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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

NOVEMBER, 1936

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The Bible and the World

By Dr. John Thomas

The World! What is the value of the world's opinions on divine things? Literally nothing; yea, worse than nothing— they are positively pestilential; and sedulously to be avoided by all who would attain to the knowledge of the Truth. What can a man know of mathematics or chemistry who has not studied the principles of these sciences? Should such a person by any possibility be found in the seat of Euclid, Newton, Davy, Dalton, or Faraday, would he not be the scorn and derision of all intelligent and skilful mathematicians and chemists? Such is the world for wisdom in the things of God, in the estimation of "scribes instructed for the kingdom of the heavens." Mankind are commanded to dig for knowledge as for hid treasure if they would acquire it. This is a law to which there are only rare exceptions; as it may please God. Even His own prophets had to dig in the fields of one another for treasure not specially, or personally revealed by the Spirit. Witness the case of Daniel's study of Jeremiah (Dan. ix. 2). The world's history shows this to be a law in all departments of its literature, science and philosophy. All its "great lights" have been "hard students." None of them have become such by the wishing process. A man's wishing that he were wise, though an admission that he is a fool, and therefore a first step to wisdom, never made a wise man yet. *Ex nihilo nihil fit.* Nothing comes from nothing, not even from wishing unaccompanied by intellectual or corporeal activity. How absurd, then, to regard the opinions of the world concerning God and His Truth as any more than mere folly and conceit! The only depository of knowledge respecting these (excepting His eternal power and Deity, which are manifest from His works) is the Scripture; and into that mine mankind do not dig.

A Sunday Morning Exhortation (24)

In the first chapter of James we read much about temptation, and we propose to consider this morning the subject of temptation. What really is temptation from the scriptural point of view? Well, it is that which puts our faith to the proof, or to the test. The word "temptation" itself is translated in other ways. In the first letter of Peter (iv. 12), it is translated "fiery trial," and the Lord Jesus Christ, in speaking of his disciples as recorded in Luke xxii. 28, speaks of them as being those who had

continued with him in all his temptations, that is, in his trials. The word "tempt" is translated several ways. In II. Cor. xiii. 5, it is translated "examine yourselves," or test yourselves. In Hebrews, Paul says "Abraham when he was *tried* offered up Isaac," and in regard to the multitude Christ said, as recorded by John, "Whence shall we buy bread, that these may eat? And this he said to *prove* him . . ." That word "to prove" is "to tempt" or "to try" him; and we read that the Pharisees spoke to Jesus, *tempting* him, that they might have to accuse him—putting him to the proof. We see that the word "temptation" in the Scriptures means a little more than *we* sometimes mean. It is anything which puts our faith to the test.

Now the next question we want to consider is—How are we tempted? James very simply answers the question for us in his first chapter, verse 14, "Every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Now James says we are tried by our own lusts. Again, we want to find out the meaning of the word "lust," because our word has come to mean something essentially evil, but the word in the Scriptures does not mean necessarily anything evil, but simply means "desire." As a verb it is used in connection with the parable of the Prodigal Son, who would *gain* have eaten the husks given to the swine. Christ also used this when he said, "The days will come, when ye shall *desire* to see one of the days of the Son of man, and ye shall not see it," and "With desire I have *desired* to eat this Passover with you before I suffer." Paul also used it—"if any man *desire* the office of a bishop." All these are the same word which is translated "lust."

Then as a noun it is used in Mark iv. 19, "The lust of other things entering in choke the word"; in Luke xxii. 15, "With *desire* I have desired to eat this Passover with you before I suffer," and "Having a desire to depart and be with Christ." This word simply means desire. When desire is essentially evil it is qualified by an adjective, *viz.*, fleshly lusts, youthful lusts, deceitful lusts, and your own lusts. Temptation occurs when our natural desires are in conflict with the word or will of God.

Take the case of Abraham offering Isaac. The trial was the natural desires of a father coming into conflict with the desire to obey the commandment of God. Now our natural desires are implanted by God—the desire for food, for love, for honour, the desire to worship, the sexual desire, are all desires implanted in the human heart by God, and all these desires in themselves are not evil if controlled according to the Word of God. But, the trouble is what the Scriptures call "the carnal mind, which is not subject to the Law of God, neither indeed can be." It is enmity against God. And so the carnal mind, which is the devil, being at enmity against God, and not subject to the word of God, leads the natural man to gratify his desires irrespective of God's will and word. Now, says James, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth He any man." When we understand temptation, we can see the reason. Man is tempted by his own desires, but none of God's desires are evil. There is no inclination on God's part for evil. We are tempted by our own desires, and where there is no desire there is no temptation. You cannot put a man to the test in a thing in which he has no desire. Desire itself is not necessarily sin; it is only sin when it is consented to when out of harmony with the will of God. But we can have evil desires in themselves. To hate a brother or desire to injure or kill him is in itself an evil, whether actually performed or not; but there are many desires not evil in themselves, but evil if indulged in contrary to the word of God.

Now the test of our faith by desire comes through three channels, as John says, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The lust of the flesh, the lust of the eyes, and the mind (or the pride of life through the mind). We find in the Garden, when Adam and Eve were tempted, the desire acted through these three channels. The woman saw the tree was good for food (the fleshly desire), pleasant to the eyes (the desire of the eyes) and a tree to be desired to make one wise.

And so, in the case of the Lord Jesus Christ, his temptations operated in the same way. First of all, the desire of the flesh— He had been in the wilderness for forty days, and was afterwards hungry. It was not sinful. He could not help it. He was bound to feel hungry; and the desire lead him to think of making the stones into bread, but realising to gratify such a desire would be out of harmony with the

will of God, he subdued it. The second temptation was the desire of the eyes. He saw (in his mind's eye, no doubt) all the kingdoms of the world and the glory of them, and he desired them, which was not sinful, because they had been promised to him by his Father, but the temptation appears to have been to gratify that desire by taking them in harmony with the thinkings of the flesh, and so avoid the suffering. He was not wrong in desiring the kingdoms, but there would have been wrong and sin if he had gratified that desire by going the way of the flesh instead of the way of the cross. Then there was the temptation to throw himself down from the pinnacle of the temple in order to prove he was the Son of God. The desire for the honour of men was not in itself a wrong. The time is promised in the Scriptures when all kings shall bow down before him, and all nations shall serve him; but simply to perform a spectacular act he knew was out of harmony with God's will, and for the joy that was set before him he endured the cross, despising the shame. These were not the only temptations Christ suffered. In the garden of Gethsemane he was tempted, when he shrank from the awful ordeal, and he prayed that he might be delivered from it; but he subdued those desires and said, "Not my will, but Thine be done."

Now our trials come to us in the same way, through the same three channels, although they vary in each one of us according to our physical make-up—the desires of the flesh, of the eyes, and the pride of life or vain-glory of life. In some the desires of the flesh are stronger; in some, the pride of life. The fleshly desire, such as the desire for food, drink, the sexual desire; the desire of the eyes, such as dress, possessions, art; and the pride of life, such as desire for praise of men, knowledge, worldly wisdom; our trials come through these three channels. The Scriptures say, "Blessed is the man that endureth temptation." Now in thinking over the blessedness of the man who endures temptation, let us first of all realise that it is a matter of endurance. Bringing our desires into harmony with the will of God is a work which entails suffering and fortitude. It means the crucifying of the flesh and its desires. It means a struggle, and, as everyone knows who tries to curb the desires, which we all possess, and only to use them in harmony with the word of God, is a constant struggle. But nevertheless trials are really opportunities. James says, "My brethren, count it all joy when ye fall into divers temptations." Of course, we have that statement that we are often in heaviness through the manifold trials of our faith, but we rejoice in spite of this, for the Scripture continues, "Knowing this, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." And James says we are to count it all joy because the trying of our faith — the proving of it — worketh patience, or endurance. Now, in writing to the Romans, Paul says (dealing with a similar line of thought), "We glory in tribulations also, knowing that tribulation worketh patience; and patience experience, and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts." So that beginning with the trial of our faith, if we endure comes that fortitude, that strength of character, and with that strength of character comes that ripeness of character, and so James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." These trials faithfully endured bring patience, and patience eventually brings perfection (completeness) of character. The Lord Jesus Christ was made perfect by the things which he suffered. He learned obedience by the things which he endured, but the end of this endurance is eternal life. So James says, "Blessed is the man that endureth temptation, for when he is approved he shall receive the crown of life, which the Lord hath promised to them that love him."

Now, having seen what temptation is, and seen the result of faithfully enduring the trials which come to us, the next thing we want to consider is — How can we endure the trial and successfully overcome? Well, the first thought which comes to us is one given by James. "Resist the devil and he will flee from you." Trial comes through desire, and the desires of the carnal mind are not subject to the law of God, and, therefore, if we are to overcome, it is a case of resisting the devil, and if ye resist him he will flee from you is the great truth laid down. Nothing will help us to fall so easily as cherishing a desire not in harmony with the word of God. We must immediately thrust it out, and then it will flee from us, says James. It is when we cherish it that finally the desire which has entered the mind conceives and brings forth sin, and sin eventually brings forth death. But how are we to resist the devil and bring him into subjection? Let us turn to II. Cor. x. 5: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every

thought to the obedience of Christ." That is the power that will do it— the word of God! Through that Word we can bring every thought into obedience. Let us see that our desires are not the carnal desires of the fleshly mind, but are desires in harmony with the Word and will of God. We must *cultivate* the mind of the Spirit, and in this connection read at your leisure, brethren and sisters, Galatians v. 19-26, where we have a comparison of the two minds. Then we have the same helpful thoughts in this connection in Phil. ii. 5 and 8, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Now, having the authority as God's ambassador, and having the power of God, Christ could have gratified every natural desire, but he made himself of no reputation, and finally was obedient unto death, even the death of the cross; and so left us an example. There is another thought in Phil. iv. 8, in connection with the subjugation of our desires. Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And we shall be far more likely to bring our desires into harmony with the will of God by thinking on these things than on the many things which come before us in this evil world. In writing to the Colossians, the Apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Things we set our mind on become our desires, and if we set our minds on things above it will save us very many temptations. It will save us from being tried by evil on many occasions, because our minds are centred on the things of God, where Christ is seated at His right hand.

Before we conclude, we need a word of warning. James says, "Count it all joy when ye fall into divers temptations." Are we then to put ourselves into the way of temptation? No, brethren, we are not to tempt God. The Lord Jesus taught his disciples to pray, "Lead us not into temptation," and when he was in the garden before he underwent that trial, he said to them, "Watch and pray, lest ye enter into temptation, the spirit indeed is willing but the flesh is weak," and therefore we need to be warned. The flesh is weak, and we are not to run into temptation. If trial comes—if, when we have prayed, trial comes to us—then we can count it all joy that we are tried, because that trial offers an opportunity to glorify God, but as the flesh is weak, if we put ourselves into the way of temptation we may fall. Then we have this assurance in I. Cor. x. 13, "Now all these things happened unto them for ensamples ... Wherefore, let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way to escape, that ye may be able to bear it." That refers to all things which come under the heading of trials. We have the assurance that everything that tries us will be of such a character that we can overcome if we will. Nothing will be more than we are able to bear, if we avail ourselves of the blessing and help which comes through Jesus Christ. Peter brings home a similar thought in his second letter (ii. 9); speaking of Lot, he says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." The Lord knows how to deliver the godly out of temptation, and in order that he might do so he has provided Christ, who was tempted in all points like as we; of whom it is written, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Sometimes, because of these trials, we are in heaviness, but if we faithfully endure, when we are approved we shall receive the crown of life promised to those who love him.

