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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;
with the object of making a people prepared for the coming of the Lord

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

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NEWPORT. (Mon.) —F. Lewis, Camden Villa, 2 Tennyson Road. (B.B. 11 a.m.)

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 11 a.m.)

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F. Browning, Box 121, Nairobi, Kenya Colony.

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The Bishop

By Dr. John Thomas

Ignatius was an elder of the ecclesia at Antioch about A.D. 107, who taught an unscriptural supremacy of one whom it had become fashionable to style "*the Bishop*." When the New Testament exhorts the faithful in relation to their rulers, it says, "Obey *them* that have the rule over you;" and these are particularized as "apostles, prophets, evangelists, pastors, and teachers;" and were all "bishops," or "*overseers*." But Ignatius adopted a different style in speaking of these functionaries. "Let us," says he in writing to the Ephesians, "study obedience to *the Bishop*, that we may be subject to God." And again, "Since ye are subject to *the Bishop* as to Jesus Christ, ye appear to live, not after man, but after Jesus Christ." And, "it is not lawful, without *the Bishop*, to baptize, or to make a love feast;" and lastly, "It behoves the married to enter into that connection with the consent of *the Bishop*, that the marriage may be after the will of God, and not to fulfil the lusts of the flesh." These passages show that in that early day one man in each congregation had been set up above all the other elders of the presbytery, who, in proportion as he was aggrandized, were diminished, and caused to assume the position of his inferiors. These notions of Ignatius and his contemporaries laid the foundation of martyrolatry, episcopal usurpation and lordship, the invalidity of ordinances ministered by an unofficial brother, and of matrimony as "a sacrament of the church." A mind running in this current of ideas, had evidently fallen a notch or two below the scriptural standard which characterized the apostolical state in its beginning.

A Sunday Morning Exhortation (26)

Another year is fast hastening to its close, and we are thereby forcibly reminded of the irresistible march of time. The division of time into years is not man's device, but a divine appointment. It is based upon the physical law of the earth's revolution round the sun, a law which was instituted before man was created, when God placed the lights in the firmament and said, "Let them be for signs and for seasons, and for days, and years." As the children of God, therefore, our viewpoint of the passage of the years is as measures of His doings and as stages in the development of His purpose. This scriptural viewpoint is illustrated by many passages. You will remember how the apostle Paul said to the Athenians upon Mars Hill, "God hath determined the times before appointed," and many illustrations might be given of this divine marking off of set periods. God has limited the reign of evil

to six thousand years. He fixed the duration of His Spirit's striving with man in the days to Noah to 120 years. He appointed the time of Israel's sojourn in Egypt and of their wanderings in the wilderness; and after many long waiting centuries, when the fulness of time was come He sent forth His Son made under the law. He has appointed a day in which He will rule the world in righteousness; it is fixed and determined. There can be, and there will be, no delay; it is marked off, as it were, upon the calendar, and when that day arrives then it will be said, "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea the set time is come."

Again, we know that the long night of Gentile darkness has been sub-divided by God into well-defined periods. There are the seven times of Israel's transgressions; the seven times duration of the kingdoms of men from the fall of Babylon; the 1260-years of Papal domination; the 1290 and the 1335 years; and when all these times shall have run their course then will be heard the declaration of the angel's oath that there shall be time no longer, that is, time in the sense of prophetic periods, for "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." That is the great end in view, the finishing of the mystery, and each year marks the completion of another stage in the development of the means by which that end will be ultimately attained. One year for certain will be the last; and the prayer of all faithful hearts ascend daily to the throne of grace, "Lord, how long?" The answer to that question has been hidden for many centuries, but now it is becoming increasingly obvious, even as God foretold through His prophet Habakkuk. "Write the vision and make it plain upon tables that he may run that readeth it; for the vision is yet for an appointed time, but at the end it shall speak and will not lie. Though it tarry, wait for it, because it will surely come, it will not tarry."

We are privileged to live in the end of the times; and in the possession of the books of Daniel and Revelation; we are able to run and to read and to know and understand. To none could it be said with greater cogency than to ourselves, "Of the times and seasons, brethren, ye have no need that I write unto you." All the prophetic periods, however broadly we may consider them, terminate approximately in the days in which we live, and the signs increase daily by which we are confirmed in our conviction that the coming of the Lord draweth nigh. As we review the events of the year 1936 our conviction is strengthened accordingly. The year has been full of hope for watchers in Zion. It opened with that Italo-Abyssinian conflict in full swing, a conflict which has resulted in a concentration of naval and military forces in the Mediterranean, and has exploded the folly of collective security. A statement appeared in a Christmas message sent by General Smuts, a shrewd observer in the political world, to the *Cape Times*, to the effect that things seem surely to be working towards some unhappy climax — faith in international co-operation and collective security seems almost barren on earth, and in despair the nations are rushing to arms as their only means of safety. That surely is the outstanding sign of 1936—rearmament, or, to put it scripturally, a beating of plowshares into swords and pruning-hooks into spears for the use of the multitudes in the valley of decision, which is shortly to become the great winepress of the fierceness and wrath of Almighty God.

Following that, there was the German militarisation of the Rhineland in the spring of the year, which has served but to quicken the pace of the rearmament programmes. Events in Palestine have likewise moved rapidly during the year. Intense persecution in Germany has stimulated the emigration of Jews into Palestine, and the Arab revolt in the summer has caused the Tarshish power to be more firmly implanted than ever in the land of God's choice, to be in that position to say to the invader, "Art thou come to take a spoil."

The Russo-Turkish pact relative to the Dardanelles has given to the king of the north a free uninterrupted passage for his ships into the Mediterranean, a privilege which he has coveted, but which has been denied him for centuries, but which now Britain has been unable to prevent — an outstanding sign of 1936. Lastly, the civil war in Spain, with the carnage and the crimes and the bloodshed which have accompanied it, has brought terrible retribution upon the mother of harlots and abominations of the earth, commencing the judgment which Christ will finish when Babylon the Great shall come into remembrance before God to give unto her the cup of the wine of the fierceness of His wrath.

Truly, 1936 has been a momentous year. To some Christ has come, for there were faces here a year ago that are not to be seen in this room this morning, and the same solemn fact holds good for a year hence, according to the law of averages, if Christ remains away during 1937. Will it be you, will it be me? It behoves us each one to prepare ourselves against any eventuality. Whether it be by death or the actual appearance of the Master in the earth, depend upon it, there will be no warning of his approach. "The Lord whom ye seek shall suddenly come to his temple." "At midnight there was a cry heard, Behold the bridegroom cometh, go ye out to meet him." Probation will be closed with the arrival of the summons. The only thing that will matter then, the all-absorbing concern will be, what the Lord Jesus Christ will think of us. "Who may abide the day of his coming, and who shall stand when he appeareth." These are searching questions, and we do well to ponder them now. It will be too late then to set our houses in order. Our characters will have been formed for good or for bad. We shall reap in that day according as we have sown, and we are sowing now. If Christ had come during the closing year, how would we have fared in that event? Would he have found us waiting and watching, occupying in his absence, busy in his service, forming our character, increasing our knowledge and faith, keeping our lamps well trimmed and supplied with the oil of the Word? Or would he have come upon us as a thief in the night, unprepared, indolent, indifferent, sleepy-headed, neglectful of the meetings, absent therefrom, neglecting the Word, self-indulgent, merely concerned with our own interests and hypercritical of the work of our brethren. The closing of a year and the opening of a new one is a fitting time to indulge in spiritual stocktaking. Let us deal honestly with ourselves, and see ourselves in the light of the Word as Christ sees us, and not in the light of how our brethren may see us, and we shall thereby be better able to indulge in self-examination. Some may be inclined to deprecate the making of New Year resolutions, but it is better to make them than not to make them at all, and, after all, there is a certain appropriateness in self-examination at the change of the year. Another milestone has been passed, as it were, in our journey through life; we can look back from a distance and behold the opportunities we have seized and those which we have lost. We can observe to what extent we have strengthened our hold upon the Truth, and the Truth's hold upon us. Even Nature itself bids us look forward into the future with hope. Brighter days are ahead, the dreariness of winter will soon give place to the delights of spring; the annual resurrection of plants and of the trees will soon begin, and reclothe the earth with freshness and beauty. Why should we not take a lesson therefrom in renewing our hope by profiting from the past, and facing with confidence whatever the future may have in store for us? God would have us assure our hearts before Him, and this we can do only inasmuch as we ponder the path of our feet, inasmuch as we commune with our own hearts and give ourselves to meditation and to introspection.

Surely we are unwise to neglect any opportunity that may present itself for the performance of these necessary works. Many passages of Scripture bring before us the basis of our acceptability at the judgment seat of Christ. There is one which seems particularly appropriate as a New Year's message; we refer to the 15th Psalm. Let us turn to it for a moment; let us meditate upon this Psalm and fix our minds upon it and endeavour to act on it during the coming year.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

How simple, how practical, are the exhortations, yet how comprehensive of our duty as the servants of God. How they affect our obligations to Him, the relations which should exist the one toward the other, and the wise use we should make of our talents: and it is all summed up in the second verse, "He that walketh uprightly." A beautiful figure — our probation likened to a walk over the face of the earth. Let us stay and meditate for a few moments upon that thought expressed by the Psalmist. There are many aspects before us in the Scriptures concerning our walking uprightly. We are commanded to

walk worthy of God: that is to say, to recognise our obligations to Him as the paramount duty of our lives.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind."

That is what it is to walk worthy of God; it is a love born of an appreciation of His infinite goodness and mercy. It shows itself in the degree of our valiance for His truth upon the earth; in the fervency of our daily prayer and communion with Him, and in the ardency and sincerity of our collective worship before Him. God is greatly to be feared in the assembly of the saints, and to be had in reverence of them that are about Him. Ponder those words. We can do much thoughtlessly to offend Him whom we love in our collective worship, unless we are on our guard. Coming avoidably late, or going avoidably early, being inattentive during the readings or the exhortations, wool-gathering during the offering of prayer, singing His praises with our hand in our pocket, attired in a manner distracting to our fellow-worshippers, gossiping idly at the conclusion of the meeting. These are all means by which we can lower the divine standard of our collective worship of the only true and wise God.

"O worship the Lord in the beauty of holiness."

Without in any sense aspiring to sanctimoniousness, let us endeavour to preserve the solemnity and the gravity of this memorial feast. It is the closest approach we can make to our heavenly Father in this time of probation. That is what it means to walk worthy of God, among many other directions given to us concerning our walking uprightly before Him.

If you will turn to the fifth chapter of the letter to the Ephesians you will see no less than three distinct and separate allusions to the manner of our walk.

"Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."

This is the basis of our love the one toward the other—Christ's love for us. Contemplate the depth of his love. Though he was rich, yet for our sakes he became poor. He bore our weaknesses and our infirmities, he fellowshipped our sufferings and submitted to the shame and the degradation of the cross. He gave his life, and,

"greater love hath no man than this, that a man lay down his life for his friends."

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Though he is now strong and immortal, he is yet kind and tender and sympathetic and understanding and abundantly forgiving. What a friend we have in Jesus; who is not moved to gratitude and praise in the contemplation of the beauty of his life! This, says the apostle Paul, is the basis of our love the one toward the other.

"By this shall all men know that ye are my disciples if ye have love one toward another."

