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The Berean CHRISTADELPHIAN

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

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

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

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Volume XXIV

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Of the Number “Twenty-Four”

(Rev. iv. 4.)

By Dr. John Thomas

The twenty-four elders in the temple are a verification in symbol of the promises. The Lamb is there in the midst of them, and all tears are dried from their eyes. They are before the throne, and in the temple ready for service continually. The white garments with which they had been invested indicate the priestly office of the elders. They are "clothed with salvation" (Ps. cxxxii. 16), having been raised from among the dead, and invested with holy spirit nature consubstantially with the High Priest sitting upon the throne. They are victor kings as well as priests, as indicated by their wreaths of gold; and they are "elders," because representatives of their class. Each elder is the symbol of an order, all the immortals being apportioned into twenty-four orders of royal priests after the type of David's divisions of the Sons of Aaron into four and twenty orders (1 Chron. xxiv). Aaron was a type of Christ in his family and official relations, though not his order. He had two sons, Eleazar and Ithamar; the former signifying "God is his helper;" and the latter, "the place of Palm Trees." In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies "the just one," and Ahimelech "the brother of the king." The interpretation of these names collectively is "God is (Israel's) helper" in "the place of palm trees," by "the Just One," the "fellow of the King." There were more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the Elohim.

Such being the priestly arrangement in David's kingdom, the symbols representative of it in the restoration of the constitution, "as in the days of old," are derived from its ancient polity. When the Lord Jesus shall sit upon David's throne, "he will sit and rule as a priest upon the throne, and bear the glory;" and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household. Sixteen of the Elders in John's vision are figuratively of the house of Eleazar, and eight of the house of Ithamar; or, if named by their representatives in the time of David, sixteen are of

the house of Zadok, and eight of the house of Ahimelech. Not, however, fleshly descendants of these men; for in the reconstruction of the government of Israel's commonwealth, "the flesh profits nothing." All in Christ are "made priests for the Deity," by the fact of being in him; and as he takes the place of Aaron, all in him take the place of Aaron's sons, and become, by adoption, thus the sons of Zadok. This change of persons does not alter the ordering of things. The twenty-four orders of priests will still obtain in the restored kingdom of David; and are therefore foreshadowed in John's vision as encircling the throne. Collectively, they are Zadok, *the just*, and Ithamar, "the place of palm trees;" for they are washed from their sins in the blood of the Just One; and are represented in ch. vii. 9, as "before the throne and before the Lamb, clothed with white robes, and *palms in their hands*;" the emblems of salvation and victory. They are also *Ahimelech* in the presence of David's Son. They are many in one; all of them the children of a King; children given to Jesus for his brethren; and therefore collectively "the brother of the King," or Christadelphians.

These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of Yahweh Elohim, and come near to his table to minister unto him, and shall keep his charge (Ezek. xlv. 15, 16). The flesh and blood descendants of Aaron, who ministered in the holy and most holy places in the Mosaic Olahm, will not be permitted in the Millennial Aion to come near unto the throne encircled by the elders. "They shall not come near unto me, saith Yahweh Elohim, to do the office of priest unto me, nor to come near to any of my holy things in the Most Holy; but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" (verses 13, 14). Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the law. They turned their backs upon Him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity; and "therefore, saith Yahweh Elohim, I lifted up my hand against them, and they shall bear their iniquity." This they will have to do during the thousand years; in which the saints will fill up the vacancy created by their degradation from their ancient rank near the throne to that of standing before the people to minister to them (ver. 11).

But besides the twenty-four orders of Aaron's sons, there were, in the ecclesiastical department of David's kingdom, twenty-four orders of Levites, sons of Asaph, Heman, and Jeduthun, whom he separated for the temple service, "to prophesy with harps, with psalteries, and with symbols, to give thanks and to praise Yahweh *Tz'vaoth*." The number of those "who were instructed in the songs of Yahweh," were two hundred and eighty-eight, and were divided into twenty-four companies of twelve each, "as well the small as the great, the teacher as the scholar" being reckoned in each twelve (1 Chron. xxv. 1, 3, 7). These were also typical of those symbolized by the twenty-four elders who were represented to John in ch. v. 8, as "having each one harps and golden censers full of incense, which are the prayers of the saints; and they sang a new song." There are twenty-four symbolical elders because the sons of the High Priest and the singers who did the service of the temple under David's reign were twenty-four orders each; and in the aggregate typified the saints, the Elohim of Israel, who shall perform the temple service of the restored kingdom of David, when David's Son, the "Greater than Solomon," shall be High Priest of the kingdom after the Order of Melchizedec. The twenty-four elders represent both the priests and singers of the Ezekiel Temple which is to be built by "the man whose name is The Branch" (Zech. vi. 12, 15). There will be twenty-four orders "as in the days of old" (Amos ix. 11), who will be "the harpers harping with their harps, and singing a new song" (Apoc. xiv. 2, 3); even "the song of Moses, the servant of God, and the song of the Lamb" (ch. xv. 2-4).

First in design, last in execution, is the order of the apocalyptic visions. The Spirit designs the priestly manifestation of the kingdom, as exhibited in the beginning of this fourth chapter; but it will be the last in execution, for the manifestation cannot obtain until the saints have become victorious over the potentates of the earth. "The victor shall be clothed in white garments;" and it is stated that "the twenty-four elders had been invested with white garments;" which is as much as to say that their wars were over: that they had destroyed the Fourth Beast of Daniel; and that they had taken possession of the kingdom under the whole heaven, and were now entered upon their priestly functions in the

presence of the Melchizedec High Priest sitting upon the rainbowed or covenanted throne "in the day of rain."

Despising God

An Exhortation by Bro. R. Roberts

In Jer. xiv. as in many parts of the prophets, a calamitous state of things is depicted as prevailing in the land of Israel. It is a picture of dearth—no rain, the ground chapt, the gates languishing, a black aspect on everything, Jerusalem and the country round full of mourning — the children of the nobles themselves on the outlook everywhere for water. If we enquire the meaning of it, we are led straight into the heart of instruction. We do not require to go far to get the meaning. It is asked and supplied in the chapter. The question is put why God should thus neglect His people—why He should be as a stranger in the land—why He should let it seem as if He had no power to save. The answer is straight and strong, and it is an answer from God. "Thus saith the Lord unto this people." What saith He? Why, that they have loved to wander from Him: that they have forsaken Him: that they have forgotten Him. What then?

"Therefore the Lord *doth not accept them*: he will now *remember their iniquity* and visit their sins."

This then is the explanation of the evil things that befell Israel in their land. It was as Moses told them when they came out of Egypt.

"Beware that thou forget not the Lord thy God in not keeping His commandments and His judgments and His statutes, which I command thee this day. . . . If thou wilt not hearken unto the voice of the Lord thy God . . . the Lord shall make the rain of thy land powder and dust. . . . Thou shalt not prosper in thy ways. (Deut.)"

It may be said, this is all ancient history, what has it to do with us? A moment's enlightened reflection will bring the answer. It is ancient history written for us. It is among the "whatsoever things 'that' were written *for our learning*," of which Paul speaks in Romans. Paul says the same thing even about the incidents that happened to Israel on their way from Egypt to Canaan. Referring to such unlikely things as their murmurings and God's manifested displeasure, he says,

"all these things happened unto them for ensamples; and they are *written for our admonition*" (1 Cor. x. 11).

If this is true of the events of the Exodus, how much more of the messages of the prophets. They are intended to convey instruction. It is not difficult to see that they do so. If God was displeased with Israel for wandering from Him, will it be any different with us? It is the great crime of the present age that God is ignored and forgotten. It is a crime we were once guilty of. It is a crime into which it is very easy to relapse. Hence the wisdom of reading and studying the prophets, as well as other parts of the Scriptures, that we may come quite into harmony with God's views of human action, and be preserved from those wrong views which only bring misery and destruction at last. In the case of Israel, it was the law of God by Moses they neglected: in our case, it is the same voice speaking from heaven by Christ, and recorded in the apostolic writings and nowhere else. It is this that the whole world neglects and leaves out of account as entirely as if it had never been delivered. It is this that we may be drawn into forgetfulness of, by the influence of other things, and the supreme power of universal example.

How serious a matter it is to forget the law of the Lord and act in opposition to its prescriptions, few men in our generation realise. How serious a thing it is we may learn from what God said by Nathan to David, when he sinned in the matter of Uriah.

"Now therefore the sword shall never depart from thine house because *thou hast despised me*" (2 Sam. xii. 10).

David had no thoughts of despising God when he sinned the sin which God condemned. He merely yielded to pleasant desire in the first instance, and then sought to screen himself from shame in the second. David feared God exceedingly, and had not changed his mind towards God at all. Yet this was God's construction of his act: that in going contrary to the commandment God had given for the guidance of human action. David had "despised God." Men do not think of this when every day in their lives they do the things which God has forbidden to be done, and leave undone the things He has commanded to be done. What a fearful accumulation of guilt lies upon the children of disobedience! What a fearful crime for men to despise God. Those despise God who despise His word: and those practically despise His word (in God's estimation) who neglect it or disobey it. They do so with impunity now. No harm seems to come to their negligence. It would be foolish to be misled by appearances. It was so with Israel for a long time. It did not seem to matter whether they observed the law of Moses or not. The sun rose, the rain came, the harvest matured, prosperity reigned as much as when the first generation of their fathers feared the commandments. Yes, for a while; but mark the expression in this chapter.

"He will now *remember* their sin."

Look out upon their calamitous history and see what this means. Look at their desolate land; look at their wandering and down-trodden race: look at their scattered polity, headless and powerless. Now make the application. It has an application in other directions. See what is said of Rome, respectable and respected Rome which notwithstanding her sins, which have "reached unto heaven," rears her head in complacent and prosperous authority among the nations of the earth.

"Great Babylon *came in remembrance* before God, to give unto her the cup of the wine of the fierceness of his wrath."

There are things long past—deeds and transactions which are ancient and forgotten history with the world—to come up again in divine reckoning and be made the basis of terrible acts of retribution—just as with Israel of the 42nd generation of whom Jesus said that upon them would come,

"*all the righteous blood shed upon the earth* from the blood of righteous Abel to the blood of Zacharias"

—an imprecation so terribly fulfilled in the destruction of the Jewish state by the Romans. Men may individually insulate themselves from the guilt of a generation in which they live. Hence, Peter exhorted those who were reasonable to "save themselves from that generation." But men who drift with the stream, partake of the guilt of their generation, and may find themselves involved in the whirlpool of judgment that will destroy the present wicked world when the time for "remembrance" arrives. This remembrance acts both ways. Forgotten deeds of evil will be remembered, and so will forgotten deeds of obedience to God. We read,

"a book of *remembrance* was written before him for them that feared the Lord and that thought upon his name, and they shall be mine saith the Lord of Hosts in that day when I make up my jewels."

What encouragement we have in view of these things to continue *patient* in inconvenient well doing and constantly avoiding convenient evil doing. The day of the issue of things, which is as sure to come as the next eclipse, will shew the supreme wisdom of such a course and the supreme folly of those who allow themselves to be cheated into forgetfulness of God and disobedience of His commandments.

There are some people for whom God will not be prayed to —people that are in a nominal sense His people. Thus concerning Israel — God's own people — He says to Jeremiah in this chapter,

"Pray not for this people for their good. When they fast, I will not hear their cry. When they offer burnt offering and an oblation, I will not accept them."

The reason of His severe attitude we have already seen. Israel had forgotten God and discarded His law. Consider in this light the community among whom we live» Jesus said, "I pray not for the world." It is a parallel case. Prayer is only acceptable on behalf of those who fear and love and obey God. The world does none of these things. It is in the position of Belshazzar to whom Daniel said,

"The God in whose hands thy breath is and whose are all thy ways hast thou not glorified."

It is therefore in a position of great wickedness, with all its education and refinements; and it has not ceased to be true that,

"the friendship of the world is enmity with God."