Brethren and sisters, that which will help us to overcome above all else will be the carrying out of the first and great commandment, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind." Surely, if we have this love, the strongest of our desires, the greatest of our desires, will be to obey him and to glorify his name. If we love him with all our heart, it will help us to overcome our natural desires, which are not subject to the law of God, and it will make it easier to overcome. So we have the assurance—we know the trials will come—we know they will come in two ways—in things which are essentially evil in themselves, and as it came to Abraham in the call to obey the commandments of God, not to do that which is essentially evil, but a call to

sacrifice the natural desires (which are in themselves legitimate) to the will of God. And the longer we live in the Truth, perhaps, the more we are called upon to bring these desires into harmony with God's will. Although they may not be sinful themselves, they may be sinful because of the claims of the Truth.

There are many things which are lawful in the world which we must not indulge in, because they are not helpful in the Truth. There are many things which we have to deny ourselves in order that we may carry out the will of God, and these are trials which we are called upon to endure as well as the evil desires which come from the carnal mind. J.B.S.

Editorial

OUR HOPE AND ITS SURE FOUNDATION.

The changing character of the world in which we live is continually impressed upon our minds. Every day our newspapers record some new feature of this remarkable fact. Some new record in travel: in the air, on land, and on the ocean, old records are eclipsed and new achievements accomplished. Old traditions are ruthlessly laid on one side, and totally different ideals and ambitions take their places. Old alliances among the nations give place to a new grouping of the powers, and where only a few years ago there were apparently sincere expressions of a real desire to live at peace, there is again a great display of sabre-rattling, and open threats of unprecedented warfare.

In many minds, these facts frequently provoke the enquiry, Is there any pre-determined plan in human affairs? If the world is aimlessly drifting, Whither?

At such times the real value of the truths of the Bible is appreciated. The world makes the great mistake of regarding all these present things to which we have referred, as the only realities; whereas, in fact, the Bible clearly exhibits them as unreal in the final sense, and destined sooner or later to utter extinction.

A feature of the natural mind is continual realization of the things which belong to the present; business, pleasures, and material possessions of varying descriptions, are all regarded as the only real things in the world. They are the things which men see and handle, and therefore appear as realities, and of an enduring character. Paul corrects this false view, and tells us, "the things which are seen are temporal," or enduring only "for a time," and that the coming realities are for the present "not seen," except by the eye of faith (II. Cor. iv. 18).

These, at present unseen, realities are the things of the Truth. The greatest of all is God Himself: unseen, unchanging, unending, eternal. He is the same yesterday, to-day, and for ever; and His purpose with the earth and man is equally unchanging. His purpose will not fail: right across the ages which have passed since the beginning of our race, God's purpose has been in process of development, and will surely reach its consummation in the final triumph of righteousness in the earth. "As truly as I live," saith God, "all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). This is God's will and purpose, and the present upheavals and apparently ceaseless change in human affairs is a mere phase, destined to disappear when the set time arrives for the realization of His will, through His son the Lord Jesus Christ.

We are, however, exposed to the ever-present danger of forgetting these simple facts. The things which belong to the present are so insistent, and apparently so real, that they are apt to loom so largely before our eyes as to obscure from our view the coming realities of which we have spoken. The principal object of this magazine is to counteract in some measure, this evil tendency. In the judgment of the Editors, nothing is more calculated to achieve this object than a careful perusal of the extracts from the writings of our great forerunners, Doctor Thomas and brother Roberts, which we publish each month. In these writings the spirit of the Truth is breathed: the coming great realities are

always kept before us, as well as our own consequent responsibilities. A study of these writings will inevitably rivet our attention upon the Bible itself, and its message of hope and deliverance, as nothing else possibly could.

W.J.W.

"My yoke is easy, and my burden light."

(SUBSTANCE OF AN ADDRESS AT TORONTO FRATERNAL GATHERING.)

Jesus says, "Take my yoke upon you and learn of me, for my yoke is easy and my burden light." Is it? How many at times have wondered at the heaviness of the load. Is His yoke really easy to wear? the burden of the Truth light? Sometimes we are inclined to think it far otherwise.

Why should our experiences frequently appear to be contrary to His words? We will endeavour to exhort one another by drawing our attention to the fact that the trouble is often within ourselves—our failure to render faithful obedience. For faithful obedience requires much. Not only must we do and refrain from doing many things, but we must manifest faith that what God has promised He will perform. Not only in regard to future blessings, but also present protection, care, provision for all necessities. Many of our present troubles, anxieties, that tend to make "burdens" for us are brought about by our failure to appreciate the blessedness of our present position. For are we not promised that if we fear God "the angel of the Lord will encamp round about us and deliver us from all evil"? Always? there is the "if." If we do our part. If we overcome. If we do His commandments. "Seek ye first the Kingdom of God." That must come first, and if it does God will take care of the rest, "and all these things, what we shall eat, what we shall drink, and wherewithal we shall be clothed, shall be added unto us." For, "if we being evil know how to give good gifts to our children (provide, protect, care for them), how much more shall our Heavenly Father know how to give good gifts to us, if we ask Him." Let us have more faith. Accept the word of our God at its true value. If we do, His "yoke" will lift these imaginary burdens from our minds and leave us with a lighter load.

There are other troubles. Real troubles. Some unavoidable. Of these we would not speak lightly, nor endeavour to minimize. They are part of our journey through life, and necessary to refine us; to sober us; to make us realise the vanity of this life; to develop our faith in God. Trials or tests which, if accepted and overcome by faith, will set our minds more firmly upon the promised reward. We must be chastened, disciplined. Paul exhorts us "not to despise (treat lightly) the chastening of the Lord," but take it seriously. Be humbled. Learn obedience by it. It is necessary. Even God's own Son "learned obedience by the things He suffered." The wicked Ahab was spared much trouble in his days because he humbled himself, and "went softly" when rebuked by the Lord. Let us learn obedience by the things we suffer. If we do, the Truth will not be a "burden" to us at such times, but a source of comfort. The yoke will be easy, and the burden light.

For many of these "real" troubles, we ourselves are responsible. Brought upon us not by, or because of, our connection with the Truth, but because of our failure to adhere to the Commandments. Let us cite two or three examples, comparing the results of "obedience" and "disobedience." Considering some of the sacrifices we are called on to make; some of the work we are expected to do; some of the things which are apt to cause us to feel that the yoke is hard and the burden heavy. True, the Truth places many restrictions upon us. To a young brother or sister these may assume very large proportions, much larger than they really are. Concerning bad habits, evil companions, certain kinds of amusement, we feel we need hardly speak. Leave them alone. Come out and keep separate from them. Follow Paul's admonition and "touch not, taste not, handle not," and soon the desire to return to what the Scriptures term "wallowing in the mire" will gradually disappear. If we fill our minds with the golden oil of the Truth, we will come to realize some of the pure happiness, pure joy, with which men like David were filled, and of which he speaks when he says, "My heart is inditing a good matter: my tongue is the pen of a ready writer." He was speaking of "those things concerning the (our) king."

That's the type of companion we want; the kind that is "bubbling over" with the things of the Lord. The Truth permits of ample forms of recreation and amusement in good company. "Happy is he that condemneth not himself in that which he alloweth." To such the "yoke" is not hard, nor the "burden" heavy.

But there are other things, especially to the young, that may seem to make our position in the Truth seem anything but a blessed one. For instance, the desire to get somewhere in the world, the aspiration to some high position in life, may cause us to feel that the Truth is holding us back, or the Lord's work is taking too much of our time. Are not Christ's words still true? We lack sufficient wisdom to see that the worldly things we would gain will result in nought but vanity and vexation of spirit; sufficient wisdom to judge from the condition of those who have made what is termed a "success" in this life, that they are neither happy nor contented. If we were only wise enough, we would realize that real happiness and contentment can only come from the knowledge that we are "seeking first the Kingdom of God." It is only the inherent greed and desire for gain that causes us to feel that the Truth is holding us back —is a burden to us. Let us put these desires behind us as one of the things that "hindereth," and we will realize that in this, also, His "yoke" is easy.

Another example. This also possibly affects the young most. We speak concerning the choice of a partner from within the fold. With many, this may be a greater problem than any other. In this also the restrictions of the Truth are likely to create the feeling that Christ's yoke is hard and the burden heavy. But here again the fault is within. Experience, the experience of others who have made the mistake, tells us only too plainly that, in almost all cases, those who refuse to obey the command, "Be ye not unequally yoked together," are the ones who place upon themselves the hard yoke and the heavy burden. To forego the companionship of those outside is no great hardship, provided we never allow ourselves to become attached. We are the ones that usually make the mistake. We taste of the forbidden fruit, and 'ere long, the desire becomes so great that a considerable struggle within ourselves is sometimes necessary before we can overcome. And in the struggle we are apt to feel that Christ's yoke is hard. But is it? If we had not tasted or allowed ourselves to become attached, the struggle would not have been necessary.

How well the comparison of a marriage between those "unequally yoked" and those whose desires and hopes are joined together in the bonds of the "One Faith," brings out the truth of our Master's words, and convinces us of the blessedness of our present position in this also, if we keep the Commandments. And, my young brethren and sisters, this matter of marrying a companion whose desire is to serve the Lord is a most important one. It affects our present life more than anything else, apart from the Truth itself. Between those who disobey and those who obey the command, we usually find on the one hand strife, bitterness, a divided house, and perhaps in the end separation; on the other hand, unison, a desire to help one another toward the Kingdom, oneness of purpose, and, as the couple grow older, instead of separation, the bonds usually grow stronger. And, if the Truth is having its proper effect, as it should on every one of us; both characters are refined, the petty troubles and differences of this life begin to disappear, and we realize that in this also, Christ's "yoke is easy and His burden light."

We could consider many different experiences in life, comparing the results of obedience and disobedience. The one bringing happiness, contentment, and an earnest looking forward to the return of our Lord "with joy if yet with fear"; the other resulting in unhappiness, discontent, and a "fearful looking for of judgment."

Do we feel that we have failed to keep the commands in many respects? "There is no man that sinneth not." In this also, the Truth has brought us into a blessed position, for "our advocate abides in heaven, that erring saints may be forgiven."

"If thou, Lord, shouldest mark iniquity, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared."

Let us heed the advice of James and "walk humbly before our God." "Draw nigh to God and He will draw nigh to us."

If we remain faithful, if we overcome, and do the Commandments, and are among those "blessed servants whom the Lord when He cometh shall find so doing," will we not conclude, "Lord, Thy yoke has been easy and Thy burden light?"

Detroit, Mich., U.S.A.

ALBERT STYLES.

Men and women of a mind and character suitable for eternal perpetuation are not given to outward adorning. They leave such things to the butterflies of the world who bask in the sunshine of the day, beyond which they have no hope. Immaculate appearance and immaculate character never go together. When brethren and sisters attract attention by their dress it is a proof that self-importance is playing too large an ingredient in their composition to allow of their being effectual servants of God. Humility and meekness is evinced by a simple, unobtrusive appearance even to the point of self-effacement.

The Kingdom of Heaven upon Earth

"Out of Zion, the perfection of beauty," in the coming age, when the glory of the Lord shall fill the earth, as the waters do the sea, God will shine in refulgent splendour; and forth from Jerusalem, comforted of all her affliction, and made glad by the abiding presence of the God of the whole earth, will the law of the Lord proceed to every nation under heaven, which will own with perfect submission the new, most glorious, and most perfect Imperialism then resident in the world's great metropolis.

Wonderful will be the city of the Great King, when the Lord will appear in His glory to build Zion. He will comfort all her waste places, will make her wilderness like Eden, and her desert like the garden of the Lord.

