption" had not yet been manifested nor obtained (Heb. ix. 12), for either Christ or his brethren; nor could it be without the shedding of blood or the condemnation of "sin in the flesh;" because "the life of the flesh is in the blood" (Lev. xvii. 11), and as the soul or life was forfeited, an atonement must be made for it.

In other words, without the pouring out of the "soul unto death" by the shedding of the blood of an Holy One—a member of the human race—there could be no resurrection: no taking "away the filthy garments from" Joshua or Jesus; no "change of raiment" nor prolonging of days for either he or his brethren (see Isaiah liii. 10-12; Zech. iii. 3, 4; and Heb. ix. 7, 8),

Therefore, the blood shed must necessarily be that of a partaker of "the same" (Heb. ii. 14) sinful flesh and blood nature, which by eating the forbidden fruit came under the condemnation.

On this point, Dr. Thomas wrote, saying:

"If Jesus was not crucified in the flesh common to us all, then sin was not condemned in the flesh as the Apostle taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant." (*Eureka* vol. 2, page 624.)

The law of sin and death is one law, therefore, no sin, no death; no death, no resurrection is necessary; but sinful flesh is necessary for death (unless substitution be true?), because it would be an unjust thing on the part of the Deity to require the death of a man who ought not to die. But when death takes place, holiness of character is requisite for resurrection (Ps. xvi. 10).

To be brought again from the dead through the blood (Heb. xiii. 20), the crucified one must be a person of sinless character, obedient in all things, even unto the death of the cross.

Therefore, in order to "put away sin by the sacrifice of himself" (Heb. ix. 26), it was indispensable that the Anointed Jesus should be not only a sinless character; but also a partaker of "the same" sinful flesh as that of his brethren who were to be redeemed; so that "sin in the flesh," or the *diabolos*, could not only be condemned, but destroyed through his death and rising again (Heb. ii. 14).

To this end, "he took not on him the nature of angels" (Heb. ii. 16), but was made a little lower than the angels, for the express purpose of "the suffering of death" (Heb. ii. 9).

Therefore, he was born of a woman—"made sin" constitutionally, like his brethren, that God "might be just and the justifier of him which believeth in Jesus" (Gal. iv. 4; 2 Cor. v. 21; Rom. v. 19, and iii. 26).

Jesus was "born to set his people free" from the condemnation which accompanies "sin in the flesh."

The first step in this great work was to set himself free. This work was accomplished by the Deity in Christ Jesus. The latter was freed and saved in that he feared (Heb. v. 7).

The two essential features in this great work, namely, sinful flesh and perfection of character, met in the body prepared by the Father (Heb. x. 5).

Concerning this matter, Paul wrote, saying:

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19);

nor unto Christ either, as some foolishly teach; but the rather, forgiving them for Christ's sake.

Paul's statement was based upon Christ's own words:

"I can of mine own sell do nothing; ... The Father that DWELLETH in me, He doeth the works" (John xiv. 10; v. 19, 30).

Luke's testimony in one place is:

"Thus it BEHOVED Christ to suffer and to rise from the dead the third day and that repentance and remission of sins should be preached in his Name" (chap. xxiv. 46, 47).

Why was it *behovable* or *fitting* and *meet* for Christ to suffer? Because he was a partaker of the same sinful flesh as his brethren. Why was it *behovable* or *fitting* and *meet* for Christ to rise from the dead the third day? Because he was innocent of any transgression. In another place, Luke recorded the words of Peter,

"Whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it" (Acts ii. 24)

God condemned "sin in the flesh" of the prepared body, and then "loosed the pains of death" and raised him up again. Moreover, we should also observe that while "the blood" of the one Great Offering made by the Eternal Spirit (Heb. ix. 14), is styled Christ's "own blood" (Heb. ix. 12; Rev. i. 5). Paul refers to the same as God's "own blood" (Acts xx. 28), because God had "prepared" the body (Heb. x. 5), even, as it is written, "The Word was made flesh and dwelt among us" (John i. 14).

Thus at every turn and every point, the evidence accumulates to prove that God was the Worker in Christ, operating and controlling everything by His Spirit, from Christ's begetting to his death and afterward.

Christ was "delivered by the determinate counsel and foreknowledge of God" for the condemnation of "sin in the flesh" of an Holy One, whom He then raised up again. God was manifest or apparent in all that was accomplished, in the Anointed Jesus.

Therefore, Paul, when writing of his "knowledge in the mystery of Christ," spoke of it as a mystery "now revealed unto his holy apostles" (Eph. iii. 4, 5)—"the mystery of godliness: God was manifest (that is, made apparent) in the flesh, justified in (or by) the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16). That is why Jesus was called Emmanuel, God with us (Matt. i. 23).

As the grand result of the condemnation of "sin in the flesh" of an Holy One, and the consequent resurrection unto life and immortality, Paul wrote saying:

"Of God he is made unto us wisdom and RIGHTEOUSNESS, sanctification and redemption" (1 Cor. i. 30).

The Branch raised unto David was thus constituted not only "an horn of salvation for us" (Luke i. 69), but also, "The Lord OUR RIGHTEOUSNESS" (Jer. xxiii. 6)—"the Author and finisher of our faith" (Heb. xii. 2).

As just quoted, Paul wrote of Christ Jesus as being of God, made unto us righteousness, and in Rom. x. 3, he styles this "righteousness" —

"GOD'S RIGHTEOUSNESS."

because it is the righteousness prepared of God in Christ, for all who believe in Christ and put on that righteousness by baptism into his death, by which "sin in the flesh" was condemned, therefore, "as many of you as have been baptized into Christ, have put on Christ" or *God's righteousness*—the righteousness prepared of God in Christ for man.

"The righteousness of God" or "God's righteousness" is an inspired phrase, used in the Scriptures, and especially by Paul as the equivalent of "the righteousness which is by faith in Christ Jesus;" in contrast with "the righteousness which is of the law."

Both were dictated and enjoined by the Deity; but Paul wrote saying, "that no man is justified (or made right in God's sight) by the law, is evident: for the just shall live by faith" (Gal. iii. 11).

Both systems have their functions: "the righteousness which is of the law," exhibited the weakness of the flesh—the inability of man to keep the commandments; while "the righteousness which is by faith" is a profound expression and proof of God's favour and love toward man.

Israel refused to "submit themselves to the righteousness of God, going about to establish their own righteousness" (Rom. x. 3); which in the sight of the Deity was "as a filthy rag" garment (Is. lxiv. 6).

Paul wrote in Rom. x. 5, that "Moses describeth the righteousness which is of the law, 'That the man which doeth those things shall live by them.'" But Paul defines "God's righteousness" as "the word of faith" (Rom. x. 3 and 6); to which men must "submit themselves" (vs. 3), by belief and confession that God's Anointed is the righteousness prepared of God for men (vs. 8-10).

"The righteousness of God without the law is manifested . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all" (Rom. iii. 21, 22), who believe in the Anointed Jesus; "whom God hath set forth as a Mercy-seat through faith in his blood" (Rom. iii. 25).

His blood was shed in the condemnation of "sin in the flesh," for as brother Roberts wrote: "There is NO DIFFERENCE between the shedding of the blood of Christ, and the condemnation of sin in the flesh ... and what is death but the condemnation of sin." (*Law of Moses*, chap. 18 p. 161, 1899 edition.)

Thus hath God declared through witnesses His RIGHTEOUSNESS—a priceless gift, *made ready in Christ* for the children of men, and the conditions were definitely arranged and settled long ago, as to how a participation in this "righteousness of God" may be acquired: namely, by faith in Christ; and that is why it is styled by the Apostle, "the righteousness which is by faith" (Rom. x. 6). "But Israel hath not attained to this law of righteousness" (Rom. ix. 31); yet it was extant, because Abraham "received a seal of the righteousness of faith being yet uncircumcised" (Rom. iv. 3, 11). Therefore, Paul wrote, saying:

"*Therein is THE RIGHTEOUSNESS OF GOD revealed: the just shall live by faith*" (Rom. i. 17).

"*The free GIFT OF RIGHTEOUSNESS came upon all*" who believe Rom. v. 18). Believers become "*heirs of the righteousness which is by faith*" (Heb. xi. 7).

This righteousness of God consists of faith in "the seed of Abraham," or the Name of Jesus, which is etymologically "God the Saviour," or "God our Saviour" (1 Tim. i. 1; and Titus i. 3). It is a Name which is above every name, and "there is none other Name under heaven given among men whereby we must be saved" (Eph. i. 20, 21; Heb. i. 4; Acts iv. 12).

Therefore, Paul's statement is correct: "What the law could not do, God" did, by sending His son in "the same" sinful flesh as his brethren, condemned sin in the flesh, the *diabolos* having dominion over him for three days, then brought him again from the dead, when of God, he was made unto us a Mercy-seat, righteousness and redemption (Rom. viii. 3; Heb. ii. 14; xiii. 20; Rom. vi. 9; iii. 25; 1 Cor. i. 30).

Some who do not understand what "sin in the flesh" consists of, persist in opposing the above quoted "counsel of God" as declared by Paul, that God condemned sin in the flesh of His beloved son.

For some reason they openly contradict the words of the Apostle, and obstinately assert that, it was Christ, not God, who condemned sin in the flesh.

It was concerning this class of the "unweaned" that brother Roberts wrote the following:

"The stumblings that have taken place over this (Paul's statement in Rom. viii. 3), are doubtless due to that other truth, that Christ did no sin, but the stumblings do not get rid of the expression affirming a truth.

"Some would explain it as meaning the *moral condemnation* of sin, by Christ during his life. *This cannot be the meaning* in view of the statement, that what was done, was 'what the law could not do.' The law condemned sin so thoroughly in the moral sense, that it is called 'the ministration of condemnation'." (*The Law of Moses*, p. 160, 1899 edition.)

Some of these stumblers doubtless think they honour Christ by contradicting and discrediting Paul. But what an infantile conception of inspiration does such a thought manifest. This special messenger of Christ to the Gentiles declared that the things which he wrote were "the commandments of the Lord" (1 Cor. xiv. 37).