We have stood aside from the world: are we acceptable with God? Yes, if we fear and love Him, and listen to Him in the daily reading of His word, and serve Him in the observance of the—

"all things whatsoever he has commanded us by Christ."

If we do not these things, but merely mind earthly things like all the world around us, in what are we better than they? In that case, we are worse than they, because we know better and have promised differently. To be "condemned with the world" —to have part in the "judgment that will devour the adversary" is the destiny divinely written beforehand, of all who are in this relation to these things. Here the matter comes home to us. We have been separated like Israel, to be a people, but God's pleasure in us depends upon our faithfulness to Him. If we hold our position in the gospel, merely as a man holds a policy of insurance or a deed of conveyance—that is, as an instrument of personal advantage in a futurity for which we find it our interest to provide, God will have no pleasure in us, and we shall find the gospel of no advantage. Christ will refuse to pray for us, and we shall go to His judgment seat at last to find our sins unforgiven, and our path closed by condemnation. Looking at Israel as exhibited to us in the Scriptures of truth, we learn what is pleasing to God and what is not.

Jeremiah's words were very unpalatable to the people — at which we cannot wonder. The words of another class were quite acceptable. These were the false prophets, but who were not discerned to be such by the people in general. Their words were pleasant words—assurances of peace, where Jeremiah was warning them against the coming calamity because of their sins. Such words were naturally very powerful with the people, and Jeremiah found their influence a great barrier to the work God had sent him to do. Of this he makes complaint in the chapter before us:

"Oh, Lord God! Behold the prophets say unto them, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place" (verse 13).

What was God's response to this? It is most worthy of note:

"The prophet's prophesy lies in my name. I sent them not, neither have I commanded them, neither spake unto them. They prophesy unto you a false vision and divination, and a thing of nought and the deceit of their heart."

What is most noteworthy of all is the fact that these pleasant-spoken, people-misleading, false prophets were tolerated side by side with a true messenger from God. What are we to make of it? God could have paralysed them all in a moment so that no doubt could have been left in any one's mind as to their true character, and all would have seen that Jeremiah's message was from God. He did so

manifest His discriminating power on important occasions, as when the envious Korah, Dathan, and Abiram were supported by a phalanx of the most influential of the congregation against Moses, and as when God answered one man by fire on the top of Carmel, and ignored hundreds of sycophantic priests whom He left to slaughter. But in the case before us, He left the false prophets to say their say unmolested. The people had to exercise their judgment as to which represented the mind of the Lord. It is an illustration of the wise principle that there is a time for everything. There is a time for God to place the seal of His open reprobation upon wickedness, so that men may have a basis of test in other times and matters. But there is a time when the false is allowed to flourish with absolute impunity and even with prosperity, and when the true is allowed to be under a cloud, in order that the minds of faithful men maybe exercised and proved. God expects and requires that we have "senses exercised to discern both good and evil." This capability could not be developed by a situation in which evil did not have a chance. For this reason, these false prophets were allowed to have all the weight that came with numbers, influence, and unanimity, while the truth was with one meek man against whom all were speaking (xv. 10). May we not from this gain consolation from our own position? God has allowed the truth to come into the most humbling circumstances, having scarcely any friends among men, while error is organised with great and respectable and wealthy and educated systems with multitudes of supporters. Judging by appearances, men would judge wrongly. Judging by the Scriptures, we are enabled to judge clearly and strongly and boldly, and to maintain the truth against the whole world in arms against it. The situation is one calling for and compelling an almost violent exercise of judgment. God requires this at our hands. By the mouth of Christ He says, "Beware of false prophets" — and false prophets are necessarily the numerous, popular, and well-to-do. How are we to discern them? "Ye shall know them by their fruits." Are they like the true? Oh, yes; you would think they were the genuine sheep: they have got sheep skins on. How are we to distinguish them from the true? You must "try" them. "Believe not every spirit: try the spirits whether they are of God." How are we to try them? God Himself tells us: "By the word."

"If any man speak not according to this word, it is because there is no light in them."

There is no other form of God's word in the earth at present but the Bible. Therefore, it comes to this: the Bible is the standard. Every claim must be judged by this. But before men can judge by the Bible, they must be acquainted with it; and before they can be acquainted with it, they must study it — not reading a chapter now and then, as a pious, conscience-soothing performance, like the orthodox people, but reading it in a daily, regular, earnest manner, at stated times set apart for the purpose. By this method, a man becomes so acquainted with the Scriptures as to be able to make that practical application of them in judgment that qualifies him to discern the things that are of God from those that are only so in name and appearance.

Jeremiah was instructed to utter the sentence of God against the plausible men who were stealing the hearts of the people away from a Divine allegiance. They were saying, "Ye shall not see the sword, neither shall ye have famine." God commanded Jeremiah to say,

"By sword and famine shall those prophets be consumed; and the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword, and they shall have none to bury them."

Here was a direct issue between one man and many, as to whether good or evil was in store for the God-neglecting inhabitants of Jerusalem. The people who heard the one contradicting the many, had to wait to see which was right, so far as actual realization was concerned. We are not in that position. We look back and see that the truth was with Jeremiah, and not with the community who were opposed to him. In terrible reality, sword and famine came, and desolated the country, almost destroying the whole population for the time being. The application to ourselves is plain. The Word of God by the prophets has been proved true over and over again. Therefore what they have written concerning our future will come to pass. On this we stand, however much appearances may be against us. It is written,

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is set in them to do evil."

This is our experience. Because the declared purpose of God seems to tarry, the bulk of men hang back or turn away from the testimony, and give themselves entirely over to "the desires of the flesh and of the mind." Here is the trial of faith and patience.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

The purpose of God will surely be accomplished, and happy will they all be who hold fast their confidence to the end. We know what God says, "If any man draw back, my soul shall have no pleasure in him."

One point more in the chapter before concluding. Because of impending judgment, Jeremiah was instructed thus:

"Therefore shalt thou say this word unto them: Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach and with a very grievous blow. If I go forth into the field, then behold the slain with the sword, and if I enter into the city, then behold them that are sick with famine."

There are two features about this deserving of notice. One is obvious, and will be allowed by all who receive the Scriptures, and that is that it is according to the mind of God that we have such sympathy with all things pertaining to Jerusalem as to mourn for her in the day of her desolation. A sorrow on this account is not on the list of the world's virtues by any means. It belongs notwithstanding to those mental states which are unto God as a sweet smelling savour. Probed to its root, it is a sympathy with all things that are truly divine and wise and true and good; for Jerusalem represents the work and purposes of God in the earth as distinguished from the mere likes and schemes of man which are all destined to perish. The other point which might not perhaps catch attention so easily is the light incidentally thrown by this prophecy on the subject of inspiration as affecting some portions of the Scripture that would not seem by their form to be inspired. Jeremiah is commanded to use words that would appear to be a mere personal lament of his own: "Let mine eyes run down with tears." The words so written were the words of God, though apparently the words of Jeremiah. God made use of the expression of Jeremiah's feelings as the form in which His own mind concerning Israel was to be expressed. Study shews this to be the case in hundreds of cases where it is not expressly stated to be the case. For example, the Psalms of David are all in this form, so much so, that some have a difficulty in realising that they can be the words of the Spirit. Yet the Psalms of David are repeatedly quoted in the New Testament as the expression of the Spirit. The case of Jeremiah before us may show us how this can be; for of David, as of Jeremiah, it is true that the Spirit of God was the moving power of his utterance, though those utterances took a personal form. As David declares: "The Spirit of God spake by me, and His word was on my tongue." A recognition of the all-prevailing presence of the Spirit of God in the Scriptures is essential to a right estimate and a right use of these inestimable writings. By this, we are enabled to read them with the result that Paul tells us they were given by inspiration, for, viz.: that the man of God may be thoroughly furnished unto all good works and so be prepared for "entering abundantly" the everlasting Kingdom of our Lord and Saviour Jesus Christ."

Editorial

TRIALS

To the mind instructed in the Word of God there is nothing strange in associating the experience of trial and persecution with the saints of God. It is one of the plainest facts revealed in the Bible that in all ages God has permitted His children to be "tried" with the object of producing

character in them: or, in other words, of developing a "tried faith" in those who shall be partakers of the eternal glory which is to be revealed in the day of Christ. Thus Peter wrote to our first century brethren, and his words are of equal importance to us in the twentieth century: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. iv. 12, 13.) It is certainly not a strange experience to God's people, that they should be called upon to endure trials, but is in reality an evidence of the working of God's hand in their affairs, and an indication of God's love. "As many as I love, I rebuke and chasten" (Rev. iii. 19) is one of the Spirit's utterances to the Churches. The Scriptures supply many illustrations of the application of this principle in the lives of faithful men. Abraham, Joseph, Moses, Jeremiah, Paul, and especially Christ, are all examples of faithfulness to God manifested under trial of varying kinds and degree. It is the principle upon which God in His manifold wisdom deals with His children. He requires men and women of proved character for future association with Christ, and He therefore "tries" them. With what object?—that they may be purified and come forth as tried gold. "That the trial of your faith, being much more precious than of gold that perisheth, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. i. 7). To this Divine rule there are no exceptions. "God is the same, yesterday, to-day and for ever"; He does not change: with Him there is no variableness, and so in every age, trials have been the experience of the saints. God's method has been to bring His saints into contact with the evil which exists in the world: with evil men and their works, for the perfecting of the saints, that by contact with the evil, they may be tried and purified, and made fit and ready for the great work which awaits them in the future.

During the past two months we have published the substance of an address on the subject of "The Christadelphian Attitude in Times of War," in which it is clearly shown that the present age does not differ in this matter from previous ages. During the Great War many—possibly all—of the brethren and sisters of Christ experienced much of the trial of which we have spoken, and none who are rightly minded expect the trial to wholly depart from their lives until their probation ends, or Christ returns.

What, then, are the means to be employed whereby we may successfully endure the trial and "come forth as gold tried in the fire"? The apostle John supplies the answer to this question, in saying, "This is the victory that overcometh the world, even our faith" (1 John v. 4). Illustrations of the truth of this statement are also to be found in the record of the lives of the faithful servants of God we have already named. Of Moses, it is recorded, "He chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. xi. 25, 26). We are also bidden by the same writer to "look unto Jesus the Author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2).

It was their faith in what God had promised that enabled these great examples of faithfulness to successfully endure the trials which came upon them, and in this they indicate to us the means—the *only* means—whereby we also may successfully encounter similar trials.

What, then, has God promised to those who endure trial? To the angel of the church in Smyrna the Spirit wrote: "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10). To us, as well as unto them, has this crown of life been promised, if we too are faithful? Have we the same real and conquering faith in the promises of God as was possessed by Moses and Christ to whom we have referred? If so, we shall beyond question overcome the trials as they did; if not, however, the promised reward will slip from our grasp, and we shall be overwhelmed by the trial when it comes, as surely it will come sooner or later.

The material for such faith exists to-day in greater measure probably than ever before. We have a greater abundance of signs indicative of the nearness of the coming of Christ than has been in the possession of any previous generation of believers. Nothing apparently is wanting in the situation now before our eyes. Britain, Russia, and the Jewish nation, are all in the positions outlined in the prophecies concerning the last days. Military and naval preparations are on the scale which portends the early and final conflict with the nations and Christ. "Men's hearts" are admittedly "failing them for fear and for looking after those things which are coming on the earth." Statesmen, not given to sensationalism, tell us frequently that they can see the utter collapse of the present civilization ahead, unless some way be found of averting the threatened crisis in the affairs of the world. No such way out can be found, for it is the Lord's doing.

In all the prevailing welter of human agony, the promises of God are the only comfort. In the present "troubled sea of nations" these provide the only safe anchorage. To this anchor let us cling: to drift is fatal. If our faith in these promises of God becomes weak and uncertain, the trials which may come upon us, will certainly be to our undoing, and to our final destruction. Let us "Cast not away therefore our confidence, which hath great recompense of reward. For we have need of patience, that after we have done the will of God, we might receive the promise" (Heb. x. 35, 36). W.J.W.