When He will restore the desolations of many generations and create Jerusalem a rejoicing for all people; she will, indeed, be a city set upon a hill in all the beauties of woodland and stream. She will occupy the southern portion of the Holy Oblation, and will form a perfect square, the sides of which will be 4,500 reeds, or close upon 10 English miles each. Its whole measure round about will consequently be nearly 40 miles. Each of its four sides will be pierced by three gates, and their names will be according to the names of the tribes of Israel, and all around it will be suburbs extending from its walls 250 reeds or say half a mile on every side, and filled with trees, shrubs, refreshing bowers, and pleasant gardens, with running brooks adding their soft and silvery cadences to the melodious murmur of sweet contentment and perfect peace everywhere abounding, and to the more tuneful and higher strains of the joy and gladness which shall be found therein among the redeemed and grateful people who shall praise Yahweh with never-ending thanksgiving and ascribe glory to Him in voices full of melody.

Within that city, where never will come the uncircumcised nor the unclean, but where everyone that dwelleth there shall be holy and altogether righteous, a striking and marked contrast to the Gentile cities of to-day, which are merely the habitations of vice and the dens of abominable iniquity, and filled with detestable and unmentionable evils, there will be magnificent piles of buildings, stately towers and beautiful palaces abounding in untold wealth of lavish and ornate embellishment and costly appointment, shining in rich, golden hues, and sparkling with the brilliant light of precious stones; streets paved with gold, gates glistening with pearls, walls garnished with stones of many and brilliant colours; —all the work of that Divine Architect, whose perfect wisdom has built the boundless universe and blended its innumerable parts so harmoniously together.

In a city, whose foundations will be immovable and eternal, whose Builder and Maker will be God, there will be no material used which will crumble into ruins under the silent and slow, yet

irresistible blows of time. Its magnificent piles will be as durable as the everlasting hills, and as grand in their splendid proportions as they.

"Look upon Zion, the city of our solemnities," exclaims the prophet, "thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

"Walk about Zion," sings the entranced Psalmist, "go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces."

Within that city and around it will flow one of the branches of the river of God that finds its source beneath the altar in the temple, away in the Northern Section of the Holy Oblation, and it will enrich and make glad this city of the Lord of the whole earth. There the glorious Lord will make a place of broad rivers and streams, upon whose placid breast will go no armoured ship nor stately merchantman. Within this city will be established the Throne of Glory: there the Lord Jesus Christ will sit upon the throne of His holiness, and before him all the earth will bow down in humble reverence. There the immortal kings of the earth, the beloved brethren of the Great King, and His associates in the government of the whole world, will bring their glory and honour, as they come up from their provinces over all the earth in their appointed seasons. Here the glad nations will come up year by year to worship the king, the Lord of the Invincible Hosts which have conquered them, and to keep the feast of tabernacles.

One continuous round of pleasure, and peace in never-failing abundance, will find in Jerusalem its centre, from which forth-flowing it will encompass the happy globe; for in those days, as in the days of the typical Solomon, there will be neither adversary nor evil occurrent, because the transgressors shall be destroyed together, and all the wicked shall be cut off.

In that day the Lord will create upon every dwelling place in Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night, for over all the glory there shall be a covering.

It shall be as a tabernacle; for a shadow in the daytime from the heat, and a place of refuge, and for a covert from storm and from rain. Over His people Israel when in the burning desert of Sinai, He spread a cloud for a covering to shield them from the heat, and so will He do again over His beloved city, and the glorious place of the soles of His feet.

In that day the name of the city shall be called "Yahweh Shammah" — "Jehovah is there."

Across the Holy Oblation, on its northern portion, will stand, surrounded with all the glory of Lebanon, in the midst of the fir tree, the pine tree, and the box together, the Temple, which will be reared in magnificent proportions, the like of which the world has never seen before, by the man whose name is the Branch, who is not only a king, but also a priest upon his throne.

In this house of prayer for all nations, sacrifices will again be offered upon smoking altars, as in the days of old.

There will the suppliant bring his offering of the flock or the herd, and blood will flow, from morning till night, in one continuous stream, in memory of the one Great Sacrifice made 1800 years ago for the sins of the world, when the Lamb of God offered Himself, without spot, to God. Here, white-robed priests will attend in their monthly courses to receive the sacrifices and gifts of the whole world, as they come up year by year to the appointed feasts.

The whole Oblation will be filled with beautiful habitations, embowered among the leafy woods and mirrored in the placid streams, the residences of the kings of the earth when they come up,

from their respective places of power and authority in different parts of the world, to Jerusalem, and of the priests who minister in the Temple.

Beyond the Oblation, northward and southward, will dwell every man under his own vine and figtree, the children of Israel, regathered from all the lands of their dispersion, cleansed from all their iniquity, and made altogether righteous, and planted once more upon the mountains of Israel, never again to be removed, nor to suffer affliction.

Concerning them, the prophet Isaiah exclaims (xlix. 18), "Lift up thine eyes round about, and behold all these gather themselves together, and come to thee" (the mother city of Jerusalem). "As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth, for thy waste and desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away." And again he says, "I will bring forth a seed out of Jacob, and out of Judah, an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there, and Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me." Concerning this people and this time, was the answer of Christ to Peter, when he asked him, "Behold, we have forsaken all and followed thee, what shall we have therefore?" Christ said, "Verily, I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

The twelve tribes of Israel, when regathered in their own land, will be governed by the apostles of the Lord, Matthias taking the place of Judas the Betrayer.

The kingdom of heaven will have immortal and glorious rulers, to administer its multitudinous affairs. In the Land proper, the more immediate associates of the most glorious King of Kings, and Lord of Lords, will be the most favoured and honoured of His brethren, while in every clime under the whole heaven, throughout the wide, wide earth, every place of power will be occupied by an Immortal King, while the subjects, both in the land of Israel and everywhere else besides, will be mortal, and subject to death, though in the enjoyment of greater length of days than man can now attain to. When the new rulers appear, and gain possession of the earth by destroying its wicked and base possessors of to-day, they will heal it of its woes, cure its evils, and abolish its ills, so that as the days of a tree, will be the days of Jehovah's people, and His elect shall long enjoy the work of their own hands.

God, in the person of His multitudinous Christ, that perfect body of the sons of God, of which the Lord Jesus is the glorious Head, will dwell among men, and be the Great King over all the earth. Each king in the seat of his power will be a priest upon his throne, and through him incense and a pure offering will be made to Jehovah's name, which in that day will be great among the heathen over all the earth, from the rising of the sun to the going down of the same. Wars shall be no more, for the whole earth will, in that day, when heaven's anointed King assumes its undisputed and undivided sway, sit still and be at rest. Before the omnipotent and Holy One of Israel, then in the midst of her, all flesh will be hushed into deep and prolonged silence. Then will the proclamation go forth, the Lord is in His Holy Temple, let all the earth keep silence before Him. And peace, the gift of God to men, will extend itself in ever-widening circles, from Jerusalem unto the earth's remotest bounds. "I will extend peace to her (Jerusalem) like a river, saith the Lord, and the glory of the Gentiles like a flowing stream." Jehovah will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow, and he shall speak peace to the heathen, and His dominion shall be from sea to sea, and from the river to the ends of the earth.

Such is the glorious picture which the prophets of Israel present for our careful and studious contemplation. It is not a cunningly devised fable, to deceive and cheat the receiver of it; nor yet a dream of fanatics, but it is the revealed purpose of Jehovah concerning the earth, which He has not created in vain, and concerning man whom He has placed upon it. An earnest contemplation of it, inspires the hope that maketh not ashamed, and makes vividly plain the joy that is set before believers, and strengthens them in the race for glory, honour, and immortality in the kingdom of God. He who

can, by the eye of faith, see the King in His beauty, the beauty and freshness of eternal youth, and the refulgent glory of the fullness of the Godhead, and can behold His land in an extended and far-reaching dominion, he only is able to understand the fuller significance of the promise Christ has given to them who overcome, that they shall have power over the nations and sit with Him on His throne. Behold Jerusalem, the habitation of holiness, the throne of the Lord, the Metropolis of the whole earth. Look upon her as she sits, a queen, apart from busy commerce, upon her broad rivers and streams, receiving the homage of a conquered, yet rejoicing, world serenely. Great is the peace within her sacred borders. Her land is peace, and fields waving with golden grain, stretch over the gentle hills and declivities of Judah, Benjamin, Simeon, Issachar, Zebulon, and Philistia, toward the Great Sea and Egypt. Men have turned their swords and spears into pruning-hooks and plough-shares. Solomon had a vineyard at Baalhanan, and so has now the Greater than Solomon; and by the fish-ponds of Heshbon there is shouting and singing, as the treaders out of the grapes rejoice in their vintage exultation. Listen to the lowing of the kine of Bashan, and behold the glory of Ephraim, whose beauty is no longer a fading flower, upon the head of his fat valleys, for Yahweh-Tzavaoth is for a crown of glory, and for a diadem of beauty unto Him.

Egypt and Assyria—iron furnaces in days long past to His people—are peace, for they have become the people of Yahweh, and the work of His hands. Europe is peace, for wars have ceased, and like a translucent sea, which had been mingled with fire, it has become. The world, the Empire is peace, and glory to God in the highest heaven—Jerusalem—and peace on earth is now an accomplished fact.

J.U.R.

Temptation and the ability to withstand it

It might be supposed that when the subject of temptation is broached the memorable pronouncement of James (James i. 13-15), being both lucid and comprehensive, would for ever silence all controversy and make further exposition unnecessary. This would be true if the subject had never been beclouded by the sophistry of false teachers; now the case is different. The words of Paul in 1 Cor. x. 13, further instruct us concerning the merciful manner in which God supervises our temptations.

The temptation is ever proportionate to the ability of the individual to combat it: the ability possessed by our Saviour being far in excess of our own, being the "branch made strong," he was subjected to a severer temptation. Bro. Roberts says in *Nazareth Revisited*, pp. 53, 54, "Jesus, endowed with a special measure of the Father's favour, was sent forth to be put to a proof equal to the new greatness conferred upon him. He had been during a thirty years' private life at Nazareth subjected to the temptations common to men. Anointed now with the Holy Spirit and with power, it was meet he should be subjected to a correspondingly increased test of faithfulness before going forth in the plenitude of this power to bear the Father's name before Israel." He also quotes Heb. iv. 15, to show he was tempted in all points "like as we are," which he defines to be by "the incitements of the flesh."

We have great respect for those who reverence the Lord Jesus to the extent they hesitate to admit he felt drawn away by the impulses of the flesh nature. Far be it from us to attempt to define the subtle penetration of the mind of him who spake as never man spake (John vii. 46). We wish, however, to contend strenuously for the free play of will power, without which he would be either Deity himself, or an automaton, having no volition which needed to be restrained and corrected. This could not be the case in view of the expressed declaration that he possessed a will which differed from, but which he subjected to, the Divine will (Luke xxii. 42).

The admission that Jesus was made in all points like unto his brethren can be so vitiated by contending that "his mind being Divine, he could not be drawn toward sin," that it practically amounts to a denial of his being so made. It is almost presumption to attempt to penetrate the working of the

mind of Christ; we only know the mentality and will must have been connected, and we must admit the human will of Jesus. Coming then to the process of weighing and rejecting the incitement to do evil, we can be safely guided by the account of the temptation given in Matt. iv., and however much we stress the "outside" phase, we must all admit the incitement was produced "within," else there was no temptation. Some hesitate to admit the thought that Jesus could be drawn away, yet the Apostle plainly describes and defines temptation as a process which is incomplete until there be a drawing away however slight. To deny this drawing or incitement is to rob Jesus of free volition, and take us back to the doctrine of the impeccability of Christ's nature. As Bro. Roberts says, "If he was not capable of sinning he was not capable of being tempted." Hence impeccability is not to be considered.

