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April 1937

The Berean CHRISTADELPHIAN

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

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

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

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

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CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

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BIRMINGHAM. —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

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BLACKHEATH (Staffs.). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 11 a.m.)

BRIDGEND. —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

BRIDPORT (Dorset). —S. F. Osborn, 23 Dagmar Road, Dorchester. (B.B. at “Home Cot” at 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 11 a.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

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COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

COVENTRY. —Oliver Clee, 52 Broadway, (B.B. 11.30.)

CRAYFORD (Kent). —E.R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent. (B.B. 11).

CROYDON. —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EASTLEIGH (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —James L. Wilson, 38 McKerrell St., Paisley. (B.B. 11.30.)

GREAT BRIDGE. —T. Phipps, 91 New Road.

GUILDFORD. —A. Cochran, Clifton Villa, Markenfield Road.

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HOVE (Sussex). —E.F. Ramus, 74 Elm Drive, (B.B. 11.15 a.m.)

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LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LONDON (Holloway, N.). —G. H. Denney, 47 Birchington Road, Crouch End, N.8. (B.B. 11 a.m.)

LONDON (Putney). —J.A. Balchin, 28 Mount Road, Wimbledon Park, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High St. South, Dunstable. (B.B. 11.)

MANCHESTER. —H. S. Nicholson, 5 Henley Place, Burrage, Levenshulme.

MARGATE. —V. Lloyd, “Loxley,” Maynard Ave. Westbrook. (B.B. 4. 0 p.m.)

MOTHERWELL. —Rod. H. Ross, 34 Coronation Rd., New Stevenston, Scotland. (B.B. 11.30 a.m.)

NEW BARNET —F. R. Wright, 57 Woodville Road.

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.)

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

NUNEATON. —W. H. Wilson, “Trewethern,” Weston-in-Arden.

OLDHAM. —W. Cockcroft, 43 Werneth Hall Road. (B.B. 2.30 p.m.)

PEMBERTON. —B. Littler, 2 Short St., Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —A. J. Nicholls, Plym Villa, Old Laira Road.

PORTHLEVEN (Cornwall). —Miss Ella Hosking, Peverel Terrace (B.B. 3. 0 p.m.).

PRESTON. —T. Bailey, Kimberley House, Long Lane, Ashton.

PURLEY. —*See Croydon.*

REIGATE (Surrey). —W. H. Whiting, “Copse Way,” Lonesome Lane.

RHONDDA (Glam.)—C. Latcham, 4 Railway Terrace, Penygraig. (B.B. 3 p.m.)

ROCHDALE (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

ROPLEY (Hants). —S. Marchant, Monkwood.

SEVEN KINGS. —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

SHANKLIN (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

SHERINGHAM (Norfolk.)—A. Starling, 1 Weston’s Terrace, Beeston Road. (B.B. 3 p.m.)

SHIFNAL (Salop). —L. Faherty, “The Shaw,” Shaw Lane (B.B. 3.30 p.m.).

SOUTHEND. —W. L. Wille, 11 Byron Avenue, (B.B. 6 p.m.)

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —S.F. Jeacock, “Eureka,” 45 Cambridge Road. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, “Hillmead,” Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr. (B.B. 11 a.m.)

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The Berean

CHRISTADELPHIAN

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Moses and the Prophets

By Dr. John Thomas

In Luke it is written concerning Jesus, that "Beginning at Moses and all the Prophets, he expounded unto them (Cleopas and his companion) in all the Scriptures the things concerning himself." This exposition of the Old Testament must have been of stirring and absorbing interest to these disciples, or they would not have said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" An exposition of Moses and the Prophets set their heart on fire—a fire which continues to burn so long as the believing mind retains, or "keeps in memory," and dwells upon the things of the Spirit revealed to them. This is the philosophy of the spiritual frigidity and death so all-pervading in this dark and cloudy day—*Moses and the Prophets are not expounded*. They have fallen into neglect as the annals of "an old Jewish almanac," of interest only to the student of Hebrew antiquities; all of whose attempted expositions evaporate in curious remarks upon Israelitish customs, and the fulfilment of a few types and predictions in the sufferings of Jesus. Such archaeological dissertations would have inflamed the heart of Cleopas as little as they enkindle those of our contemporaries. Setting the heart on fire by a narrative of facts unconnected with the scriptural exhibition of the glory that shall follow, is impossible, being contrary to the human mind as God has constructed it. Cleopas was well acquainted with all the sufferings of Jesus, for he had witnessed them; yet did his Lord address him as a "Fool, and slow of heart to believe all that the prophets have spoken." He "trusted that it had been he who should have redeemed Israel." The baptism of Jesus in suffering produced no glowing of his heart so long as he perceived no prospect of redemption for the nation through Jesus. His heart was perplexed.