Those who foolishly claim that "Christ, not God, condemned sin in the flesh, have but an opaque conception of what sin in the flesh is. Moreover, they have no clear understanding of the fact that God, by His Spirit was in Christ reconciling the world unto Himself (2 Cor. v. 19): that through the body prepared, the Father worked. The Father dwelt in Christ doing the works (John xiv. 10).

Like some in Israel of old, such teachers have never been "weaned from the milk, nor drawn from the breasts" (Is. xxviii. 9).

Paul declared such to be "UNSKILFUL IN THE WORD OF RIGHTEOUSNESS," being babes (Heb. v. 13). The greater number of these elderly babes stumble over the same "stone," namely, the nature of Christ; and although the position and location of the "stone" has been divinely charted, they stumble again and again.

To stumble twice over the same stone is a proverbial disgrace; but what shall we say of those who persist in stumbling and then turn and kick at the stone because its points puncture like a prick. They and those who follow their foolish example are the only sufferers.

Let us hope they do it "ignorantly in unbelief," and that they may obtain mercy. LET US STRIVE SO to run, that we may obtain redemption through the blood of that Holy One in whose body prepared, sin in the flesh was condemned.

Let us ever bear in mind that this same Holy One is "of God, made unto us" *righteousness and redemption*; provided we "seek first" (Matt. vi. 33), that "righteousness" which God hath made ready for us in His Son.

His Name is the only Name—a "robe of righteousness" to be put on (Is. lxi. 10), an ark of safety to be entered, "whereby we must be saved" (Acts iv. 12). Let us "keep in memory" the fact that "if a man strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. ii. 5).

B.J.D.

The Christadelphian Attitude in Times of War

(Continued from p. 181.)

Looking again at the prevailing conditions during the last war, we find the general situation had not improved in 1916, the year of which we have been dealing, when the Military Service Act was passed and brethren had to appear before the Local Tribunals. From February to August the great battle of Verdun was fought with appalling loss of life on both sides. In May of that year the Battle of Jutland was fought, in which Britain lost more ships than the Germans, although the German fleet ran for home and did not come out again during the war. The air raids were more frequent and dreadful in

their effect. All these combined circumstances put the people "on edge," and they had no mercy for the conscientious objector, which after all was not to be wondered at. This country was fighting for her very life and there was hardly a home without someone at the front. It requires no stretch of the imagination to appreciate the position in which brethren and sisters found themselves. Open hostility, sneers and ridicule, were the order of the day from business colleagues, neighbours and all with whom we came into contact, with the exception of a few here and there who endeavoured to appreciate our point of view.

It is a peculiar trait of human nature that many men used every excuse themselves to keep out of the army, and this was considered clever; but the moment anyone appealed on conscientious grounds, they became the objects of scorn and derision. The newspapers were bitter in their antagonism to all conscientious objectors, and daily fanned the general hate against them.

This then was the atmosphere in which brethren appeared before Tribunals to plead their cause for exemption. It can be well understood that very few of the men who sat on those Tribunals with sons at the front, or even killed or wounded, could overcome their natural prejudice; and in the majority of cases the applications for exemption were turned down.

Let us endeavour to get the atmosphere of the Tribunal and try to realize what it was our brethren had to face. They were held generally in the local Town Hall and were similar to a Law Court. There was the President, and any number up to 25 of those who could sit with him. There was also the Clerk of the Court and a Military Officer. The conscientious objector could appear in person, or otherwise, and could appoint someone to state his case. Our brethren were advised by the London Standing Committee to always appear in person, but in many cases our bro. F. G. Jannaway was their spokesman.

The general procedure was to hear the case stated, which was then opposed by the military representative, after which the appellant was bombarded with questions by any of the men sitting on the Bench.

Some of the questions ran in this strain:

(Q.) Where does it say in the Bible that you cannot join the army?

(A.) As a Christadelphian I have a conscientious objection to joining because the Bible, which I believe to be the word of God, commands me not to kill (Mat. xxvi. 52), not to take vengeance (Rom. xii. 19), or to render evil for evil (1 Thess. v. 15). The servant of the Lord must not strive (2 Tim. ii. 24); The weapons of our warfare are not carnal (2 Cor. x. 4); We must do violence to no man (Luke iii. 14); We must not resist evil (Mat. v. 39).

(Q.) Oh, but in many parts of the Bible God commands the people to fight—look how often He commanded Israel to go to war.

(A.) Yes, when God so commands, it is right to do so, but when He forbids it is wrong to disobey. Now, being under law to Christ, we are forbidden to fight.

(Q.) But did not Christ say something to the effect that he who had no sword must sell his cloak and buy one?

(A.) Yes, but here Christ was merely providing an opportunity to force home to his disciples the important lesson that they must not use carnal weapons. So Peter was later rebuked for using the sword, and Christ declared "all they that take the sword shall perish with the sword."

Then there was that usual type of question put in various forms as a sort of trap, as "what would you do if you came home and found someone assaulting your mother, sister or wife?" The general answer to this type of question is covered by the statement that we believe God will never place us in such positions, because He has promised not to try us above that which we are able to bear, and with the temptation will be provided a way of escape.

There was also the question, "Where should we be if we were all conscientious objectors?" The answer is of course that the commands of Christ apply to his household, and are not intended to govern the activities of nations.

(Q.) But supposing the enemy invaded this country? would you not then defend yourself and your home?

(A.) No, for the reasons already stated.

In connection with this latter type of question, brethren and sisters are well advised to read carefully the last lecture of *Christendom Astray*, by bro. Roberts, from which the following is a quotation:

"The question for such has no difficulties. The question is: Does the law of Christ allow them to employ violence under any circumstances? If not, the loss of life itself would not be a consequence to be considered by them. Thoughts of expediency or philanthropy are out of place when urged in defence of doing that which the law of Christ forbids. If riots must rage, unless we disobey Christ, let riots rage. If life and property must be exposed to the ravages of wicked men, unless we do that which Christ tells us we are not to do, let all houses and all lives be unprotected. If we must incur and pay heavy penalties, unless we choose to break the law of God, let the penalties be paid. If we must be killed, and all our families with us, unless we forfeit the approbation of the Lord and Master, and lose eternal life at his coming, let us die at once.

It is a mistake to hamper the question of duty with any secondary consideration whatever. The time has not come for the saints to keep the world right. It has to be made right before even keeping it right can be in question. The position of the saints is that of sojourners on trial for eternal life. God will take care that their probation is not interfered with by murder and violence before the time. The matter is His. We are in His hands: so is all the world. We need not, therefore, be distressed by thoughts of what will be the effect of any course required by Christ. He will take care that His work comes out right at last. The simple and only question for us is that which Paul put near Damascus: 'Lord what wouldst Thou have me do?' We may not do what involves disobedience to Him."

Well, those who had to stand before Tribunals learned the truth of those words of Jesus,

"Settle it therefore in your hearts not to meditate before what ye shall answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist" (Luke xxi. 15).

This of course does not mean that the brethren appeared before the Tribunal without any thought beforehand, and just left it to inspiration to put words in their mouths. God helps those who help themselves, and we need to follow the example of our Master, who vanquished the enemy with, "It is written." In order to do this we must constantly apply our minds to the study of God's Word, and in particular make ourselves absolutely familiar with its teaching in relation to the matters we are considering. Nevertheless many brethren who had no experience of public speaking, and were terribly nervous, found their voices at the Tribunals and were able to "gainsay" the "adversary."

But no one is so hard to convince as a man who does not want to be convinced, and so the Tribunals for the most part turned the applications down, or else granted exemption conditional upon service with the non-combatant corps.

It is not part of our task to deal with the details of the subsequent great deliverance—we are trying to bring in the practical aspect so far as the individual is concerned, but in so doing we naturally

have to refer to a certain amount of detail in order to get the setting, so that those who had no experience of the war days, may know just what transpired.

We shall, therefore, pass over the events associated with the Appeal Tribunals and the Central Tribunal, the details being much the same; also how bro. F. G. Jannaway reached a Cabinet Minister's sanctum at the House of Commons; how he obtained access to the inmost Councils of the War Office; how God heard the prayers of His children and opened prison doors; and how those in authority became thoroughly convinced that it was useless to prolong the attempt to force Christadelphians to take part in any kind of military service; and how He who now has "all power in heaven and in earth," was a wall of salvation to His brethren: took them out of the clutches of the Tribunals (who were supposed to protect them), and caused the military authorities (who were supposed to arrest them), to become their saviours and to provide them with Army Council certificates as *Recognised Conscientious Objectors*.

Let us follow one of those brethren whose application for exemption was turned down and whose case was typical of many others. The brother went home and in due course received a calling up notice which said,

"You are hereby warned to rejoin for service with the colours on date, at address, not later than 9 a.m."

The brother returned this notice to the Recruiting Officer with a covering letter something like this,

"Being a member of a religious body called 'Christadelphians,' the tenets of whose faith forbid taking part in any form of military service (either combatant or non-combatant) I regret I am unable to comply with the instructions contained in the attached notice."

Days of suspense followed; in many cases the brother was out of work, because no one dare employ an unexempted man of military age. It is easy now to look back and see the working of God's hand, but in those days brethren lived by faith, one day at a time, not knowing what the next would bring forth. One morning the brother received a call from a policeman, and was taken to the local police-court. There was no warning given, no opportunity of saying good-bye to friends, no chance of making preparation so that his "house" was left in order; it was just a case of putting on a hat and coat and going off.

That's how, in principle, *The Coming of our Lord* will be— let us then *Watch and Be Ready*.

It was too late that day to appear before the magistrate as an army deserter. The brother therefore spent the night in a cell, after a substantial meal of dry bread and tea. Next morning, after a similar breakfast, he was charged as a deserter and the magistrate had no option but to hand him over to the military authorities. Back to the cell he went to await a military escort. Later on he was handcuffed to an ordinary army deserter and under escort of four soldiers, marched through the streets to the local recruiting depot, where he was ordered to "sign up" and take the King's money. This he refused to do, and so the escort continued to the nearest barracks, where he was locked in the detention cell for the night, after more bread, but cocoa instead of tea. In the morning all the men on that floor crowded round the open doorway of the cell, and jeered at the unfortunate brother. Later on another escort arrived, and off they went to the camp of the regiment to which he had been attached.