Some have but a feeble affinity for the Truth, and a strong regard for their own importance. Sooner or later this is manifested in their antipathy to sound doctrine or practice. They are partial separationists. Real separation from worldly ways is more than they can bear. They are angry when the Scriptures are quoted, and fall back on the argument of orthodox apostasy—"The apostles didn't mean," what the words show they did mean.

R. R. (*and other "old-time" Christadelphians*).

"The remnant were affrighted"

(Rev. xi. 13.)

Of the many signs that the coming of the Lord is at hand, none is more striking or certain than the distress, perplexity, and fear of the nations, so exactly foretold in Luke xxi. 25-28. Everything points to the expectation of enlightened students of the Bible that this is the generation upon which will be poured out the terrors of God's wrath, which must precede the resurrection of the dead, the judgment and redemption of the saints as revealed in Rev. xi. 18. The shadow of these coming events is upon rulers and people alike, and the fear of them is expressed by the British Prime Minister in a speech in which he said the result would be that the people of all nations, driven mad by terror, would destroy all governments, and civilisation as we know it would come to an end.

Thinking upon these things as we read the eleventh chapter of the Revelation, our thoughts go back to that terrible outpouring of the wrath of God known to history as the French Revolution, which is predicted in the earlier part of the chapter. Our first thought is the insignificance of man and all his doings in the sight of the Deity, since the tremendous and world-shaking episode called The Reign of Terror is summed up in four words, "The remnant were affrighted," or, as Dr. Thomas translates it, "The rest were terrified." We realise to some extent the meaning of Isaiah's declaration (xl. 15, 17) —

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing."

"All nations before him are as nothing; and they are counted to him less than nothing and vanity."

There have been other Reigns of Terror; the White Terror, as it was called, at the Restoration, when the Jacobins and all connected with the Revolution were persecuted with the utmost ferocity, the Jesuit priests being conspicuous for their vindictiveness; the Terror of the massacre of St. Bartholomew; the Terror in Rome following the civil wars after the death of Julius Caesar, under the

Triumvirs, Lepidus, Marc Antony, and Octavius Caesar, when over 2,000 citizens were proscribed as being out of law, and rewards offered to any who would capture or kill them; there was a Reign of Terror wherever the Inquisition flourished: people used to sit trembling in their houses when night fell, listening to the passing messengers of the Jesuits, knocking at this door and that, taking from one the husband, and from another the wife, mother, son, daughter: who disappeared and were never heard of again. But all these events were surpassed in horror and in the number of its victims by the Reign of Terror of the French Revolution to which our attention is directed in the Apocalypse.

Who were "The rest," and why were they terrified? The reader is referred to the second volume of *Eureka*, where, at pages 704 and 705, Dr. Thomas answers these questions, and from which we quote briefly: —

"The rest, the others, not of the titled and privileged orders, became terrified. These terrified people composed that inert and patient part of the population of France on which political experiments were being made. . . . The twenty-five millions of affrighted Catholics dared no longer express any opinion. They were afraid to visit their friends lest they might be compromised with them, and lose liberty and even life. A hundred thousand arrests, and hundreds of condemnations rendered prison and the scaffold ever present to their minds."

History is in general the record of the deeds of a small minority. It will help us to realise this fact, that the actual actors in the Reign of Terror were a very small fraction of the people, to note that at the election of the Mayor of Paris in December, 1791, out of an electorate of 81,000, only 10,632 voted; 70,000 abstained. In February, 1793, the electorate, by an extension of the franchise, was increased to 160,000, but the Mayor then elected received only 11,881 votes; over 140,000 did not vote. In July, 1793, the Paris Commune ordered an election of a Commander of the National Guards; General Hanriot was elected with 9,084 votes; his opponents totalled together only 6,095 votes, that is a total of 15,179 voted out of 110,000 electors—95,000 stood aloof; and this at a time when it was dangerous to appear even lukewarm to the principles of the Revolution.

Paris was then divided into 48 sections or permanent Committees, whose duty it was to police their districts and be responsible for all persons in their territory. They patrolled the streets at night, and demanded to see the card of civism, failure to produce which meant arrest and imprisonment, and the issue of cards was refused to anyone suspected of lukewarmness or hostility to the Revolution, and no houses or lodgings could be let to persons having no card. The assignats, or paper money, were printed across at the top, "The law punishes forgery with death," and at the bottom "The law rewards the informer," with the natural result that there was no lack of informers, many persons being falsely accused of forgery. In spite of the penalty, many forged assignats were in circulation, and yet, under the "law of the suspect," a grocer who looked doubtfully at his customers' proffered assignats, or examined them closely, was in danger of being denounced and arrested on a charge of being suspected of disaffection. To such lengths was this terrible law of the suspect carried that it was sufficient to denounce any one and cause their arrest on the charge that they were suspected of being suspected. Another law which helped to feed the guillotine was that under which the judge or public prosecutor could at any time stop the defence and ask the jury if they were sufficiently informed to give their verdict; the jurymen, being the paid nominees of the Government, risked the loss of their living and their heads if they did not answer in the affirmative.

Panic-stricken at the advance of foreign armies upon Paris, and terrified at the rumours that the thousands of prisoners were about to rise in arms, the people broke into the prisons and massacred over a thousand persons in four days, of whom over two hundred were Jesuit priests. In the provinces similar events took place; terror was extreme at Nantes and Lyons, where the executioners found the guillotine too slow, and hundreds were drowned in shiploads or shot down in masses by cannon. Then followed the extraordinary spectacle of the Revolution devouring its own children. First the aristocrats, king, queen, and priests; then the moderate Republicans called Girondists; then the moderate Jacobins, Danton and his followers; then the extreme terrorists led by Hebert; and finally

Robespierre, Couthon and St. Just, followed by the Public Prosecutor, the judges and the jurymen—they all went to their own place by way of the guillotine.

What shall we say of the French Revolution and the Reign of Terror in the light of the Truth? The world to this day sees nothing in it but horror. It was terrible, it was dreadful. So was the deluge; so was the destruction of the priests of Baal by Elijah, and by Jehu. Nevertheless, God's hand was in it. It was divinely ordained as an outpouring of God's wrath upon an idolatrous people who had filled up the measure of their iniquity. Let us view these things from God's standpoint—not the world's. The world is shocked at the Reign of Terror and the overturning of men's laws, and the wholesale destruction of kings and priests and people; but it is quite unmoved at the universal overturning of God's laws, and the destruction of His word. The world asks politeness, and it will excuse profanity. Men and nations have been sowing the wind, and they must reap the whirlwind of divine anger and judgment in a Reign of Terror from which there is no escape, except for those to whom the message of the prophet is addressed (Isaiah xxvi. 20) —

"Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

C. F. F.

Paul—The Apostle of Jesus Christ

IV. —THE CONFERENCE AT JERUSALEM

A time of crisis had now arrived for the ecclesias, and the clear-cut issue between the followers of the "new and living way" and the Judaizers was brought to a head. It required a large measure of faith on the part of Jewish believers to accept the fact that the wonderful ritual attached to the Mosaic Law had been taken out of the way by the death and resurrection of Jesus Christ. Many who were interested in the things concerning the name of Jesus Christ could not accept the Gentiles as fellow-heirs of the promises made unto the Jewish fathers.

The Truth has always had its enemies, within as well as without, and the former are always the most dangerous and productive of disintegrating effects. In the apostles' days the mutual antagonism between Jew and Gentile contributed to the strife, and provoked the Jews to jealousy; but rarely was it of the godly type possessed by Paul (see 2 Cor. xi. 2). The calling of the Gentiles had been confirmed to Peter in the vision of the vessel containing things which under the law of Moses were unclean, and of which Peter was commanded to eat. Also they of the circumcision, with Peter, had witnessed the outpouring of the Spirit on the Gentiles at the conversion of Cornelius (Acts x. 44-48). So far as Paul was concerned, practically all his work since his conversion had been amongst Gentiles, and his conviction is beautifully set forth in his epistle to the Ephesians (ii. 14), and onwards —

"For he (Jesus) is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

"And came and preached peace to you which were afar off, and to them that were nigh."

Truly, the Law had "waxed old," having served its purpose as a disciplinary measure until Christ came, and having received its consummation in His death and resurrection it "vanished away."

Probably the work of Paul and Barnabas, when reported to the ecclesia at Antioch, caused much heart searching among the Jews, with the result that there was direct conflict in the household upon the question of keeping the Law of Moses, and particularly observance of the rite of circumcision.

The matter was brought to a head by "false brethren," for so Paul styles them (Gal. ii. 4), going out from Judea to Antioch (Acts xv. 1). A period of fourteen years had elapsed since Paul left Jerusalem as an apostle of Jesus Christ, and the internal dissension within the ecclesias bid fair to wreck the greater part of his work. It frequently happens, however, that such incidents as the one under review have a clarifying effect upon the community. Ecclesial controversy tends to become overclouded by personal feeling, and this is exemplified in the case of those who sought to subvert the souls of the believers.

Wise leadership lifted the matter above personalities, and the method adopted by the apostles is an example for all who have to take part in the struggle for purity of doctrine and practice, to copy.

It is somewhat remarkable that Titus should go with the apostles, especially as he is not mentioned in the Acts of the Apostles, unless Titus be the one styled Justus in Acts xviii. 7. The three brethren, Paul, Barnabas, and Titus, travelling in company to Jerusalem, were good examples of the right effect of the Gospel on Jewish and Gentile believers. Paul, a Hebrew of the Hebrews; Barnabas, a Levite by birth; and Titus, an uncircumcised Greek. The apostle stresses in the second chapter of his epistle to the Galatians, the fact that he went to Jerusalem on this mission "by revelation," and that he took with him Titus, whom false brethren sought to have circumcised.

There was no doubt in the apostle's mind that he had acted and was acting in this matter under divine authority, and yet we never find him adopting a haughty manner towards his co-labourers, who had not so much experience in these things as he.

Passing "through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren" (Acts xv. 3).

The Samaritans would doubtless greatly rejoice in the fact that the work amongst them commenced by Philip (Acts viii. 5, 12, 13) should be continued by Paul and his companions.

Arriving at Jerusalem, they were welcomed by the apostles and elders, and conversed about their experiences in preaching the Truth, following on the very serious controversy which was now disturbing the brotherhood.

The manner of dealing with this internal controversy is worthy of earnest consideration by every individual member of the household of faith. In matters affecting the Truth, it is not permissible to adopt worldly methods of disputation. The sole object in view ought to be to render complete obedience to the commandments of Christ. A clear recognition of this fact will necessarily engender a desire for the mutual welfare of our brethren and sisters, at the same time having in mind the proneness of human nature to vaunt itself.

The question at issue was first of all clearly defined.

"The Pharisees which believed," said "that it was needful to circumcise them (the Gentiles) and to command them to keep the law of Moses" (Acts xv. 5).

On the other hand, Paul maintained, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 28).

After considerable argument, Peter rose up, and in his characteristic manner stated the facts of the case —

"Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us;

"And put no difference between us and them, purifying their hearts by faith." (Acts xv. 7-9.)

This utterance of Peter put the matter on to basic principles, and then he followed on:

"We believe that through the grace of the Lord Jesus we shall be saved as well as they."

Paul and Barnabas followed up the argument by declaring how God had performed miracles and wonders through them in their work among the Gentiles. James then summed up the matter by declaring that Peter's experience in the conversion of Cornelius was a fulfilment of Old Testament prophecy, and quoting in particular from Amos ix. 11, 12.

He then pointed out the necessity for both Jew and Gentile of upholding the principles of separation inculcated in the law of Moses, and walking by faith, at the same time clearly showing that the purpose of God in the ritual of the Law of Moses had been consummated in the death and resurrection of the Lord Jesus Christ.