The 8th Chapter of Daniel

An Exhortation by Bro. Roberts

We have been reading this morning (Oct. 31) that Philip being commanded to join himself to the chariot of the Queen Candace's eunuch, who was returning from a worshipping visit to Jerusalem, and having done so, and finding him reading a certain portion of Isaiah, "began at the same scriptures and preached unto him Jesus." We cannot do better than do so ourselves with regard to the portion of Scripture brought under our notice in the daily reading. Let us "begin at the same scripture," and go where it may lead us.

But first, it is worth while noticing that the man honoured thus with divine attention at the hands of Philip was found "reading the Scriptures." God has given us the Scriptures that they might be read; and in reading them, we are paying attention to him. In honouring them, we are honouring Him; and it is a declaration of His own "Them that honour Me, I will honour." This is illustrated in the case of the eunuch before us. It is illustrated in many other cases. The first presentation of the truth to the Gentiles as such was made to a man who "feared God and gave much alms to the people and prayed to God alway." It is written: "They that seek me early shall find me." "If thou seek him, he will be found of thee." The principle holds good to the present day. Men earnestly seeking God, in the right appreciation of His Sovereign greatness and their own littleness (which is not always the mood of modern "piety")—are the men who are led out of the Babylonian jungle of obfuscating modern theology, into the way of truth—simple, pure, beautiful truth.

"Beginning at the same Scripture," we are in the 8th chapter of Daniel, which has been read this morning. It might not seem at first sight as if there were much in this chapter connected with Jesus whom Philip preached, and whom we have met this morning to call to remembrance. A right understanding of its contents will, however, reveal a different state of things. Even the last verse of the chapter but two, will show a connection. The power spoken of was foreshewn as "standing up against the *prince of princes*." It is, the prince of princes—the king of kings—we have met to remember this morning, so here at once we connect the chapter with the object of our assembly.

The connection becomes very apparent when we take a comprehensive view of the chapter. This comprehensiveness takes in the beginning and the end and the details between. Though the vision astonished Daniel and puzzled all to whom he submitted it (as we gather from the last verse), the lapse of time has placed us in a different relation to it. The protracted period which it covers having run out — its symbolic prophecy having become the facts of literal history—we are in the position of being able to understand it easily, as anyone of an ordinary capacity giving attention to it will see.

The date of its communication to Daniel is given—"the third year of the reign of King Belshazzar." It was, therefore, before the Babylonian empire had fallen before the prowess of Cyrus. All the events shewn in it were therefore future, but some of them just impending, Daniel, in fact, lived to see the fulfilment of the opening prophecy of the vision—*viz.*, the advent of the Persian empire.

What he saw was—first, a ram with two unequal horns, which the angel explained to him (verse 20), stood for the joint dynasty of the Medes and Persians. This ram he saw push in all directions in a very formidable and irresistible manner, till it became master of the whole field. While considering its movements, he saw coming from the west, with bounding speed, a strong energetic he-goat, with a formidable horn between his eyes. It was explained to him (verse 21) that this meant the Greek power under its first imperial chief, "Alexander the Great." The goat, quickly clearing the ground, rushed at the ram and overthrew it, and stamped it to death. The goat, in its turn, became