It is the hallmark of the friends of Christ. How can we show it? What opportunities are afforded us of manifesting this love the one toward the other? Surely by being solicitous for the spiritual and temporal wellbeing of our brethren. Let us endeavour to foster a friendly, nay, a brotherly spirit in our meeting, that the fruits of the Spirit may be cultivated therein. Let us look to ourselves, lest by any means by our own thoughtlessness we may give offence, and let us cheerfully put up with the idiosyncrasies and irritations that are bound to occur in a large mixed assembly such as our own. Who knows how often we must grieve Christ by our own thoughtlessness and stupidity, to say nothing of our actual transgressions, yet we rely upon him to overlook it, and surely we ought to manifest the same magnanimity toward our brethren. Let us remember the apostle's definition of love in order that

we may understand how we can walk therein. It suffereth long and is kind; that is to say, it is not quick to resent injury, to stand on its dignity, to demand an apology, but is patient and forbearing. Love seeketh not her own, is not selfish, not niggardly in ministering to the saints, but willing to spend and be spent unstintingly in their interests. Love is not easily provoked, not subject to uncontrolled temper, not angered by the slightest misdemeanour, real or imaginary, is calm, self-possessed, large-hearted. It thinketh no evil, does not harbour grievances, bear grudges, impute evil motives, slanderously injure the good name or reputation of another. What scope there is for each one of us for self-examination and new resolutions in these important matters. Remember the Psalm we have quoted, which tells us that he who dwells in God's holy hill is confined to the man that backbites not with his tongue, nor doeth evil to neighbours, nor taketh up a reproach against neighbours.

Many of us have responsibilities in regard to the matter of hospitality. That is divinely enjoined as a commandment, if the facilities are there. You will remember how the apostle Paul speaks of it. "Let brotherly love continue." Then, to extend the phase of that subject, he says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." The expression "entertain strangers" is elsewhere translated by the one word hospitality. It means we should let the warmth and love which we experience in our own homes be felt by those who are not so placed.

Then another stage: there are certain ones in our midst to whom we have a special obligation in fulfilling the command to walk in love. Pure religion and undefiled before God is this, to visit the fatherless and widows in their affliction. Those who have been deprived of the care and the counsel and the sustenance of a father, or the love and the companionship of a partner—these miss much, and though God alone can make up to them all that they miss, He first places upon us a special obligation in our love and care towards them. Then there are the hungry and thirsty, the naked and the sick: "Inasmuch as ye have done it unto the least of these ye have done it unto me." How many letters have we written to those who are sick at home or in hospital? How many times have we visited them, or have we decided that Sunday afternoon is inconvenient and we have other matters of more pressing import? Shall we be able to answer these questions satisfactorily before Christ if he puts them to us? If we are sure that our reasons are legitimate, well and good, but if not, let us remember that is one of the elements of the basis by which our acceptability will be accounted in the day when we stand before our Judge.

Then we take another phase mentioned by the Apostle Paul in the 15th verse: "See that ye walk circumspectly." A word made up of two Latin words meaning to "look around." How suggestive of thought is that word. We must have our eyes wide open to behold obstruction and dangerous places. If we go out of our homes on a frosty morning, how foolish we should be to rush headlong along—it would soon bring upon us swift disaster. There is need for caution, avoidance of risks, and circumspect walking. The same is true of our walk in the Truth. Let us see to it that we keep as far away as possible from the dangerous paths. The Psalmist has given us a beautiful example: "Hold up my goings in thy paths, that my footsteps slip not." There is much more that might be said to illustrate what it is to walk uprightly before God. These are a few thoughts which arise as we look toward the future and the commencement of a new year. Let us face it with confidence and with faith. 1937 will now be upon us in a day or two; the world will usher it in with its characteristic din and boisterousness, its blowing of whistles, clanging of bells, shrieks and shouts, popping of corks, midnight revelry, characteristic of a world that lies in wickedness. But let us who are of the day watch and be sober. Let us realise that the Eastern sky is full of portents that show us that morning is about to dawn, and let us quietly and firmly resolve that, come what may, we will be faithful to our trust in the ensuing year, and comport ourselves consistently as men that wait for their Lord.

So once again we come to the breaking of bread and the drinking of wine, in memory of Christ's love for us, in faithfulness to his commands, and in the earnest hope that 1937 will bring to us the consummation of our hopes in the announcement of the gladsome message, "The Lord is come."

H.T.A.

Preaching the Truth in Florida

Just a week ago, as we were traveling over the Tamiami Trail, through the swamps and jungles of South Florida, we looked at our watch at 11.15, and pictured the speaker mounting the platform in Newark to deliver the word of exhortation; and knowing it would be our own turn to engage in that work a week later, we began to meditate upon what subject.

It was an ideal setting for such a meditation. For long periods of time the bus would travel at high sustained speeds on the waters of the narrow canal, which adjoined the Trail for almost its entire length of some 120 miles; there was strange and interesting but lazy life—unusual birds, an infrequent and small Seminole Indian village, and occasionally, disturbed by our approach, there would be the very large splash of an alligator.

Again we reviewed the very moving events of the few preceding days, the purpose of our visit to Florida (the burial of bro. Bacon), and some subsequent and consequent conversations. Only a few will remember bro. Bacon, but quite a number of the older members of the Jersey City ecclesia, of which he was a member, will remember him well.

As we stood at that lonely open grave, we reflected long and deeply over that brother, whom the present speaker had known so well. Among those stately palm trees, and abundant tropical foliage, there was a sad row of empty chairs, which had been placed there in routine-arrangement for expected mourners. But, besides the speaker, who was there to utter the necessary thoughts upon such an occasion; only two mourners stood at the grave-side. As we reflected over brother Bacon's most studious life in the Truth; his untiring zeal, although so badly handicapped by a nervous condition; his ever-readiness to engage in any enterprise to preach the Truth; his self-learned German and Italian; his publication at his own expense, in Italian, of a book entitled *The Kings Dream* (Nebuchadnezzar's dream); as we thought upon his great and practical consideration for the brethren of the Lord; as we pondered all these things; those words which we have used for our topic this morning, were very vividly before our mind, "God is not unrighteous, to forget the labor of love, which has been shown, towards his name."

As we also said at that grave-side: the God we serve is not a God afar off; He is a knowing, understanding and ever-present God; He even appoints His holy angels as "ministering spirits," to the express purpose of "ministering unto them who shall be heirs of salvation."

As we also stated at that time: it matters not at all, that no stone shall mark that spot. The God whom brother Bacon had served long and faithfully, a God who marks even the sparrow's fall, has Himself told us that "precious in His sight is the death of his saints." No stone is necessary, because, in the imperishable memory of God, the names and characters of all the saints are borne. It was with the fullest and most complete confidence that we could leave our brother there — in God's care.

"Earth to earth and dust to dust"! in the words of one of our beautiful hymns, "we own that sentence *just*": but, our God is more than just: and through *well-grounded* faith in his promises, we can look forward to the day of deliverance—"As in Adam all die, so in Christ shall all be made alive." And there, for the time being, we left our brother, in the well-named "Evergreen Cemetery" of Jacksonville, Florida.

Faithful he had been to God's promises: he had kept himself from the companionship of the world, and there, a thousand miles away, and four thousand miles from his relatives after the flesh—he died alone; and yet, by no means alone, for his God has said, "I will *never* leave thee, nor forsake thee."

But, like many another faithful servant of Christ, though he sleeps, the effects of his work live on. What of those two women mourners? What brought them there? They were two sisters in the flesh,

who owned the boarding-house at which brother Bacon had lived. Although our brother had lived there for only two months, and was handicapped by the aforementioned nervous condition, which made it very difficult to preach to strangers easily, yet they declared they had been greatly impressed by his manner of life; they knew that he was devoted to God's Book of Life. This we had learned from them a few hours prior to the funeral. Very soon after the funeral service, and while we were looking through some of bro. Bacon's painstaking and copious note-books (all concerning his studies in God's Word), a telephone message was received stating that the sisters would much like to see us. We spent about two hours talking over the wonderful hope which had so gladdened the heart, and influenced the life, of the man whose funeral they had just attended. And very seldom, indeed, had we ever found minds so well prepared, and anxious to hear, the words of Life. They are Jewesses, who have themselves spent a great deal of time and effort seeking what they called "a satisfying explanation." They had read the New Testament through three times; had almost joined an orthodox church, and gave us the reasons which had deterred them; and lately, for the past year or so, had been greatly impressed by Russellism ("Jehovah's Witnesses," as they called it). It would take several hours to relate fully that discussion: but it was indeed conducive towards good results to be able to inform them, how the Mr. Bacon they knew had dealt with this Russelite and that Russelite; this argument and that; as the present speaker had so often witnessed.

We had also obtained brother Bacon's well-marked Bible (of which we shall speak later), and some pamphlets, which we gave them.

They promised to read them very carefully, and begged us to call on them again if possible.

But there was even more interesting and very important follow-up work to do for brother Bacon, at Miami, some four hundred miles further south. There, there was a new sister in Christ to meet, whom brother Bacon had instructed, and had very recently baptised into the Saving Name of Christ. It was our privilege to meet her, to strengthen and do all possible to encourage her to "Hold fast to the form of sound words" which she had received. She had written, asking whether it would be possible to secure for her the old and well-marked Bible which brother Bacon had used in instructing her. We felt quite sure nothing would have more pleased brother Bacon than to know that she had made the request. We telegraphed the time of our arrival in Miami: and she was there to meet us. She is in employment, but had arranged matters so that we had two most delightful hours to discuss the Truth and its service. And, how gladly she responded to the opportunity of continuing the work at Jacksonville. Later, we were to learn of two more interested persons in Miami—and another in Jacksonville—so she will have the opportunity. Nothing could have been more helpful, in pointing out to sister Neamie of Miami, the need for self-sacrifice in preaching the Truth, than to be able to relate to her brother Bacon's own life in the Truth, as we had seen it lived in New York for many years. She quite understands that it is now *her* duty to pass on God's plan of Salvation. We urged upon her—and she was thoroughly responsive—that our responsibility is so to live our lives that men and women will be attracted, by noting that we are so different from the world; that men will *see* and *hear*, that we have "been with Jesus," and, like those two Jewish sisters at Jacksonville, will be moved to enquire. We enjoined upon her the necessity of being ever ready to speak a word designed to test whether there is "any light" in the person addressed: but not to waste her time, and even lower the dignity of the Truth, by trying too hard to force it upon unwilling heart or ears.

Sister Neamie realizes that the seed we have to sow is in itself perfect: that when it fails to grow and bring forth fruit — the fault lies entirely with the ground; or with the "thorns," which are, as Christ said, "the pleasures and cares of this life, which choke the word."

After we had reluctantly parted from our new sister in Christ, we were soon to learn, to our great surprise and joy, that the unexpected interest shown by several in Jacksonville, seemed to be relatively general in that State—where even the over-tired and self-occupied Northerners sometimes slow down sufficiently, to find time to consider whether there *is* a God, Who knows and Who cares, sufficiently to have revealed Himself to the only intelligent form of life in His creation on the earth — Mankind.

We had left sister Neamie on the Friday night. Next morning we found a very eager listener in a life-guard on Miami beach, to about a full hour's discussion on the Truth.

Saturday evening it had been our plan to retire early, in preparation for the early start to St. Petersburg the next morning. We had expected to sit on the porch just a few minutes, but (it seems to come so easily and naturally in that easy-going atmosphere) we fell into conversation with a contractor— from White Plains, New York. Again, for perhaps an hour's conversation, we spoke of the Life to come. He found the subject so interesting, so real, that when we looked at our watches we were amazed to find it was almost one o'clock in the morning.