This meeting must have rejoiced the heart of Paul, for the antagonism of his opponents over this question of circumcision was not easy to endure, and there is an intense depth of feeling expressed in his comment on it, as recorded in Galatians ii. 9, from which passage it is apparent that John was present at this conference.

Thus we see James, Peter, and John, the three eye-witnesses of the Transfiguration of Jesus, in loving sympathy with Paul, all of them eye-witnesses of His glory and His resurrection.

We hear no more of the beloved apostle, John, until we find him a prisoner in the isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

C.W.

The Holy Commandments

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v. 44).

This very plain and unqualified command given by Christ in what is known as the "Sermon on the Mount" illustrates in the most certain manner the fact that the natural mind of man is at enmity against the mind of God. The mind of man, untutored by the Spirit's teaching, is in the most complete opposition to this command. It is quite natural to all mankind to hate our enemies, and to seek in any and every way to do them harm and not good; and as to praying for those who despitefully use us and persecute us, to acknowledge this as a duty and to make an earnest effort to observe it, is to certainly encounter the contempt and scorn of our neighbours. However, the fact remains that the command is on record, and the giver of the command is Christ, who has said, "Ye are my friends if ye do whatsoever I command you" (John xv. 14), and again, "If ye love me, keep my commandments" (John xiv. 15). If, then, our claims to be Christ's friends, and our profession of love towards him are to be proved sincere, our natural inclinations in the matter have to be overcome and brought into subjection to the mind of the Spirit. It is equally true in this matter as in others of a similar nature, that "if any man have not the spirit (mind, or disposition) of Christ, he is none of his" (Rom. viii. 9).

A powerful aid towards the keeping of this command is to reflect upon the character of God Himself, who is abundant in goodness towards all men, even to his enemies. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. v. 45). "For he is kind unto the unthankful and to the evil" (Luke vi. 35).

We, being members of the family of God, have resting upon us individually an obligation to imitate as far as is possible the characteristics of the Head of this great family, which in its application to the command we are considering, simply means that we *must* overcome our natural tendencies in the case, and attain in some measure to the mind of God as expressed in the Scriptures we have quoted. This is obviously the reasoning of Christ in regard to this command, for does he not say, "Love your enemies," etc., "That ye may be the children of your Father which is in heaven."

Nothing but a sincere desire to be the true children of God, and to be "like Him," will enable us to obey this admittedly difficult command; but what is at first very difficult and almost impossible, will as the result of earnest and prayerful endeavour become comparatively easy. W.J.W.

Reflections

The object of this magazine may be summed up in the words of the angel to Zacharias (Luke i. 17), "to make ready a people prepared for the Lord"; and if our efforts have been successful, and we are accounted faithful stewards, we shall soon know, for the coming of the Lord is at hand. Our hope is that we shall hear the words "Well done!" addressed to us, and not to us only, but to all our fellow-labourers in the work; having great confidence of this reward, let us not relax our efforts, but rather increase them, remembering the words of Paul to Timothy, "Continue in them, for in doing this thou shalt both save thyself and them that hear thee."

* * *

For what purpose have we been called to be heirs of the promises? Why has the gospel been proclaimed to the Gentiles at all? The reason is closely connected with the overruling purpose of God in relation to the world at large, that the whole earth may be filled with His glory. But we are not to wait until that is fulfilled in the Kingdom—there will be no "Well done" for those who make no efforts that God may be glorified even now.

* * *

So Christ declares in plain language, "Every branch in me that beareth not fruit he taketh away. . . . Herein is my Father glorified, that ye bear much fruit." We look at him as our example and pattern in this as in all other matters, and note that above all things he was a man of prayer; again and again in the gospel narratives we have similar words to those with which the eleventh chapter of Luke commences, "As he was praying."

* * *

"And he spake a parable unto them to this end, that men ought always to pray and not to faint" (Luke xviii. 1). To faint is to become weary and discouraged, the natural tendency of the mind when our prayers seem unanswered. We must overcome that tendency, or we shall drift—it may be—it has been in many cases—to the loss of hope and faith entirely. God is glorified if His children persist in prayer, even when no result is seen; and that is His will, as the Psalmist declares in the words, "Pray for the peace of Jerusalem . . . Peace be within thy walls."

* * *

There is no peace in Jerusalem to-day. The Holy City is full of strife and violence. But we shall not cease to pray for her peace if we are faithful watchmen. Her peace is sure, though all the world should rise up against her, for God has declared, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isaiah xlix. 16) —

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth" (Isaiah lxii. 6, 7).

* * *

The Peace of Jerusalem *will* be accomplished, and she *will* become a praise in the earth, "for the mouth of the Lord hath spoken it." Let us then be of good courage, and, "Would ye His heart rejoice, Pray, brethren, pray!"

C.F.F.

CORRESPONDENCE

Greeting. On page 87, March *Berean*, bro. Strawson exhorts us on hymn 62, verse 4. I quite agree with his exhortation, but question the scripturalness of the hymn to which he refers, especially verse 4. It appears to me to be, if sung sincerely, like asking God to send trouble, a prayer which is likely to be answered, and, having on three occasions sung it sincerely, and experienced trouble afterwards on each, I have, since the last occasion, done all I could to prevent it from being used in our meetings, especially as hymn 3 expresses the same ideas, but in scriptural language. The hymn itself was written by Josiah Conder, a man who probably never knew what the trouble implied by the word "unemployment" meant. Even so, as he wrote it, it was not so objectionable, as it is in our Hymn Book, for it had six verses, and verses 5 and 6 did much to tone down the complete self-sacrifice implied in verse 4, or rather, they gave the idea that should the trouble feared come, God would be near to strengthen the singer to bear it. Why bro. Roberts should have cut them off I do not know.

You may think I should have written bro. Strawson on the matter. I do not think so, but rather that, by your leave, it should be answered in the magazine where it appears.

I regret I cannot quite agree with the first paragraph of your "Reflections" this month. Are not the words of Peter and John equally helpful aids as those of Jesus himself, and are not the words of the Prophets also as helpful aids as those of Jesus? Really, brother Ford, I am beginning to get fearful of where the amount of attention paid to the critics may lead us.

For my part, I want no better answer to any of them than the fact that the story told in Gen. ii. and iii. of the conduct of our first parents is such a faithful picture of human nature as I find it in myself and in all with whom I come into contact, as to lead to the conclusion that a book which tells such a story almost at its commencement must have come from God.

Notwithstanding above criticisms, may I, in conclusion, express my sincere appreciation of the Magazine.
Barnet.

J. H. DYER.

[Our readers' comments are invited. —Ed.]

* * *

Greetings in Christ. Would you kindly permit me the use of the medium of the *Berean Magazine* to express our sincere and grateful thanks to the many brethren and sisters who have sent letters of loving affection and sympathy to sister Jakeman and myself in our recent bereavements. I received the news of my father's death when I arrived home from London in the early hours of Monday morning, after serving the Truth at Clapham. My father had run considerably over the allotted span, and in the early days of his 55 years in the Truth was in contact very much with our late bro. Roberts. It was also my privilege in my early days to know bro. Roberts also. These breaking links, however, are but stern reminders that these trials of mourning will continue until our Master returns, and then, if we are loyal and faithful to our calling, we shall experience the great change to joy and gladness with peace and assurance for ever. — Your brother in the patient waiting for our Lord from Heaven,
Dudley.

D. C. JAKEMAN.

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Loving greeting in the Name of our Saviour from the Cambridge brethren and sisters. We are writing you for help on a matter which is concerning us deeply at the present time. The New Zealand

Body of Christadelphians in Fellowship with Birmingham Temperance Hall has asked us to co-operate with them in presenting their petition for exemption from military service to the N.Z. Government. Of course, we could not comply with their request, but we are considering presenting a similar petition on behalf of the Berean Christadelphians in N.Z. However, the brethren are not unanimous as to whether this petition is necessary, or rather, whether it is in accordance with God's wishes that such a petition should be presented.

The brethren at Whangarei are of the opinion that such a course savours too much of trusting in the arm of flesh.

Bro. Troup, at Wellington, thinks that if exemption were granted Birmingham Temperance Hall Fellowship Christadelphians here, it would be quite in order for us, the Bereans, to claim the same privilege (under their exemption) when the time came, on the strength of being "Christadelphians."

We in the Waikato are not in agreement with either ideas. Consideration of scriptural examples, apart from the course pursued by Dr. Thomas and bro. F. G. Jannaway, shows to us that, while leaving the outcome to God, we are required to do our part in endeavouring to secure deliverance from evil—realising that we are in His hands, that He alone is our refuge, and that His will reigns supreme.

We think that it would be quite in order to petition the powers that be for exemption, giving the reasons for such petition, and leaving the issue prayerfully to our Heavenly Father. Would you answer us direct, or comment on the position of Bereans throughout the Colonies, in the pages of the Magazine, for the benefit of other brethren and sisters? — With much love in our precious Faith, from the brethren and sisters at Cambridge, your brother in Israel's Hope,

HERZL P. CONNOLLY (per I.B.C.).

P.S.—The foregoing "opinions" are just suggestions, the matter not having yet been discussed "officially," but we are all desirous of "speaking the same thing and being perfectly joined together in the same mind and in the same judgment." Each day brings us closer to the time of trouble, and, as remarked in the *Berean* last year, trouble as affecting the "Sons of God" has usually been greatest just before deliverance—while, too, we rejoice in the assurance that those who seek righteousness will be hid in the day of the Lord's anger. —I.B.C.
Cambridge, Waikato, N.Z.

[In Great Britain, the general opinion seems to be that we should take our stand on the petition presented to Parliament in the Great War, although some brethren and ecclesias desire to see a fresh petition presented. We are unable to say which is the better attitude for the brethren in New Zealand, local conditions have to be taken into account; but we certainly think some form of agreement should be made so that all may "speak the same thing." — EDS.]

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Greetings in the name of Christ Jesus. Knowing that you and your co-workers are always interested in all efforts put forth on behalf of the Truth, we send you enclosures which are self-explanatory. This past week-end we sent these form-letters and a supply of the books to about fifty ecclesias in this country and Canada. You will note from the last page that our purpose is to stimulate interest in the "*Declaration*"; with every request for same we shall enclose brother Jannaway's *Introduction to Christendom Astray from the Bible*. If you think well of the plan, perhaps your publishing the matter in the *Berean* would be of great assistance. —In the Master's service, your brother in Christ.

H. DEAKIN.

Indian Run Park, Union, N.J., U.S.A.

[The enclosures to which bro. Deakin refers are a 28pp and 4pp cover booklet entitled "Three Christadelphian Discourses," with a covering letter. Interested readers, please write to bro. Deakin for copies. — ED.]

Amos v. 18

Why should there be woe to any who desire the day of the Lord? Because of what it has in store for them if they are not in harmony with it. It will be "as if a man went into the house and leaned his hand against a wall and a serpent bit him", —that is, such a man seeking rest in the Kingdom of God finds its arrival to be the advent of the destroyer.

We desire the day of the Lord. We hold solemn assemblies at the breaking of bread, and unite in the songs of God. If Israel did all these things and were rejected, have we any reason for confidence if our righteousness go no further than theirs? All our meetings and our labours and our watchings must be sanctified with the spirit of holy and enlightened zeal for God, and obedience before they will be of any advantage to us. We are in danger of sickening and dying of the pestilential atmosphere of public opinion. We are in danger of rejecting the spirit of the holy oracles, because it is not common to receive it. We are in danger of sinking into that state in which our very compliance with divine requirements, so far as form goes in meeting and breaking bread, and singing and contending for the faith, are so many mere performances, odious to God, and our desire for the day of the Lord destined to be quenched in the anguish of rejection at his coming. The danger will continue till the last moment, and therefore till then the warning must be sounded.

R.R.

Land of Israel News

"My people of Israel shall build the waste cities and inhabit them" (Amos ix. 14).