Why should we revert to the untenable ground occupied by Dr. Thomas in infancy, *viz.*, that Jesus was tempted in a different manner than his brethren? Why hark back to 1852, when we have his mature judgment to the contrary? Did he not open all our understanding to the fuller comprehension of the subject of the nature of the Diabolos in man? Hear the great expositor in *Elpis Israel*, p. 115. "Appearing in the nature of the seed of Abraham, he was subject to all the emotions by which we are troubled; so that he was enabled to sympathize with our infirmities, being made in all things like unto his brethren." Let us be fully assured the Doctor *then* understood Jesus was tempted "like as we are," and, as he said, "was subject to all the emotions by which we are troubled." If this condition did not exist while he was being tempted, it would avail us but little. If we realise it did obtain at the time, then let us ponder the meaning of "emotions," and realise we stand with Dr. Thomas when we believe Jesus was drawn by the propensities within. Sin was not produced because the process described by James had been arrested by the corrective words of the Lord, even while he felt the pangs of hunger and restrained the emotions which fain would have satisfied it by producing bread. His will was to produce food, yet he subjected his will to his Father's.

In view of this being the teaching of the Spirit through James, Paul and others divinely inspired, it is comforting to know that our beloved pioneers, brethren Thomas and Roberts, also taught the same doctrine concerning temptation and the ability to withstand it. The flesh is weak—prayer is needed (Mark xiv. 38; Luke xxii. 46).

Lake Ariel, Pa.

H. A. SOMERVILLE.

"Tribulation worketh patience." It helps to develop our thoughts and words and actions, in meekness and humility, recognising and acknowledging God's goodness towards us and His righteousness, and thus forming within us a character in which He will take pleasure.

Reflections

We can have no better or safer guide in our endeavour to rightly divide the word of Truth than brother Roberts. Coming to a knowledge of the Truth at an early age, he devoted his life to the study of the Scriptures, and there can be very few Christadelphians who do not, directly or indirectly, owe their claim to that name to his efforts; and of his writings many feel that the most helpful exhortations and expositions are to be found in *Seasons of Comfort* and *Further Seasons of Comfort*.

* * *

It is from the former we quote freely in a few remarks on the "unspeakable greatness of Christ" in our relationship to him, his deeds, and his words.

* * *

God has spoken in times past by the prophets, and in the last days (of Judah's commonwealth) by His Son, and *the word that last came forth is the most important of all*: this is Paul's contention all through the Hebrews. God was the speaker in all cases; but the mode *and importance* of the communication varied with the "sundry times" in which it took place.

* * *

Paul puts God first. *God* spake; angels were but the instruments of His power; the prophets but channels of utterance; Moses but a servant, "faithful in all his house for a testimony of those things that were to be spoken after"; but Christ as a Son "the brightness of His glory and the express image of His person," was counted worthy of more honour than Moses, inasmuch as he that buildeth the house hath more honour than the house, and God is the builder, and Christ was God manifested in the flesh, and therefore the builder in manifestation, and consequently of more importance than all other servant instrumentalities.

* * *

Paul makes this the ground of his exhortation to earnest attention to *what the Lord has spoken*. "Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels, (*i.e.*, the law which was given by the ministration of angels) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation, which at the first began to be *spoken by the Lord?*"

* * *

Again, further on (in Heb. xii. 25), "if they escaped not who refused him that spake on earth, much more shall not we escape if we turn from *Him that speaketh from heaven*." This refers to Jesus, and we can understand it in the light of his declaration, "I came down from heaven." The "I" was the Word. He was the Spirit become flesh, to which was added at his baptism the Spirit in pure form. The Spirit at all stages was the speaker and actor by him. He was, so to speak, the Spirit in flesh form, and therefore it is written of him, "the Word was made flesh, full of grace and truth."

* * *

Our attention to the words of anyone depends upon their rank or relation to the matter spoken of. If we wanted to walk through some private park or estate, and met the owner's son, and he told us on what conditions we might do so we should pay more attention to his words than to those of any not so highly placed, *because of our knowledge that he was the owner's son*. So in all matters, and above all in this matter. Knowing that Jesus is the Son of God, and not a mere prophet, but one dwelling by the Spirit in the Father, we remember that it was of him the Father said, "This is my beloved Son, hear HIM." This is he who puts his words before those of Moses when he says, "It has been said thus and so, but *I* say unto you," and the reason was that he was the God (in flesh-manifestation) who spoke not only to Moses, but to and through all the holy men of old, who wrote by His power and inspiration, and who could therefore say, "I came down from heaven," and "Before Abraham was, I am."

* * *

The disbelief in the Bible by the clergy which is so marked a feature of the times, and their profound ignorance of God, His character, and purpose, is illustrated once again by the "Rev." G. M. Elliott, who has resigned his "living" because he says it is un-Christian and lacking in common-sense to "represent God as angry, unjust, revengeful, who inflicts disease and terrible punishments on those who incur His displeasure." The Bible declares that God is a "consuming fire," and that He is angry with the wicked every day; and furthermore that the whole world lies in wickedness in His sight, as it did in the days of Noah; for which cause, and that the nations may learn righteousness, terrible judgments (including disease, Zech. xiv. 12) will in the fulness of time be poured out upon those who have incurred His displeasure. Mr. Elliot says this is un-Christian, unjust, and revengeful. Why? Shall the clay say to the potter, What doest thou? Shall not the judge of all the earth do right? Mr. Elliot cannot understand, even if he is acquainted with the teaching of Christ, who, speaking of the Old Testament prophets, said, "the Scriptures cannot be broken."

* * *

It is reported that an Italian, Count Rossi, is virtually Governor of the island of Majorca, a Spanish possession now occupied by the rebels against the Spanish Government. This name is familiar to Christadelphians through the *Diary of a Voyage*, in which bro. Roberts records the interest in the Truth of the Count and Countess de Rossi (pp. 168, 169). He says there were obstacles in the way of

their submission to the Truth (presumably arising out of their social position), but the Count earnestly desired to obey the Truth, and accompanied bro. Roberts to the ship when he left Sydney, tearfully imploring him to pray for them. We cannot verify the fact at the moment, but believe this Count and Countess Rossi were baptised in Sydney the same year—1896. Their relationship to the present Fascist Count Rossi we do not know.

C.F.F.

CORRESPONDENCE

In all probability you have heard or read of the Social Credit Government which was elected to power in the Province of Alberta, Canada, during the year 1935. This Government was swept into power owing to the promise that they would pay every adult citizen a monthly dividend of \$25.00. They have adopted a form of Registration, and invite the citizens to sign what is known as the Alberta Citizen's Registration Covenant," a copy of which I am enclosing for your perusal. This Registration Covenant has been considered by the Arranging Brethren of the Lethbridge Ecclesia, and will in due course come before the whole Ecclesia. We have passed the following resolution, "That this Ecclesia goes on record, that to sign such a Covenant as was provided by the Alberta Government, would be a violation of the Laws of Christ, and inconsistent with the profession of allegiance to Christ, which every brother and sister is called upon to make at the time of their examination and acceptance of the Truth, and therefore true Christadelphians cannot sign such a covenant." Speaking for myself, I cannot see how any brother or sister can pledge themselves to work with any government, in view of the apostolic injunction, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness." If we pledge ourselves to work with any government, how can we obey another apostolic injunction, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." If our acceptance by God as His sons and daughters depends upon our separation, then those who sign such a covenant are selling their birthright for a mess of pottage.

May God bless you and strengthen you in the work of maintaining the purity of the Truth in these closing times of the Gentiles, and may you see the fruit of your labours, by being crowned with glory, honour and immortality, in the Kingdom and Age to come, is the prayer of your fellow labourer in the service of our Lord and Master, with much love in His Name to you and all of like precious faith. —Your brother in Christ Jesus,
Alberta, Canada.

SYDNEY T. BATSFORD.

(The Covenant is an appeal by the Government to every citizen to sign an undertaking to "co-operate most heartily with the Alberta Government and with my fellow citizens, in providing food, clothing, and shelter for every one of us." The Editors fully concur with and endorse the sentiments expressed in the Resolution adopted by the Arranging Brethren of the Lethbridge Ecclesia, as well as the observations of bro. Batsford.)

* * *

In regard to Ethiopia, I still feel that this matter is far from settled, and there is time for Britain to have it before Russia. On a study of the whole question there appears to be a necessity for much development work among the nations yet before Armageddon. Ezekiel xxxviii. 8, indicates the Jews " *dwell safely all of them,*" and verse 11 says "*at rest that dwell safely.*" This indicates a peaceful settled state of affairs, the very opposite to that at present obtaining, and as the prophecies must be fulfilled this state of affairs must be remedied, and Britain will have to put her Near East house in order, which means Palestine and anything that threatens it, in which I include Ethiopia.

We have several interested aliens, of whom we are hopeful, reading *Christendom Astray*, and regularly attending the meetings, hopeful signs.

I have read a very interesting book on the Jewish Persecutions in Germany, called *The Yellow Spot*, published by Victor Gollancz, Ltd., London, and it reveals a very terrible state of affairs in Germany; the book must be read to appreciate the truly awful state of affairs, probably unparalleled in history. It shows, however, that apparently nothing less is necessary to direct the Jews Zionward, and when they are left with the choice of life or property, the necessities of the situation are clearly seen. May write more fully later. Love in the One Faith. —From your bro. in Christ,
Whangarei, New Zealand. K. R. MACDONALD.

* * *

Bro. A. A. Jeacock (Croydon) and bro. J. B. Strawson (Nottingham) do not think we are right in attaching any more importance to the words of Christ than to the words of the Apostles. If they will read "Sunday Morning, XI.: The Greatness of Christ," from page 48 to page 52 of *Seasons of Comfort*, by bro. Roberts (upon which our "Reflections" this month are based), they will perceive the sense in which the words of which they complain were used. Bro. Strawson adds, "Whilst writing, I should like to emphasise the first paragraph of "Reflections" on page 381; it is one of the most necessary and important things which bro. Ford has called our attention to. If I had any suggestion to offer in regard to making the *Berean* a greater help than it already is, it would be, 'Give us more of these fearless explanations of what not only separation, but other commands of Christ, entail.'" — Bro. A. Starling (Sheringham) writes, "What a splendid issue this month's *Berean* is; it is certainly one of the best, and we find it always a great help in every way. Carry on the good work, brothers; contend for purity of doctrine; accept no compromise; this is no time to be slack, but rather a time for greater vigilance. We admire the firm stand the *Berean* always takes in this respect."

The Doctrine of Salvation

We cannot recall or alter the six days that are gone. They have taken their place in the archives of the ages. But the six days to come are ours in a certain sense. To a certain extent, we have the making of them. What is the decision of wisdom in the case but to "redeem the time because the days are evil." Turn away your ear from those who would counsel slackness in this matter. No good was ever done by this class of counsel. The writings of the apostles and prophets are our patterns. "If any man speak, let him speak as the oracles of God." If the prophets and apostles counsel slackness; if they say, "Beware of being too strait-laced," if they are on the side of taking it easy and indulging in pleasures and conforming to the world, then we shall be safe in the same line of precept; but if we find that they always (without exception) advise men to take heed—to fear lest they come short—to be in fear of the Lord all the day long—to be as Christ was—to be as God—to pass the time of our sojourning in fear—to crucify the old man—to walk in the narrow way—to follow after holiness—to agonise to be saved — I say, if that be the style of scriptural precept (and who shall deny it), then our wisdom as ephemeral earthborns, invited to the mighty emancipation purposed in Christ, is to reject all contrary counsel, from whomsoever proceeding, and to walk in the narrow way that leadeth unto life. Many are in danger of missing this way through supposing it consists of "doctrines" merely. "Doctrines" in this sense are in their place indispensable, but there are other doctrines without which the doctrines of man's mortality and the earth-location of the Kingdom are of no use whatever. "Doctrine" means teaching; and apostolic teaching comprises more than a teaching of what man is, and what God purposes to do. "The grace of God that bringeth salvation hath appeared," not only teaching that Christ is coming, and that man is subject to death, but "teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world," while looking for the coming (Titus ii. 11-13). The teaching that deals only with the mortality of man and the coming of Christ, and omits, and still worse opposes, the teaching that "we should be holy in all manner of conversation," will be found at last to be valueless as the sounding brass and the tinkling cymbal.