Try and imagine the feelings of any of those brethren under arrest — marched through the streets handcuffed and perhaps passing people to whom they were well known. What was it that kept their head up? Why, like the Apostles of old, they rejoiced that they were found worthy to suffer for Christ's sake.

Arriving at the camp, the brother was ordered to put on uniform; and, refusing to do so, was subjected to abuse and threatened with a fixed bayonet. In other cases brethren were knocked about,

had their clothes forcibly removed and the uniform put on — but it made no difference: full of faith they stood firm. One case is on record of some brethren who were told they would be shot in half an hour, and at the end of that time the escort turned up, their names were called out, and they were told to get ready to — attend a cinematograph entertainment. It was only a soldiers' practical joke, but the feelings of those brethren during that half hour's wait can be better imagined than described.

How were these brethren enabled to endure such torment and suffering? It was because they believed that the angel of the Lord encamped around them; they were convinced that God would not leave them nor forsake them; they *knew* that the agents of the diabolos could go so far, but no further than allowed by the God of heaven. God doeth all things well; He can deliver from the fiery furnace or from the lions' den, but sometimes He permits suffering as in the case, for instance, of the Apostle Paul. In any case we have to learn to say with Shadrach and his companions,

"If it be so, our God whom we serve IS able to deliver us and He will deliver us, but if not, be it known, O King, that we will not serve thy gods nor worship the golden image which thou hast set up."

In regard to the brother we are following, he was in due time brought before a court martial and tried; he was found guilty of disobeying orders, sentence to be announced later. In a day or two he was brought out and stood in front of the whole battalion drawn up to attention. The crime and result of the court martial were read out, and then he was sentenced to prison with hard labour. The sentences varied; some brethren getting three months, some six or eighteen months, and some two years.

With regard to prison experiences, there is one particular event which stands out in the memory of those who had to undergo that particular trial; it was the weekly Bible classes.

Each week all the Christadelphians in prison were gathered in one room in charge of a warder, and for half-an-hour bro. F. G. Jannaway or bro. J. Bellamy were allowed to address them on Bible subjects. Bro. E. W. Evans also engaged in this good work. Like Onesiphorus of old, these brethren were not ashamed of the prison bonds of their brethren, and no words can express the high appreciation felt by those who were privileged to enjoy these unique Bible classes. The brethren *longed* for the time to come round for those visits, and when nowadays we see so many empty chairs at our meetings, we cannot help thinking of the ways of human nature. When we *can* get freely to classes, we pick and choose; when we *cannot* get to them, then we want to. Let us see that we do appreciate our God-given opportunities of freely building ourselves up in our most holy faith.

In most cases, those brethren who went to prison were released after a short while by order of the Secretary of State for War, following an interview with that gentleman by bro. F. G. Jannaway. They had to get work of national importance; and this applied to all the brethren generally. Some who were already at work with controlled firms, were allowed to stay; others obtained work on the railway; but the majority found their way on to farms and market gardens.

Later on, many brethren were arrested because they were not considered bona-fide Christadelphians. They were in actual fact, but because they found the Truth after the passing of the Military Service Act they were not eligible for the certificate of exemption, and therefore constituted a separate problem. However, a way out was divinely provided, and these brethren, after a few weeks in prison, found themselves released on what was called "the scheme." That is to say, they went to such places as Knutsford Prison, Dyce Camp, and Princetown (Dartmoor), where, with other political conscientious objectors, they did certain work under supervision during fixed hours, but at the end of the day had liberty to go about, and could do much as they pleased as long as they were in again at the appointed hour.

Regarding those who went on the land, the experiences were varied; little pay, long hours, sometimes indifferent employers, sometimes appreciative employers; but the work was generally hard. It was no joke for brethren used to comfortable homes and easy business hours to find themselves

getting up in the early hours of a winter's morning, to work on the fields or on the farm. But even so, it was infinitely better than those terrible conditions endured by the soldiers.

Many married brethren were allowed to stay in their jobs where the work was of national importance; otherwise they had to get such work, in addition, some had to contribute so much money to a hospital fund, or else work at a hospital or some such institution for so many hours at the end of their day; and by so doing were permitted to remain in their ordinary employment. It is in this sense that brethren *and* sisters can do useful work in times of war. In objecting to serve under military control, Christadelphians do not desire to shirk their responsibility, and are therefore willing to undertake any work or make any sacrifice so long as it is of a civil character, and not part of the army. This is quite different from joining organised battalions which are auxiliary to the army, navy or air forces.

What was the attitude of Christadelphians in all these experiences? It was one of passive resistance: that is to say, every brother resisted all efforts to get him into the army, but it was a *passive resistance* inasmuch as he suffered any indignity, any injury, any injustice, any penalty *without retaliation*, in harmony with the spirit and teaching of Christ. Not only so, but whatever he undertook to do in the way of work of national importance, or whatever he was called upon to do, either in prison or on the "scheme," it was done faithfully as unto the Lord. Whilst other political conscientious objectors were in many cases making themselves a thorough nuisance, our brethren conducted themselves with that calm dignity and faithfulness which all brethren of Christ should manifest, and of which we have such outstanding examples in the cases of Joseph and Daniel.

So also with the body generally during those trying war days. Brethren and sisters conducted themselves in a way which gave none offence; they cheerfully obeyed the various "Defence of the Realm" laws which were passed to meet various emergencies. We have a duty in this respect, for we have to obey the powers that be, where such obedience does not cause us to disobey the commands of Christ.

Unfortunately, there were some who *did* give offence, but for a different reason, and here we must refer to the munition question. It is not our intention to add anything to what has already been said or written in regard to this vexed problem, except to say that many tribunals openly criticised brethren for working at munitions. They could not understand the logic of a position which objected to a man using a weapon in self-defence, but had no objection to making shells or weapons of destruction.

The newspapers, too, made a lot of it, and much harm was done to the Christadelphian cause in consequence. One brother was criticised by a Tribunal, even although he was only in the drawing-office of a firm making munitions. It may be true that there is no direct scriptural command against making munitions, but there are other commands which have to be considered—such as "give none offence," "avoid all appearance of evil," and inasmuch as those who made munitions caused the brotherhood to be evil spoken of, it was their duty to give it up, and get other employment, at whatever cost. That the refusal of some brethren to do so did in fact embarrass the brotherhood, is evidenced by a letter written by the London Standing Committee, bearing date 20th August, 1917, and which said:

"We find it necessary again to urge the brethren when called upon to engage in work of national importance, to choose occupations as far removed as possible from munition making. The neglect of some brethren to do so has had the effect of prejudicing the Christadelphian position both with the Tribunals and in the eyes of the public. Such work is causing the ministry to be blamed (2 Cor. vi. 3)."

Let us in these days face the matter in the spirit of Christ. What is the general mind of the brotherhood? It is *against munition making*. What is the mind of the world in regard to this question? It is that a man who objects to fighting, cannot logically make weapons of war. This being so, let us avoid all personalities and all talk of "separation," and do that which is best for the Name we bear. If

there is a doubt, let us give the Truth the benefit of the doubt, and keep out of munitions in order (if for no other reason) that the mouth of the adversary might be stopped, and that we may not be prejudicing our claim for exemption in the eyes of the powers that be.

There is just one more point to which we must draw attention. It is the fact that although London was bombed night after night during one period of the war, and at frequent intervals from May, 1915, onwards, yet, as far as we are aware, no Christadelphian was killed, and only one slightly injured. No wonder that we used to find such comfort in the 91st Psalm. In the midst of the roar of guns and the crash of bombs, we used to repeat to ourselves,

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God: in Him will I trust . . . thou shalt not be afraid of the terror by night . . . a thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

Our God changeth not, and His strong arm is still there to save on our behalf, if only we have faith in His word and believe that He *will* give His angels charge over us.

So we have in this necessarily brief way, endeavoured to illustrate the practical outcome of compliance with the commands of Christ as experienced by the brethren during the last war. Words cannot describe our indebtedness to bro. F. G. Jannaway and bro. J. M. Evans for the part they played under God's hand. Their courage and foresight were in the main responsible for our exemption from the army; they were willing mediums through whom God worked. It was not just a question of having faith; they showed their faith by their works, and thus our Father in heaven worked through them and guided them, yea, and strengthened them. At the same time, their work depended on the faithfulness of the brethren of military age. Had those brethren manifested weakness, especially in the early days, the whole of our case would have crashed; and who knows what might have happened?

Well, brother F. G. Jannaway and brother J. M. Evans are asleep in Christ, and the brethren who were so faithful in those days are giving place to a new generation. We shall all be affected by future conscription in one way or another, but in the main it must particularly affect the younger generation. The question is, ARE WE PREPARED FOR IT? HOW did those brethren in the past manage to stand firm? Because they faced the situation frankly; they made up their minds as to what the commands of Christ required; they realized that they must keep outside the army in all its branches, combatant or non-combatant; and having reached that conviction, they earnestly prayed daily for strength to carry it into practice *whatever the consequences*. God was not unmindful of their prayers, for it is still true that the "Lord heareth the righteous, His ears are open to their cry." It was God who opened the way, but it required the *faithfulness* of the brotherhood for Him to manifest His mighty arm, so that of all sects in Christendom, we were the only body to receive absolute exemption from military service.

Therefore, we say now, especially to our younger brethren and sisters, make up your minds to follow the example that has been set, and pray earnestly for guidance and strength. In this respect the sisters can be a tremendous influence for good now, as they were in days gone by. Let there be no compromise—we must be *outside the fighting services*, combatant or non-combatant. Let us not be fearful because we have no bro. Jannaway and no bro. Evans—God WILL deliver us if we are faithful, but if not, the Lord's will be done; we will *not join the forces of the diabolos*. In this connection let us quote from the concluding pages of bro. Jannaway's book, *Without the Camp*, page 265:

"What shall we more say? Time and space forbid the enumeration of many other blessings that have been granted to us in the mercy of our Heavenly Father. One conclusion is inevitable. His hand has been with us and to Him we owe this great salvation. What shall we render to the Lord? Think of the difficulties overcome; the dangers escaped; the liberty of conscience granted to us. We are FREE, free to serve Him and keep His commandments. What are the taunts of the world, the sneers of the newspapers, the loss of position and financial sacrifices

some have had to make in comparison with the great deliverance wrought for us? Let us remember the work of our brethren in the past, whose integrity and singleness of purpose laid such an admirable foundation for us to build upon. We reap to-day the fruit of their faithfulness. Let us thank God for the position in which we stand in the eyes of the 'Powers that be,' and let each brother and sister determine that so far as lies in his or her power every effort shall be made to live worthily of the great deliverance effected, and to keep unsullied the Name which each of us bears. Above all it behoves us to see to it that no man, whoever he may be, brings us into military bondage. For over sixty years a consistent stand has been made on this question by the Christadelphian body. Let no effort be spared in the future to maintain the reputation of the past and to preserve inviolate the freedom we have been granted to-day. Our motto must be, now and UNTIL Christ comes, that which we have chosen as the title of our book—*Without the Camp*."