Jewish immigration into Palestine for April amounted to over 3,200. Since the beginning of the year over 11,000 Jewish immigrants have arrived in the country.

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A new company has been formed in Tel-Aviv for maritime purposes, especially for the unloading of ships at Tel-Aviv. It is expected that a capital of £100,000 will be invested in the Company, the founder shares to be taken up jointly by the Jewish Agency and the Tel-Aviv Municipality, while the ordinary shares will be offered to the public. The diverting of shipping to Haifa is the first step, and the Yishuv is now concentrating on the movement to have a port built at the mouth of the Yarkon, within the Tel-Aviv limits, where it flows into the sea. The Arab Jaffa boatmen and stevedores will lose thousands of pounds a month by the loss of the great immigrant and cargo traffic, which they had handled for the Jewish population, and which they have unthinkingly thrown away when they joined the strike called by political agitators without a qualm as to the economic implications.

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Prospects for the 1936-37 orange season appear to be good, and as a much larger area will be under fruit for that time it is hoped that the expectations of growers will not be disappointed.

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Thousands of fruit trees have been uprooted in groves at Kerkur, lower Galilee, and near Hebron by Arabs.

The rapid expansion which has taken place in the economic life of Palestine, especially in the last four years, is reflected in a number of significant items of public finance and business development. Thus, the currency at present in circulation amounts to £6,300,000, as compared with

£2,800,000 four years ago; Government revenue for the year 1935-36 is estimated at £5,700,000, as compared with £3,000,000 four years ago; deposits in the banks have risen from £7,000,000 to £16,500,000 in the same period; while estimated Jewish investments during the current financial year have risen to £10,000,000, as compared with £3,000,000 four years ago. Over 6,000 immigrants entered under the so-called "capitalist" category, and the total import of capital during the year is estimated at £10,000,000. The shares and debentures of certain leading local institutions found a ready sale in Palestine and abroad.

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Within the last ten years, the orange industry has undergone enormous development, and now gives direct or indirect employment to many thousands of people. Jewish groves cover an area of 150,000 to 160,000 dunams, and are estimated to represent an invested capital of at least £15,000,000. The total shipments of citrus fruit from Palestine in the 1935-36 season amounted to approximately 6,000,000 cases, and were thus rather less than those of the previous season. Production is, however, likely to increase during the next few years to a figure of some 17,000,000 cases a season.

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The produce of the Jewish agricultural settlements during the year 1934-35 amounted to about £500,000 in value. The yield of milk totalled 7,800,000 litres, representing an average of 3,500 litres per cow (mainly Dutch and Syrian cross-breeds), as compared with the normal yield of some 500 litres of the original Arab cow.

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According to Government records, the value of building construction in Palestine during 1934 amounted to £7,000,000, of which £3,100,000 represented construction in Tel-Aviv and the principal Jewish villages, and £2,800,000 construction in the four towns of Jerusalem, Jaffa, Haifa and Tiberias. While details for 1935 are not yet available, it is estimated that Jews invested some £5,000,000 in construction that year (in addition to land-purchase), of which sum £2,000,000 was invested in Tel-Aviv, £1,500,000 in Haifa, £750,000 in Jerusalem, and a like sum in the larger villages.

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During the year 1935, Jewish land purchases totalled 72,905 metric dunams, at a cost of £1,700,000.

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Industry has again witnessed considerable expansion, and 161 new industrial undertakings were established in 1935, employing, according to an enumeration carried out in March, 1936, 1,511 workers.

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At the close of 1935, the Jewish population of Palestine totalled, according to reliable estimates, approximately 375,000, having increased in the course of the year by about 75,000. This total compares with a figure of 174,610 enumerated in the Government Census of 1931, and a figure of 83,790 in the Government Census of 1922.

An Eye-Witness's Account of the Arab Revolt in Palestine.

Sir Philip Magnus, Bart., recently returned from Palestine, describes the exciting experiences which he had with Arab mobs at the beginning of the present disturbances. It was his first visit to the Holy Land. "We left at the beginning of April, and we were dining with the High Commissioner when the news of the riots came through. I went to see the Inspector General of Police, Col. Spicer, and asked if it was possible to have an escort to Damascus. Colonel Spicer told us it was very difficult, because the police were overworked, but that if we liked we could share the escort which was being provided for the German Consul. We had engaged Lady Reading's chauffeur, but were advised to

employ an Arab instead." On Mount Scopus, they found not only the German Consul, but the Italian Consul, who was driving his own car; a party of French officers going back to Syria on the completion of their leave; and a Roman Catholic Padre, also driving his own car; and there was a large Egged 'bus full of Jews and a lorry going to Haifa. The escort consisted of four English police officers, with revolvers and rifles with fifteen rounds each.

"We got to Nablus all right, except for stones that were once hurled at us on the road. But the men who threw them were driven off by our escort without any difficulty. We rushed through Nablus at forty miles an hour, and went on to Jenin, where the trouble started.

"The Arabs from the surrounding country had come into the town. The main street in Jenin was blocked, and our escort got out of their car and asked us what we wanted to do. They said there was a good chance of being able to bye-pass the town by taking a little track which ran to the left. I think time was wasted in discussing this, because as soon as we all agreed to attempt it and got round the track, we found that another great crowd of Arabs, who had probably come from the main road, had run round to intercept us. They started throwing stones, and after one round had been fired over their heads, they proceeded to rush the lorry which was heading our convoy, badly injuring the driver with a pick-axe, and setting it on fire. Our escort fired at the Arabs, and quite a number who were surrounding the lorry fell. Two were killed. We received the order to turn round and escape as quickly as possible. Two of our police escort came round and protected us while we tried to make our chauffeur reverse. The police fired straight into the crowd of Arabs, who were hurling stones and smashed two windows of our car. Our Arab chauffeur tried to desert, but we prevented him from doing so. Just as we emerged from our track, we found an enormous crowd rushing along the road to cut off our retreat. One of the four police officers had been knocked unconscious by a stone, and we bolted full-speed back to Nablus, and took refuge in the police barracks."

They stayed in the police barracks at Nablus for about two hours, whilst Colonel Spicer was rung up on the telephone, and they had orders to return to Jerusalem—orders at which they were most indignant, particularly the French officers, who said they ought to have tanks and armoured cars to force their passage through.

"We started back for Jerusalem without any armoured cars or tanks, but at the first police telephone box we were told that machine-guns and armoured cars were on the way from Jerusalem. We thereupon turned back to Nablus, but our chauffeur refused to return, although one of the police officers pointed his revolver at him. So we let him go back to Jerusalem by himself, and I got a lift from the Roman Catholic Padre. The armoured cars which had been sent to meet us made a show of their guns to the Arabs, and orders were given to fire if a single stone was thrown at us."

Signs of the Times

The Trouble in Palestine. The position of the Jews in relation to current events.

The outstanding event of the month has been the continuance of the trouble in Palestine. Arab rioting, pillage and murder have spread all over the country. Jewish orange groves have been burnt down, telegraph wires cut, railway lines torn up, strikes maintained. The Arabs declare that they will not cease their agitation until Jewish immigration is entirely forbidden. Their newspapers have largely contributed to the incitement to disorder, and, after seven weeks' toleration, have been suspended by the Government. It has been found necessary to draft several regiments of soldiers to Palestine to put down the rioting, and in many places to establish a curfew. The Government has declared its intention of carrying out the terms of the mandate (which includes the Balfour Declaration) whatever the Arabs may do. The strikes spread to the port at Jaffa, and led to Government permission being obtained by the Jews to build a jetty at Tel Aviv, for unloading cargoes.

This will doubtless develop into a well-equipped port, at Jaffa's expense; the Jews have long desired it, but would have waited a long time for permission had not the present circumstances arisen. Ever since 1918 Britain has endeavoured to weld the Arabs and the Jews together as one people, in spite of frequent Arab outbreaks, but doubtless she will now realise the hopelessness of the attempt, and will, in future, maintain sufficient armed forces in the country to enable the Jews to build up their National Home and "dwell safely" in it. As a result of extraordinary circumstances quite unforeseen, Mr. J. H. Thomas has resigned his office as Secretary for the Colonies, and has been succeeded by Mr. Ormsby-Gore, a man well acquainted with the East, a supporter of Zionism, and known to be favourable towards the Jewish people. As far back as 1918 he declared his acceptance of Zionism as a solution of the Jewish problem "firstly because the Bible continually points to Palestine as Israel's most permanent habitation, and secondly, because local conditions in Palestine demand it." In 1921 he said, "The Moslem Nationalist Movement is not merely anti-Jewish, it is also anti-British, and is really anti-Western." His recent utterances indicate that his mind has not changed in these respects. *The Times* says, "it is safe to say that none of his predecessors has entered the Colonial Office with so profound a first-hand knowledge of its problems," and we think we may add that it is not fortuitous that such a man should be appointed to this post at such a time as this. True, God could over-rule the intentions of a hostile statesman had one been appointed, for then would "enlargement and deliverance arise to the Jews from another place." But, as Mordecai told Esther, "who knoweth whether thou art come to the Kingdom for such a time as this."

It is probable that the present tension is largely due to the Italian victory in Abyssinia. Palestine is held under a mandate from the League, whose prestige has been immeasurably lowered by the victory of physical force over the well-nigh unanimous opposition of the League members. It seems to the Arabs, says Dr. Weizmann, "that physical force could achieve results swiftly," and so they hope, by following Italy's example, to compel the League to accede to their demands, not realising, of course, that Britain could not possibly allow such methods to succeed. The fact is now, as it always has been, that nations can only maintain superiority over others by having superior strength, and it is essential for Britain to maintain and increase her interests in the East, the more especially now Italy has created an Italian Empire in East Africa.

Attempts are being made to enlist the help of the Emir of Transjordan, by the Palestine Arabs; at the moment the help is declined, but the attempt is of interest to record, because it is evident Transjordan will join in the attack on the Jews when Gog invades the land, (The Emir's capital is Amman, on the site of Rabbath, the capital city of the Ammonites in Bible times.) That they are ringleaders in the attempt to cut off Israel from being a nation is evident from Psalm lxxxiii., where it is written, "Assyria also is joined with them; they have been an arm to the children of Lot" (v. 8, Jewish R.V.).

It is said by the *Daily Mail* that Russian money is behind the Arab agitation now, but as other papers say it is Italian money, we cannot determine whether there is any foundation in the statement, or whether it is only propaganda inspired by prejudice. It is certain, however, that Russia is becoming enormously powerful (incidentally, another important reason for Britain's intention to maintain her strength in the East), so much so that the *Manchester Guardian* avers that the only reason for a declaration of war by Japan against Russia is "because Soviet Russia is at last too strong to be attacked."

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Responsible statesmen have recently stated that a great war within three or four years appears to be inevitable; certainly the British Government acts as though it expected it. Arrangements are being made for the co-ordination of the defences, the supply of foodstuffs, the manufacture of gas-masks, the conversion of factories into arsenals, the recruitment of soldiers, and the building of ships. Sir Stafford Cripps says the Conservatives are "flying conscription kites," although they deny it. It is alleged that Britain is negotiating a secret Mediterranean pact with Italy (which the re-admission of Sir Samuel Hoare to the Cabinet seems to confirm), so that her present concentration of ships in the Mediterranean may be eased. Hostile aircraft would make the passage of ships through this sea and the

Suez Canal a hazardous undertaking in any future war with a Great Power, as Britain realises. It is strange that half a century ago the Suez Canal was built to save the long journey round the African coast, but now it is proposed to convert Capetown into a great naval base, making it Britain's principal gateway to the East. Yet it was necessary for the Suez Canal to be built to stimulate Britain's activities in the East, so causing her first to occupy Egypt and then Palestine, and so bring about the situation which exists to-day, entirely in harmony with God's purpose.