R.R.

Paul—The Apostle of Jesus Christ

VI. — SEPARATION OF PAUL AND BARNABAS.

We are now brought to an episode in the experience of Paul which is of great interest and profit to those whose lot it is to labour in the public service of the Truth. Faith and love of the highest order are essential traits in those who engage in this work. It is sometimes said that the standards of life required from such are higher than those set for brethren and sisters who labour in other parts of the Lord's vineyard. Such a statement, of course, is based upon superficial reasoning. The beauty and grandeur of the "holy calling" to a large extent lies in the uniformity of its obligations to all. To argue otherwise is to adhere to the reasoning of the Judaizers of Paul's day, and for one to say, "I am of Paul," and another, "I am of Cephas."

At the same time, if the standards of conduct are the same for all, it is also true to say that sometimes sacrifices of a very sharp and difficult order are demanded of those who labour in public. Such a sacrifice was called for both from Paul and Barnabas, at the time under consideration.

Paul was a pioneer in the Truth, and yet withal he was able to balance the requirements of such an office with that no less important occupation in the service of Christ of shepherding the flock, *i.e.*, strengthening those who were already in the bonds of the New Covenant.

He thus proposed to Barnabas that they should revisit the scenes of their early labours, saying, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts xv. 36). Barnabas agreed on condition that they took with them his kinsman, John Mark. To this, Paul would not agree, for he "thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work" (Acts xvi. 38).

Apart from this, we are not told why Mark left Paul and Barnabas on the previous journey. The matter had aroused Paul's feelings undoubtedly, and he was not prepared to risk a repetition of the incident.

There are times when a hesitating companion tends to slow down enthusiasm for work in hand, and probably Paul had in mind the likelihood of meeting many of his old opponents upon the question which had occasioned his recent visit to Jerusalem, and may be he doubted Mark's ability to stand up against continued persecution.

The dissension between Barnabas and Paul concerning Mark was so great that they were compelled to separate, and Barnabas took Mark, and Paul choose Silas, as their respective companions.

We have no occasion to pass judgement on either Paul or Barnabas, but the incident is recorded for "our admonition." How sorely Paul must have missed the companionship of Barnabas, the "son of exhortation"; and likewise Barnabas would feel intensely the loss of his stalwart co-labourer, Paul. Possibly, the time had now come for Paul to work more particularly in the sphere to which he had been called, as the apostle to the Gentiles, and this was a divinely-regulated means whereby he should be started off on that work. In any case, the matter was a trial of faith for both Barnabas and Paul, and it is not without its latter-day parallel. A great reward is laid up for those who can, like the apostles in question, perceive the working of the divine hand in their affairs, and permit unpleasant differences of opinion with their co-labourers to take place without leaving a root of bitterness, to sully their mutual co-operation in the work of the Truth.

Mark, around whom the controversy raged, appears to have profited by the difference of which he was the unhappy cause.

In later years he seems to have been a close companion of the apostle Peter, who, as we know, was a frequent visitor to his mother's house (see Acts xii. 12), and probably he was the writer of the second Gospel narrative, which is commonly supposed to have been written mainly under Peter's guidance.

Paul also, afterwards, had a high opinion of Mark, for in his second letter to Timothy (iv. 11) he asks Timothy to bring him to Rome, for, said he, "he is profitable to me for the ministry," also he exhorts the Colossians (iv. 10) to give him a kindly welcome. In the epistle to Philemon, written by Paul from Rome, he speaks of Mark (v. 24) as "my fellow labourer."

The dispute between Paul and Barnabas did not develop into bitter recrimination and personal rancour. Each realized the other's position, and, like Abraham and Lot, they agreed to separate. The incident is not one to be lightly passed over and forgotten. True wisdom lies in estimating things at their correct value. Where the commandments of Christ are in question, there can be no compromise. On the other hand, a clash of opinions on other matters ought not to overshadow our work as co-labourers in the service of Christ. "Let each esteem his brother, better than himself to be," is a principle always to be kept in mind, and if we are not able to defer to the judgement of others, we ought to remember that we are members of the same body, and the head is Christ.

Barnabas comes before us no more in the Acts of the Apostles, but Paul's references to him in I. Cor. ix. 6, and Gal. ii. 9, reflect the affection which still existed between them. We do well to ponder this, and also the dispute between Peter and Paul already considered, for these were men of like passions as ourselves, and happy shall we be if we follow their examples.

Barnabas and Mark departing to Cyprus, Paul took Silas "through Syria and Cilicia, confirming the churches" (Acts xv. 41).

Silas had previously been identified with the ecclesia at Jerusalem, and was one of those sent with Paul to Antioch to vouch for the genuineness of the circular letter. Paul's remark to the keeper of the prison at Philippi (Acts xvi. 37), indicates that Silas, like Paul, was a Roman citizen, and also we learn from Acts xv. 32, that he was a skilled exponent of the scriptures.

We now find Paul and Silas fairly started on their work of confirming the ecclesias. What may be styled the consolidation of faith is a very necessary work. To some extent, the brunt of this falls on speaking brethren, and in this matter they shoulder great responsibilities. Possibly the knowledge of this fact had something to do with Paul's objection to Mark accompanying him on this particular journey. Paul and his co-workers were continually faced with opposition and destructive criticism, but Paul never wavered in his labours. Through it all he held fast to the form of sound words, and also in all his public addresses he had due regard to the courtesies which ought to go with any work in the Truth.

Preaching the Truth to the stranger is a very important service, but it does not transcend the duty of exhorting both ourselves and others who have already entered the race for life eternal. Paul's words to the Corinthians (I. ix. 27) form a fitting conclusion to this section of our study:

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

C.W.

"The matters that are of vital importance to us are those that were pressed upon the attention of our first-century brethren and sisters in the epistles of the apostles, and these mostly concerned what may be termed moral characteristics; the object being that the day of the Lord's coming may not overtake us as that of a thief in the night."

Signs of the Times

The Earth filled with violence: Jewish affairs in Europe and Palestine.

The reference last month to the rapid division of Europe into two contending parties has received ample confirmation during recent weeks. Such fierce animosity was aroused by a proposed Fascist march through East London, early in October, that the police were compelled to ban it; even so, there was rioting on a scale that has seldom been seen in England in modern times. There is no doubt it is but the beginning of a conflict between Fascists and their opponents that will cause a great deal of unrest and provide an extremely difficult problem for the authorities. The violence with which political factions reinforce their propaganda to-day bids fair to turn the world into a shambles before long, as we can see from what is transpiring in Spain. It would appear that the rival factions in Spain are destroying one another with a ferocity that beggars description, each side conducting a Reign of Terror (so it is said) that far exceeds that of the French Revolution. The Archbishop of Canterbury refers to these events as "disquieting signs that the world seems to be going mad." In so saying, he speaks scripturally, albeit unconsciously, for God says of those nations that have drunken of the wine of Babylon that they are "mad" (Jer. li. 7), and there is no country that has drunk so deeply as Spain.

It is now certain that the repercussions of the Civil War will extend far beyond the borders of Spain, for, although some attempt has been made to get all nations to agree to a policy of non-intervention, the assistance given to the Fascist rebels by Portugal, Italy and Germany has been substantial.

The League of Nations, of which Spain is a member, is, as usual, powerless to help, and is indeed particularly discredited at the moment owing to an attempt (mainly fostered by England and France) to exclude the Abyssinian delegates from the Assembly, in order to placate Italy. Many of the smaller nations were, naturally, unwilling to acquiesce in the final destruction of Abyssinian sovereignty, and England and France have been compelled to shelve the matter temporarily. But the whole affair has made it abundantly clear to the smaller powers that League membership can do nothing to save them from an aggressor. Alas for the idealists! the League is now revealed to be as lamentable a failure as all its predecessors have been, and the brotherhood of man further from accomplishment than ever.

During September the Nazi congress was held in Nuremberg, and was made the occasion for a violent attack on Russia. Hitler announced that Germany would refuse to enter into any negotiations for a European settlement in which the Soviet Union takes part. "We cannot," he said, "negotiate with Jewish Communist leaders." Dr. Goebbels said that Bolshevism was a pathological criminal madness, schemed by Jews and propagated by Jews with the aim of destroying the civilized peoples of Europe and setting up an international Jewish domination over them. Bolshevism could only develop from the brains of Jews. There have been hints, too, that the "victorious sword" of Germany might find the additional territory she requires, in Russia.

The Russian answer to these hints is, in the words of M. Voroshiloff, "If the enemy attacks the Ukraine, White Russia, or any other part of the Soviet Union, we shall not only not admit him into the confines of our Fatherland, but we shall beat him in the territory from which he comes. We should prove good teachers, we Bolshevik tutors, and should teach those gentlemen in such a way that they will forbid even their grandchildren to attack Soviet territory." In view of the enormous preparations which Russia is making, these statements can scarcely be dismissed as idle boasting. It will be seen from these brief extracts alone that Europe is in a highly inflammable condition, and presently must become involved in an unprecedented conflagration in which "the powers of heaven shall be shaken" (Luke xxi. 26).

* * *

But inasmuch as God rules in the Kingdom of men, it is inevitable that the energies of the nations shall be directed into channels that will cause His purpose to be accomplished. An international situation is being prepared that will cause "a great shaking in the land of Israel" (Ez. xxxviii. 19). So important have affairs concerning the Jews and Palestine become, in connection with international affairs, that it is now impossible to open any newspaper on any day without finding columns about both the land and the people. The anti-Semitism movement in Europe is increasing with great rapidity without the slightest hope of any amelioration of it. At the World Jewish Congress just held in Geneva, delegates of all countries described the constant aggravation of Jewish disabilities and persecution. To make it worse, there is nowhere they can turn for help. The Rumanian delegate said, "In 1882 and 1905, during the Russian pogroms, the world acted in our defence. Now the situation is infinitely worse, but the Powers remain silent and indifferent." The Polish delegate said that conditions in Poland were indescribable. "More recently our demands that a means of existence should be provided for us have met with the reply that we must leave the country in which we have been rooted for centuries." (There are over 3,000,000 Jews in Poland. What would their condition be if they were banished? Yet God says He will bring them out of the lands of the North, with a deliverance that will overshadow the Exodus from Egypt!)

* * *

In Palestine itself, the continued Arab agitation has at least caused Britain to act decisively. General Dill has been given full powers, exceeding those normally applicable to martial law, and there is no doubt that, with the thousands of troops now at his disposal, law and order will be speedily restored. But it involves the bitter enmity of the Arabs, a seed that will bear poisonous fruit in the day when Gog's mighty army clouds the land. In the meantime, an opportunity will be provided for the Jews to dwell safely in their unwallled villages. The neighbouring Arab princes have been given a further opportunity to confer with the leaders of the Palestine Arabs with a view to finding an amicable basis on which to establish peace, and although the endeavour has failed, many consider that Britain has been most unwise to permit the attempt, as the neighbouring Arabs will consider that some statutory right has been conferred on them to have a voice in settling the future of Palestine. Such a right, if claimed, would have to be repudiated, thus heaping more coals of fire on Britain's head. The problem is utterly beyond human solution, and will only be solved by the remnant of Israel becoming "a strong nation" (Micah iv. 7), such "evil neighbours" as remain in the land having to "diligently learn the ways of my people," to avoid being "utterly plucked up and destroyed" (Jer. xii. 14-17).