These words show why no new petition is necessary to-day. Our position has been made clear to the Authorities, and it only remains for us to maintain that position which hitherto we have taken up. If we depart from our stand *in one detail*, we shall *weaken our position*. Let us then quit ourselves like true soldiers of Christ, and tolerate no compromise in any shape or form.

We do not know what the future holds in store. We get a little fearful sometimes when we contemplate the horror of another conflict; however, we realize that—

"God is our refuge and our strength,
In straits a present aid.
Therefore although the earth remove,
We will not be afraid."

But our real consolation lies in those well remembered words of Jesus —

"When ye see these things BEGIN to come to pass (and surely they have indeed begun), LIFT UP YOUR HEADS — FOR YOUR REDEMPTION DRAWETH NIGH."

F. C. WOOD.

False Teachers

Beware of false teachers. Paul had to utter a warning against them in his day, and the warning has been preserved in the Scriptures for our instruction. Apologists for disobedience are more dangerous than those who oppose Christ out and out, for they may beguile the unwary to their destruction. A knowledge of Christ, and a profession of subjection to him will be of no ultimate value to us, if it turn out that through the power of our traditions we are living in daily disobedience of his commandments.

R.R.

Reflections

Many have been brought to a knowledge of the Truth by following these "Rules for Bible Study," which are culled from the writings of Dr. Thomas:

- 1—In any doctrines taught by types or shadows, the antitype must always correspond with the type, and the shadow with the substance.
- 2—In studying the Scriptures, remember that the New Testament is a commentary on the Old.
- 3—Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

4—Investigate everything you believe—if it is the truth, it cannot be injured thereby; if error, the sooner it is corrected, the better.

5—Pursue this course with as much independence as if you were the only one concerned.

6—Rely on no authority less than divine in so momentous an undertaking.

* * *

The brother or sister who finds pleasure (or is it a thoughtless habit?) in singing popular songs, comic or otherwise, has not emerged from spiritual childhood. Such a one should ponder Paul's words in 1 Cor. xiii. 11. The commandment of Christ is, "Is any merry? let him sing Psalms" (James v. 13).

* * *

Should strangers be excluded from meetings held for the Breaking of Bread? Only if there is reason to believe the meeting would be disturbed by their presence or behaviour. Our experience is that the few strangers who attend do so because they are interested in the Truth and desire to learn, and in such cases it cannot be other than beneficial to them and pleasing to him who cried, "Come unto me" to all who would listen. It is, however, both convenient and seemly to mark the distinction between Christ's brethren and interested friends by reserving seating accommodation for their exclusive use (see "The Breaking of Bread," Feb. *Berean* p. 59).

* * *

A brother who has been a life-long teetotaler wants to know if water would not do instead of wine when observing the Memorial feast. Most emphatically *No!* The commandment is to use "the fruit of the vine" (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18). The wine typifies the shed blood of Christ, which water could not do. Teetotalism is a device of those who, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans x. 3). In the case of Scriptural teetotalism relied upon by total abstainers, the Rechabites are commended not because of the merits of abstention, but because of their steadfast obedience to the command of their father Jonadab (Jerem. xxxv. 14, 18).

* * *

The highest title any man or woman can be given is "Christadelphian"; the greatest honour and dignity, to be a member of the household of God! How circumspectly all who bear that title and honour ought to act and speak! We address one another as "brother" or "sister" without always remembering what sacred ties these are. There are no "aunts" or "uncles" in the family of God; all who are members of that family are brethren and sisters, whether they are youthful or aged. These great truths are lost sight of when children are encouraged to address their parents' brethren and sisters in Christ as "uncle" or "auntie." It is well meant, but entirely unscriptural, and should be discouraged by the parents and by Sunday School teachers.

* * *

No hard and fast rule can be laid down as to the age at which Baptism should be permitted. The command is "Repent (*i.e.*, 'change your mind,' or briefly, 'believe') and be baptised;" and the age at which children in their "teens" can evince Scriptural belief must vary according to the individual's mental development. At the age of 13 or 14, some children are much more advanced in understanding than others who are several years older. It would be a grave responsibility to refuse baptism to any who are able to make "a good confession" when examined by competent brethren, on the ground that "they are rather young, and had better wait 'till they are a year or two older." Children who are brought up in Christadelphian homes and Sunday Schools are likely to have the necessary knowledge and disposition at an earlier age than would otherwise be the case. The important thing is that they should realise the highly privileged position and the great salvation to which they have been called, and the almost universal darkness from which they have escaped, and the narrowness of the path which leads to the Kingdom of God.

C. F. F.

The Holy Commandments

"Giving no offence in any thing, that the ministry be not blamed."

The obligations of the Truth are both negative and positive. Happy are we if we can maintain an even balance in our daily walk and so obviate weak spots appearing in our armour to be used in the wiles of the devil.

It has been said that the world is a better logician than a theologian. It cares little for doctrine, but is ever ready to find fault with conduct, in those who profess to live up to an ideal.

Is it not a solemn thought that there may be some watching us whose lives and actions may to a large extent depend upon what they see in us? Having taken upon ourselves the name of Christ, it should be our constant aim to set forth His character and His life, by that discipline of mind and subjection of self which will produce the actual reality. Only unflinching, dogged determination in face of opposition, and in spite of repeated failures, will ensure any degree of success.

After stating the negative aspect in regard to "giving offence," the Apostle Paul proceeds in 2 Cor. vi. 4-10, to enumerate some thirty characteristics whereby "ministers of God" can become approved. Rightly applied, these will be safeguards against giving offence, for they will be antidotes to the mind of the flesh which is at the root of all offence, whether it be to the Gentile or to those of the household of faith.

The example is, firstly, to be found in the Master's life.

The question of tribute having arisen upon His arrival with the disciples at Capernaum, a useful homily takes place, ending with the words: "Notwithstanding, *lest we should offend them*, go thou to the sea and cast an hook . . . thou shalt find a piece of money: that take, and give unto them for me and thee."

Paul, through all the excruciating trials which beset his course, kept this in mind, as we see when he said before Felix, "I exercise myself to have always a conscience void of offence toward God and men." Before Festus a similar plea was made, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all."

Twenty years ago the brotherhood was faced with a situation which proved a testing time for many. Some found themselves at the outbreak of war in workshops where labour was diverted to making munitions of war for the destruction of life. Others deliberately took up such work. When appeals before Caesar were heard for exemption on Christadelphian grounds, many adverse comments were passed in such cases. With a similar prospect on the horizon, now is the time for brethren (and sisters) to make up their minds on this important question, and we think no better exhortation can be found or required than that by our late brother F. G. Jannaway in *Without the Camp*.

Let our brother speak again:

"In this matter of munition making, will any brother contend that what Paul said in his second letter to the Corinthians (vi. 3) does not apply: 'Giving no offence in anything that the ministry be not blamed'?"

After narrating instances which occurred at the Tribunal, brother Jannaway continues:

"It is futile and unreasonable to urge that these reports only represent the world's opinion, or the mere mind of the man in the street, and that the criticisms have no bearing upon the

lawfulness of being engaged in munition work. There are many things lawful in themselves, but nevertheless by reason of their being inexpedient, and thereby causing the 'ministry to be blamed' they, in the author's judgment, become *unlawful* to a brother of Christ."

"Munition making by brethren *has* given offence both to the Gentiles and to the Church of God. The Gentile offence is manifest in the quotations we have made from the Press. These are not the denunciations of unsympathetic men, but the perplexities of those who cannot reconcile a conscientious objection to military service with willingness to make weapons of war.

The 'offence to the Church of God' is evident when the Truth is evil spoken of: when the efforts of brethren to secure exemption from military service are thwarted by other brethren and sisters voluntarily seeking work in shell factories, shell-filling works and so on."

"In deciding the issue let us bear in mind that owing to brethren engaging in munition work, the enemy *has* reproached us, that the Truth of God *has* suffered, that offence *has* been given to the Gentiles and to the Church of God, and let us remember the words of Paul that we should not seek our own individual profit but the profit of many, that all may be saved."

These clear statements of fact are (or should be) so convincing that comment would be superfluous, except to say that they should be taken to heart by all and especially those who have put on the sin covering name of Christ during recent years.

The commandment is, however, one for daily watchfulness as it governs our attitude in and to the world. The Christadelphian in business can and should command the respect of employer and employee. If not, there is something wrong. Standing aloof from their worldliness may invite ridicule, but once the position is known, the battle is half won.

On the matter of offence in the ecclesias much might be said. There is responsibility in taking offence as well as in giving. Trouble from this source has beset the path of the Truth in these latter days, as so many know from painful experience. Can we do better, then, than view it from the standpoint expressed by brother Robert Roberts, who, speaking of "reckless independence of action," pointed to the necessity of considering "consequences as affecting others. We may feel ourselves at liberty to do many things as between ourselves and God which we shall be deterred from doing if we consider probable effects upon those who may not discern so clearly. It is in this respect that Paul says, 'We that are strong ought to bear the infirmities of the weak and not to please ourselves'."

We can anticipate that our attention to the twofold application of this commandment of Christ will be a vital factor in the day of judgment, for we can only be accounted "friends" by having tried to do what He has commanded us.

M. J.

Watch, Brethren, Watch!

(The Arranging Brethren of an ecclesia have drawn up and sent a copy of this Circular to each of its members; every brother and sister of all the household of Faith will benefit if they consider it addressed to themselves.)

At their meeting of Tuesday, 31st March, 1936, the Arranging Brethren decided that this letter be prepared and sent to every brother and sister in the ecclesia, not with any personal motives, but as a general exhortation for all.