Two more soul-stirring experiences awaited us. Late that Sunday afternoon, just about a dozen of us who were bound for St. Petersburg were changed to another bus at Palmetto— to be taken on a forty minutes' ferry-ride, which would save forty-nine miles.

Again, and very soon, conversation became general among the passengers. A man and his wife, hotel-keepers from Atlantic City: a waitress, moving from Lakewood, N.J. to Miami, and now to St. Petersburg, seeking a better living: another, a general sales-manager for some large manufacturer in the North. After joining, and listening to the conversation for a time, it was easy to see that that waitress was something very much out of the ordinary: her face was not painted; she was quietly-spoken, with good thoughts well expressed. While up North it would be almost unpardonable; here it was quite natural and proper, to leave one's seat, and politely request permission to share a seat with another passenger.

Again, a little preliminary general talk concerning her own personal interests—"catching them with guile," perhaps Paul would term it — and then, the golden opportunity, to see whether there is any light, or deep-seated good, abiding there. That girl's life is indeed hard and bitter. She is 22 years old: ten years ago her parents had brought their three children from what had once been Hungary. There, before the world war, they had been wealthy, and she had known a very happy childhood: but when, under the treaty of Versailles, that part of Hungary had been given to the Roumanians, everything had been confiscated by the Roumanians. Starting business again in New York, the father had been finally ruined in the depression. The mother had become literally crippled with rheumatism. The daughter under discussion is making great sacrifices, suffering deprivation, and even days of hunger, in what appears to be a vain attempt to get the mother to a better climate. As has been the case with many others—great sufferings had caused her to deeply consider the Purpose of Life, and, if possible, an explanation. She had thought a great deal about religion. But her difficulties had been, not only acceptance of Bible miracles —she had desponded over "trade" in many conflicting professed religions, and their "failure to ring true." About this time the sales manager moved over to where he could easily hear the conversation. Then we all walked out of the 'bus to the boat deck, but the conversation had become so animated that little attention was paid to the scenery; and the audience was increased by automobile passengers, who also seemed most eager to express their interest.

As we talked, the sun was just setting in the beautiful Gulf of Mexico, amid all the magical colors of a semi-tropical sky. We pointed out to our audience *the daily miracle* of our sun, and the infinitely greater stars, in their perfectly timed and controlled order: the endless miracles of creation, whether examined with telescope or microscope: how *very simple* in comparison would be the creation of man, the preservation of a Daniel in a lions' den, the virgin birth of Christ, or the resurrection of the dead — would it not be the height of folly for them to limit the power of such a Creator?

We explained how much more gullible is the man who believes that out of this earth—once with the sun's temperature of 6000 degrees centigrade—could come, *all by chance*, the multitudinous and complex forms of life which we behold. And surely, logically speaking, the creator of such wisdom, power, and purpose, *must be* a personal God, with a *Plan*: a plan which He would reveal to the only intelligent form of life on earth: and, lives of experience, and critical examination, *prove* that the Bible alone reveals God's mind and intention with man upon this earth. The only other alternative

is a world soon to be again soaked in blood, with so-called civilization blotted out—without hope or purpose.

We have always found it most productive, not to force upon people conversation about the Truth. But, we had no sooner regained our seats in the bus than the sales manager came over again, and in the general-conversation-voice intended for all, asked us very earnestly, and with fervor, "Will you please talk more about those things? You may at first have thought me hard, and thinking only about business: but I will tell you that I have never gone to bed without saying my prayers." He also, like the girl we had begun with, was Jewish: and it was so easy to point out to him and others that that very desire to pray (although he confessed his ignorance of how to go about it properly), that very desire, that had come to him by inheritance from his forefathers—was indeed the "wisdom from above" (as so easily distinguished from fleshly wisdom from beneath) which is the Jews' inheritance from the God-given Mosaic Law.

We also related to that audience the Jewish prophecies— "99% fulfilled: the remaining 1%, soon to be realized, the very climax of it all." We showed them how the Jews are God's witnesses: and many other things too lengthy to state here: and we showed that young girl very definitely how she could find peace of mind, and the solution of all her troubles, by seeking the knowledge of the Mighty God of Israel.

What will the outcome be? No one can tell. Will our hearers accept or reject our message? *That* is not our responsibility. The command God *has* given us—our responsibility —is "preach the word: be instant *in* season and *out* of season." We cannot tell whether "the word fitly spoken" may at last bear fruit. So far as our brother Bacon knew, his life's work of devoted and untiring effort resulted in the immersion of just one sister. She related to us how overjoyed he was on the day of her baptism: he told her, "This is the most happy and wonderful day of my life: to think that at last someone has been persuaded by me, to heed God's word." In her letter she said to us, "He was always willing to sacrifice himself for others, and to share with them his wonderful knowledge."

And that last night in Jacksonville, as our train slowly moved out of the station to begin our return North, we looked back through the open upper-half of the Pullman door, back through the rainy night to the twinkling lights of the city: we thought of the lonely grave, of one who had been another "sojourner among strangers": and again those comforting words from that marvelous epistle to the Hebrews came into our mind: "God is not unrighteous, to forget"—that brother's labor of love for the Truth.

H. DEAKIN.

Newark, N.J., U.S.A.

Editorial

BUILDING A SPIRITUAL HOUSE

Frequently in the Scriptures our work in the Truth is likened to that of a builder. We are often reminded that we are at present building a house; not a literal house of material stones, but a house or building of a spiritual character. In the laying of the foundation of this house, we have had no part. It has been laid for us by God in the manner described in Isa. xxviii., "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation" (v. 16). Commenting upon this fact, Paul says, "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11), The foundation of the building was laid in Zion nearly two thousand years ago, in the work accomplished there by Christ as the Lamb of God; it will shortly be laid there in judgment and righteousness, at which time the spiritual house now in process of building will be manifested to the glory of God, who laid the foundation.

This much, then, has been accomplished for us. We have a good and sure foundation; we are now asked to build upon it. In this work we do not build upon the shifting sands of human opinions and the ever-changing institutions of man, but upon a rock, even Jesus Christ, who said, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. vii. 24).

Let us endeavour to recognise the perfectly satisfactory foundation of our building. What should we think of the literal builder who continually suspended his building operations to examine and re-examine his foundations! Foolish man: waster of time: dissipator of energy, and such like expressions would be merited by such procedure. We, too, will be accounted foolish if we neglect the work of building our spiritual house to re-examine our foundation. Let us recognise that we have the Truth, and in it we have a sure foundation in Christ. We have not to further discover the Truth: we have it, as it is revealed in the Scriptures, and if we should discover anything new regarding it, we shall probably sooner or later be made to realise that the discovery is untrue. A wholesome warning lies in the saying, "What is true is not new, and what is new is not true."

In Christ, then, we have the sure foundation of which the apostle speaks. What of the building? Paul faithfully exhorts us in regard to this important aspect of the subject, saying, "Let every man take heed how he buildeth thereupon" (1 Cor. iii. 10). If we are attentive to that exhortation our anxiety will be to see that the building is suitable to the foundation. There must be harmony of character between the foundation and the building. It is so in the natural order of things. A building of a temporary character, composed of wood or similar material, does not require a foundation of rock or stone. A sure foundation is not required for a flimsy super-structure. In the Truth, however, we are called upon to erect a house or building in harmony with the character of the foundation already laid, for, says Paul, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. iii. 13). Leaving figure, and speaking in simple language, the meaning of this is that our work in the Truth is that of building a character, and that it is required of us that the character we build shall be in harmony with that of Christ. In the day of Christ's return, the building, or character, will have to undergo his inspection; it will be either approved or rejected by him. He will discover that various materials have been employed in its construction, likened to "gold, silver, precious stones, wood, hay, stubble" (1 Cor. iii. 12). Some of these materials are of an enduring character, and therefore in harmony with the foundation already laid. These will, with the foundation, which is Christ, endure throughout the eternal ages. Other materials, merely wood, hay and stubble, being unable to withstand the trial by fire, will disappear, and will find no place in the permanent and enduring edifice. The point of the Apostle's exhortation, therefore, is, whatever we build must be "like Christ." Our characters must be moulded after the pattern of his.

What, then, was the character of Christ? In him was the perfect manifestation of "the fruit of the Spirit," as enumerated by the apostle. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). Such was Christ in the days of his weakness, and these characteristics have been immortalised in him. These are the enduring and indestructible materials comparable to "gold, silver, and precious stones." If we are truly "like Christ," his brethren and sisters not in name only, but in deed and in truth, these characteristics will be found in us; they will be the immortalised characteristics of the spiritual edifice now in process of formation: the characteristics which will be found in the Kingdom of God.

How different is the end of all that is compared to "wood, hay and stubble"! These represent the works of the flesh described by the apostle. "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v. 19-21). For these no place will be found in the Kingdom of God. It is inconceivable that God would immortalise such unlovely traits as hatred, wrath, strife, envyings, etc. The fire will try all such, and destroy them: no place exists for them in the future edifice, in which will be found only that which is in harmony with the foundation. Therefore, says the apostle, "Let every man take heed how he buildeth thereupon."

In harmony with these truths are the words of Peter: "Ye also as lively (or living) stones, are built up a spiritual house" (1 Pet. ii. 5). The apostle here uses, not the figure of wood or stubble, but that of stones. Each true saint is a living stone destined to be fitted into a "spiritual house" to be manifested in the day of Christ. What is the Divine object in the development of the house? Paul says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom also ye are builded together for an habitation of God through the Spirit (Eph. ii. 20, 22). Our hope is therefore to be a constituent member of a glorious community of immortalised spirit beings, the Head of which is Christ, and in each individual member God will dwell by His Spirit throughout the eternal ages.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. . . . He that doeth these things shall never be moved." (Psa. xv.). We earnestly hope and pray that all our readers will find an honoured place in this "habitation for God."

W.J.W.

The Parable of the Mustard Seed

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field; which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in the branches thereof." This is a parable which carries its meaning on its face. Least of all things among men at the beginning: greatest of all things at the end: such is the Kingdom of God in every aspect in which it can be viewed, — whether as first planted in the earth in the promises; or as first introduced to any man called to be an heir thereof; or as first manifested in the earth at Christ's return. When first planted in the promises, it was confined to one old man who must have seemed demented as he sallied forth from the midst of his friends to an unknown land, or as he afterwards sojourned among the inhabitants of Canaan with the quiet confidence that he would one day be the possessor of "all these countries." What an indescribable contrast to this will be the occupancy of Palestine by Abraham and his multitudinous seed with Christ at their head, not only as the joyful inheritors of the most glorious of lands, reinstated in more than its original glory, but as the rulers of the entire habitable globe, whose enlightened inhabitants will joyfully repair to worship God and make obeisance at Jerusalem. When first introduced to a man's notice, in the testimony of the gospel, the kingdom seems to him the most insignificant of his personal affairs. Slowly his view enlarges until he begins to discern its importance, and submits to the requirements associated with it. At last he dies in the confidence of the hope thereof; and at the resurrection, he awakes to find all his personal affairs perished and gone, except this one momentous element of them—that he is an heir of the Kingdom of God, which he enters in the unspeakable joy of a glorified nature and a position of everlasting power and honour, friendship and joy. Finally, when Christ steals into the world as a thief, the Kingdom of God arrived in his person is the smallest political fact on earth for the time being; but soon, the mustard seed sprouts. He awakes the dead; he gathers them to judgment with the few living who stand related to his tribunal; he separates the unworthy element from among them; with the accepted and glorified remnant, he commences belligerent operations against "the kings of the earth and their armies"—first shattering the Gogian hosts encamped against Jerusalem; then proceeding in detail against all countries and all governments, till the whole fabric of human power is prostrated in the dust, and the Kingdom of God the only ruling authority on the earth. A knowledge of the Kingdom of God is the easy key to the parable of the mustard seed.