Although we do not expect any real appreciation by the Jews of God's purpose with them in the latter days, until their extremity compels their recognition of Jesus as their Messiah (Zech. xii. 10), it is of great interest to notice that Jewish leaders are beginning to introduce scriptural reasons for the return to Palestine, in addition to the political motives which are the foundation of the Zionist organization. Dr. Weizmann's affirmation that "The Balfour Declaration may be shaken, but the promise made by God to Abraham stands," has been followed by a message from the Chief Rabbi to the effect that, "As Jews, we cling to the Divine Promise of Israel's resurrection in the Holy Land, the hope that has been the spiritual lodestar of Israel's wanderings during 1800 years."

Very rarely are such sentiments expressed by Jewish leaders in connection with the aims of Zionism. May we not take it as a further indication that the times of the Gentiles are ending, for the Apostle testified "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25)? Although there is, of course, no hope of any substantial enlightenment of Israel until their redemption by their Messiah, such sentiments will have the effects both of increasing the hatred of their enemies and of stimulating the hopes of persecuted Jewry.

Truly we live in wonderful times, when every day's events should be an exhortation to us to watch and be sober. "It is high time to awake out of sleep. The night is far spent, the day is at hand" (Rom. xiii. 11-12.)

W.J.

Land of Israel News

"The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by"
(Ezekiel xxxvi. 34).

A summary of facts concerning the development of the land, compiled by the Jewish Chronicle, bears, as they claim, "eloquent testimony both to the development of the Jewish National Home and the progress of the country as a whole."

* * *

The two major factors which have contributed to the increased wealth of the country are the Jewish immigrants and the stream of Jewish capital.

POPULATION OF PALESTINE.

	Total	Jewish	Moslem	Jewish as percentage of total population
1919	590,000	55,000	457,000	9 per cent.
1922	757,000	84,000	591,000	11 ,, ,,
1931 ...	1,036,000	175,000	760,000	17 ,, ,,
1936 (estimate)	1,340,000	400,000	790,000	30 ,, ,,

Jewish population has increased from 17 to 30 per cent, of the total during the last few years. There are to-day 47 Jews to every 100 Arabs. In 1935, the population of the country was increased by 100,000 through immigration and the excess of births over deaths.

* * *

It is estimated that the Jews introduced into the country three million pounds in 1932, nine million in 1933, twelve million in 1934, and fourteen million in 1935, making a total for the four years of thirty-eight million pounds. During this same period a sum of more than six million pounds was provided by the London money market. The total capital owned by the Jews in Palestine is now estimated at over £100,000,000.

FOREIGN TRADE.

There are, of course, only two ways in which capital can be introduced into a country—by the import of bullion or by an excess of imports over exports.

IMPORTS AND EXPORTS (in £000's, including specie).

	Imports	Exports	Import Surplus
1932	7,924	4,131	3,793
1933	11,268	3,801	7,467
1934	15,426	4,400	11,026
1935	18,375	4,697	13,678

Some measure of post-War development is obtained by comparing these figures with the figures for the last pre-War year, when imports totalled £1,616,000 and exports £1,093,000. Imports have increased eleven-fold and exports four-fold.

* * *

PRODUCTIVE OUTPUT.

Total Area of Citrus Groves in dunams (1 dunam = 0.247 acres).

	Owned by Jews	Owned by Arabs	Total
1932	86,000	74,000	160,000
1933	120,000	84,000	204,000

1934	150,000	115,000	265,000
1935	165,000	135,000	300,000

During the season 1932-33, four-and-a-half million cases were exported, in 1933-34 five-and-a-half million cases, and in 1934-35 seven million cases. Citrus production in Jewish groves is valued at one-and-a-quarter million pounds.

* * *

Tel-Aviv, with a population of 140,000, has become the leading municipality. Second place is disputed by Haifa, with its suburbs, and Jerusalem, both of which are approaching 100,000, while Jaffa, which, in 1931, was the leading municipality, is now fourth, with some 50,000 inhabitants. The rate of growth of Haifa has been greater in recent years than that of Tel-Aviv. Amongst the old Jewish centres Tiberias, now a watering place, is undergoing considerable development, and beautiful Safed a relative decline. There are some 7,000 Jews in the former, an increase of 30 per cent, since 1931, and 2,000 in the latter, a decline of 20 per cent. Some of the rural centres have grown into townships. Petach Tikvah has increased from 8,000, in 1931, to 19,000 to-day. Rehovoth, with a present population of 8,500; Hedera with 6,000; Rishon le Zion with 5,000; and Herzlia with 4,000, have all doubled or trebled their population.

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 are pleased to report the addition to our meeting, on September 13th, of bro. and sis. Crowhurst, by transfer from the Hove meeting. We warmly welcome them amongst us. Also, we have to record that sister Wilkinson, wife of our beloved bro. J. Wilkinson, has joined us in fellowship. In this we rejoice greatly. Our brother was the first to take a stand in this place for the purity of the Truth. He has maintained it unflinchingly, and now, after many years of separation, sis. Wilkinson has also come to the right position. At the interview with our brethren, sis. Wilkinson gave a clear endorsement of our position upon all the points causing division in the past, and we gladly welcome her. Since our last report, we have been assisted in the work of the Truth by brethren F. R. Wright (Holloway), Goodwin (St.

Albans), D. Webster (Hove) and G. M. Clements (Clapham), all of whom we thank for their labours; also bro. S. Jeacock (St. Albans) for help in our Bible Class. Brn. H. E. and Arnold Purser (of Clapham) are with us again, and we acknowledge their ministrations. Visitors have been sis. Wright (Holloway), sis. Webster (Hove), Lethbridge (Sutton), S. J. Hodges (Luton), S. Jeacock (St. Albans), G. M. Clements (Clapham). Their companionship has been enjoyable. —KERMAN JACKSON, *Rec. bro.*

COLCHESTER. —2, *Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* We rejoice in being able to report that another of the sons of Adam has, through the mercy of God, become one of His sons, and is now in covenant relationship with the glorious promises made unto Jesus Christ and the Fathers. Mr. ALBERT EDWARD WADE (brother to our sis. Beeson), after a good confession of his understanding of the Gospel of the Kingdom of God and the Name of Jesus Christ, was assisted to put on the Saving Name of Jesus by our brethren at Clapham on Sunday, October 4th, and was received in fellowship at Colchester on the following Sunday. This event is due to the continued exertions of our sis. Beeson in placing the Truth before him. Our brother was previously on the Naval Reserve and, after coming to a knowledge of the Truth, realised his position, and consequently set about to obtain his discharge. This was obtained free with very little effort, after giving the authorities the teaching of Christ as his reason for requiring it. Here we can again see the Hand of God strong towards those who are well disposed towards His Truth. We pray that this may be a source of strength to him, and to all of us building us up in our faith. — We are also pleased to state that bro. G. T. Lovewell and R. G. Lovewell, late of the Hitchin Ecclesia, have joined this meeting. Unfortunately they are living at Felstead, which is 24 miles from us, but they will meet with us as often as possible. —L. WELLS, *Rec. bro.*

FRANCHE (Kidderminster). — "*Eureka*" *Bridgnorth Road.* Greetings in Christ. Since our last report we have been pleased to welcome at the Table of the Lord bro. and sis. W. Southall and bro. and sis. Passey (of the Dudley Ecclesia). Bro. Southall gave us the words of exhortation. We have also been pleased to have with us bro. and sis. Stanway, of Coalbrookdale (Salop), when a very enjoyable time was spent in conversing upon those things which are most surely believed among us; it is by such meetings together we can strengthen each other in the things of the spirit. —With love in the One Hope of our calling, faithfully your brother, —H. W. PIGOTT.

HORNS CROSS (Kent). —*Co-operative Hall, High St., Swanscombe. Last Sunday in each month: Breaking of Bread, 11 a.m. Other Sundays we meet with Welling Ecclesia. Bible Class Wednesday Evenings at 8 o'clock, alternate weeks at Horns Cross and Welling, at Recording Brethren's addresses.* On Sunday, Sept. 27th, bro. R. Hodge, of Clapham, was with us in the service of the Truth, giving us faithful words of exhortation, and lecturing in the evening; we spent a most profitable time, in company with our Welling brethren and sisters, also sis. M. Piffin (Putney) and sis. J. Hawley (Clapham). On Sunday, Oct. 4th, we met with Welling Ecclesia when they went to the new Hummerston's Hall, Welling, which is much more suitable in every way to the Truth's requirements. Bro. G. Cattle (of Putney) gave us earnest words of hope and advice, which we will endeavour to carry out, in our united service of the Truth to the glory of our Heavenly Father. —With love, your brother in Christ, J. HEMBLING, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Fridays, 8 p.m.* We have been pleased to welcome the following at the Table of the Lord during the past month: brethren E. C. Clements, D. Skinner, W. Mitchell, J. Doust, C. Clements, and sisters C. Clements, M. Killard, E. Clarke, Maud White, and Ivy Reeves (all of Clapham); bro. and sis. Higgs and sis. Higgs, Jnr. (Bristol), sis. Elston, bro. Flower (Sutton), bro. Vince (Croydon), and bro. Crawley (Luton). We are thankful to the brethren who have exhorted and lectured for us. —E. F. RAMUS, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11a.m.; School, 11a.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 sorry to lose the company of sis. A. J. Sharpe and sis. I. M. Reeves, who both find it more convenient to meet with those of like precious faith at Sutton, to whom we commend them in love. On 25th July bro. H. S. Clements was united in marriage to sis. G. Rolfe; we pray they may be blessed in their new relationship. The following visiting brethren and sisters have been welcomed to the Table of the Lord: sis. Woolhead (Birmingham); bro. and sis. Townsend, bro. D. L. Denney, sis. E. Williams (Holloway), bro. D. Gray, sis. M. Gray and sis. O. Gray, sis. Willmore, sis. Gillespie (W. Ealing); bro. and sis. Higgs, sis. P. Higgs and sis. Elston (Bristol); sis. Qarke (Putney), bro. and sis. D. J. Hunt-Smith (Sutton), sis. M. Day and sis. P. Squires (Luton). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). —*Delta Hall, 489, Holloway Road, Upper Holloway, N. (nr. Royal Northern Hospital). Tubes: Highgate or Holloway Road.* Our Fraternal Gathering, held on Sept. 26th, was a very pleasant affair. Bro. R. Barton, of Wigan, bro. C. H. Lindars, and bro. F. G. Ford (of Clapham), and bro. G. J. Barker spoke upon "Things that never fade," in a very telling way, renewing our hope in the things that our Father has promised. We had visitors from twelve other ecclesias, and were greatly cheered by their presence. Bro. R. Barton (Wigan) and bro. Denis Bath (Brighton) have been welcomed at the Table of the Lord. We take the opportunity of thanking the lecturing brethren from various ecclesias who have helped us in the "preaching of the Word" during the year. During the past month bro. C. H. Lindars and bro. P. Lane (of Clapham) have been with us. —GEO. H. DENNEY, *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.* The ecclesia's Fraternal Meeting, held on Saturday, 3rd Oct., was one which we will long remember. It was well attended, there being some 300 brethren and sisters present who, we are sure, were much encouraged by words of exhortation as were given under the title of "The Truth in these Latter Days." Bro. J. Adams first emphasised to us the responsibilities which are ours by reason of our calling from darkness to light; bro. W. J. Webster warned us of the dangers which beset the pathway of all the servants of God, referring particularly to those evils peculiar to these latter days—speed, and its effect upon the mind of the people, and tolerance; bro. F. C. Wood exhorted us to value rightly the privileges that are ours as the Sons of God; while bro. G. H. Denney gladdened our hearts by dwelling upon the full reward which awaits those who remain "in the Truth," running with patience the race set before them. Meetings such as these do much to stimulate us to hold fast the confidence of our faith firm unto the end. Also helpful is the presence with us of so large a number of those of like precious faith—we appreciate the efforts of the brethren and sisters of other ecclesias who so ably rallied around us on that occasion. In proclaiming the Truth to the stranger, we have been grateful for the help of brethren F. G. Ford, L. J. Walker, G. M. Clements, and W. R. Jeacock (all of Clapham). We have also had pleasure in meeting at the Table of the Lord bro. D. L. Denney (Holloway), sis. Barratt, Jnr. (Sutton), and bro. R. Jeacock (Croydon). —Sincerely your brother in the Truth, J. A. BALCHIN, *Rec. bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road. W. 7. Sunday: Breaking of Bread, 11a.m.; Lecture, 6.30 p.m. Bible Class, 8 p.m., 49, Uxbridge Road. Ealing, W.5.* It is with joy that we report the obedience of yet another son of Adam in the immersion of ANDREW BEARD (formerly neutral) into the Saving Name, at the Ealing Public Baths on September 23, after a good confession of the Faith. We trust that he will gain the prize with us at the coming of our Lord which draws nigh. We thank our Heavenly Father for the help of the brethren from other meetings in the proclamation of the Truth. We are pleased to have had the company of the following at the Table of the Lord during August and September: sis. E. Hill (Sutton), bro. and sis. Morris (St. Albans), bro. T. and sisters J. and S. Heyworth (Rochdale), bro. L. Carter (Crayford), sis. Latcham (Tonypandy), bro. T. W. Fox and sisters Learman and N. Butt (Clapham), and bro. Barker (Holloway). —T. G. BRETT, *Rec. bro.*