There is no doubt that we are living in times that, from the Truth's point of view, are serious and momentous. The fulfilment of prophecy is so clear that we feel the return of Christ cannot be

delayed much longer. But as the end draws near, there is, and will be, increasing difficulty in upholding the Truth, which, by God's mercy, we possess. Our faith is entirely based upon the Bible as the inspired and infallible word of God; on the part of the world in general there is a rapid departure from any regard it has had for the Bible. Consequently, there is indifference to the Truth, to Divine law, and toleration of evil. We experience little or no opposition to what we believe; this in itself tending to lessen its value in our estimation.

Recent tendencies in the brotherhood show that it is being affected by these things. There is a general inclination towards laxity in doctrine and conduct; there is manifest an unwillingness to be bound by the strictness of doctrine, and holiness and separateness of conduct, that the Truth of God enjoins upon us; there is a lessening inclination to make the Scriptures the subject of study, of daily reading and meditation, of conversation.

Jesus himself indicated the peculiar difficulty of the times preceding his return. He said, "When the Son of man cometh, shall he find faith on the earth?" It is because of these difficulties that this letter is being sent—to constitute an earnest exhortation and warning to all of us, to do our very best in the honoured position we all have as brethren and sisters of Christ, his servants. We sincerely exhort all to do their utmost, as they value the Truth, to help to maintain the unity of the ecclesia on the basis of right doctrine and scriptural conduct: *to spare no effort* to be present at all meetings of the ecclesia, not only on Sunday morning, but at the lecture and Wednesday Bible Class as well.

We have great privileges and great responsibilities. Let us all "Consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together . . . but exhorting one another: and so much the more, as ye see the day approaching."

Signs of the Times

Italy and Abyssinia; Death of King Fuad; Riots in Palestine; Preparations for war.

The Italians have been completely victorious in Abyssinia, after an unexpectedly short campaign of about seven months. The morale of the Abyssinians has been broken down by the bombing of their towns, and by the use in great quantities of poison gas, against neither of which fearful agents of destruction the natives had any protection. The League of Nations has thus utterly failed to save one of its own members, in spite of the solemn provisions of its Covenant, to which Italy, in common with all the other States, had acceded. The League, as at present constituted, is, of course, irretrievably ruined, although doubtless some face-saving formula will be adopted to enable it to continue in being. Already it is being hinted that the Emperor, having fled to Palestine, and the country having submitted to the Italians, the Abyssinian State no longer exists, cannot therefore be a member of the League, and so the subject no longer comes under the League's jurisdiction! No doubt the Powers would have preferred that Italy should have found her task more difficult, so that a Peace Conference could have been called, and terms arranged which would have had the assent (however unwillingly) of the Abyssinians. But it is certain the Powers had no intention of allowing the Abyssinians to win. The only railway line in the country terminates at Jibuti, in French territory, and although it was specifically agreed that free passage of armaments for Abyssinian necessities could be made via Jibuti, the French have prevented the transport of munitions by this route, thus practically depriving them of any means of defence against the aggressor. Further, although the Italian airmen have frequently flown over the railway, and could have destroyed it, not a single bomb was dropped on it, obviously by agreement with France. In fact, if there had been any concerted intention to stop the war, it could have been done immediately by closing the Suez Canal to Italy—and Italy could hardly have declared war on nearly all the world. But, as is well known, there have been a number of secret agreements made with Italy on the subject of Abyssinia during the last fifty years, which made any drastic opposition to her impossible. What will be the sequel? We cannot expect Italy to relinquish her conquests, but both England and France are sure to require some compensation, too. Britain realises not only that some measure of control around Lake Tana is essential for the well-being of

Egypt and the Sudan, but that Italy is likely to cast envious eyes on the Sudan, which acts as a wedge thrust through her African dominions.

The situation is a delicate one for Britain, more especially in view of the fact that King Fuad of Egypt has just died. His son, the heir, is a minor, and it is feared that the government will fall into the hands of the extremist party, which is strongly anti-British. Negotiations were in progress for giving further independence to Egypt, but it seems they must fail. Without some control in Egypt, Britain's control of the Suez Canal would be endangered, so imperiling the British Empire in the East. It is remarkable how God, having given Egypt and the Sudan to Britain as wages, Britain has never been able to bring her occupation of Egypt to an end.

Military success is an intoxicant, and it is therefore no wonder that several nations feel a need to defend themselves against possible Italian aggression. It probably largely accounts for the Turkish proposal to refortify the Dardanelles, for it appears that in 1915 some sort of promise was made to Italy in connection with Asia Minor (where practically the whole of modern Turkey is situated). Besides, if one State which feels an urgent need for colonies can wage a colonial war without serious interference, how must the feelings of nations like Germany (which needs colonies even more than Italy, and actually possessed them prior to 1918) be inflamed! Perhaps Britain and France will make some concessions, but it would seem likely that once again weaker members of the League (perhaps Portugal, who has extensive African possessions) may suffer. Current events have certainly done very much to lower the prestige of Europeans amongst the native races, a fact that will probably involve the white nations in a great deal of difficulty when trouble comes.

* * *

Britain's task in the East gets more difficult as the days go by. The serious riots in Palestine bear witness to this. As usual, it is the mutual hatred between the Arabs and the Jews, the Arabs foreseeing the not-far-distant date when they will become a minority population, unless they can stem the tide of Jewish immigration. *The Times* reports that the inhabitants of Jaffa and Tel-Aviv face each other like hostile armies, and that no Jew dares to enter Jaffa, nor does an Arab dare to enter Tel-Aviv. Obviously such a situation cannot continue, for, as the *Jewish Chronicle* rightly says, "A Jewish National Home in which the Jew is liable at any moment to be set on and knifed is not so much a home as a potential lethal chamber." We do not think the situation in Palestine is likely to become serious, for the inhabitants at the time of the invasion by the King of the North are stated to be "at rest, that dwell safely" (Ezek. xxxviii. 11). But it does mean that the British Government will have to adopt a much firmer attitude in the administration of the country. The Government talks of a Legislative Council (incidentally the Jews will have none of it, whilst they remain a minority); but Legislative Councils will not alter Divine decrees (Gen. xvi. 12). The only thing the average Arab respects is superior force.

Current events, therefore, are likely to cause Britain to increase her strength, both in Palestine and Egypt, the very lands specified as the object of attack when Russia and Britain strive for the mastery (Dan. xi. 41-2). In that day, the Arabs will vent their long pent-up wrath on the fleeing Jews (Obadiah, 10-14). But it will be for the last time, and Isaac's blessing of his younger son (Gen. xxvii. 29) will come to pass.

* * *

The longer the final crisis is delayed, the worse it will be, for preparations for war intensify daily. The use of poison gas and every conceivable horror will be mercilessly employed without any doubt whatever. The Italian methods, regardless of covenants, have made that quite clear. What it will mean to civilian populations in large cities is indescribable. Lord Allenby says, "the present social system will crumble in ruin," which is another way of describing what the Bible calls "earthquakes." At a Communist congress in Moscow during April it was stated that 5,000,000 young men and women were already prepared to enlist for war service at a moment's notice, but that this was insufficient. It was now necessary to proceed with the organisation of the entire youth of Russia. No wonder it is

written in the prophets that "there hath not been ever the like," and the imagery employed is that of an innumerable horde of locusts (Joel ii. 2-9).

Britain still hopes to avoid peace-time conscription, and is conducting an intensive recruiting campaign to build up her armies. Government speakers, led by the Minister for War, are attacking the churches for their "insidious doctrine of pacifism." The Director-General of the Territorial Army says, "The clergy do not give the support we have the right to expect. England to-day is the great bulwark of Christianity in Europe, and in preparing to defend our homes we are also defending our religion." This is the propaganda language of 1914 again.

It cannot be over-emphasized that the pacifism of the clergy has no relation to our position in regard to military service. Brethren should have nothing to do with pacifist organizations seeking members or signatures. Quite apart from the fact that we are not "of them," it will be found that when the crisis comes the vast majority of professed pacifists will volunteer for service, and in any case would be unable to appreciate our equally determined objection to non-combatant, R.A.M.C. or police duties. We know not how our deliverance may be affected, should trouble descend upon us before the return of Christ, but we know that we shall not be dependent on an arm of flesh for salvation. In any case, the authorities must be fully aware of the Christadelphian attitude. If brethren will take careful note of the article now appearing in this magazine on this subject; be determined to have nothing whatever to do either with "the forces," or with "pacifism," *i.e.*, in these matters as in all others, to be "in the world but not of it;" and then "to hope and quietly wait for the salvation of the Lord" (Lam. iii. 26), they will find a peace of mind unknown to those who are strangers from the covenants of promise; and they will readily be able to join in Christ's invitation to his friends to look up and lift up their heads with confidence, instead of fearfully looking after those things that are coming on the earth.

W. J.

Land of Israel News

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate."
(Isaiah lxii. 4.)

Since its formation in 1933, the "Haavarah" (a company dealing with the exporting of German-Jewish capital) has transferred 30,000,000 Reichsmarks to Palestine (25,000,000 being booked for later transfer); 10,000,000 have been invested in agriculture, 2,000,000 in industrial concerns; 1,000,000 in Palestine Funds, and 600,000 in education of German Jews in Palestine.

* * *

The immense growth of the Jaffa citrus fruit industry during the past fifteen years may create a really serious economic problem unless some method can be devised to deal with the vastly increased production that will materialise in the almost immediate future. The problem of marketing the vast quantities of Jaffa oranges and grape-fruit that will be available in the coming seasons is one that affects not only those concerned with the actual growing, but tens of thousands indirectly. It is estimated that something like 10,000,000 cases of oranges and grape-fruit will be available for export next season, as against less than 6,000,000 this year.

* * *

The figures of tourist traffic in Palestine have risen steadily in the last four years, as is shown in the table below (issued by the Tourist Development Association of Palestine):

1932	63,253	tourists
1933	79,853	"
1934	96,823	"
1935	106,823	"

Total tourist expenditure in 1935 amounted to at least £1,225,000, or roughly £1 per head of the population.

* * *

Taking an average of £2 per week per head, the tourist traffic to Palestine now provides employment over the year for about 10,000 people.