R.R.

“Despise not one of His little ones”

Not all who have accepted the Truth are attractive in disposition or person, or have attained unto characters becoming their profession. Are we to love such? Yes! And thus help them upward unto greater perfection, for who is there without sin among us? Not one! therefore we have need to be very careful if we feel in our hearts any approach to self-satisfaction, for if we dare to despise or look down on one of His "little ones," the Master, who sees our thoughts, will regard our feelings as toward Himself. If there come into our assembly any "clothed in vile raiment," which we understand to mean the humble garments of those who cannot afford better, we are instructed to give as good a seat in the meeting as the better-dressed or the more influential, for God looketh not upon the outward appearance, but upon the heart, and so must we.

If only we could always think of the tie that binds us together, and every time we use the title sister, brother, remember our elder brother, who has so called us brethren and sisters to himself and to each other; and if tempted to forget and use the name as an ordinary title, or under wrath or anger — stop, think: Who is it we address? Why, a brother or sister of Christ, and dare we use that honoured title under hatred or any evil impetus? When he has said what we do unto those who bear his name we do unto himself!

Even the cup of cold water offered in his name he accepts as offered unto him, and so will he accept other services of love; and oh, think of it in trembling, so will unloving acts, or words, or looks, be regarded by him as done unto himself; therefore, take heed that ye "despise not one of his little ones."

Christ is the only altogether lovely one; and what are we in his sight that any pride should ever arise within us, or what have we of good that we have not received through his mercy? Let such thoughts keep us in the exercise of forbearance and humility.

(Selected).

Reflections

Brother G. M. A. writes from the Antipodes that there is trouble in his ecclesia over divorce, the majority holding that divorce is permitted as per Matt. v. 32, and in this he says they are following bro. Roberts and others. He further goes on to say, "*To think otherwise would mean that once married we would be compelled to live with an adulterous partner, which to us is an abomination; and we marvel that otherwise intelligent brethren should think otherwise.*" We marvel that other-wise intelligent brethren should confuse the "putting away" referred to in Matt. v. 32, with the entirely different procedure of obtaining a divorce in the courts of those who are aliens, atheists, and without God in the world, as Paul describes them (Eph. ii. 12). In saying that this was bro. Roberts' teaching, our bro. A. errs. When faced with an actual case, bro. Roberts denounced in no uncertain words the action of a brother in accusing his sister-wife before such a court, and demanding that the judge should judge between them (see account in *Berean*, 1927, p. 413).

Bro. Roberts declared this was not what Christ permitted in Matt. v. 32, and he described such action as "highly unscriptural." This has been pointed out before in the *Berean*, but some brethren, otherwise intelligent, persist in ignoring it, and repeating this untrue statement about bro. Roberts, Truly it is marvellous.

Would bro. A. contend that the disciples who listened to the discourse called "the Sermon on the Mount," understood that they were directed in such a case to accuse an erring wife before the courts of the Roman judges, and demand redress at their hands? It may be said "Of course not, they couldn't." What then did the disciples understand? Because what they understood is what we are to understand. Verse 31 shows that the reference was to the Mosaic Law of *putting away*, by giving a written bill of divorcement (Deut. xxiv. 1). In modern language this meant refusing any longer to live

with the erring one. God "hates putting away" (Mal. ii. 16). His declaration is "Whom God hath joined together let not man put asunder." But for this one offence Christ gave permission to "put away," so that the injured brother or sister should not be compelled to live with an adulterous partner, which, as bro. A. says, would be an abomination. Young's *Concordance* gives the meaning of the divorcement mentioned in this verse as "a setting or standing off, or away." To say this is the equivalent of a brother of Christ taking his erring wife before a Gentile court of unbelievers—judge and lawyers, and police officers and court officials, and the idle and curious—all of whom are of this evil world which lies in wickedness in the sight of God, and complaining there of her wrongdoing, and demanding redress at their hands — is more than marvellous in otherwise intelligent brethren: it is palpably unscriptural and un-Christlike.

* * *

The centenary of the birth of D. L. Moody, the "evangelist," is being celebrated in London. He and Ira D. Sankey (who composed and sang his own hymns) attracted huge crowds during the "revivalist" campaigns on the occasion of their visits to England (they were Americans) in the 70's and 80's of the last century. The attraction was the catchy words and tunes of Sankey's solos; and their success (they are said to have "reduced the population of hell by a million souls") was due to the magnetism and self-hypnotism of thousands of people singing, or rather shouting, the choruses, which went with a swing that was infectious, with an abandon and energy which convinced themselves and others that they were "saved." We remember as a small school-boy hearing errand boys in the streets whistling, and others singing as they walked along, the choruses of "Hold the Fort!" and "Safe in the lifeboat, sailor!" and other of their hymns.

Well, Moody and Sankey and most of the million souls they claimed to have "saved" have all descended into Sheol, and the remainder are rapidly following them. The Scriptures declare that "*the man that wandereth out of the way of understanding shall remain in the congregation of the dead*" (Prov. xxi. 16); and that a man, though he be held in honour, if he understands not (*i.e.*, the Truth) is like the beasts that perish (Ps. xlix. 20), Good intentions cannot save (hell is said to be paved with them), for, as David said concerning the death of Uzzah, it was "because we sought Him not after the due order" (I. Chron. xv. 13).

* * *

The hell of Moody and Sankey's imagination must be a densely populated place, for it is written—

"The wicked shall be turned into hell, *and all the nations* that forget God" (Ps. ix. 17).

We shall escape that fate, not by the methods of Moody and Sankey, but by following the example of faithful Abraham, and putting our trust in God's promises, and keeping His commandments (Ps. lxxviii. 7). Only of such is it written "Thou wilt not leave my soul in hell."

* * *

A brother writes us with many assurances of esteem and desire to encourage us, but adds, "I wish it to be understood that I refer solely to the conducting of the magazine, and *not to any side enterprise.*" The conducting of the magazine is in itself a side enterprise, for we, like our correspondent, have to labour for our daily bread, and can only devote our spare time to the work of the *Berean*. But the side enterprise our brother means is the work we have undertaken concerning the Jewish Relief Fund and the Distressed Brethren and Sisters' Fund, particulars of which will be found on page 106.

Is our brother quite sure he is right in frowning upon this "side enterprise"? Is he sure Christ is displeased with it, and will also frown upon us for undertaking it? Or may it not be that the sister is right, who says "We needed an effort of this sort to arouse us to a sense of our responsibilities"?

Think again, brother.

* * *

A visitor to Germany says that at an educational centre he heard recited as "grace" before meals: "*He who wishes to live must fight. He who does not want to fight does not deserve to live. Heil Hitler.*" Omitting the "Heil Hitler," and understanding the life to be that which we seek in the age to come, it is true. It is the good fight of faith we have to wage; remembering also the apostle's words that faith without works is of no avail" (James ii. 17).

* * *

A London daily paper, claiming a circulation of three millions, prints what they call a weekly sermon, under the heading: *Go to Church on Sunday*. The sermon this week is:

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind to one another, even as God for Christ's sake hath forgiven you."

Christadelphians do not need to go to Church to learn the ways of righteousness, but they do need to be examples of obedience to this exhortation.

C. F. F.

CORRESPONDENCE

Bro. Dowling rightly says the study of Daniel's time periods is an honourable enterprise (Proverbs xxv. 2). There would seem to be no doubt of the prime importance of the years 1942-1945 as the terminal era of the 1335 days, for the striking fulfilments of the 1260 and 1290 periods when commenced from the Decree of Phocas A.D. 607 cannot be gainsaid. Further, the period of 75 years (*i.e.*, the difference between 1260 and 1335) is evidently a period employed by God during which prophetic periods shall begin and come to fruition. Thus the decree of Justinian A.D. 532 was the first stepping stone towards the full measure of Papal domination recognised by Phocas 75 years later, in A.D. 607. So, at the other end of the 1260 period; the end of the Temporal Power 1260 years after the decree of Phocas was preceded exactly 75 years previously by the brief overthrow of the Papacy by Napoleon. It is also very interesting to observe that the difference between 2,520 solar and lunar years is exactly 75.

With regard to the 2,300 which bro. Dowling reads as 2,400: this is still unfulfilled, so making dogmatism impossible. But it would seem unwise to adopt a reading which no really important manuscript adopts, and which neither the R.V. nor any modern translation accepts. When Dr. Thomas accepted this reading, it was believed to be supported by documentary evidence of value, but since proved not to be the case. It is admittedly a difficult prophecy, particularly so because we do not know by what event God will consider the sanctuary justified. We should, however, regard it as most probable that the initiation of sacrificial offerings in Ezekiel's Temple will mark the end of the period, because the vision is stated to relate particularly to "the daily sacrifice and the transgression of desolation" (Dan.viii. 13).

The chapter describes a conflict between the Ram and the He-Goat, resulting in the triumph of the Goat, from which developed the Little Horn who was involved in the taking away of the daily (v. 11). Daniel is told that the animals represented Persia and Greece, and this information is surely the key to the interpretation of the vision. It may be said that Persia and Greece existed for centuries, so making an exact commencing date impossible, but this is not so. When Daniel sees the goat it has a notable horn between its eyes, interpreted by the angel as referring to its first king, Alexander. The date is thus within a very narrow margin, and is approximately B.C. 330. 2,300 years from this date gives us 1970, a year which might well prove to be the year of the restoration of the daily sacrifices in Jerusalem (Ezek. xlvi. 13).

Time alone will show whether this line of interpretation is the true one, and the ideas are put forward as suggestions only, in the hope that study will be stimulated.

W. JEACOCK.

Brixton, London.

* * *

Greetings in the Name of our Lord. I am very pleased to be able to enclose intelligence from the ecclesia at Cambridge, reporting the immersion of sister Swayne. It may be of interest to relate that her interest was aroused by two of the members of this meeting who were working together on the farm which sister Swayne is in charge of, and of course had the daily readings together. On the suggestion of sister Swayne, who is a widow with three young girls, they commenced having the readings all together, with the happy result that after four months of study in the Truth, she applied for baptism. It is evident that there are still some with ears to hear the joyful sound of the Gospel, but that the time is at hand when our Lord shall return to reward every man according to his works, is also very evident from many signs. That we may all be strengthened to stand fast in the Truth, working out our salvation by a patient continuance in well-doing, and so make our calling and election sure, is the sincere hope of your brother in Christ,

HERZL P. CONNOLLY.

Cambridge, New Zealand.

* * *

As we trace the finger of God through the pages of the Scriptures, much that to the human eye seems inexplicable becomes clear in the development of events, and encourages us to hold fast in the "patient waiting for Christ." The world is engaged in a mad rush after wealth, pleasure and knowledge, but by its "wisdom" it knows not God. Here is a danger upon which we may reflect. Whilst following the Divine exhortation to get knowledge, let us be careful that it is of the right kind. Among some called Christadelphians there is a tendency to what is known as highbrowism, its exponents often writing and speaking above the heads of the average brother or sister. It was to the "common people" and "unlearned and ignorant men" (Acts iv. 13) that the Truth appealed in the first century. Let us in these days keep to the simplicity of the Word of Him who changeth not.