MARGATE. —*Forresters' Hall (Lower), Union Row, Margate.* Through the summer months we have been cheered by the company of the following brethren and sisters from other ecclesias: bro. and sis. Bayles, sis. Dorothy Bayles, bro. D. Bayles, bro. and sis. Jenkins, sis. E. Jenkins, bro. Ridout,

bro. Skinner, bro. and sis. Handley, bro. and sis. J. Warwick, and sis. Walker (all of Clapham); also sisters M. and H. Eato and sis. H. Mitchell (Ealing). We take this opportunity of thanking the brethren who have cheered and encouraged us with words of exhortation. We gain by removal sis. L. Wyse, daughter of our sis. Wyse, from St. Albans. Our aged sister Sleet has been laid aside for some weeks through illness, and we miss her in the little meeting, and we pray she may soon be able to meet with us again. Will visiting brethren and sisters kindly note that the hour of Breaking of Bread has now been changed to 4 o'clock p.m. — V. LLOYD, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall Milton Street Breaking of Bread. Sundays, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m.* After fortnightly lectures during the summer months, we have now commenced our weekly lectures as from Oct. 4th, which, if the Lord will, we shall continue for the next six months. Like the disciples of old, "our hearts burn within us" at the prospect the nations of Europe, and Britain also, present of the near approach of the Deliverer of Zion. It, therefore, becomes (shall we say more?) incumbent to show forth the Truth, if peradventure there may yet be a few honest hearts seeking light in this spiritually dark age. We rejoice that the attendance of the stranger at our lectures continues good; we pray they may be helped to win the gift of life eternal. Since our last intelligence we welcomed to the Table of the Lord bro. and sis. Burton (of Luton), when bro. Burton gave us encouraging words of exhortation, bro. and sis. Clark, bro. J. Wilson and sis. Sunter, of Kingston Street Ecclesia, Glasgow. We thank the brethren for their faithful service in the work of the Truth. We also welcomed bro. Restall, of Edinburgh, who has promised us a helping hand in our lectures. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Rd. (op. Technical Institute). Sunday: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Thursday: Improvement Class, 7.30 p.m.* Greetings in Christ our Lord. It is with sorrow we report that we have been compelled to withdraw from our bro. W. Winston and sis. W. Gale, on account of their long continued absence from the Lord's Table. This has been done after many efforts and entreaties, the scriptural injunction having been adhered to, but without any response from our brother and sister. —Sincerely your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: 7.45 p.m., Bible Class at The People's Hall. Heathcote Street.* We are thankful to say that sister Elston is now out of hospital, and is making a good recovery from her operation. The Fraternal Gathering on September 19th was a very helpful one, and we found comfort, exhortation and warning in contemplating the substance of Paul's reasoning before Felix, viz., Righteousness, Temperance, and Judgment to come. The speakers were brethren W. Southall (Birmingham), F. C. Wood (Clapham), and F. H. Jakeman (Dudley). About 50 brethren and sisters sat down to tea. If the Lord wills, we are giving four special lectures in our own room on Monday evenings during October, the subject being "The Return of Christ." Since the last report our visiting speakers have been bro. F. C. Wood (Clapham), and Wesley Southall (Dudley). We have been pleased to welcome as visitors bro. and sis. Spencer (Hove), and sisters Eato, Hilda Eato, and Mitchell (West Ealing), sister R. Smith (Birmingham), sisters Fidler 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. Wednesdays: Bible Class, 7.30 p.m.* On Saturday, September 26th, we held our Fraternal in the Lyceum. About 60 brethren and sisters met together, and enjoyed a profitable time in the things of the Truth. The subject "Doctrine and Character" was dealt with in three addresses, "True Doctrine," by bro. Ivor Evans; "Revealed in Character," by bro. F. H. Jakeman; "The Result," by bro. S. Shakespeare. We were pleased with the response to the invitations sent out, and were cheered by the company of brethren and sisters from Pemberton, Dudley, Whitworth (nr. Rochdale), Upton (nr. Doncaster), Manchester, Nottingham, Shifnal, Rishton (nr. Blackburn), Chatburn (nr. Clitheroe), and London. During August and September we have been helped by exhortations and lectures by brethren W. Southall and E. Hingley (Dudley), and Ivor Evans (London). On Wednesday, September 23rd, we had the pleasing duty of baptising Miss ELSIE MALLINSON (of Onchan, Isle of Man), after a good

confession of the One Faith. Our new sister, who now rejoices in the Truth, saw bro. F. G. Jannaway's advert, in the newspaper, sent for and read *Christendom Astray*, and thus was directed to the Truth as taught by the Scriptures. Miss Mallinson travelled to Oldham on Sunday, was interviewed on Tuesday, baptised and received into fellowship on Wednesday, and travelled back to her home on Thursday. She will now be in isolation — the only sister in the Isle of Man. The Scriptures and *Christendom Astray* have been her only tutors in the Truth. Besides the brethren mentioned above, we have welcomed to the Table of the Lord bro. and sis. Nicholson (Manchester), bro. and sis. Lambert (Upton), bro. T. Heyworth, sisters J. Heyworth, and Sophia Heyworth (Whitworth), sis. Smith (Northallerton), sis. Cook (Rishton), sis. Ideson (Chatburn), bro. and sis. Faherty (Shifnal), and bro. and sis. Aston (Coventry). —W. COCKCROFT, *Rec. bro.*

PLYMOUTH (East). — *Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Jude's. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6,30 p.m. Thursdays: Bible Class, 7.30 p.m.* Although we do not send news every month, we are still witnessing to the Truth in this city. Our weekly lectures are nearly always attended by one or more strangers; on one occasion recently we had four. We should like to have been able to report that we have had the company and help of some of our brethren and sisters, but those on holiday this year seem to have passed us by, whereas a visit from such would have been a great joy, and a stimulus to us in the Master's service. However, we rejoice in the rich blessings of our Heavenly Father, and our association with one another. — Sincerely your brother in Christ, A. G. NICHOLLS, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Westons Terrace, Beeston Road.* Greetings to all in the household of faith. There is not much to report this month. I have not received any more correspondence from the lady living six miles from here, who has borrowed *Christendom Astray* from my carpenter friend, but am in hopes that they both are not only reading, but searching also, to "see whether these things are so or not." Bro. Woodhouse has had an interesting conversation with a young parson who has been staying with him, to whom he has given a *Declaration*. As my old spiritualizing friend finds that I am a hopeless case, he has transferred his attentions to bro. Woodhouse, with, no doubt, the hope that he may be able to convince him of "the error of his ways." As three or four fresh parsons have been transferred to Sheringham recently, we have been testing their mettle by putting some of our literature into their letter-boxes, but up to the present not one of them has shown any disposition to fight for their views, which would delight us, and give us an opportunity for shewing them from the Word the utter futility of orthodox theology. We have been visited by bro. H. L. Evans and bro. R. and sis. H. Hayward, of Stowmarket, a pleasure greatly appreciated by us. We wish to thank all brethren and sisters from whom we have received many cheering and encouraging letters, especially to the brother who has assisted in solving one or two problems. We are joyfully anticipating a visit to the Clapham Fraternal on Oct. 24th, and renewing our old friendships, if the Lord will. Meanwhile, we endeavour to tread the straight and narrow way that leads eventually to eternal life in the Kingdom of God, feeding daily upon the bread and water of life, which can alone bring satisfaction. —Your brother in hope of the speedy return of the Master, ARTHUR STARLING.

SHIFNAL (Salop). —*The Shaw, Shaw Lane.* Greetings in hope. We are pleased to say that my son and I go each Friday to visit two interested friends (husband and wife) at their home, and talk of Truth and its counterfeit — Christendom. Only two visits have been possible so far, but *Christendom Astray* is being read by our friends and we have hopes of good progress. Brother Faherty, Junr., has been successful in interesting them in the Truth, and we hope it may be God's will to draw them to Christ. We have not yet succeeded in obtaining a room for lectures, but we shall make use of any suitable opportunity presenting itself. Preaching the Truth is, however, not limited to lectures from a rostrum, and, as most agree, best results occur from private sowing. — Our love in Truth to all our brethren and sisters, L. B. FAHERTY, *Rec. bro.*

SUTTON (Surrey). —*The Hall Clanricarde House School, Cheam Rd. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible and Eureka Class (alternately), 8 p.m.* We have much pleasure in recording the obedience by baptism of Mrs. HARRIET PLUM, mother of our sis. Harris, who put on the Saving Name at the Sutton Public Baths on September 27th. Our new sister has

found the Truth late in life, but we know the reward for a faithful probation, whether long or short, is eternal life in the Kingdom of God. We have gained by the transfer from the Clapham meeting of sisters Sharpe and Reeves and bro. S. W. Flower. On the other hand, we have lost the company of bro. and sis. Mettam, who have removed to Welwyn Garden City, and will meet with the Hitchin Ecclesia, to whom we do not doubt they will be of great assistance. Help in lecturing has been faithfully rendered by brethren D. Jenkins and W. J. White (Clapham), Wille (Southend) and Taylor (W. Ealing). Visitors since last report: bro. and sis. Jenkins and sis. E. Jenkins, bro. and sis. Kirby, bro. and sis. Miles, brethren D. L. Denney and Woodall, and sisters Denney, H. Denney, V. Draper, Greenacre, F. Haines, Horner, Singleton, J. Southgate, and H. Walpole (Clapham); bro. Wilson and sisters Cochran and Sunter (Glasgow), brethren W. L. Wille, E. Wille and Scott (Southend), sister Gillespie (W. Ealing) and sis. Milroy (Brighton). —G. F. KING, *Rec. bro.*