The dovetailing of current events in harmony with this purpose is indeed marvellous. Had the Jewish experiment in Palestine failed, perhaps (humanly speaking), the Balfour Declaration might have been watered down and so quietly abandoned. But Jewish enterprises have prospered exceedingly, and not only so, but a situation has arisen, particularly in Germany, which makes any abandonment utterly impossible. The position of Jewry in Central Europe becomes steadily worse, and finds its only alleviation in emigration. The racial discrimination in Germany to-day has had no parallel in history. An extract from the *Jewish Chronicle* (May 22nd) will illustrate its remarkable character: "A 63-year-old Jew has been tried by the District Court for having infringed the law for the protection of German blood and honour by the employment, as a domestic servant, of a fifteen-year-old Aryan girl. The accused admitted he was of Jewish descent, but pleaded that as he had been converted as a young boy he no longer regarded himself as a Jew. The court sentenced him to seven months' imprisonment, and stated that it was racial descent and not religious persuasion that was relevant, so far as the Nuremberg laws were concerned."

A strange contrast is to be witnessed across the border, in France, for here the new premier, M. Blum, is a Jew. It is the first time a Jew has been premier of France, and the first time that an "unbaptised" Jew has been made a Prime Minister anywhere. (Disraeli was a "Christian.") Herr Hitler desires an understanding with France, and it will be interesting to see how he evades the embarrassment in which his fierce anti-Semitism must involve him.

The condition of affairs everywhere is indeed of great interest, although so complicated that to forecast probable events of the near future is extremely difficult. But that we are very near Armageddon there can be no doubt whatever. That a world-wide peace campaign may first be launched from Geneva is more than likely, but, if it is, and if it has an apparent success, we need hardly warn one another not to be deceived by it. It will only be that kind of calm that presages a storm—a storm for which those who are wise will be daily prepared. Let the mind of the Psalmist be ours: "In the multitude of my thoughts within me thy comforts delight my soul" (Psalm xciv. 19),

W.J.

The Spirit of Christ

The spirit of Christ is the spirit of every true saint, and it is written that if any man have not the spirit of Christ, he is none of his. The spirit of Christ is one thing and the spirit of the world quite another. The spirit of Christ is a spirit of zeal for God; the spirit of the world has no God in it. The spirit of Christ is a spirit of obedience; the spirit of the world is a spirit of defiance against all submission. The spirit of Christ is a spirit of engrossing interest in the purpose of God in the earth and His will among men; the spirit of the world is a spirit of total indifference to these, as if they had no existence. The spirit of Christ is a spirit of self-sacrifice for the benefit of others; the spirit of the world is a spirit of self-ministration, self-protection, and self-avengement. The spirit of Christ is a spirit of prayer and a spirit of compassion; the spirit of the world is the opposite of these. The spirit of Christ is a spirit of sorrow, a spirit of walking with God, a spirit of standing apart from the world, a spirit of praying not for the world, a spirit of holiness, a spirit of faith, a spirit of chaste and dignified and pure speech; while the spirit of the world is a spirit of jollity, a spirit of standing far off from God, a spirit of being of the world and with the world, a spirit of insensibility to righteousness, a spirit of unbelief, a spirit of ribald talk and effervescent folly. The two spirits are incompatible, and the two peoples are incompatible, and it is no use trying to act the part of both. It cannot be done; it is a moral impossibility. The man who thinks he can do it is deceiving himself, and will find, like another

professor, that he has "neither part nor lot in the matter," We are not to go out of the world, but while, of necessity, living therein, we are to keep ourselves unspotted in not partaking of the evil that is in it, Christ and the apostles have shown us how it is to be done, and, surely, no man is so unwise as to think he can show a better way.

R.R.

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. —*Richmond Hall, Charminster Road (corner of Alma Road). Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* We have now obtained a larger hall, in a more prominent position, as will be seen by the above address. It is hoped to be able to get a better hearing for the Truth than it received in the much smaller room we have left. Will visiting brethren and sisters kindly make a note of the change. With this announcement we also record our grateful thanks to those lovers of the Truth who have so materially helped in making the move possible, and pray the Father's blessing may crown our united efforts to the praise and glory of His name. For greater convenience the week-night class has been altered from Thursday to Wednesday evening, as noted above. — Our special effort lectures in the Labour Hall now draw to a close. Eight Lectures have been given on Sunday evenings, and an aggregate of over 180 attendances by strangers registered. While no immediate result can be seen, we are hopeful that the seed thus sown will be productive. A further effort is contemplated, God willing, in October. We acknowledge the whole-hearted service of our London brethren in this proclamation of the Truth—a very faithful testimony has been presented since our last report by brethren M. L. Evans, W. J. White, H. L. Evans, T. Wilson, and L. J. Walker, while Bro. Hathaway concludes the series on Sunday next. May the great Lord of the vineyard bless their labours. Faithful exhortation has also been given by brethren W. J. White, H. L. Evans, T. Wilson (Clapham), and Cyril Clements (Sutton). Visitors have been brethren D. Bayles, Douglas White (Clapham), sisters Walter White, Mary White, Eileen Ford, H. L. Evans (Clapham), and Harris (Eastleigh), Clements (Sutton). — KERMAN JACKSON, *Rec. bro.*

BRIDGEND. —*Christadelphian Hall, 40, Caroline Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* It has been our great joy and happy experience to immerse two members of the Adamic race into the sin-covering Name of Jesus. After a

good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, Mr. LESLIE MATTHEWS and Mrs. KATHLEEN MATTHEWS, neutral and Church of England respectively, were baptised early on Sunday morning, May 17th, in the River Ogmoo, in the presence of a goodly number of brethren and sisters. Our new brother and sister were received into fellowship on the same day. We pray that they, with us, may run with patience the race to the Kingdom, and to receive the divine approval at the hands of Him who has called us out of darkness into His marvellous Light. We also thank our Heavenly Father for the continued attendance of the interested strangers to our Lectures, and are grateful for the assistance in "planting and watering" of bro. F. Lewis (Newport) and bro. S. Shakespeare (Dudley). To them we extend our appreciation for their faithful ministrations in exhortation and lecture. We have been pleased to welcome to the Table of our Lord bro. and sis. F. Lewis (Newport), bro. and sis. S. Shakespeare (Dudley), and sis. M. E. Jones (Holloway). Other visitors have been sis. Phyllis Williams (West Ealing) and bro. and sis. Nutt (Tonypany). —GOMER JONES, *Rec. bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School 11 a.m. Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* We have to report a very welcome addition to our numbers by the transfer from Clapham of bro. and sis. S.R. Wood. Since last report we have been pleased to welcome to the Lord's Table bro. and sis. A. K. Clements, bro. and sis. W. J. White, bro. and sis. Hawley, brethren R. C. Wright, D. L. Jenkins, H. M. Doust, sisters M. Smith, P. Crosskey, Daniels (all of the Clapham Ecclesia), bro. and sis. C. R. Crawley (of Luton), sis. Milroy (of Brighton), bro. and sis. A. F. Jeacock (of Putney), bro. and sis. W. J. Webster (of Seven Kings). Brethren Clements, White, Wright, Jenkins, Doust, and Crawley ministered to us the word of exhortation on the occasions of their visits, which we much appreciated. We also wish to thank those brethren who have helped us in our work by lecturing to the strangers. — We have to acknowledge the receipt of an anonymous gift of 10/- for the poor, and we thank the sender, who will be pleased to know that it has enabled us to help one in distress. We have also to thankfully acknowledge a further anonymous gift, this one of £5 from Anon. (Gal. i. 3), which we will use advantageously in the service of the Truth to the best of our ability, as desired by the giver. These tangible expressions of love in the One Faith are indeed encouraging, and are much appreciated. — ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall Scotts Green. Breaking of Bread: 11 a.m. Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m.* Greetings! We have been reminded that death still reigns. Bro. D. Jakeman died on Sunday, May 10th. Although he had had several bad attacks during the winter, he pulled through them, and was feeling quite well again. The end came rather suddenly, but this was undoubtedly better than a long, painful illness. Our brother was 81 years old, and has been in the Truth for 55 years. He was immersed in 1881, and was well acquainted with bro. Roberts and many of the earlier happenings in connection with the progress of the Truth. He was laid to rest in the New Cemetery, bro. W. Southall and bro. T. Phipps officiating, testifying to our glorious hope of a resurrection from the dead. The Truth teaches us to sorrow not as those who have no hope, but to take comfort in the fact that we are called to things which are eternal, abiding and perfect. Our brother now awaits the final "trumpet blow," when "many that are in the dust of the earth shall awake," and the "righteous shall shine forth as the sun" in the Kingdom of God. — We have been pleased to have the help of bro. S. M. Harrison (Lichfield), and bro. M. Joslin (London) in the service of the Truth. We have welcomed bro. and sis. Tarplee, sisters Marjorie and Phyllis Tarplee, bro. F. Nicklin (Birmingham), bro. and sis. T. Phipps, and bro. and sis. Woodhouse. —Faithfully your brother, FRED H. JAKEMAN, *Rec. bro.*

FRANCHE (Kidderminster). — "*Eureka*," *Bridgnorth Road.* Greetings in Christ! Since our last report, we have welcomed the following visitors at the Table of the Lord: bro. and sis. Price, sis. Brettle and sis. Preece, and bro. and sis. Passey, all of Scotts Green (Dudley) Ecclesia. Their help in the service of the Truth was greatly appreciated. We shall be pleased to welcome any of like precious faith who may be this way. —With love in the bonds of the truth, faithfully your brother in Israel's Hope, H. W. PIGOTT.

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C. 5.* Greetings! We wish to report that our Sunday evening lectures will terminate at the end of June, for the summer months, as the attendance of the stranger is poor. However, should any of the brethren be passing this way during that time, we would be glad of their assistance in proclaiming the Word of Life, and would take the opportunity of holding a special lecture. Commencement of winter course of lectures will be announced in due course. The undersigned will be away from home from August 1st to 15th inclusive—all communications during that time to be addressed to bro. D. Clark, 124, Croftpark Avenue, Croftfoot, Glasgow, S.4. Owing to lack of funds, we have been forced to discontinue our week-night meeting, but we hope, God willing, to substitute some other method of upbuilding ourselves in the things of the Truth. —During the past month we have welcomed to the Table of the Lord bro. A. McKay, R. Ross, and G. Dickson, who gave us the word of exhortation; also sis. R. Ross. The brethren also assisted us in the proclamation of the Truth. We thank these brethren for their willing service. — With love to the household of faith, your brother in Christ, JAMES L. WILSON, *Rec. bro.*

HORNS CROSS (Kent). —*Co-operative Hall, High St., Swanscombe. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursday, 8 p.m., at 22, Canton Avenue, Stone, Greenhithe.* Greetings. Since last writing we have had the company, on April 26th, of our bro. and sis. P. Coliapanian (Ilford), our brother giving us faithful words of exhortation and lecturing in the evening. Also, on May 31st, our bro. and sis. G. Cattle (Putney) were visiting us for the holiday, and on Sunday morning bro. Cattle exhorted us with sound words on the "Word of God," by which we were greatly helped and encouraged. In the evening bro. E. A. Clements (of Clapham) lectured, when again we spent a most profitable time around "God's word"; we thank our Heavenly Father for these times of refreshing, which give us courage and strength to carry on in the Master's service, that when He comes He may find us busy in the Master's vineyard. Our brethren and sisters of Welling were with us these Sundays, and the intervening ones we have been with them, thus unitedly endeavouring to upbuild one another, and to say "Come" to those without, whether they will hear, or whether they will forbear, leaving the result in our Father's keeping. —With love, faithfully your brother, J. HEMBLING, *Rec. bro.*

ILFORD. —96, *Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Thursdays: 27, Wanstead Park Road, M.I.C. and Eureka Class, 8 p.m.* Since our last report, we have been pleased to welcome brethren C. Parks and D. L. Jenkins (Clapham). Both the brethren ministered to us by way of exhortation and lecture, which help we appreciate very much. We are encouraged in our lectures by the attendance of another keen stranger, whose interest we trust will mature to obedience. — Our "Eureka" Class has been assisted during the quarter by addresses from brethren J. Hembling (Horns Cross) and L. J. Walker and E. A. Clements (Clapham). We find the Class a great source of help and instruction. In connection with this Class, we find it better to meet on Thursdays, at 8 p.m., instead of Tuesdays. Will any intending visitors kindly note. —P. J. A. COLIAPANIAN, *Rec. bro.*