May I take the opportunity of thanking you and your co-editors for your continued labours in this direction for the comfort and upbuilding policy of the *Berean*. Knowing from practical experience what such work entails, I can the more readily add these few words of encouragement. Your monthly "Reflections" are appreciated by many, and so long as the magazine remains free from acrimonious discussions it cannot fail to benefit those in whose interests it is published. —Sincerely your brother in the waiting for Zion's morning,

M. JOSLIN.

Wallington.

* * *

Greetings in the name of the earth's rightful King. I have delayed in sending intelligence to your magazine for some time, but now I am fully certain that you are holding the standard the Scriptures outline. I was baptized in Saskatoon, (in the Birmingham Fellowship) in 1931. I left that Fellowship three years ago because of the views held, and the things done; I could not fellowship such actions. I have all this time taken your magazine, and your December number reflects the wonderfulness of walking with God. Your stand against worldliness is the stand I also take; the worldliness of the other fellowship is very noticeable and serious. "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." *No one has God* who does not remain true to the teachings of Christ, as John says. And John also maintains that the man who holds the hope of seeing and being like Christ at his coming "purifieth himself as he (Christ) is pure"; let us therefore live not in sin as other men do. The man of God who walks in the paths of holiness cannot live as the world lives, which is controlled in all ranks by "the lust of the eye, the lust of the flesh and the pride of life." Have we not "come out" in order to be separate? —Your brother in the Truth, Sask., Canada. KENNETH PUNTER.

* * *

Bro. and Sis. R. NEVILLE (Alberta, Canada) write: "We appreciate your labours for the Truth's cause. It is the most noble task we can undertake; your writings are enlightening, and a great help in these difficult times. We heartily approve of 'Reflections'; may you be rewarded in the Kingdom, and may we both meet you there." — Bro. J. DANDO (Australia) writes: "The Signs of the Times have carried us forward during recent events to the final consummation of God's purpose. 'Till that is accomplished, we pray our efforts will be sustained and strengthened in preparing a people ready for the coming of the Lord." — Bro. and sis. WILSON (Nuneaton) write: "We are living in particularly perilous times, and we find the articles in the *Berean* of great help and encouragement to keep in the straight and narrow way. We especially thank you for your outspoken 'Reflections' on the danger of Christ's brethren and sisters adopting worldly ways and fashions. Our observations show that they are sorely needed."

Similar letters acknowledged from bro. F. P. RESTALL (Edinburgh), bro. and sis. ROBT. KLAAS (Manitoba), sis. WINNALL (Hammersmith), bro. CECIL TACKABERRY (Ontario), and bro. WILL TURNER (Winnipeg).

JEWISH RELIEF FUND.

A brother, in sending a contribution to this Fund, says "the incentive is the immediate relief of individual cases which you are arranging," and several other contributors make similar remarks. This is the principle we are laying down for the disposal of the Fund, and the Trustees by whom it is being distributed write: "The cardinal principle of the assistance given by this Board is prompt relief." We have sent a further remittance of £9 6s. 0d. to the Trustees, which includes all receipts up to the end of January, and which is thus acknowledged:

The Board of Guardians and Trustees
for the Relief of the Jewish Poor.

127, Middlesex St,
Bishopsgate, E.I.
1st Feb. 1937.

Dear Sir, —I have the pleasure to enclose herewith Treasurer's official receipt for £9 6s. 0d., being contributions received from the readers of the *Berean Christadelphian* up to the end of January for the relief of Jewish distress.

I am arranging for this contribution to be distributed on the lines suggested by you, and I will, at the end of March, send you the details of the cases assisted, together with any others that we may help out of further contributions sent to us in the meantime.

With renewed thanks, —Yours faithfully,

MAURICE BENJAMIN, *Secretary.*

DISTRESSED BRETHREN AND SISTERS

On behalf of the brethren and sisters we have been able to help by their assistance, we gratefully thank the contributors to this Fund, nearly all of whom give neither name nor address, remembering no doubt our Lord's words as recorded in Matt. vi. 3; may the Father's reward promised in verse 4 be theirs. It is recorded of our first century brethren and sisters that the pagans, seeing their care for one another, remarked "How these Christians love one another!" and in thus showing our care and love for each other we are, like our forerunners of apostolic days, laying up in store the approval of him who will say to some, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. xxv. 34-36,40).

We must also record the recognition of the thanks due to the Giver of every good gift expressed by the recipients. To quote just one, "I don't know who can have informed you of our case, but we see in it our Father's good hand and overruling care for His children. To Him be all the praise."

In the following account of assistance given, the comments quoted are those of the brethren or sisters who are acquainted with the conditions, and have brought them to our notice. With one or two exceptions, these cases are in the "distressed areas," such as South Wales.

* * *

ASSISTANCE GIVEN.

- A. —Brother unemployed, partially blind; sister-wife in very poor health, needs constant medical attention; one child at school; "means totally inadequate; in real need." 45/-
- G. —Brother, working, but sickness has caused much lost time, now laid up with "flu" and heart trouble. 40/-
- B. —Brother, out of work since June, 1935, through colliery closing down; semi-invalid, sister-wife and one daughter. 20/-
- I. —Brother, out of work, married, 2 children, "always goes two days without a fire, as most unemployed have to, every week." For coal 15/-
- C. —Sister, "working, but after paying rent for one room has less than £1 a week for food, clothes, coal, gas, etc." 20/-
- E. —Brother, "things not too well with him, a little help would do good; he has been on the sick list for several weeks." 20/-
- H. —A widowed sister in isolation (U.S.A.). Bro. B.J.D. reports "very poor." 20/-
- D. —Brother, unemployed for years, sister-wife and three children; "very straitened circumstances; it is a real tonic to see in that desolate valley the love and true spirit of Christ manifested in all the family." 20/-
- F. —Brother, now recovering from illness; working but part time only; sister-wife. 20/-

* * *

"THEN SHALL THE KING SAY UNTO THEM ON HIS RIGHT HAND, COME YE BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU: FOR I WAS AN HUNGERED AND YE GAVE ME MEAT: FOR INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME."

The Horse Symbol

The horse symbol finds use in the Scriptures on more than one occasion. It is made most familiar to us by brother Dr. Thomas, in his exposition of the first four seal visions of the Apocalypse, representing the constitution of the Roman Polity. Judah is also soon to be "a goodly horse in the battle" (Zech. x. 3), while the armies of the saints are similarly described by Zechariah (i. 8-11; vi. 1-8) and John (Rev. xix. 11,14).

Hosea's charge against Israel was that they were continually relying upon the help of either Assyria or Egypt, and many of his statements take the form of couplets referring to both nations. So when we come upon Hos. xiv. 3, and read, "Asshur shall not save us: we will not ride upon horses," we do right in hesitating. Asshur, Assyria, did not intend to save, but was even then destroying: neither would the strength of horses save them. If Asshur is on the one hand, Egypt must be on the other. Now when the Hyksos invaded Egypt there were no horses in Egypt, but during the period of Hyksos dominion (say about 2100-1600 B.C.) the horse was introduced by these Shepherd Kings, as they were known, and from that time Egypt was noted for its horses. For this reason the Law prescribed that a man should "not multiply horses to himself: nor cause the people to return to Egypt, to the end that he should multiply horses" (Deut. xvii. 16). This commandment Solomon neglected to observe, for, says the Scripture, "And Solomon had horses brought out of Egypt" (1 Kings x. 28). Indeed, this is the very

act which Isaiah condemns: "Woe to them that go down to Egypt for help: and stay on horses, and trust in chariots, because they are many: and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (xxxii. 1): while even later Ezekiel declares concerning Israel's king, "He rebelleth . . . in sending his ambassadors into Egypt, that they might give him horses and much people" (xviii. 15). From these premises we conclude that the horse is a symbol of Egypt. This conclusion is an interesting one, for it shows development in Scripture symbology. Egypt was replaced by Rome as the oppressor of Israel: and so the horse symbol passes from Egypt to Rome, a development to which the Apocalypse bears witness when it speaks of Rome "which spiritually is called Sodom and Egypt" (Rev. xviii. 2).

J.A.B.

Signs of the Times

Tension in Europe: Russia: The frog spirit in the Mouth of the Dragon

The world situation is still one of wars and rumours of wars. Neither side in Spain appears to be making any headway, General Franco's troops being unable to take Madrid, and the Government being unable to drive them away from the suburbs. The misery associated with constant air raids and bombardments of the city is indescribable. Foreign aid given to both sides still causes a considerable amount of tension in Europe, and may yet lead to a major crisis. Both Italy and Germany have declared that under no circumstances will they permit a Communist Government to be established in Spain. Germany, in particular, expresses an uncompromising opposition to Communism, and has now transferred her bitterest hatred from France to Russia. Herr Hitler has announced that he withdraws Germany's signature to the Versailles Treaty, denounces her previous acceptance of responsibility for the World War of 1914-18, and proclaims an equality of status with the other Great Powers of Europe. And she is now so strong that no nation will say anything to the contrary. She continues to press her demand for Colonial expansion; a demand that will presently have to be met — but who will voluntarily give up territory to her? It seems that German aggression somewhere cannot long be delayed in view of the internal difficulties occasioned by the shortage of foodstuff and raw materials, and if report be true, there is already dissension between Hitler and the military chiefs, who feel that his policy may involve them in a war for which they are not yet prepared.

But it is difficult to foresee what is likely to happen in Europe until we can see more clearly what is happening in Russia. At the end of January another batch of old Bolshevik leaders was put on trial, and most of them shot. The whole world has been astonished at the readiness with which all the accused men have admitted their guilt, and by their confessions have implicated practically all the old revolutionaries who assisted Lenin in building up the Soviet State. It seemed unbelievable that such men should admit to being involved in intrigues which would, if successful, overthrow the Soviet system and involve the cession of vast Russian territories to Germany and Japan; the whole plot being instigated by Trotsky from his place of exile in Norway. To make the matter more mysterious, the whole thing is utterly repudiated with contempt by Trotsky, who affirms that Stalin himself is the plotter, crushing all progressive thinkers in order that he may rule as Emperor — in fact, if not in name. In a message to the *Manchester Guardian*, Trotsky asks the pertinent question, "How can one accept the fact that all the men who carried through the Revolution, with the one exception of Stalin, have become terrorists, enemies of Socialism, agents of the Gestapo, ready to dismember the Union of Soviet Republics."

The newspapers have not failed to comment on the remarkable similarity of Russian events to the French Revolution, when Robespierre, after obtaining power, destroyed nearly all those who had helped to establish the Revolution. But the upshot of it was that at last, everyone fearing that he would be the next to be proscribed, a general revolt against Robespierre brought about his destruction, and the Reign of Terror collapsed. Almost immediately Napoleon came to the front, obtained supreme power, and established himself as the Autocrat over half of Europe. It would appear that history is repeating itself in Russia, and thus it is extremely probable that out of the present extraordinary

situation, an autocrat (Gog) will arise to perform the work appointed for him in the purpose of God. It is interesting to note that Trotsky states that an anti-Semitic prejudice is one of the characteristics of Stalin's present policy; if this is so, it foreshadows more "plots," for many Soviet posts are held by Jews; opens the door to co-operation with Germany, and indicates a beginning of that anti-Semitism in "the north country" that will culminate in a Divine deliverance comparable with the Exodus from Egypt (Jer. xxiii. 7-8). What an anti-Semitic policy may involve, even when unaccompanied by actual physical persecution, is indicated by the fact that in Berlin, 60,000 Jews (about half the total number) are in receipt of relief. There can be no doubt that events both in Germany and Russia will prove of unusual interest during the immediate future.