WELLING (Kent). —*Hummerstone's Hall Welling Corner. Sundays: Breaking of Bread. 11 a.m. Lectures, 6.30 p.m.* Greetings. We would remind brethren and sisters that we meet with the Horns Cross Ecclesia the last Sunday in the month. Also, our Bible Classes are now held at the homes of brethren, and brethren and sisters wishing to visit us are advised to enquire first. On Sunday, October 4th, we commenced meeting in a new hall, which, as we reported last month, is in a more central position, and we pray that the effort put forth may bear fruit to the glory of God. The following have visited us since our last report: bro. C. R. Wright, bro. A. E. Headon and bro. and sis. G. Cattle, the brethren assisting us in the service of the Truth. —J. E. HARRINGTON, *Rec. bro.*

CANADA

VANCOUVER (B.C.). —*I.O.O.F. Hall 1720, Graveley St. Sundays: Breaking of Bread, 11a.m.; Lecture, 7.30 p.m. Wednesday: Bible Class at 8 p.m.; place of meeting announced.* Greeting in the Name of the Lord Jesus. We are getting along about the same in this city, the Lord sustains us, and we are able to keep on with the work He has given into our hands. Not much result, so far as we can see. The thoughts of men are not turned to God, and the soil seems to become worse as the days go by. We have been thankful to receive the following visitors at the Table of the Lord: bro. Thomson, sisters Blackwell and Randell (Portland, Oregon), sisters Blunt, Snr., Grace Blunt (Santa Barbara), bro. Growcott, Jr., and sis. Gotthardt (Detroit). Bro. Growcott exhorted us on the Sunday morning, for which we were thankful and encouraged. We had a most distressing experience in the case of bro. Thomson, from Portland. We met him at the ferry, Sunday morning, and he spent the day with us, and it did us good to see him enjoying the services of the Lord, singing and praising God for His goodness, also conversing of the things concerning the Truth and its work—he was happy the livelong day. As we parted at night, he said, "Bro. Randell, I am over 80, but I don't want to die; I want to live to see the Lord come." What could I say? "Brother, it is as the Lord wills—He won't be long now; He may preserve you; but if not, remember it is just like going to sleep at night; we fall into slumber and know nothing till morning—so it is if we die." I left him laughing and happy. In an hour and a half he had fallen asleep in death; he just went home, fell down and died. God took him away to sleep in Jesus. May he rise to the glorious life that knows no weakness, nor end. —With fraternal love and greetings to all the faithful in Christ Jesus, I am faithfully your brother in Christ, P. S. RANDELL, *Rec. bro.*

NEW ZEALAND

CAMBRIDGE (Waikato). —Greetings to our brethren and sisters in Christ Jesus. We are very pleased to report the baptism into the One Faith of ALFRED HAROLD CONNOLLY (brother of the writer), on Dec. 21st last, and of HANSARD BARBER and CHARLES BARBER, on July 18th. In each case the examination and subsequent immersion took place at Huntly. We do indeed thank our Heavenly Father for the great privilege He has thus bestowed upon us, and rejoice in His great mercy that now in Christ Jesus some who sometimes were far off are made nigh by the blood of Christ. It is our earnest prayer that we may all be filled with the knowledge of His will in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God, and thereby attain "unto a perfect man, unto the measure of the stature of the fulness of Christ." The interest in the

True Gospel appears to be non-existent in this small town, no response whatever having been made to our efforts to enlighten others in the Glorious Light. The general expectation of a world conflict, one would think, would awake them, but they are content to listen to smooth things, and trust blindly that all will be well. We realise more fully how privileged we are to know God's purpose; we realise, too, how great our responsibilities in making that purpose known, and, God willing, will increase our efforts with full assurance of faith, knowing that our labour is not in vain in the Lord. —With love in the Truth from the ecclesia at Cambridge, HERZL P. CONNOLLY, *Rec. bro.*

UNITED STATES

BOSTON (Mass.). — *Scotts Hall, cor. Appleton and Berkley Streets. Sunday: Lecture, 10.30; Sunday School, 11.45; Memorial, 12.45.* It is our sad duty to report the death, on May 27th, of our sis. Bessie MacIver, after less than a day's illness. Sis. McIver was an ardent worker in the Master's vineyard. As a Sunday School teacher her duties were to instruct those at tender age in the knowledge of God, an office which she most faithfully and patiently performed. She now rests from her labours and her works do follow her. For the past few years we have been troubled with controversy within the ecclesia; during this time our ecclesia was carrying on negotiations with the Boston Huntington Chambers meeting (who are in the Strickler Fellowship) to ascertain if a basis could be arranged for reunion. The Huntington Chambers brethren finally submitted a paper to us defining their position on the Nature of Man and the Sacrifice of Christ, in which they asserted that Human Nature is still very good, and that transgression alone separates a man from his Creator! Of course, this paves the way for the reception of the Strickler teaching, that as Christ did no sin, no offering was necessary for himself. Our meeting pronounced these papers doctrinally unsound because of these statements, whereupon the following 27 brethren and sisters left our meeting and went over to the Strickler Fellowship: bro. and sis. Howard Trew, bro. Fred Trew, bro. and sis. Sabean, bro. and sis. Newman, bro. and sis. Coulsey, sis. Ruth Coulsey, bro. and sis. Whittaker, bro. and sis. Krauth, sis. Amelia Williams, sis. Annie Silver, bro. David Jones, bro. and sis. O'Connell, sis. Ruth Williams, bro. and sis. Clare, sis. Nellie Cooper, sis. Annie Cooper, bro. Howard Cooper, bro. and sis. Davin. We are indeed sorry that our former members cannot see the responsibility they have undertaken in upholding by fellowship the very things they vigorously denounced a few years ago. — On April 30th bro. Kenneth MacKellar and Leyreen Shatford were united in marriage; our wishes are that they may be of real assistance to, each other in their new relationship, as they journey to the Kingdom. — On July 4th we held our annual Sunday School outing, at Merrimount Park, Wallaston, Mass.; words of encouragement to young and old were given by bro. John T. Bruce, and the day was enjoyed by all. — The following visitors have met with us: bro. A. Le Bangs (Leubec, Maine), bro. H. Deakin (New Jersey), bro. B. J. Dowling. and sis. Leottin (Worcester, Mass.), also sis. Carrie Bangs (Leubec). — H. S. RICKETSON. *Rec. bro.*

SANTA BARBARA (Calif.). — *K. P. Hall, 222, W. Carrillo Street, Sunday School, 9.45 a.m.; Breaking of Bread, 11 a.m.; Lecture, 3 p.m., every first and third Sunday of the month.* We take great pleasure in reporting the baptism, on June 4th, of Miss GRACE BLUNT (daughter of bro. and sis. W. M. Blunt), after a good confession of Faith, the result of careful home training and faithful labor on the part of her Sunday School teacher, and we pray she may be strengthened to keep her robe of white. We are further cheered by the prospect of bro. B. A. Warrender locating in our midst. He is well known as a workman who is ever ready. In our public efforts we continue to enjoy the helping hand of willing labourers from the Los Angeles and Pomona ecclesias. — W. L. RUTHERFORD, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. — Samuel Gallier, Ipswich Road, Moorooka.

Canberra, Federal Capital Territory. — O.E. Dye, "Naioth," Coranderrk St., Reid.

Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.

Coburg, Victoria. — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.

East Launceston, Tasmania. — J. Galna, 5 Lanoma St.

Inglewood, Victoria. —W. H. Appleby, Sullivan Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Halifax, N.S. — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th 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.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —A. E. Smith, 96 Hampden 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.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
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

FOR DISPOSAL. —A brother offers for sale several volumes and odd copies of the *Berean*, viz.: Complete unbound for, 1930, 1931, 1932, 1933, 1934 (November part missing of 1934); odd copies November 1929, November, 1933, January, 1935. Price 23'6d the lot, carriage forward. Write H. Mellor, 109 Taunton Road, Waterloo, Ashton-under-Lyne.

BRO. E. J. (BRIGHTON). —We do not think you need talk about being prepared to suffer wrong for the truth. If the facts are as you state, and you put them before the brethren and ecclesias you mention, we feel sure they will meet you in a spirit of Christ-like and brotherly desire to dispel misunderstandings.

ANON. £12. —We acknowledge receipt of your letter and enclosure as stated. We note all you say, and will see that your wishes are carried out exactly as specified. We are glad to be of assistance in such a praiseworthy effort.

A HEARING FOR ERROR. —A recording brother writes that he and his small ecclesia are perplexed because one who has been withdrawn from complains that other ecclesias will not give him a hearing. There should be no perplexity. When error has been dealt with in a scriptural manner and refuted, there is no need (and it would be unwise) for other ecclesias to give the errorist another hearing, which simply means an opportunity to say the same things over again in an endeavour to persuade some. Should any desire to know more of the case let them write to the recording brother of the ecclesia concerned for particulars, not in order to argue with the offender, but for their own information. Their attitude to the withdrawn-from brother should be "Put yourself right with your own ecclesia first, and then we shall be pleased to receive you."

CHRISTIANS MAY GO TO WAR. —So says the Archbishop of Canterbury. "The Church of England had not departed from any Christian principles when it had it down that it was lawful for Christian men to wear weapons and serve in wars." If that is so, then the "Christian principles" of the Church of England are directly opposed to the Christian principles of the New Testament.

OUR CIVILISATION IS "CRACKING." —This is another statement by the same Archbishop, and he goes on to add: "Nothing can save it but the incoming of the rule of the Kingdom of God." But the Kingdom of God will sweep away the present order of things (which is what the Archbishop means by "our civilisation,") and introduce a "new heavens and new earth wherein dwelleth righteousness." (2 Peter iii. 13).

PAGAN RITUAL. —A writer in the *Sunday Times* draws attention to statements in "The Cloister & the Hearth" to the effect that among other things: "Infant baptism is Persian, with the font and the signing of the child's brow; that throwing three handfuls of earth on the coffin, and saying dust to dust, is Egyptian; that incense is oriental, Roman, pagan; Holy Water is pagan, and all its uses. As to dates—we (the Church of England) celebrate the miraculous conception of the Virgin on February 2; the old Romans celebrated the conception of Juno on February 2; our Feast of All Souls is on November 2, and the Roman Pagan Festum Dei Mortus was on November 2."

MODERN WARFARE. —The Spanish War has unleashed forces of cruelty unparalleled in history. In Paris, during the French Revolution at its worst period, only 2,600 people were guillotined. The executions in half a dozen Spanish cities have surpassed that total. — *Daily Express*.

ALL THE FAULT OF THE JEWS. —Addressing the Nazi Cultural League Hitler denounced the Jews as being as destructive in economic as in cultural life, from which they have been removed in the Reich. Their economic destructiveness, he claimed, must be taken as "a fundamental principle." "The killing of Spaniards is carried out partly by Jews who have lived in the country a long time and partly by Jews who have immigrated there from other countries," he raged. "This murder is solely for the purpose of annihilating pure-blooded Spaniards." He concluded by emphasising that real authority can only be exercised when the "question of blood" is solved. In his final speech on Monday, Hitler again alleged that the Jews "were the fathers of Bolshevism." In Russia, he said, Jews filled 98 per cent. of all offices.

HORSES AND HORSEMEN. —In the Russian Red Army manoeuvres, Cossack cavalry (says British United Press) are appearing for the first time since 1917.