* * *

The building of the Hadassah University Hospital and Medical School is to be proceeded with at once. It is to be "the last word in modern hospital construction," and the architect remarks: "These buildings, the monuments of modern science, erected at Jewish inspiration and with Jewish resources in this twentieth century, will occupy the very ground on Mount Scopus from which the Emperor Titus ordered and witnessed the destruction of Jerusalem nearly 1,900 years ago!"

* * *

A London firm, Messrs. D, Smith & Sons, Ltd., carton manufacturers, are starting a factory and new company in Palestine (near Tel-Aviv), with a capital of £50,000. It is proposed to operate this industry on sound British lines, and the most up-to-date plant is being equipped.

* * *

The corner-stone of another company, the Palestine Plate Glass and Paint-Works, was laid recently, near Haifa Bay. This enterprise was started on January 1st, 1936, by a London firm, Messrs. Shepherd, Tobias & Co., Ltd., and is intended to supply the needs of the building industry in Palestine, and, says the prospectus, "thereby contribute to the development of the country."

Men, aye, even such as are called brethren, may forget or be indifferent, but they will discover at last that the gate of eternal glory will be barred against everyone who conforms not to the Divine standard as revealed in the Word. Only this will secure a perfect fellowship, comprised of such as know God and delight in His praise, and in the delightful love to one another that glows in every heart that truly seeks His face.

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).

* * *

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.* Our Fraternal Tea and Meeting on Easter Monday, in conjunction with the Eastleigh Ecclesia, was an extremely profitable occasion. About 70 were with us altogether, brethren and sisters coming from Clapham, Sutton, Bridport, Bristol, Brighton, Hitchin, Ealing, etc. The association with those of like precious faith gave us opportunity for fraternal intercourse, which was fully taken advantage of, to our refreshing and profit. After tea our London brethren, L. J. Walker, M. L. Evans, H. W. Hathaway and T. Wilson, gave us encouragement and exhortation in divine things, holding before us the Lord Jesus Christ as the perfect example of Faith and Works, and pointing the application to our own immediate times. We record jointly with our Eastleigh brethren and sisters, our gratitude to our Father for His tender mercies, our appreciation of the loving services of our London brethren, and our thanks to all the visiting brethren and sisters for their helpful support. The work of our hands has been greatly blessed in the Special Effort lectures now proceeding at the Labour Hall. The first lecture, on April 19th, was attended by 35 strangers, bro. F. G. Ford speaking to a very attentive audience. On April 26th the number increased to 40, when bro. P. L. Hone lectured on the great Jewish question. Several copies of *Christendom Astray* have been loaned, and we look forward, God willing, to continued interest, hopeful of ultimate good to the glory of our heavenly Father. We thank the brethren for their ministrations, and also the following: brethren M. Joslin, J. Adams and H. L. Evans, for acceptable testimony and exhortation. Since our last report we have enjoyed the company at the Table of our Lord, of brethren Kemp (Ealing), Cyril Clements (Sutton), Barratt, A. Hone, S. Tarling (Clapham), Penn (Crayford), and sisters E. Henderson and M. Potier (Brighton), Gillespie (Ealing), Adams (Hitchin), V. Lethbridge, F. Clements and E. Hill (Sutton), Oakey (Putney), Penn (Crayford), Cox, Kitchen, and F. G. Ford (Clapham). Their presence has helped and cheered us. —KERMAN JACKSON, *Rec. bro.*

BURY ST. EDMUNDS. —Since reporting last, brethren F. G. Ford, H. T. Atkinson, M. L. Evans and H. L. Evans (all of Clapham), have lectured for us; but despite increased advertising the number of strangers has fallen off, possibly due to a change of day as well as hall. We are discontinuing the lectures for the summer months, but look forward to having them again in the Autumn (if the Lord will), when we shall again welcome the support of as many as can help us in the good work. —On Saturday, 2nd May, about 100 brethren and sisters sat down to Tea at our first Fraternal Gathering. Whilst some present had not previously attended such a gathering, many came from large meetings to help us with their love and fellowship, and besides the large number from London, brethren and sisters were present from Birmingham, B. Stortford, Cambridge, Crayford, Ipswich, Stowmarket, St. Neots, Sheringham and Wymondham. After Tea four addresses were delivered under the general heading of "Our Salvation," by brethren M. L. Evans (The Call), P. Robinson (The Love of God), H. W. Hathaway (The Fight), and C. Wharton (The Reward). A most enjoyable and upbuilding time was spent together, and our thanks are due to all who, by letters and such help as we have just received, encourage us to "labour much in the Lord." May we hold fast that which we have, and ever be ready to help our fellow-pilgrims by precept and example to do likewise, for the times in which we live are indeed "perilous." Should our Lord not be here to gather all true servants unto Himself (which would be far better) we hope our recent happy experience will be repeated next year. —With the united love of all in Christ at Bury St. Edmunds. —Sincerely your brother, H. P. CHRISTMAS.

CRAYFORD (Kent). —*Co-operative Hall Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: 8 p.m., Bible Class at Toc H. Hall, High Street, Crayford.* The response to our public proclamation concerning the good news of the coming Kingdom has been small so far, but by increased advertising we hope to create greater interest. Since our last report we have been pleased to welcome to the Table of the Lord, bro. W. Buck, bro. and sis. Hunt-Smith (Sutton); brethren S. Tarling, E. A. Clements, M. L. Evans, bro. and sis. J. Evans, and sis. N. Kitchen (Clapham), and bro. and sis. S. Jeacock (St. Albans). We have much enjoyed their company, and again thank the brethren for their words of exhortation and faithful witness to the Truth. —Our deepest sympathy is extended to bro. and sis. Amon, of our ecclesia, who, since last communicating have lost

their little son, John. Such sorrows make us anticipate the more the day when sorrow and sighing will pass away. —E. R. CUER, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C. 5.* Loving greetings to all of like precious faith. We are pleased to say that, in the mercy of our Heavenly Father, we are enabled to keep the lightstand burning in this corner of the vineyard. Our little meeting sustained a heavy blow at the loss of our bro. and sis. Cambray, and we miss our brother's faithful help and service in the Truth. However, due to the willing help and co-operation of our brethren of the Motherwell Ecclesia, we have been enabled to carry on as usual. We thank all the brethren for their faithful ministrations among us. During last month we received an application for fellowship from bro. and sis. D. Clark, of the Glasgow Mid-City (Temperance Hall) Ecclesia, who were accordingly interviewed, when both expressed their approval of the stand taken by those in the Berean fellowship on the "Birmingham Trouble," and bro. Clark recognises the error of the step he took a year ago in joining himself to the above Meeting. In course of the interview it was found that he was perfectly sound in the Faith concerning the doctrine of the nature and sacrifice of Christ. We are glad indeed that our bro. and sis. have taken the stand with us; their decision was reached mainly through the help of bro. F. Walker's *Cloud and Sunshine*. May it help a few more yet ere the Master return. — Since our last report, we have welcomed to the Table of the Lord brethren G. Dickson, J. McLeod, A. McKay, J. McKay, and R. Ross, of Motherwell, who have assisted us in exhorting and lecturing; also sis. Ross, bro. Restall, of Edinburgh, and sis. Daisy Childs, of Guildford. We wish to acknowledge the gift of a number of *Millennium* pamphlets for free distribution, and our grateful thanks are due to the giver for this help. — We continue to sow the seed, with but a poor response, but we carry on knowing that our labour is not in vain in the Lord, and we pray He will bless those who do come to hear, that they, too, may enter into covenant relationship with Him, 'ere the Master return, and the door be shut. — Sincerely your bro. in Christ, JAMES L. WILSON, *Rec. bro.*

ILFORD. —96, *Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Tuesdays, 27, Wanstead Park Rd., M.I.C. and Eureka Class, 8 p.m.* We have found it more convenient to hold our meeting for the Breaking of Bread at 5.30 p.m., with the Lecture following, at 7 p.m. We have been pleased to receive the following visitors to our lectures: bro. A. A. Jeacock (Croydon) and bro. and sis. G. Barker (Holloway). The two brethren lectured for us, and their labour is greatly appreciated. Will correspondents kindly note that the undersigned has been appointed Recording brother to this ecclesia, with address as stated on the inside cover of this issue? — P. J. A. COLIAPANIAN, *Rec. bro.*

IPSWICH. —*Breaking of Bread, 11.15 a.m.; Lecture, monthly.* We still endeavour to make known the Truth by means of our monthly lectures and otherwise, with very little results, but we generally have three or four strangers at the lectures, mostly different ones each time. We have lent out a few copies of *Christendom Astray from the Bible*. One man returned his; he found it interesting, and is now reading *Elpis Israel*, but he doesn't seem very keen. Another, a lady, returned her's with a letter saying "that at first she found it very interesting, and was able to study the Bible with it. Later on, she began to realise that the writer had a misguided sense of the purpose of Christ's sojourn on earth: he came to give us Eternal life, and as his Spirit rose from the dead, so our spirits will have immediate life after death, and will have a waiting life in Paradise, until the second coming." For a time, she says, after reading the book, the light went out of her life; she felt as though a door had been shut in her face, but now she thanks God, through the beliefs her Church has taught her, she can again reach out and feel contact with the spiritual world, where her soul can commune with God and those who have passed on. All the same, she is thankful for the loan of the book; it has helped her by awakening her mind to study the "sharp contrasts." In reply, I informed her that the book, instead of shutting the door, had, in the mercy of God, opened the door to hundreds, and had enabled them to see the glorious plan of salvation that God has devised through His beloved Son the Lord Jesus Christ; that through a sincere belief of things concerning the Kingdom of God, and the Name of Jesus Christ, and obedience thereto in baptism, everlasting life can be obtained. — An old brother, J. H. Newson, who some fifty years ago formed a little ecclesia at Elmswell, about eighteen miles from here, has just died. He was at our last lecture (April). I am sorry to say he has taken no interest in the things of the Truth during the

last thirty years until just recently, when he came to live here. He attended some of our lectures, and expressed a desire for the *Berean Christadelphian Magazine*, which I obtained for him this year. He attained the good old age of eighty-five years, which he attributed to the fact that, by cricket and games with those of the world, he built up his strong constitution. It would have been better for him now to have had a weaker constitution and a stronger faith in God. What will it avail him when he stands before the judgment seat of Christ? The way was too narrow for him. How easy it is to drift back into the roadway. — Since our last report the following brethren have visited us in the Truth's service (to whom we tender our thanks): brethren R. C. Wright, D. L. Jenkins, L. J. Mettam, and H. M. Doust. Also at the Lord's table we have had the pleasure of meeting bro. and sis. Wade and bro. W. Wade, Junr. (Colchester), brethren H. P. Christmas, J. Neal, P. Robinson, and sis. Robinson (Bury St. Edmunds), sis. Mettam (Sutton), bro. and sis. H. L. Hayward, and bro. and sis. H. L. Evans (Clapham). — W. P. HAYWARD.