The Franco-Turkish dispute in Syria, referred to last month, appears to have been settled, but comments on the settlement do not seem very optimistic. An arrangement not unlike that in Danzig has been made in conjunction with the League of Nations; if events, however, do not develop better than they have done in Danzig, all that has been achieved is the establishment of a powder magazine in an inflammable corner of the world. The district in question is not very far from Palestine (it contains, by the way, the town of Antioch, where the disciples were first called Christians), and is very likely to become a centre of intrigue. The incident is an illustration of the unhealthy frog spirit activity in the mouth of the dragon, itself a sign of the times, indicating the near approach of Armageddon. Indeed, French action in Syria, is substantially responsible for the attitude of the Arabs in Palestine, for they suppose that if Britain's position can only be made sufficiently difficult she will do what France has done in Syria, *i.e.*, give the country independence under Arab rule. It is reported that there is no relaxation of the tension in the Holy Land, and that there will be further trouble, whatever the findings of the Royal Commission may be, "No solution is conceivable that will not disappoint one side or the other, or both. The tendency of recent events in Palestine has undoubtedly been to emphasize, not to minimise, the distance between the Arab and Jewish camps" (*Great Britain and the East*, 28-1-'37). Incidentally, the tension is not improved by the fact that Jaffa (the Arab port) has now been superseded by Haifa as the main port of exit for Palestine products, and that regular shipments are now being made from Tel-Aviv port, which only owes its existence to the Arab strike in Jaffa.

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It is of interest to note that Mr. Runciman has been on a visit to the U.S.A., apparently for the purpose of still further improving the relations between Britain and that country. Britain is finding herself almost friendless on the Continent, and the U.S.A. are finding that they cannot completely isolate themselves from other nations. They are thus being drawn together, forming, with the British Dominions, an alliance of enormous strength, with a combined navy that would dominate the world. It is a step in the right direction, as we can scarcely exclude the U.S.A. from a confederacy described as including "all the young lions."

* * *

It is becoming almost a commonplace to speak of the enormous re-armament programmes now being carried out, but how vast they are is perhaps scarcely realised. Some idea may be conveyed by observing that the world's expenditure on arms during 1936 was more than three times as much as during 1914; that in 1913 armaments accounted for 4% of the world's industrial production, whereas to-day it is 11%,

Truly, we live in momentous times, "Therefore, let us not sleep as do others, but let us watch and be sober."

W.J.

Land of Israel News

"The Lord standeth up to plead, and standeth to judge the people" (Isaiah iii. 13).

According to official figures, 30,000 Jewish immigrants entered Palestine during the year 1936. Of that number, 5,213 were capitalists; 10,880 came under the labour schedule; 8,550 were dependents; 1,557 students; and 977 members of religious bodies. Jewish immigration in 1935 totalled 61,854.

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The year ended with a consolidation and expansion of Jewish economic life, the Yishuv having grown from a population of 375,000 to 410,000. The situation in the labour market showed that there were only 3,500 unemployed Jews in the towns, while in the settlements there was a shortage of labour. £6,000,000 was invested by Jews during the year, including £3,500,000 in the building industry, and £1,400,000 in agriculture.

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An agricultural census taken by the Jewish Agency shows a rural population of 105,000 in 203 Jewish settlements at the end of 1936, compared with a population of 30,000 in 110 settlements in 1927, which represents an increase of 227 percent.

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Work is proceeding on the building of a large new railway station in Tel-Aviv, which will cost £30,000.

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During the shipping season 1935-36, Palestine exported about 5,900,000 cases of oranges and grapefruit; it is expected that during the present season, 1936-37, aggregate shipments will amount to about nine million cases, and that in 1940-41 they will exceed twenty million cases.

"The belief is widespread that there is a scarcity of water in Palestine. Nothing could be farther from the truth. There is a wealth of water in this country that only awaits discovery. When fully exploited, the potentialities will be immense. It will make possible the irrigation of an area ten times the size at present so treated."—*Jewish Chronicle*.

* * *

Referring to Lord Peel's remark before the Royal Commission, when he asked whether the Mandate was their Bible, Mr. Ben Gurion said that the Bible was their mandate, and the Palestine Mandate was only a recognition of this right, and did not establish anything new.

* * *

In Palestine the infant mortality per 100 births was as follows: —

Year.	Among Jews.	Among Non-Jews.
1930	6.9	16.6
1931	8.1	18.2
1932	8.6	16.2
1933	8.0	15.4
1934	7.8	
1935	6.4	14.4

* * *

American Jews raised £419,000 for colonisation and reconstruction in Palestine during 1936, it was stated at the United Palestine Appeal Convention in Washington.

Rachel and the Teraphim

(Gen. xxxi.)

It has long been the task of this world's wise to bring down the religion of the patriarchs to the level of the heathen among whom they sojourned. One instance to which they repeatedly point in triumph is the taking by Rachel of the household gods of her father, Laban, just prior to Jacob's flight to Canaan. Genesis xxxi. 19, says: "And Laban went to shear his sheep: and Rachel had stolen the images (*margin*, Hebrew 'Teraphim') that were her father's." Teraphim was the name given to the household gods in general use by the Semites. They were in some way connected with ancestor worship, and were consulted for oracles, being used for divination purposes (see, for example, Ezek. xxi. 21). That Rachel should steal the teraphim was regarded as showing that Jacob's wife, and probably Jacob himself, was not immune from polytheistic worship. But the very stones cry out to defend the honour and faith of these worthies of old, and the publication of original Babylonian documents, in particular those of Kirkuk (Arrapha), reveal that the patriarchal narratives reflect many established social practices of the widespread Hurrian (or Horite) civilisation. Thus this very incident of Rachel's removal of the teraphim, and Laban's anxiety to recover them is explained—not by Rachel's worship of "other gods"—but by the fact that, according to Hurrian Law, the possession of such teraphim by a woman's husband insured title of the property of his father-in-law.

J. A. B.

Are we helpers, or hinderers?

The time is short. The scene will suddenly be changed in a short time; and all matters will appear in their true light to every one. Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the Truth. They will see too late that instead of imbibing the sincere milk of the word, they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season they have been giving them gall and vinegar; that instead of strengthening the hands of fellow-labourers they have been casting stumbling-blocks in the paths of the weak, and discouraging the hearts of the strong; that instead of rejoicing in the Lord, they have been fretting their souls with barren contentions; that instead of filling up a good account with works of humility, and mercy, and faith, they have been sowing a harvest of envy, and strife, and every evil fruit; that instead of helping to purify a peculiar people, zealous of good works, their influence has been only mischievous, and that continually-obstructing the work of the Lord, pulling down the work already done, and throwing darkness over the beacon intended to guide the feet of the stranger to life eternal. Let us aim to be out of the ranks of this number, that the Lord, at his coming, may approve our faithfulness in small things, and give us higher work to do.

R. R.

Ecclesial News

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

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

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

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

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

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"

(Colossians iv. 9).

* * *

BRISTOL. —*Druids Hall, 8, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Lecture, Tuesdays, 7.30 p.m. Sunday School and Bible Class, Sunday afternoon, 3 p.m., Barrow Hill Farm House, Shirehampton.* Although we do not send intelligence every month, we continue to witness for the Truth in this corner of the Vineyard. Every Tuesday bro. F. Walker (our only speaking brother) gives a stirring address on First Principle subjects, at which we usually have an attendance of eight or nine strangers. We had a very pleasant surprise when bro. M. Joslin, of Clapham, wrote to say he was visiting Bristol, and would be pleased to help us, if possible. He consented to lecture on Tuesday, January 12th, on the subject of "When will the Devil, his Works, and Hell, be Destroyed?" and we all had a thoroughly enjoyable evening, revelling in the glorious fact that soon God will send Jesus to destroy the devil and his works. Ten strangers were present. —Our Sunday School at Shirehampton continues to increase, but owing to the influenza epidemic, approximately one-third of the scholars are away. The interest maintained by the young ones greatly encourages the teachers to increase their efforts in instructing their minds in the Paths of Righteousness. Our visitors to the Lord's Table have been bro. and sis. Tandy, Weston-super-Mare, and sis. Doris Higgs, Clapham. If any speaking brethren are in the West of England, and can lecture for us on a Tuesday night, we shall be pleased to have their services in the Truth, and the pleasure of their company amongst us. —Fraternally your brother in the Master's service, A. G. HIGGS, *Rec. bro.*

COVENTRY. —*Ragged Schools, off Broadgate. Sunday: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* Since last writing, we have been pleased to have the company and fellowship of bro. W. Southall, Birmingham, and bro. S. Shakespeare (Dudley). We thank them for their words of exhortation and assistance in the proclamation of the Truth. We have also welcomed at the Lord's Table sis. Hilda Dale, of Birmingham. If the Lord will, we hope to hold a Fraternal Gathering on Saturday, June 5th. Further particulars later. —O. CLEE, *Rec. bro.*

CRAYFORD (Kent). —*Co-operative Hall Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m.* During March we propose making a Special Effort, and have arranged, God willing, to give three lantern lectures at the above address on Wednesday evenings, at 8 p.m., as follows: March 10, "World Affairs Unveiled by Prophecy" (bro. W. Jeacock); March 17, "Palestine a troubled country, but still the Land of Promise" (bro. M. L. Evans); March 24th, "Britain and Egypt: Prophecy being Fulfilled" (Bro. E. A. Clements); to be followed by a final appeal by bro. L. J. Walker on March 31st, under the heading, "Hope for a Troubled World: The Blessing of All Nations." We shall be pleased to have the support of as many brethren and sisters as possible who can come this way. Since our last news, we have enjoyed the help and company of the following visitors: brethren I. P. Evans, M. L. Evans, S. Tarling and L. J. Walker (Clapham), bro. G. J. Barker (Holloway), bro. Balchin and sis. Dormer (Putney), bro. Hunt-Smith and bro. D. Hunt-Smith (Sutton). The service of the brethren who visited us has been greatly appreciated. —E. R. CUER, *Rec. bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* On Monday, 11th January, a Special Lantern Lecture was given by bro. W. R. G. Jeacock, at the Y.M.C.A., Croydon, when about 50 strangers were present. The subject was "Palestine: Its Amazing Revival and What It Portends." A similar lecture was given on Friday, 15th January, in the Sanctuary