LEICESTER. —71, *London Road. Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.15 p.m. Bible Class, Thursdays, 6.0 p.m.* Since our last report we have been grateful for the ministrations of the brethren, who have spoken to our edification and comfort. We always appreciate the presence of visiting brethren and sisters, and are encouraged to see a few interested strangers attending the Sunday evening lectures, and we hope that our continued labours may bring forth fruit to the glory of God. Recent visitors whom we have been pleased to welcome, viz.: brethren R. C. Wright, F. C. Wood, E. A. Clements, L. Hay ward (Clapham), F. H. Jakeman (Dudley), also bro. L. Feltham (Coventry) and sis. Barbara Clements. —A. C. BRADSHAW, *Rec. bro.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital). Tubes: Highgate or Holloway Road.* During the past three months, our numbers have increased by three, bro. and sister F. R. Wright and bro. J. H. Dyer having rejoined us after a brave attempt to maintain a lightstand at New Barnet. We rejoice in their company and co-operation. We have welcomed to the Table of the Lord bro. and sis. P. L. Hone (Clapham), sis. Mace (Bedford),

and bro. Bagley (St. Albans). Brethren G. M. Clements, C. Wharton, M. F. Kirby, and P. L. Hone have helped us in the proclamation of the Word. We hope to have our annual Summer Outing on July 4th (Saturday), probably to Whipsnade. Particulars may be had from the undersigned. —G. H. DENNEY, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the baptism on May 10th, of Mrs. EDITH BRETT (formerly Baptist), and, on May 31st, Mr. ERNEST WILLIAM CLEMENTS, son of our bro. E. A. Clements (formerly neutral). We pray that our new brother and sister may both endure unto the end, and so obtain the coveted prize of eternal life. Death has again visited us, and removed our brother E. H. Dobson, who fell asleep on May 15th. Bro. Dobson lost his sister wife in 1933, since when he has been living with relatives, and suffered considerably from ill-health, which prevented his regular attendance at the meetings. We are consoled on these sad occasions with the thought that "precious in the eyes of the Lord is the death of His saints." Bro. Dobson died in the full assurance of hope in the resurrection, and we pray that he, together with all of like precious faith, will receive the prize of eternal life. On Saturday, May 16th, the Mutual Improvement Class visited the Natural History Museum, followed by tea at the Empire Cafe, Victoria, at 4.30. At 6 p.m. a Fraternal Meeting was held at "Denison House," when a large number listened to four uplifting addresses upon the subjects of Reading, Exhortation, Doctrine and Meditation. Many brethren and sisters from the provinces were given a hearty welcome. We are sorry to lose the company of bro. and sis. E. C. Clements and sis. M. J. Pizzey, to Sutton, and bro. and sis. S. R. Wood, to Croydon. We commend them in love to the brethren and sisters among whom they will now sojourn. We are pleased to welcome to our number bro. Frank Thorpe, sis. E. L. Thorpe, bro. M. Thorpe, and bro. K. Thorpe, from West Ealing, who will in future meet with us. — We rejoice to report that bro. John Hatchett Miles (formerly of Brighton), having expressed sincere repentance, has returned to the Lord's Table. After a satisfactory interview by two of our Presiding brethren, he was received back into fellowship, and having once again put his "hand to the plough," bro. Miles is determined not to look back, but to "press forward to the mark for the prize of the high calling of God in Christ Jesus."—The following brethren and sisters have been united in marriage, on May 30th, bro. C. J. Sullivan and sis. E. E. Rivers; on June 6th, bro. R. W. Parks and sis. W. S. Clements, and bro. S. Barrett and sis. Phyllis Cox. We earnestly pray that they may all be happy in their new relationship, and be a help to one another in their journey to the Kingdom. This will be the case if they continue to seek the Father's guidance in all their ways. — We have had the pleasure of the company at the Table of the Lord of the following brethren and sisters, namely, Bro. Redman (Welling), sis. Madge Day and sis. Squires (Luton), bro. and sis. Webster (Seven Kings), bro. Lowe (Derby), sis. Wilmore (W. Ealing), sis. Beeson and sis. D. Beeson (Colchester), sis. Clark and sis. Clark, Junr. (Putney), sis. Osborne and sis. A. Osborne (Bridport), sis. Acock (Bristol), bro. and sis. J. H. Morse (Swansea), sis. Hayward, Senr. (Ipswich), bro. and sis. J. D. Webster and bro. H. Webster (Brighton), and bro. J. Broughton (Welling). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Putney). —*Christadelphian Hall, 47, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursday: Bible Class at 8 p.m.* Greetings in the Name of Jesus. Please note that the name and address of the Recording brother at Putney is J. H. Balchin, 28, Mount Road, Wimbledon Park, S.W. 19. — It is with great sorrow that we record the loss of our brother Albert Udall, who died on Friday, 15th May. Our brother had been ill for many months, but his death came as a great shock to us. Our deepest sympathy goes out to his sister wife, and to the rest of the family; but we "comfort one another with" the words of the apostle to the Thessalonians, that we "sorrow not even as others which have no hope"; we can look forward to seeing him again on that great day soon to dawn, when, we trust, he will be honoured with a place in the Kingdom. While bro. Udall had been in the Truth but a short time, and his ailment had probably been latent for a considerably longer period, it did not appear until he was well established in the way of life and in the hope of the resurrection—for God knoweth them that are His. Our brother was laid to rest in Putney Vale Cemetery, on 20th May, bro. G. Cattle doing the necessary services. —In addition, our numbers

have been reduced by the transfer of sis. D. L. Draper and bro. L. S. Baker. Sis. Draper has gone to fellowship with the Clapham Ecclesia, to whom we warmly recommend her. Bro. Baker, who was for some time without employment, has procured work at Luton, with Bro. Austin and another brother of the local ecclesia, and so he will in future meet with them. We are sorry to lose him, but Putney's loss is Luton's gain. —We still maintain good progress in the propagation of the word of Truth to those who are without God and without hope, and we are encouraged by the attendance at the lectures of about four strangers each week. —Lastly, we would like to record our gratitude to those brethren who have recently visited us in the service of the Truth, and also to all of the brethren and sisters who have encouraged us by their presence among us. —J. A. BALCHIN, *Rec. bro.*

LONDON (West Ealing). —*Leighton Hall Elthorne Park Road, London, W. 7. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 8 p.m., 49, Uxbridge Road, Ealing, W.5.* We held our Fraternal Meeting on the 1st June, when about 100 brethren and sisters sat down to tea, and some 150 were present at the meeting. An enjoyable time was spent considering a portion of the Word of God through brethren Strawson, Lindars and Kirby. Bro. Kenneth Thorpe has removed to Penge, and will in future meet with the Clapham Ecclesia, to whom we commend him. We have been pleased to welcome the following brethren and sisters at the Table of the Lord during April and May: Sis. E. Hill (of Sutton), bro. and sis. Haden (St. Albans), bro. and sis. J. Squires and sis. Day (Luton), bro and sis. A. F. Jeacock (Putney), brethren Wille, Eggar, Wille, and Scott (Southend-on-Sea), and sis. N. Butt, E. Davey, and G. Lodge (Clapham). —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus! We are very happy to report that bro. A. Brett, sister K. E. Brett, sis. E. M. Blake, and sis. A. Burgess, after looking into the matters that had separated us, and finding themselves to be in a false position, have now joined hands with us, and we have been pleased to welcome them in fellowship. Since our last report we have held our Fraternal Gathering on Easter Monday, when a very profitable time was spent among a goodly company of some 150 brethren and sisters from the following ecclesias: Bedford, Clapham, Nottingham, Birmingham, Hitchin, Cambridge, Bury St. Edmunds, Putney, Sutton, Holloway, Colchester, West Ealing, and St. Albans, and our thanks for three stirring exhortations are due to brethren G. H. Denney, W. Southall and W. Mitchell. We take the opportunity of thanking the many brethren who have assisted in the work here in Luton, by exhortation and lecture. Our visitors have been: bro. and sis. Wells and sis. Watsham (of Colchester), bro. Wright, bro. C. Wright, bro. I. Evans, bro. M. L. Evans, and bro. Joslin (of Clapham), bro. Beighton (of Seven Kings), bro. and sister A. A. Jeacock (Croydon), bro. D. T. Warwick (Sutton), sis. Ask (West Ealing), and bro. J. Hodges (St. Albans). — With love in the truth, sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Thursdays: Improvement Class, 7.30 p.m.* Greetings in the Master's Name. We are pleased to report that on May 31st we had a visit from bro. S. Hughes (Dudley) in the service of the Truth. Also we rejoice greatly that we are able to report that two more of Adam's race have put on the sin-covering Name of our Lord and Master Christ Jesus, in the persons of LILIAN ROSE DAVIES, wife of our bro. Davies, who was immersed on May 20th; and RHODA BEARDSMORE, wife of our bro. Beardsmore, on May 27th. Our prayer is that they will be found worthy in the day of our Lord's return. — We have been pleased also to welcome at the Table of our Lord bro. and sis. M. Bray, of Birmingham, sis. L. Jenkins, of Brockhollands, nr. Lydney, sis. T. Hughes, of Dudley, and bro. and sis. H. Allen, of Dudley. —Sincerely your bro. in Christ Jesus, DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* We are pleased to announce that sis. B. Smith, of Croft, nr. Wainfleet, is now in our fellowship. Sister Smith went out for a time with the Corn Exchange, but, realising her mistake, withdrew from their fellowship some time ago, and after a satisfactory interview last month was received into fellowship. Sister Smith is sister in the flesh to sister Torgoose, whose death was announced last month. —We have had the help of

brethren S. M. Harrison (Lichfield) and G. M. Clements (Clapham) during the last month, and the following visitors have met with us round the Lord's Table: bro. and sis. Mercer (Holloway), sis. Fiddler and Morton (Coventry). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —34, *Union Street. Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m.* We rejoice to report that two more have put on the Saving Name of Jesus Christ in the waters of baptism, viz., JOSEPH HENRY LAMBERT and ELSIE MAY LAMBERT, who were immersed on May 31st, after a good confession of the One Faith. Sister Lambert is sister in the flesh to the brethren Allan, of Dudley, who introduced them to us. We have been glad to be of assistance, for the work of teaching the Truth to our new brother and sister has been the labour of other brethren and sisters. Bro. and sis. Lambert reside at Upton, near Doncaster, and will be in isolation there, the nearest are bro. and sis. Foster, of Thorne, near Doncaster. We trust they will overcome and receive a good reward. — We omitted to mention last month the following visitors, whom we were pleased to welcome to the Table of the Lord: bro. and sis. E. Aston, bro. F. Allsop (Coventry), bro. T. Heyworth, sis. J. Hey worth, sis. Sophia Heyworth (Whitworth). During the month we have welcomed also bro. E. J. B. Evans and bro. F. C. Wood, whom we thank for their acceptable labours. —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.* Sincere greetings in the Saviour's Name. On Saturday, May 23rd, we held our annual Fraternal Gathering. Sound words of warning and of encouragement were spoken by bro. Silcock (Pemberton), bro. T. Bailey (Preston), and bro. F. C. Wood (London) under the heading of, "In the last days perilous times shall come." We had the company of brethren and sisters from Dudley, Oldham, Preston, Southport, Whitworth, London. Our thanks are also due to bro. W. Cockcroft, *Junr.*, of Oldham, and bro. T. Bailey, of Preston, for their services in the proclamation of the Truth. Visitors to the Table of the Lord include bro. and sis. J. Allen, sis. H. Allen, sis. P. Jakeman, bro. and sis. E. Hingley, bro. D. Hingley, of Dudley, sis. Sophia Heyworth, of Whitworth, sis. D. Jannaway, of Southport, and bro. T. Bailey, of Preston. — B. LITTLER, *Rec. bro.*