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.* If the Lord will we shall be having our usual annual outing at Hampton Court and Bushey Park on Saturday, June 27th, and invite all brethren and sisters in fellowship who can make it convenient to join us. Programme will be available in due course. The following visitors have been welcomed to the Lord's Table, namely: — Sis. Mace of Bedford, bro. John Hodges of St. Albans, sis. B. Brett, sisters M., P. and E. Squires, sis. A. Allen and sis. Madge Day of Luton, bro. and sis. Jakeman of Dudley, sis. A. McCree, sis. P. Barrett, bro. and sis. Pettit, sis. Potier and sis. Henderson of Brighton, sis. Webster of Seven Kings, bro. and sis. F. W. Wright of New Barnet, sis. D. Jannaway of Southport, bro. D. L. Denney, bro. and sis. Porter of Holloway, bro. Thorpe, sis. Thorpe and bro. Maurice Thorpe of West Ealing, bro. J. Broughton of Welling, sis. Clark and sis. R. Clark of Putney. — F. C. WOOD, *Ass. Rec. bro.*

LONDON (West Ealing). — *Leighton Hall Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m., at 49, Uxbridge Road, Ealing, W.5.* We are (if the Lord will) continuing our effort at Acton by giving two more lectures in response to a request at the previous lectures, and hope to be able to continue fortnightly as long as interest is shewn and the Lord permit. We are sorry to report the removal of our bro. and sis. F. Thorpe and bro. Maurice Thorpe, to Penge, and in future they will meet with the Clapham Ecclesia. We trust our brother will find the better health he needs in his new surroundings, and that they all will hold fast the Faith until our Lord return. We take this, a last, opportunity of reminding brethren and sisters of our Fraternal Meeting on Whit Monday, June 1st, God willing. Bro. John Davey has returned to America for the time being. — T. G. BRETT, *Rec. bro.*

NEW BARNET. — For eleven months we have publicly proclaimed "the things concerning the Kingdom of God and the Name of Jesus Christ" to those around us in this district. At the beginning we had a fair response, but during the later weeks we have been unable to draw in even the ones or two. Under the circumstances, we feel it wiser to confine ourselves to private effort, and until such time as this proves successful (if the Lord wills), then we have mutually agreed to discontinue the meetings in this district. Bro. and sis. Headen will in future meet with the St. Albans brethren and sisters, being more convenient for them; bro. J. H. Dyer, sis. Wright and the writer will meet with the Holloway brethren and sisters. To those brethren who have so willingly given their time and presence to help us in our effort, we tender our grateful thanks. Will those brethren who have dates booked for New Barnet please consider them cancelled? — F. R. WRIGHT.

NEWPORT. — *Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Thursdays: Improvement Class, 7.30 p.m.* Greetings in Christ our Lord. We are pleased to report that on April 12th we had a visit from bro. E. A. Clements, of London, who gave us encouraging words of exhortation, and lectured in the evening. On Easter Monday, April 13th, we held our Annual Fraternal Gathering, when a most enjoyable time was spent (through our Heavenly Father's mercy and blessing) with our brethren and

sisters, the title of the subject dealt with being "True Wisdom," and the speakers were brethren S. Shakespeare (Dudley), Gomer Jones (Bridgend), E. A. Clements (London), and R. Smith (Birmingham). We were pleased also to welcome visitors from the following places: Birmingham, Brockhollands, Bridgend, Dudley, New Tredegar, Tonypany, Swansea, and Bristol; and at the Table of our Lord, bro. and sis. W. A. Nutt, of Tonypany. —Your sincere brother in the bonds of the Covenant. —DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street), Sundays: Breaking of Bread, 11a.m.; Lecture, 6.30. Bible Class; Tuesday, 7.45 p.m., at 6, Rolleston Drive.* On Monday, April 5th, sis. Torgoose, of Friskney, fell asleep in Jesus; during the last few years she had a life of great trial, patiently borne, but is now free from all tribulation, awaiting the return of our Lord and Master to raise the dead, and we trust to give her the gift of immortality. We have had the help of brethren J. F. Mettam (Sutton) and D. C. Jakeman (Dudley) in the proclamation of the Truth, and we have been pleased to welcome the following visitors: bro. and sis. T. Stafford (Seven Kings), sis. Smith (Northallerton), sis. J. F. Mettam (Sutton), and sis. D. C. Jakeman (Dudley). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*34, Union Street, Oldham. Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.30 p.m.; Wednesdays: Bible Class, 7.30 p.m.* We have been pleased to have the company in the service of the Truth of bro. J. Allen (Dudley) and bro. G. Tarplee (Birmingham), whom we thank for their acceptable labours on our behalf. On April 28th, the ecclesia passed the following resolution: "In view of the present world situation, the Oldham ecclesia believe the time opportune for the presenting of a fresh petition to Parliament, for exemption from all forms of military service, and that this resolution be inserted in the Ecclesial News."—W. COCKCROFT, Junr., *Rec. bro.*

PEMBERTON. — *Chatsworth St., Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* It is with sorrow we report having withdrawn from sis. Lily Colton and sis. Annie Byrne, for having chosen the friendship and pleasures of this world in preference to the things of the Spirit. We pray they may ere the Master returns see the error of their way, and retrace their steps. We have been assisted in the service of the Truth by bro. D. C. Jakeman and bro. J. Allen, of Dudley, their service being highly esteemed. The following visitors have met with us at the Lord's Table: sis. D. C. Jakeman, sis. P. Jakeman, sis. J. Allen, sis. H. Allen, sis. B. Allen, and bro. Hingley, Junr. (of Dudley), sis. D. Jannaway (of Southport), and bro. T. Bailey (of Preston). — B. LITTLER, *Rec. bro.*

PLYMOUTH (East). — *Christadelphian Meeting Room, 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 were very pleased to have a brief visit from bro. W. Cockcroft, of Oldham, during the Easter. It is always cheering to meet those of like precious faith from other parts of the country. —A. J. NICHOLLS, *Rec. bro.*

ST. ALBANS. —*Sundays: 11a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are very pleased to record the strengthening of the ecclesia by the addition to our number of bro. and sis. A. Headen, from Barnet. As mentioned before, our Fraternal Gathering has been fixed, God willing, for Saturday, June 20th, and we extend a cordial invitation to all brethren and sisters to come and share in what we believe will be a pleasant and upbuilding meeting. Programmes will be sent out, but it may here be mentioned that tea will be at 4.30, and at the after-meeting four addresses will be given on the subject, "The Faith once for all delivered to the Saints." Both tea and meeting will take place at the Central Hall, a few minutes' walk from the station or market-place. St. Albans can be reached easily by bus, coach or train, and from St. Pancras a particularly suitable fast train leaves at 3.35. —Recent numbers of the *Berean* have indicated clearly enough the serious nature of the present times, and the object of our intended meeting is to provide a stimulus to more faithful endeavour and hearty appreciation of the Hope and Faith which God in His mercy, has entrusted to us. Any communication in connection with the Fraternal Meeting should be made to bro. W. Goodwin, "Azekah," Lynton Avenue, St. Albans. — S. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Weston's Terrace, Beeston Road*. Greetings to all the brethren and sisters in Christ Jesus. Through the goodness of God, and the loving ministrations of brethren and sisters, we have been enabled to attend the first Fraternal of the East Anglian Ecclesias, which was held at Bury St. Edmunds, on Saturday, May 2nd. What a joy it was to bro. Woodhouse and myself to be able to avail ourselves of the opportunity and privilege of meeting and conversing with so many of our dear brethren and sisters in the one Faith that we already knew, and making the acquaintance of others whom we have already added to the list of our personal friends. We experienced a blessed season of refreshing around the Table of our absent Lord, in the morning; and spent the rest of the time in conversation and discussion upon subjects ministering to our knowledge and edification; and the time passed only too quickly. We are deeply grateful to our heavenly Father for providing this little oasis in our journey through a desert land and strange country, and would like to express our heartfelt gratitude to everyone who in so many ways made it possible for us to enjoy this great blessing. Since arriving home, I have heard that some of those to whom we have lent books, and offered to do so, have been talking about it among themselves; consequently, I am hoping to receive an application for *Christendom Astray* (at present I have three on loan). We endeavour to keep the Lightstand burning brightly, and sow the seed at every opportunity, trusting that the Great Husbandman will in his own good time and way bless our humble efforts. —Your brother in Christ Jesus, ARTHUR STARLING.