Tea Rooms, Selsdon, when ten strangers attended, the lecturer on that occasion being bro. M. L. Evans. The lantern at both lectures was operated by bro. F. Morse. A further lecture was delivered at Selsdon, on the 20th January, the subject being, "Christ is Coming—War Certain," the speaker being bro. L. J. Walker, and eight strangers were present. We wish to thank the brethren who so ably assisted us with these special lectures, and also those brethren and sisters from other ecclesias who supported us by their presence. We were encouraged by the interest shown by a few of the strangers who attended, but unfortunately none of them have since attended our Sunday lectures. —On Saturday, 23rd January, we spent a very enjoyable and profitable time, with many brethren and sisters in our fellowship at our Tea and Fraternal Meeting at the Y.M.C.A., Croydon. The subject taken was the "Coming of the Lord," and we had three excellent and encouraging addresses based upon the 25th chapter of Matthew. Bro. E. W. Evans exhorted us to *Watch*, speaking upon the Parable of the Ten Virgins; bro. E. C. Clements spoke upon *Work*, dealing with the Parable of the Talents; and bro. G. H. Denney reminded us of the *Reward*, basing his remarks upon Christ's Judgment Seat, as depicted by Him in Matthew xxv. We much appreciated the stirring and helpful exhortations given by our beloved brethren, and were much encouraged by the large number of brethren and sisters from other ecclesias who were present. — Since our last report, we have been pleased to welcome to the Table of the Lord: brethren D. L. Jenkins, J. Squire, M. Thorpe, sisters P. Crosskey, Daniels, Maud White, S. Tarling, Thorpe, bro. and sis. Buxton, all of Clapham ecclesia; bro. and sis. A. F. Jeacock, of Holloway; sis. V. Oakey, of Putney; sis. M. Milroy, of Brighton; bro. and sis. Heyworth, of West Ealing. Brethren Jenkins, Squire, and A. F. Jeacock exhorted us upon the occasions of their visits, and their helpful words were much appreciated. —ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Greetings. Bro. and sis. Gray, of Luton, having come to reside in this district, have become members of our ecclesia. We trust they will help us to maintain a faithful witness for the Truth. In faithfulness to Christ, the Ecclesia has withdrawn fellowship from sis. Higgs, for joining a meeting not in fellowship. It is well that the notes stating the conditions of inserting "Intelligence" be read and recognised, and a conscientious adherence maintained to them by all in fellowship. —Faithfully your bro. in Jesus, FRED H. JAKEMAN, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* We have been thankful for the services rendered by brethren Joslin, I. P. Evans, T. Wilson and C. R. Crawley during the month of January. Their words of exhortation have been much appreciated, also their faithful proclamation of the Truth. Our prayer is that the word spoken may bring forth "fruit" to the glory of our Heavenly Father. —E. F. RAMUS, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report that two more have obeyed the Gospel, and have been baptized into the Saving Name of Jesus. On 31st January, LEONARD ARTHUR DUSOIR (formerly neutral), and, 7th February, FREDERICK WILLIAM NOKES (formerly Church of England). We believe their probation will be short, because Christ will soon be here, and it is our earnest hope that when that day comes they may both hear those welcome words "Well done." On 23rd January, bro. T. F. Buxton and sis. May Cockcroft were united in marriage. We pray that they may be blessed in their new relationship. We gain by removal sis. Madge Day from Luton, who will in future meet with us. We are pleased to report the return of sis. Gwendoline Spencer (nee Hopper) to the Lord's Table. Our sister, realizing her position, expressed repentance, and after being interviewed by two of our Presiding Brethren, was duly received back into Fellowship. The following visiting brethren and sisters have been welcomed to the Table of the Lord, namely, sis. Dale and sis. Woolhead (Birmingham); bro. Kemp, sis. E. Davies and sis. H. Davies (W. Ealing); bro. and sis. Burton (Luton); bro. J. Coulton (Pemberton); sis. M. Piffin, sis. Clark, bro. and sis. J. Young (Putney); bro. Webber (Sutton). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). — *Delhi Hall, 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sunday: 11.0 a.m. and 7.0 p.m. Wednesday: 8.0 p.m.* We are very glad to announce the obedience to the call of God and His Truth of Miss DORIS RUTH EVANS, who was baptised on January 19th, 1937. Our new sister is sister in the flesh to our sis. H. Beardon. —Visitors during the month have been sis. Piffin, of Putney, sis. Fletcher, of Clapham, and bro. D. Bath, of Brighton. Bro. A. Headon (of St. Albans), bro. M. L. Evans, and bro. J. T. Warwick (of Clapham) have given service in the proclamation of the Truth. —GEO. H. DENNEY, *Rec. bro.*

LONDON (Putney). —*Christadelphian Hall, 47, Upper Richmond Rd. East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 8 p.m.* We regret to report a diminution in our numbers: it has been our unhappy duty to withdraw from our bro. Arthur Cattle, owing to his continued absence from the Lord's Table; it is our sincere hope that our brother may soon see the urgent need of meeting with us in the way appointed, and that he will turn again and do the first works, while it is called to-day. — We have suffered a further loss in the transfer of bro. and sis. J. L. Young, who will in future meet with the Clapham Ecclesia. —Since our last report, the following brethren have visited us in the proclamation of the Truth: F. C. Wood, F. W. Brooks, H. W. Hathaway, H. M. Doust, E. J. B. Evans, and H. T. Atkinson (all of Clapham), D. J. Warwick (Sutton), and A. A. Jeacock (Croydon). — J. A. BALCHIN, *Rec. bro.*

LONDON (West Ealing). — *Leighton Hall Elthorne Park Road, W.7. Sunday: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Thursday, 8 p.m., Bible Class, 49, Uxbridge Road, W.5.* We are pleased to record the immersion, at the Ealing Public Baths, on January 13th, of Mrs. THIRLA ANNE VICK NICHOLL, after a good confession of the one Faith. We trust our new sister will with us be accepted of the Lord in the day of his return. The following brethren and sisters have visited us since last report: sis. E. Hill, Sutton; bro. and sis. A. F. Jeacock, Putney; bro. Beighton, Seven Kings; brethren Wille, Edgar Wille and Scott, Southend; bro. and sis. L. Phillips, Luton; sis. Hallett, Bridport; bro. and sis. Headen, St. Albans; bro. L. Carter, Crayford; and sis. Yeates, N. Butt, Learman, brethren M. Thorpe and R. W. Parks, also bro. and sis. D. L. Jenkins and sis. E. Jenkins, all of Clapham. —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. We have had the pleasure of the company of the following brethren in service during January, and we thank them for their faithful ministrations: brethren E. A. Clements, F. W. Brooks and H. Southgate (Clapham), and R. Jeacock (Croydon). Our numbers have been depleted by the removal of bro. and sis. Gray to Dudley (bro. Gray having found employment in that district); we miss our brother's faithful service, our loss being Dudley's gain; also sister Madge Day will in future meet with the Clapham Ecclesia, to whom we commend her. We propose holding our annual Fraternal Gathering on Easter Monday, March 29th (if the Lord will), in the usual hall, The Adult Schools, opposite the parish church; Tea at 4.15, After-Meeting at 6.0 p.m. There will be four speakers, the subject being taken from 1 Timothy iv. 13 and 14. There is ample accommodation for upwards of 300 brethren and sisters, and we shall appreciate the company of as many as can possibly come. —Sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton Street Sundays: Breaking of Bread, 11.30 a.m. School, 1.15 p.m. Lecture, 6.30 p.m.* We held our annual Fraternal Meeting and distribution of prizes to the scholars on January 2nd, when a very pleasant and profitable time was spent in the company of the members of the Glasgow Kingston Street Ecclesia, and a few friends. In all, a company of 60. The scholars entertained us with recitations and songs of Zion, while bro. D. Clark and bro. A. McKay gave addresses suitable for the occasion. We all felt spiritually refreshed and strengthened in our pilgrimage journey. —We desire to place on record our deep appreciation and thanks for the gift of £5 from a brother (anonymous) per bro. Wille, of Southend, toward the help of brethren and sisters in need. It is written "the Lord loveth a cheerful giver"; therefore we thank God for such" (2nd Cor. ix. 12). We continue to show forth the "glad tidings" to the stranger, in the hope that

those who come to hear may be helped in the mercy of God to find the Pearl of Great Price. We welcomed to the Table of the Lord bro. and sis. Clark, of Glasgow, and bro. Restall, of Edinburgh. Bro. Clark assisted us in the Truth's service. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). — *Clarence Hall Rodney Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Improvement Class, Thursdays, 7.30 p.m.* Greetings to the Household of Faith. We continue to proclaim the unsearchable riches of the Gospel to those of our friends and neighbours who have the hearing ear, and we have been ably assisted in the work by bro. Gomer Jones, of Bridgend, and bro. S. Shakespeare, Dudley, who also exhorted us faithfully to hold fast, for our redemption draweth nigh. We take this opportunity of thanking these brethren for their willing service in the Master's vineyard. Visitors during January were bro. and sis. Lambert, Junr., of New Tredegar, and sis. Shakespeare, Dudley. Easter Monday (if the Lord wills), we purpose holding our annual Fraternal Gathering at the above address, to which all in fellowship are heartily invited. The Fraternal will commence at 2 p.m., followed by Tea; then in the evening, at 6 o'clock, we are to have an address by bro. Frank Walker, of Bristol, the title of which is "A Tour of the Temple, with an Angel for Our Guide." This address will be illustrated with lantern slides from bro. Sulley's work on Ezekiel's Temple, and will last approximately two hours. —Sincerely your bro., FRED LEWIS, *Rec. bro.*

NOTTINGHAM. — *Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at The Peoples Hall, Heathcote Street.* If the Lord wills, we propose to have a Fraternal Gathering on April 10th; the subject to be dealt with will be announced later. Since our last report, we have had the help of brethren Southall (Birmingham) and E. Hingley (Dudley), in the proclamation of the Truth; and have welcomed as visitors bro. D. Hingley (Dudley) and bro. C Ask (West Ealing). —J. B. STRAWSON, *Rec. bro.*

ST. ALBANS. — *Sunday: 11 a.m. and 6.30 p.m. Wednesday: 8 p.m., at Pikesley's Hall, 34, St. Peters Street.* We are very pleased to report the baptism on Tuesday, February 2nd, of Mr. ERNEST GORDON DAVIES. He had attended the lectures diligently for a long time in spite of the disability of deafness. We trust that his keenness will continue, and that he, with us all, will be able to endure to the end. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall, 686, Green Lane. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8.0 p.m.* On January 23rd last we held our children's meeting. After tea and games, a profitable time was spent singing our hymns. Lantern slides were shewn, exhibiting scenes in the life of Daniel also two of the Parables of Christ, viz., "The Lost Sheep" and "The Great Supper." A thoroughly uplifting and enjoyable time was spent by all. — Since our last report we have been pleased to welcome the following brethren and sisters: bro. and sis. Mercer (Holloway), sisters Corfe and Higgs, brethren Atkinson, Douglass, Gill, Lane, and R. C. Wright (Clapham), bro. Linggood (Welling), sisters Eato (West Ealing) and bro. A. A. Jeacock (Croydon). Most of the brethren were with us in the Truth's service, and we thank them for their help. —WM. J. WEBSTER, *Rec. bro.*

SWANSEA. — *Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11.0 a.m.; Lectures, 6.30 p.m.* Since our last report we have been pleased to welcome at the Table: sister May Morse (Clapham), also bro. and sis. George Morse (Newport). We still continue to show forth the glorious Gospel of the Kingdom to those who will listen, and look to God to give us the increase in His good time and pleasure, as co-workers together with Him. We also endeavour to encourage one another by exhortation, and the more so because we see the day fast approaching. We desire to thank bro. George Morse for the great help he has given us in the work of the Truth. —W. J. MORSE, *Rec. bro.*

SWINDON (Wilts.). — *29, Thomas Street.* As reported in December *Berean Christadelphian*, the writer has returned to this place, and has since been joined by sister K. L. Gay, formerly of the Temperance Hall Fellowship here. We thank God, and take courage. —J. H. DYER.

CANADA

CRAIGLANDS (Sask.). —We wish to make it known that we have made the stand that this magazine upholds in the Truth, and range ourselves with the brethren and ecclesias which it represents. Also, we, as conscientious objectors, say, "Keep right away from anything that savours of munitions, brethren," for this is the right and only safe policy. We are glad we can have the visit of the *Berean* away out here on the Canadian prairies. We are sorry that *Bible Truth* magazine had to be discontinued. — Your brother in Christ, KENNETH PUNTER.