master of the situation. Daniel, however, observed when the conflict was over that the formidable horn in the head of the goat was broken, and that four smaller horns had come up in its place. It was explained to him (verse 22) that the meaning of this was that the head of the Greek empire would fall shortly after its establishment, and, in consequence of this, the empire would be parcelled out into four parts. While he considered the four horns, he saw come out of one of them another horn, which, in a manner we cannot well realise apart from seeing the vision itself, "waxed exceedingly great towards the south, and towards the east, and towards the pleasant land." It was explained to Daniel (verse 23), that this meant that in the latter time of the four Greek kingdoms, another power—a destructive power—should establish itself in the territory of one of them, and assume a menacing attitude towards the Holy Land and people, which it should ultimately destroy and "cast down the truth to the ground, and practise and prosper" (verse 12). The merest glance backwards at history shows us what power this was. We have but to ask by whom was "the daily sacrifice taken away and the place of the sanctuary (Jerusalem) cast down?" By whom did God thus punish Israel "by reason of transgression?" What power "destroyed the mighty and holy people?" By whom was "the truth cast to the ground?" There is but one answer—ROME. She answers to the prophecy on all points. She manifested herself Holy Land-wards first in her encroachments on the territories and jurisdiction of the Greek kingdom of Syria—one of the four. She absorbed the others at last—Greece, Macedonia, Egypt; but it was in the Syrian division of the Greek empire where her power first overshadowed and then eclipsed and extinguished "the mighty and the holy people." Christ's prophecy of the approach of the Roman arms, and his allusion to the reason of their permitted triumph (Matt. xxiv.; Luke xxi.), furnish the finishing evidence of the identity of the little horn of the goat with the Roman power, whose outlined mission is not yet accomplished. It is nearly so, but not quite. Having destroyed Jerusalem A.D. 70, it "cast down the truth to the ground." It did this in two ways. First, under the Pagan Caesars, it persecuted the witnesses of Christ's resurrection, and employed its power against all who received their testimony. Secondly, when the Pagan form of Rome's Government was overthrown, when Christianity became nominally the religion of the State, it nullified New Testament Christianity by promulgating fables in its name, and persecuting and destroying to the ground all who opposed its corrupt doctrine, and contended for "the commandments of God and the faith of Jesus Christ." "Through policy it caused craft to prosper in its hand." Religion became a craft of the most advantageous description, and through the corrupting influence of prosperous peace for all who conformed, it destroyed many. This power has "magnified himself in his heart." The city has come to arrogate the title, "The Eternal City." Its living head claims to be the head over everything on earth that is worshipped, receiving and accepting the title, "Holy Father," which belongs to God alone.

This power has but to "stand up against the Prince of Princes," to completely fill the programme. This it will shortly do as revealed in the Apocalypse, where at the coming of Christ we see "the kings of the earth and their armies (with the false prophet of Rome in their camp) gather together against him." Although Russia is the head of the confederacy that receives its shattering blow in the Holy Land when Christ appears, we must not forget that Russia at that time is but the clay that holds the materials of the Roman feet together. The "kings of the earth" that oppose Christ are the "ten kings," and the ten kings are the Roman kings, the kings of the Roman earth as shown by the ten horses appearing on the head of the Roman dragon. In their last essay, they are headed up under the pontifical power of Rome, Rome thus, in its last appearance on the stage, "stands up against the Prince of Princes."

We are interested in all these particulars because of what comes last in the vision. The time of its duration was stated in Daniel's hearing—2,300 or 2,400 days. This period, whichever of the two statements of it we select, is expired. It is 2,400 years since the Persian ram appeared on the historic arena. We are, therefore, close under the shadow of the finishing event of the vision, which is thus announced, "Then shall the sanctuary be cleansed." Or, to take the other form of it at the close of the chapter, "He (the power standing up against the Prince of Princes) *shall be broken without hand* (without human instrumentality: by divine power direct), for "at that time shall Michael stand up, the great prince that standeth for the children of thy people, O Daniel; and there shall be a time of trouble . . . and many of them that sleep in the dust of the earth shall awake." What succeeds this display of

divine power, we know: the setting up of the Kingdom of God in which "the wise shall shine as the firmament and they that turn many to righteousness as the stars for ever."