SOUTHEND-ON-SEA. —11, *Byron Avenue, Sutton Road (buses and trackless trams from L.M.S. and L.N.E.R. to Stadium, thence about 2 to 3 minutes' walk through Sycamore Grove, off Sutton Rd., opp. the Stadium)*. *Breaking of Bread (except 1st Sunday in every month), 6 o'clock p.m.* Since our last news, bro. and sis. J. L. Young, from the Putney Ecclesia, have been to our meeting several times; bro. Young once or twice helping with the meeting and the exhortation, for which we thank him. We have also had in addition the following: bro. Thomas (from Ilford), who gave us the word of exhortation, which we much appreciated; bro. T. G. Lovewell and bro. R. Lovewell, from Felstead (late of Hitchin). We have pleasure in recording the immersion into the saving Name of Jesus of GLADYS FRANCES WILLIAMS (15), and WILLIAM ALFRED EDGAR WILLE (13). The former is the daughter of our sis. Williams, and the latter is the son of the writer. When our children, on account of training and environment, early develop an earnest desire, we are in duty bound to grant their pressing request, especially as it was made with an anxious reference to the imminence of Christ's advent. In conjunction with our bro. Young, we examined on two separate occasions the applicants, and we are not exaggerating when we say they both gave an excellent confession of their faith. We say excellent, only to emphasise, of course scripturally it was "a good confession." The baptism took place at the house of sis. Williams, where we were pleased to have bro. Thomas, of Ilford, and sis. C. H. Bath, of Holloway, present, with all our own members as witnesses. We do pray earnestly that our young brother and sister will continue unto the end and maintain the fervour and earnestness with which they have commenced to "run the race." Bro. Thomas was very helpful at the baptism, and we desire publicly to express our loving appreciation of his help, as well as of the support of sis. C. H. Bath, and the help from bro. Young in the examination. Will brethren and sisters kindly note time of meeting at our house is now six o'clock, and that previous notification of intending visits will be greatly appreciated. —WM. LESLIE WILLE, *Rec. bro.*

SUTTON (Surrey). — *The Hall Clanricarde House School Cheam Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and M.I.C. (alternately), 8 p.m.* Bro. and sis. Barrett and sis. Phyllis Barrett, of Brighton, have removed to Sutton, and will, in future, meet with us. We are glad to have their company. Assistance in the proclamation of the Truth has been rendered by brethren W. R. Mitchell and C. Hatchman (Clapham), W. Southall (Birmingham) and F. W. Beighton (Seven Kings). For this we are grateful, and also for the words of exhortation from the two last-named. Visitors during the month: bro. and sis. Barrett and sisters P. Barrett and Milroy (Brighton), bro. D. L. Denney and sis. Garrett (Holloway), sis. Piffin (Putney), brethren Southall (Birmingham), Beighton (Seven Kings) and Phillips (late Putney), bro. Flower and sisters H. Denney, Greenacre, Horner, Joslin, M. Joslin, Kirby, Reeves, A. Sharpe, and J. Southgate (Clapham). We have

decided, God willing, to hold our usual Fraternal Meeting and Tea on August Bank Holiday. —G. F. KING, *Rec. bro.*

CANADA

MONTREAL (Que.). —*Allies Hall 618, Charron St., Pt. St. Charles. Sundays: School 10 a.m.; Breaking of Bread, 11 a.m. Wednesdays: Bible Class, 8 p.m.* It is with mingled feelings of sorrow and joy that we forward this intelligence. We regret to announce the death of sis. E. Baines (wife of bro. J. D. Baines, and mother of bro. H. and sis. I. Baines), which occurred on March 27th, after a lingering illness. She was buried at Kempville, Ont., on March 30th, bro. Vibert, of Hamilton, Ont., speaking to those present of our faith and hope. Her death will not only be a great loss to her family, who have our sincere sympathy, but to all of us, who will greatly miss her. — On the other hand, we rejoice that another son of Adam has found the pearl of great price, in the person of Mr. ADOLPHUS HENRY DAVIS, 41, formerly Methodist, of Gaspe, Que., who came to a knowledge of the Truth through an advertisement in a farm journal. After witnessing a good confession, he was immersed into the Name of Christ on April 5th. Our prayer and hope is that he will be found worthy of eternal life by the Judge of mankind at his return. —Through adverse working conditions, bro. Hope Johnston, of Brantford (Ontario) Ecclesia, found it necessary to seek employment outside of his home town. He has located in Montreal, and we are happy to welcome him in our midst. Our brother is helping us considerably in the work of the Truth. —We have just received news from Toronto that bro. J. Davey has fallen asleep. We offer our deepest sympathies to those left behind, praying that the Keeper of Israel will comfort and strengthen them in the remaining days of their sojourn. —W. G. TINKER, *Rec. bro.*

RICHARD (Sask.). —When sending our last report we omitted to mention the visit of our beloved bro. H. G. Graham, of Victoria, B.C. This was the second visit of bro. Graham to our district since he left us seven or eight years ago, and we were pleased to have him with us from Saturday afternoon until Sunday evening. Since his return he has experienced the pleasure of assisting his wife into the way of life, as recorded only very recently in our Intelligence columns. We have also to report the baptism of sis. MARY TENASICHUK (age 20). Our sister's enlightenment is mainly due to the diligence of bro. and sis. Luard, of Edmonton. She is Canadian-born of Austrian parents belonging to the Greek Church, and bro. and sis. Luard have every reason to be encouraged in their work. Of course, we must remember, time will tell. She is quite unusual, and her case is of deep interest. Unfortunately, she will be in isolation for the present, but perhaps in the dispensations of Providence we may have her company later. —FRED W. JONES.

UNITED STATES

LOS ANGELES (Calif.). — *Engineers Hall 1438 Oak Street, off Venice Blvd. Sunday School, 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* We are reminded that time and change are busy ever, in our present condition. It will be noted from the above address, that we have moved to a new location, after having been at the Woodmen of the World Hall on S. Grand Avenue for a number of years. During this time, much faithful testimony was given by the brethren, and our Heavenly Father has blessed our work. We pray that our endeavours will be prospered in the future, while the Lord tarries. —With sorrow we report the death of sis. Jane I. Allin, on Jan. 15th. Our sister was 84 years of age, and had been in the Truth's service for over sixty years, having rendered obedience in Cheltenham, England. She maintained her confidence firm to the end, being a constant attendant at the meetings, and exhibited in her life those virtues which are in the sight of God of such great price. Sis. Allin was laid to rest in Inglewood Memorial Park. bro. J. R. Young, of Pomona, speaking words of comfort at the service. — Sis. Amelia Malley has removed to Vancouver, B.C.; and we trust she will find the association with the brethren and sisters there beneficial. —We welcome back to our fellowship bro. W. MacDougall, an adjustment of the difficulties having been made. —On the other hand, with regret we report that fellowship has been withdrawn from sis. Lois Barringer (nee Rutherford) for marriage with the alien. —Bro. and sis. E. Mackey, of Mt. Vernon, N.Y., have decided

to make their home here, and we welcome them to our membership. —L. H. NORWOOD, *Asst. Rec. bro.*

WORCESTER (Mass.). — *Levana Hall 393, Main Street, Sawyer Building. Breaking of Bread service, 10.30; Sunday School 12 noon: Lecture, 7 p.m.* Since our last intelligence, sorrow has filled our hearts in the tragic death of bro. John Prentice, of Upton, Mass. The flood, caused by the heavy downpour of rain, together with snow and ice, swelling rivers and small streams, was the cause of our brother's death by drowning on March 12th. He was laid to rest in sleep, to await the Master's call to come forth. Our beloved bro. Dowling officiated, assisted by bro. Marshall and bro. Dean, of Newark, N.J. Our prayer to our Heavenly Father is that He will strengthen and comfort our sis. Prentice and bro. Eddie Prentice in their affliction. We have had the following visitors in the last month; bro. and sis. Strong, bro. Rickertson, bro. Thompson, bro. and sis. Wilson, all from Boston; also bro. and sis. Dean, bro. and sis. Rankin, bro. Leonard Rankin, sis. Lillian Rankin, and sis. Laidlaw, all from Newark, N.J. —Your bro. in Christ, R. A. WAID, *Asst. 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.
Melbourne, 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. —The following amounts have been received during the month and will in due course be handed to the Finance Brother: V.I. {the balance of remittance), 18s. 2d.; Anon. (Gal. i. 3), £2; Erie Ave. Ecclesia, £2; Anon. (Denison House Meeting), 10s.

APOSTACY UNVEILED. —If any brother has a spare copy of this work, will he please communicate with the Editors.

NEWSPAPERS, CUTTINGS, ETC. RECEIVED. —We acknowledge the receipt of a considerable number of these during the past month, and thank all the brethren who have kindly sent them.

FORTHCOMING MEETINGS. —Tea and Fraternal Gatherings at Birmingham (Sutton Coldfield Park), June 1st; West Ealing, June 1st; St. Albans, June 20th; Clapham (Hampton Court), June 27th; Bristol, August 3rd.

A SISTER (elderly, and recently widowed) at present in isolation, is desirous of finding a home in a brother and sister's family, near an ecclesia. She is able to meet her own expenses. Further particulars, if desired, may be obtained on application to the Editors.

ANON. (Gal. i. 3). —We are in receipt of your remittance (£12) which has been applied in accordance with your wishes. A sister who has kindly helped us in the distribution says, "I wish our brother could have seen the gratitude and thankfulness his practical sympathy has caused." We shall be glad to give you further details if you will write us.

STRANGERS AT MEMORIAL FEAST. —We can only repeat our previous remarks. We have no fault to find with your question or method of putting it and are very sorry if it has caused you "much grief of mind"—we think quite unnecessarily. Many thanks for your kind expressions; the matter is dealt with this month under "Reflections," and we trust you will find this answer also "highly scriptural."

HAMPTON COURT. —The 49th Annual Outing of the South London (Clapham) Ecclesia and Sunday School will (God willing) take place on Saturday, June 27th, 1936, at Hampton Court, to which all brethren and sisters in fellowship are affectionately invited. Programmes may be had on application to Bro. F. Button, 1 Killshoro Road, E. Dulwich, S.E.22.

M. LEON BLUM, leader of the French Socialists, in a broadcast address to the nation, declares "The problem of peace or war overshadows all others."

*LORD ALLENBY ON WAR. —Lord Allenby says the gains of the last war "were Dead Sea fruit and its legacy bitter memories. Is it beyond the wit of man to devise a state of things in which he may live unmolested in collective security?"

MR. BALDWIN ON THE NEXT WAR. —Mr. Baldwin said at Worcester on April 18th, that it was a truism that the next war would be the end of civilisation in Europe. "If poison gas were used," he said, "I believe, when the war came to an end, the raging peoples of every country, torn with passion, suffering and horror, would destroy every government in Europe, and we should have a state of anarchy as a protest against the wickedness of those in high places."

*THE JEWS IN POLAND. —It appears that the position of Jews in Poland is desperate. An appeal for help signed by Nahum Sokolow declares: "Bombed, looted, boycotted, terrorised—such is the daily agony of our brothers and sisters in Poland. There is no word in our language that can compass the bitterness of it all. Think of it! 3½ million Polish Jews, one fifth of the Jews in all the world, mostly crippled economically, harassed from hour to hour, day after day, standing ever on the precipice of terror."

*THE DEATHS have been announced of Lord Allenby and Dr. Nahum Sokolow, within the last few days.