MONTREAL (Quebec). —*Allies Hall, 618, Charron Street, Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 10 a.m.* We regret to announce the death of sis. Hannah Oldham, daughter of sis. Harper (late of Birmingham, England), on Dec. 8th, after a long illness. She was buried in Mount Royal Cemetery. Bro. J. D. Baines spoke to those present of our sister's faith and hope. May she find acceptance at the hands of the Judge of all the earth at his return. Visitors: sis. Aue, of Rutherford, N.J. — J. V. RICHMOND, *Rec. bro.*

TORONTO (Ont.). —*Kimbourne Hall, 1484, Danforth Ave. 11a.m. and 7 p.m., Sundays.* We are very pleased to report two additions to our ecclesial membership: On August 5th, 1936, NORA GIBSON, daughter of bro. and sis. Geo. A. Gibson, was immersed into the name of Jesus Anointed; and on Sept. 2nd, HAZEL GRANT, daughter of bro. and sis. David Grant, was likewise immersed. In both cases they were former pupils of our Sunday School. May they both hold fast to the Faith, and meet with the Master's approval at his coming. Our annual Sunday School Pic-nic and Ecclesial Outing was held in High Park on July 1st, 1936. The weather was very fine, and it proved to be an enjoyable day for both young and old. We are greatly indebted to the following brethren for their assistance in our labor of love: bro. J. P. Vibert and bro. Lawrence Holt, of Hamilton, Ont., and bro. J. D. Baines, of Montreal. Their encouragement through the word of exhortation and public lectures has been very much appreciated. Thank you, brethren. It has been our pleasure to welcome the following visitors: bro. and sis. Geo. Ellis, sis. Jean Ellis, bro. Francis Barnard, bro. Cecil Tackaberry, and bro. Keith Carl Gleekoff (Oshawa), bro. and sis. L. MacCharles, bro. and sis. Harry Styles, sis. Mary Styles, sis. Eunice Styles (Brantford), bro. Garfield Robinson (Guelph), sis. Nellie Cockie (Fostoria), bro. and sis. Ted Higgs, bro. Fred Higham, bro. Rene Growcott, sis. Emily Gotthardt (Detroit), sis. Turner Senr., sis. Phillis Turner, sis. Margaret Grini, bro. Charles Buckland (Winnipeg). —GEO. A. GIBSON, *Rec. bro.*

VICTORIA (B.C.). —*Meeting at Bro. Snobelens, Sunday mornings, at 10 a.m., for Breaking of Bread.* We have to note the following omission from our last report: sis. Grace Blunt was a welcome visitor at the Table of the Lord here, with her mother, sis. Blunt, of Santa Barbara, Cal.; also since then bro. Frank Blunt has been a welcome visitor. — We are now pleased to report the addition to our meeting of our young brother Donald Snobelin, who has withdrawn from the T.H. meeting owing to their failure to take up the question of bro. A. D. Strickler's heresies, of which they have full proof. Circumstances caused our young brother to write to A. D. Strickler, and in reply he received more than sufficient information to cause his withdrawal from those who fellowship such heresies. — H. G. GRAHAM, *Rec. bro.*

UNITED STATES

LOS ANGELES (Calif.). —*Engineers Hall, 1438, Oak St. Sunday: School, 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* It is with great pleasure we announce the immersion of Mrs. HARRIET BERRYMAN, who was immersed on September 27th; and of two of our Sunday School scholars, ALLAN and AGNES MACDOUGALL, son and daughter of our bro. and sis. W. MacDougall, on Sunday, Nov. 29th. We sincerely hope that the association with those of like precious faith will be beneficial, and help them all on their journey to that Kingdom which is the hope of every true brother and sister of Christ. Bro. and sis. Bissell have returned to fellowship with us, and we hope the pleasure of their fellowship will be mutually helpful in these trying times in which our lot is cast.

We have to record with regret the death of bro. A. H. Norwood, who fell asleep on October 24th. Our brother was laid to rest in Compton Woodlawn Cemetery; bro. Aue conducted the service, and spoke appropriate words of consolation. The sympathies of the ecclesia are extended to sister K. Norwood, who has remained steadfastly faithful to the Word through much physical suffering and tribulation. May she be comforted by the fact that these things are not unnoticed by the Master. —The annual Fraternal Meeting and Sunday School exercises took place on Friday, January 1st. Brethren and sisters from Pomona and Santa Barbara gladdened us by their presence. Timely exhortations were given, the basis being: "Now is our Salvation Nearer than when we Believed." The Sunday School exercises were well rendered, and well received. The year 1936 has passed into history, and we have entered upon 1937. "The years pass by, and He comes not yet, God's time is best." Will the present year bring the epoch when "there shall be time no longer"? We hope so, but let us not forget that when it does come, we must give an account of our stewardship. Brother R. R. Livingston has been elected Recording brother of this Ecclesia for the year 1937. —A. E. SMITH.

PORTLAND (Oregon). —614, *Maigly-Tichner Building. Breaking of Bread, Sundays, 11.15 a.m. Lectures, Wednesday evenings, 7.30 p.m., at 608, N.E. Russell Street.* We have much pleasure to report that VERNA TILLING, daughter of our sis. G. Tilling, after a good Confession of the One Faith, was baptized into the Saving Name of Jesus Christ on Sunday, December 13th last. We trust our new sister will walk acceptably, and receive the prize, Eternal Life. On November 11th we held our Fraternal Gathering, on which occasion the brethren and sisters of this Ecclesia received spiritual comfort and strength. We were very pleased to be able to have with us bro. and sis. P. S. Randell, of Vancouver, B.C. Brother Randell spoke to us on "Put on the whole armour of God." Sunday, Nov. 15th, bro. Randell exhorted in the morning, and lectured to a good audience in the evening on the subject, "The Collapse of Human Government about to take place; what then?" Sis. Baldwin, of the Santa Barbara, Cal., Ecclesia, after meeting with us for three months, has now returned to her home there. We enjoyed her visit very much. We take this opportunity to write our appreciation of "Reflections." Keep up the good work, brother. —JOHN T. RANDELL, *Rec. bro.*

SELKIRK (N.Y.). —*Maple Avenue.* We have been cheered by the obedience to the One Faith of Mr. JOHN PADDOCK LEONARD, who, after a good confession, was baptised on December 12th, 1936. On Dec. 13th we were pleased to have with us bro. S. L. Van Akin, of Detroit, Mich., who kindly gave us the word of exhortation. We have also had with us at the Lord's Table bro. and sis. Gulbe, of Ithaca, N.Y.; sis. Eunice Gulbe, and sis. Gotthardt, of Detroit, Mich.; bro. and sis. Brewis, and sis. Anderson, of Buffalo, N.Y. —Sincerely your brother in Israel's Hope, R. BEDELL, *Rec. bro.*

NEW ZEALAND

CAMBRIDGE (Waikato). —Greetings to the brethren and sisters in Christ Jesus. It is with great pleasure that we are able to report the obedience of Mrs. MIRIAM SWAYNE (formerly Church of England), who, after a good confession of the One Faith, was baptised into the sin covering Name on December 12th, and so started in the race for the prize of Life Eternal. It is our earnest prayer and hope that our new sister may be strengthened to run worthily the race set before her, and so be among those to whom our Lord will say, "Well done, good and faithful servant," and enter the rest that remaineth for the sons of God. We recently advertised free literature on the Truth, and were greatly encouraged with requests from quite a number of strangers. It is our duty to plant and to water, but God alone giveth the increase. We are at present enjoying the company of sis. M. Jones, of Perth, Western Australia, whose visit has been a source of encouragement to us all. — With love in the Truth, —HERZL P. CONNOLLY, *Rec. bro.*

AUSTRALIA

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

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

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

Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.
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.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 280 Verdun Rd.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H.Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg, Man. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

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 211 Slade St., Belmont, 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. M.A. Tunnell, 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, 15586 Normandy 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. —R. R. Livingstone, 6037 Meridian Street.
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. —F. P. Bayles, 514 S, 42nd Street.
Pomona, Cal. —Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. —John T. Randell, 608 N.E. Russell Street.
Rochester, N.Y. —G. G. Biers, 243 Genesee Pk. Blvd.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Saratoga, Wyoming. —E. W. Banta.
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. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

BACK NUMBERS. —New readers will find these instructive and interesting. They may be had from the publisher at 8d. each, post free, from 1929 to 1936 with a few odd copies of previous years.

JEWISH RELIEF FUND. —We acknowledge receipt of the following amounts: Anon (U.S.A.), £4; J.C.Q., £4; M.C., 5/-; A.S., 20/-; Glasgow, 20/-.

SPARE CLOTHING. ("I was naked and ye clothed me." Matt. xxv. 36). —The sisters engaged in this effort acknowledge receipt of £2 from Anon (Durham); also parcels from Purley, Camberwell, Brixton, Wallington, Tunbridge Wells, Old Coulsdon, and "Some lovers of good works." These have all been despatched to brethren and sisters in need and gratefully acknowledged. Further parcels will be welcomed and should be addressed to 18, Rickman Hill, Coulsdon, Surrey.

FORTHCOMING FRATERNAL GATHERING. —March 26th, CLAPHAM—Sunday School, Tea and Fraternal; March 29th, LUTON—Tea and Fraternal; NEWPORT (MON.)—Tea and Lantern Lecture, April 10th, NOTTINGHAM—Fraternal; June 5th, Coventry—Fraternal.

TERTIUS. —Papers received, but please send us name and address (not for publication).

BOOKS WANTED. —"*Without the Camp*," by bro. W. Elliott, 2171 Conlyn St., Philadelphia, Pa., U.S.A., "*Eureka*" (Vol. 1) by bro. J. L. Wilson, 38, McKerrell St., Paisley, Scotland. "*The Bradlaugh Debate*" by bro. S. F. Jeacock, 45, Cambridge Rd., St. Albans.

THE TRUTH IN FLORIDA. —The Sister and two interested friends referred to in the article under this title (see p. 89), would be glad to hear from, sisters in fellowship, especially if any are contemplating visits to, Florida, Addresses are Sister (Miss) Grace Neamie, c/o F. Yould, 353 N.E. 91st. St., Miami, Florida; and Miss Lena Mendel and Mrs. Caves, 830, Hogan St., Jacksonville, Florida, U.S.A.

1 KINGS xii. 8. —The King's first official appointments include that of Lord Wigram, King George V's old counsellor, to the newly-created post of permanent Lord-in-Waiting. In addition to his

formal duties he will act in an advisory capacity to the King and he will be constantly in attendance at Buckingham Palace. If Rehoboam had made a similar wise choice what a different history would have been recorded.

JACOB'S TROUBLE. —"Millions of Jews are today living lives of insecurity aggravated by poverty. . . Past experience offers no grounds for optimism. At least one comment must be made, however. The more the rights of Jews are assailed on the Continent, the stronger becomes their moral right to their ancient heritage in Palestine." —*Jewish Chronicle*.

POLAND AND THE JEWS. —It is reported that Poland is determined that three million (out of a total of three and a half million Jews shall leave the country. Liberia is said to be willing to take large numbers. But the Jews are unwilling to move, even if the proposition were practicable. There seems no doubt that trouble of appalling magnitude is likely to fall on Polish Jewry very shortly.

DISTRESSED BRETHREN AND SISTERS. —The following amounts have been received: An ecclesia and a brother, £2 10/-; A.H., £4; An interested friend, 20/-; J.C.Q., £8; A sister (Leicester), 3/-; Seven Kings, £1; M.C. , 5/-; Anon (Oxford), 20/-; M.S., 5/-; A.S., 15/-; Anon, 20/-. (See Page 106).