Consequently, this 8th chapter of Daniel, instead of being unconnected with Jesus, leads us directly to his presence at his coming in power and great glory. It supplies us with the historic framework to which that event is related. It connects the times and events in which we ourselves are embraced with the great event of events in which God's plan with the earth has its issue. It shows us that the night is far spent, and that the day is at hand. How bracing that view is every one can bear witness who has at any time felt the force of its power as a conviction resting on evidence clearly discerned. Nothing more easily reconciles us to the disagreeables or the sacrifices of the present life (when subordinated to divine requirements), than the knowledge that the swiftly fleeting present is bearing us onward to a time when life will become a beautiful and a glorified thing. Nothing appeals more powerfully to human motive than the certainty that human life will shortly come under the review of an unerring and omnipotent judge whom God has ordained to "give to every man according as his work shall be." Nothing more powerfully nerves a man to the endurance of the hardships of a faithful service than the prospect of Christ's approbation of that service, and his practical recognition of it in the promotion of the faithful servant to a position of honour and love among myriads of the Father's perfected sons in a day of power and gladness. Nothing more thoroughly enables a man to cheerfully resign himself to the position of a stranger in the earth abdicating political privileges and foregoing political benefits and distinctions than the conviction that not only are all human politics ultimately vain, but that there waits at the door with Christ, the solution of every problem that affects the well-being of man, whether physiological, social, spiritual, or political.

All this spiritual comfort and moral power comes with faith in the visions shown to Daniel. To the superficial eye, they may seem sterile and uncouth, hard, unattractive, and dry. The superficial eye is not the eye of the wise, but the eye of the wicked, and it is written in Daniel, "None of the wicked shall understand, but the wise shall understand." Pierced with the eye of wisdom—discerned by the spiritual understanding that comes with the docile heart that fears God and keeps his commandments, the visions of Daniel appear much otherwise than unattractive. They are the authentic exhibition of God's purpose—a purpose to bring order out of confusion, good out of evil, well being and glory out of the affliction that has lain heavily on the human lot since human life appeared upon the earth. They shew us the mode to be observed in the accomplishment of this gladsome result. They enable us to trace the hand of God in the evolution of the plan so far as it has been unfolded in the history of the world hitherto. They present the holy land and people as the pivot of operations, concurrently with "the truth" sent to them which Rome has "cast down to the ground." They therefore give us all the zest of Jewish feeling infinitely strengthened by the love of the God of their fathers and of Christ their King. We come, without any trace of what people call "sentimentality," to "mourn for Jerusalem," and to be glad at the prospect of her returning day. We pray for the peace of Jerusalem with a fervour that comes with a discernment that with her peace is bound up every good that the most enlightened human heart can desire—the well being of man and the glory of God in all the earth. Without "cant" at all, but in the language of sober sense, in the robust-minded discernment of cause and effect; in the sensible appreciation of that which is true and actual and good, we can make the language of Psa. cxxxvii. our own:

"If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

Are these things disconnected with "Christ our passover?" On the contrary, they all converge in him. They are all grouped around that table at which he said, "I will drink no more of the fruit of the vine till that day I drink it new with you in my Father's Kingdom." He himself is the centre of all the things shewn to Daniel, and of all the hopes adumbrated in his glorious visions. He is the substance and end of the law of Moses; the power-centre of the current Providence that directs events into their appointed groove; the kernel and root of the glory to be revealed. He is the heir to David's throne, the lord of Jerusalem, the king of the Jews, the head and possessor of all the earth. Our breaking of bread reminds us that it pleased the Lord first to put him to grief. It was not without imperious necessity. The

Lord laid on him the iniquities of us all. The foundation of the purposed glory had to be laid in righteousness. Every stone of the edifice had to be laid on that foundation. It was designed that every ransomed heir of the glory should bow the knee to the "Lamb of God taking away the sin of the world;" and with rapturous gratitude, take part in the song ascribing "Blessing and honour, and glory and thanksgiving unto the Lamb who was slain," and who should redeem them unto God by his blood. Therefore the hour of darkness had to precede the hour of glory. Jesus had to take the cup of sorrow into his hand before the anointing of the oil of gladness above his fellows. It was the Father who gave him that cup. It was a terrible ordeal, the drinking of it: but he went through it saying, "The cup which my Father hath given me to drink shall I not drink it?" True, it broke his heart: "My God why hast thou forsaken me." But it was only for a moment. He brought him joyfully from the power of death, no more to see corruption, and exalted him far above all principality and power, the angels being subject unto him. At the right hand of power he waits till the arrival of the moment, now near at hand, when his enemies will be made his footstool, through the sending forth of the rod of his strength out of Zion. For this hour we also wait—not in his strength and gladness, but in the frailty of mortal nature, and in the sadness inseparable from the state of evil that now prevails in all the earth—yet with the sweetness of hope that rests in God, and the comfort that comes with the conviction that even the afflictions of the present time are divinely regulated, and even divinely ordered for that discipline which is necessary to circumcise the natural man and bring him into subjection to the divine will, in preparation for that glorious state in which there will be no conflict, no weakness, no pain, no death.