ST. ALBANS. —*Sundays: 11a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34, St. Peters St.* We are very pleased to report the baptism, on May 28th, of Miss JOAN McLARTY. Although only aged 16, she exhibited a keen desire to know the Truth, and diligently attended all the meetings for some months. A very satisfactory confession of faith resulted in this beginning of the race for Eternal Life, which we hope will be her reward, as indeed for us all. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* We have been pleased to welcome as visitors around the Lord's Table sisters Archard, Hodgkiss and Lodge, and bro. and sis. Hathaway (Clapham), and bro. and sis. S. Jeacock (St. Albans). The brethren were with us in the Truth's service, and their faithful words of exhortation were appreciated by us all. — Wm. J. WEBSTER, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Weston's Terrace, Beeston Road.* Loving greetings to all in the one faith, one hope and one baptism. In our last report we omitted to state that we were very kindly invited to spend Saturday night with bro. and sis. Hayward, at Stowmarket, returning to Bury St. Edmunds on Sunday morning, May 3rd. We spent a most happy time with them, which lingers in our memory still. —Nothing of any interest has occurred here in connection with our work in the Truth, excepting that I have induced a neighbour to accept the loan of *Christendom Astray*. My old friend (whom I term the "spiritualizer," from an exasperating habit he has of attempting to spiritualize everything that is said) still wanders round this way occasionally, and is taking a great interest in the return of the Jews to Palestine. And yet, although he admits that the promise made by God to Abraham and his seed, of the land of Palestine, has still to be fulfilled, he will persist in asserting that the Kingdom of God under Christ's rulership will be a "spiritual" and not a material or literal one. —On Sunday, May 31st, we had the great pleasure of the company of bro. H. P. Christmas (Bury St.

Edmunds), sis. G. Squire (Clapham), and sis. M. Potter and D. Quantrill (Wymondham), at Sheringham, with whom we spent a very helpful and refreshing season around the Memorial Table of our absent Master, bro. Christmas giving us the word of exhortation. These practical expressions of love all tend to relieve the tediousness of the wilderness journey, and remind us of that glad day to come when all the faithful shall sit down with Abraham, Isaac and Jacob in the Kingdom of God. — Your fellow labourer in the Master's vineyard, ARTHUR STARLING.

SWANSEA. —*Portland Chambers, Gower Street, Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* Since our last communication in the way of Ecclesial News, we have been encouraged along the way to the Kingdom of God by the visits of the following brethren and sisters: bro. and sis. George Morse (Newport), sis. Owen (Clapham), bro. and sis. A. L. Hingley and bro. D. Hingley (Dudley), sis. Davey (late of Clapham), bro. and sis. Hibbard (Dudley). We thank these brethren, who have given their services in exhortation, and in lecturing to the few who attend our meetings, and particularly the visiting sisters who support our Sunday evening Lectures, and so we take courage and plod on, knowing that our labours are not in vain in the Lord. —W. MORSE, *Rec. bro.*

CANADA

LETHBRIDGE (Alberta). —*Berean Christadelphian Hall 633, 7th St. South. Sundays: Breaking of Bread, 11.00; Lecture, 7.30. Wednesday, at 8 p.m., Lecture.* Although no intelligence has appeared for some time from our ecclesia, we thank our Heavenly Father that our efforts in His vineyard have not been relaxed, and that we are enabled to keep the Light of the Truth burning in this city by public proclamation of the glad tidings of His coming Kingdom, backed up by private effort, but we also realize that a large percentage of the human race has no relish for Divine things, and there is little soil in which the good seed of the Kingdom can grow, as it was in the first century, the truth is, "That every one has not ears to hear." They will not listen to the Divine voice which says "Incline your ear and come unto Me." But we are determined to carry on till we are called from our labours, or, better still, the Master comes, and calls for us. — A few changes have taken place in our ecclesia, intimated by the intelligence from bro. Will J. Turner, of Winnipeg. We have gained two sisters in the persons of sis. Clara Hazel and sis. Bowley, from Winnipeg, who have been united in marriage to bro. S. T. Batsford and bro. R. Neville, of this ecclesia. May we all prove real helpmeets to each other on the way to the Kingdom. We are again indebted to our bro. Will J. Turner, of Winnipeg, who visited us in March, and on the 29th gave us a wonderful exhortation, and lectured for us on the Sunday afternoon, owing to leaving us before the time for the evening lecture. We appreciate our brother's self-denial and labour of love on our behalf; may he be rewarded in the Kingdom with those who labour, and have patience, and who encourage their fellow-travellers to strive to obtain the prize of Life Everlasting. — We are sorry to announce that it has been found necessary to withdraw from bro. and sis. George Murray, and their son, bro. John D. Murray, for continued absence from the Lord's Table, and for breaking bread with those not in our fellowship. And this ecclesia wishes to go on record, and to say that the intelligence appearing in the Birmingham Magazine is false and misleading, as the question of fellowship was never in dispute, or even mentioned, the trouble arising from imaginary personal grievances. In the midst of these vexing changes, we are encouraged to hold on, knowing that our Redemption is not far away, for we see on the Eastern horizon there is many a bright cheering ray: soon the Son will arise in His splendour, and cloudless and fair be the day. If during the year in which we are living, the Lord whom we love shall appear, and we be found ready to meet Him, it will be for us a bright and happy new year. —SYDNEY T. BATSFORD, *Rec. bro.*

MONCTON (N.B.). —With deep sorrow we report the death of our beloved bro. James E. Crandall, on May 3rd. To know him was to know the wonderful power of the Truth. In all the difficult controversies and departures from the Faith in over thirty years of fellowship, he would quietly say, what saith the Scriptures: and on finding what was written in the Word, he took his stand, upon the impregnable rock. One feels the power of sin and death so keenly that, like Thomas at Lazarus' death (John xi. 16), we say, "Let us go also, that we may die with him." Death now, but life, soon. May we

all soon experience the "power of an endless life;" through the destruction of death and the grave, in His unalterable purpose, by "repentance being hid from His eyes" (Hosea xiii. 14). —THOMAS TOWNSEND, *Rec. bro.*

UNITED STATES

CANTON (Ohio). —*Eagle Temple, Corner Market & Sixth Sts., S.W. Sundays: School, 9.15 a.m.; Breaking of Bread, 10.30. Mid-Week Bible Class, Odd Fellows Temple, Market Ave., N., on Thursdays, at 7.30 p.m.* We are pleased to be able to report another addition to our ecclesial number on March 28th, by the immersion of Mrs. ETHEL MAY (daughter of bro. and sis. Edward Campbell), after a good confession of the Things of the Kingdom and the Name of Christ. We hope our new sister will continue to grow in the knowledge and love of the Truth, and eventually obtain the crown of life that fadeth not away. — We wish also to report the marriage of bro. Jesse Thomas to sis. Noma Inman, in September, 1935; they have the ecclesia's best wishes in their new companionship, and we trust they will prove true help-meets to each other in their journey toward the Kingdom of God. — Recent visitors at our meetings were: bro. and sis. Robert Carney (Mansfield, O.), bro. and sis. John W. Phillips (Zanesville, O.), bro. and sis. Hugh Hankinson (Norwich, O.), bro. and sis. John D. Thomas (Warren, O.), sisters Emily Goddard (Detroit) and Sarah Gemind (Akron, O.). —P. M. PHILLIPS, *Rec. bro.*

HOUSTON (Texas). —*Ecclesia, 910 Milam Bldg. Breaking of Bread, 11.00 a.m.* Brotherly greetings. Events have happened so fast among us that we find it necessary to submit a composite report on unreported things concerning the brotherhood. Fresh upon our memories is the laying to rest to-day (May 15, 1936) of our bro. R. L. Johnson, who died suddenly, May 14th, at the wheel of his car. Words of comfort were offered from the Scriptures to those who remain by bro. J. O. Banta. (See *Berean* for Sept., 1935, page 360, recording bro. Johnson's immersion.) — Since our last report we have had the privilege of assisting two persons to become fellow-heirs with us in the hope of the gospel. Mr. ERNEST FRANCIS JOHNSON (33), formerly Lutheran, was immersed here April 12th; and Miss CORRIE MAYES (34) (neutral) was immersed here May 3rd. — Sister Arleen Carney left here to-night for a visit with her parents, bro. and sis. R. M. Carney, Mansfield, Ohio, and with the brothers and sisters at Canton, O, and other points. — J. O. BANTA, *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 amount has been received and handed to the Finance brother: Elpis Israel, ten shillings.

NEWSPAPERS. ETC., RECEIVED. —The Editors acknowledge the receipt of many cuttings and periodicals for which they thank the senders. They hope to make use of some as space permits.

WITHOUT THE CAMP. —Bro. A. A. Jeacock, 10 Garden Close, Wellington, Surrey, would like to obtain a copy of this book.

BOURNEMOUTH. —Will intending visitors please note change of meeting room to Richmond Hall, Charminster Road (corner of Alma Road), and also change of Bible Class to Wednesday evening.

J.H.D. AND M.A. J. —Many thanks for your letters and articles. We are sorry we cannot use them at present.

ECCLESIAL NEWS. —We have occasionally to condense ecclesial news as sent us, owing to requirements of space. The pages of the *Berean* are not elastic, and we cannot help "cutting down" sometimes.

"TIMOTHY" CIRCULATING LIBRARY. —This little scheme to encourage profitable reading has now been in operation a year, and new borrowers are invited to avail themselves of its facilities. Most of the standard works on the Truth, and a number of early volumes of *The Christadelphian* may be borrowed, and books will be sent post free both ways to any unable to obtain these works by other means. Application should be made to Librarian, 101 Kingsmead Road, Tulse Hill, S.W.2.

CORRECTION. —The *Jewish Chronicle* stated that M. Blum was the first "unbaptised" Jew to be a Prime Minister; this I mentioned in "Signs of the Times." The *Jewish Chronicle* now says it was mistaken, there has been another, viz., Luigi Luzzatti, in Italy in 1910. Readers please note. — W.J.

"TOO RIDICULOUS FOR WORDS." —Why then write four pages of denunciations? The "Reflections" you find so objectionable are founded on the exhortations and writings of bro. Roberts, bro. Jannaway and others in *The Christadelphian* and *Christadelphian Answers*. These brethren were never to our knowledge described as "moping misanthropes" or "formal canting hypocrites," nor their exhortations likely to "make religious maniacs of us all." Such phrases are unworthy of you. We note you use the phrase (D.V.); we have several times drawn attention to the objections to this, and in this also we were repeating the warnings of bro. Roberts; "he being dead, yet speaketh."

THE BALFOUR DECLARATION. —The full history of the association of Mr. Balfour with this Declaration and the circumstances of its issue are recorded in an article by his niece in *The Daily Telegraph* for May 5th.

KING FAROUK. —The son of King Fuad succeeds to the throne of Egypt. The prophecies concerning Egypt as a base Kingdom have held good through very many centuries. The Royal Family of Egypt are not Egyptians, but are descended from Mehemet Ali, an Albanian tobacco dealer.

THE NEW PORT AT TEL AVIV (see "Signs of the Times"). —"The first bag of cement was carried, with songs and cheers, through the city and deposited in the Municipal Museum, and thousands of people stand daily by the shore helping in the unloading of ships and singing songs of

their release. This is a true picture of Palestine, a picture of ever renewed effort to build up and to create." (Lord Melchett in *The Daily Herald*.)

"The German Society for the Propagation of the Gospel among the Jews has received a letter from the Police President of Berlin asking whether and when the Society intends to dissolve. A list of committee members with full particulars of each has also been demanded. The Society has replied that it has no intention of dissolving." (*Jewish Chronicle*.)