A glorious revolution is coming—and coming soon—when the poor and the afflicted, the despised and lowly who are rich in faith and patient in their present tribulations, will be acknowledged by the King of all the earth as his brethren and sisters, and exalted to positions of high honour and esteem, in the day when the rich will be sent empty away.

Editorial

THE TEMPERANCE HALL FELLOWSHIP.

In the month of April last year, the editorial columns of this magazine were used to set forth a few of our reasons for standing aside from the Temperance Hall fellowship.

In presenting our case, so that others could distinguish between the right and the wrong, some of the thorny points of the evidence submitted, aroused the interest and attention of some of our esteemed friends in London, England, who are in that fellowship; and it was determined by one who was deeply impressed, to send a copy of the *Berean Christadelphian*, containing the evidence, to the Editors of the *Christadelphian*, to ascertain if they knew of the conditions existing in their fellowship in America.

The facts brought forward, exhibited glaring laxity, and a large admixture of error.

The specific case referred to, was that of brother James T. Irwin, of Los Angeles: a co-worker of brother Strickler, both of whom are in the Temperance Hall fellowship.

Bro. John Carter, one of the Editors of the *Christadelphian*, replied to our esteemed brother in London, saying: "We had a letter from brother Irwin's daughter, giving a categorical denial to the statements made."

Being favoured with a copy of brother Carter's reply, and having implicit confidence in the integrity of the brethren composing the committee which made the report, we immediately forwarded a copy of brother Carter's reply to the said committee in Los Angeles.

They, in turn, instantly sought an interview with bro. Irwin, to ascertain if any change had occurred in his views since their last meeting.

This request for an interview was at once denied, being considered by the Irwins as "not advisable."

However, the committee, which consisted of brethren Edgar Round and W. M. Biggar, were persistent in their efforts to fathom the affair, and, being instructed by the Arranging Brethren, they wrote bro. Irwin, expressing their surprise at his daughter's denial of the truth of the committee's report, after bro. Irwin's hearty co-operation in facilitating the formulation of the report.

The committee, when writing bro. Irwin, numbered their statements so that he could answer them in detail.

After about a month's delay, the committee received his reply, which was written in a rather courteous manner, but with more or less umbrage. However, there was not a whimper about a "categorical denial" from him. He wrote with frankness and confidence, and with no uncertainty whatever; and his candid words proved the positive and unquestionable accuracy of the committee's report, as published in the *Berean Christadelphian* of April last year.

There is no necessity for repeating the statements made in the report then made, as brother Irwin has no "categorical denial" to make; but, on the contrary, when referring to the "categorical" or absolute denial sent by his daughter to brother John Carter, he (brother Irwin) declared positively, of this letter, "I knew nothing;" and concerning the views which the committee reported him as holding, teaching and promulgating, he said: " Yes, I have NEVER DENIED the views for which you criticise me." To criticise is to examine, judge and censure.

Thus, brother Irwin's candid, honest confession proves that the "categorical denial" sent to the *Christadelphian* or to bro. John Carter, was written with an unholy pen, because it was not true.

It may be true concerning sister Banta (bro. Irwin's daughter), but it is certainly not true concerning bro. Irwin, whose belief and teaching was the whole burden of the entire article in question.

But even if it be true that sister Banta believed the doctrines which her father condemns, it is but another confirmation of our contention, that the Temperance Hall fellowship is a mixed one, whether we consider it from a separate ecclesial viewpoint, or in its collective aspect as a fellowship.

In the letter addressed to bro. Irwin by our brethren Biggar and Round, they pointed out that: "Further confirmation" that the "views" outlined in their report, ARE NOW HELD by brother Irwin, is given by the fact that he has widely circulated, through the mails, an anonymous tract, signed "A Christadelphian," in which the following statements are made:

"The division is not of the truth. It is based upon this: a defiled Christ—a Christ with sinful flesh, a Christ who had sin in his own flesh, styled 'sin in the flesh.' The Scriptures do not teach this. It is a strong delusion, and those who believe it, believe in a lie. . . . Christ was a clean sacrifice. The thing sacrificed was his body—his flesh. The Scriptures clearly teach that Christ's body—his flesh and blood—was without spot, without blemish, undefiled."

To this brother Irwin replied: "Yes, it was I who sent out the folder. . . . WE BELIEVE IT TO BE CORRECT, and in harmony with the teachings of the Scriptures. I wish I had more to circulate. I have thought of procuring more."

Brother Irwin also stated that the nameless tractarian who signs himself "A Christadelphian," is a brother A. R. D. Moye, of whom he says, "his qualifications are high," because his name sometimes appears over articles in the *Australian Christadelphian Magazine*, and the *Testimony*,

published in Birmingham, by some of the brethren of the Temperance Hall fellowship, who think the *Christadelphian Magazine* is not quite up-to-date.

Another point which bro. Irwin seems to stress is that while he believes that the "one flesh of men" is sinful flesh, Jesus was not a partaker of "the same." Brother Irwin's words are: "there was no sin in Jesus, either in the primary, secondary, or in any other sense."

Of course, this is the same teaching as we find in brother Strickler's book: "In him (Jesus) is no sin, inherited, innate nor acquired" (see *Darkness*, p.91), Obviously, these men would have us to understand that Paul was at fault and in error, when he wrote that sin was condemned in the flesh of Jesus (Rom. viii. 3); for, how could that be true if there was no sin in Jesus, in any sense, to be condemned? Bro. Roberts, who was in accord with Paul, wrote saying: "To DENY that JESUS CAME IN SINFUL FLESH is to DESTROY the SACRIFICE OF CHRIST " (*Christadelphian*, 1873, p. 324).

In his reply to the Committee, bro. Irwin also denies that Paul's words in Heb. ix. 12, refers to the "redemption" gained by Jesus, first, for himself, and afterward for the people who are his at his coming; from which denial we must infer that there was no necessity for "the redemption of the body" (Rom. viii. 23) in the case of Jesus, although the Apostle testifies that the God of peace redeemed or "brought again from the dead our Lord Jesus," through the redemptive blood (Heb. xiii. 20). Brother Irwin might just as well deny that Christ was "the firstfruits," in the great plan of the redemption "of those" that are Christ's at his coming (1 Cor. xv. 23).

In his letter bro. Irwin again "challenges" the correctness of the 5th article in our Statement of Faith; but for further details, read our editorial in the *Berean Christadelphian* for April, 1936.

We like brother Irwin because of his honest, straightforward manner of writing; but we do not like his doctrinal teaching. He is certainly candid when he can be.

But these quotations from bro. Irwin's letter will not make pleasant reading for those in the Temperance Hall fellowship who know the Truth better than he; but who busy themselves in covering up and smoothing over the heretical teachings of brethren Irwin and Strickler, which, it is now well known, prevail to a considerable degree in their communion, throughout America and elsewhere, simply because they have been labelled by the Editor of the *Christadelphian* "fundamentally sound." This class (who know error, but oppose it not) will not appreciate the candid writer, Irwin.

We fancy we hear some of his readers groan, and say in a very deep monotone:

"Of all the plagues that Heaven's wrath may send,
Save us, Oh, save us, from our candid friend."

Brother Irwin closes his letter with a brief and feeble attempt to defend his co-worker brother Strickler and himself.

He begins by accusing an "Eastern Lecturer" of being the cause of the division in Los Angeles.

This charge, made perhaps unwittingly, is a false accusation; because those who were earnestly contending for the "One Faith" in Los Angeles, were fully persuaded in their own minds that all was not well in bro. Strickler's writings long before the "eastern lecturer" arrived in their midst.

However, bro. Irwin concludes his defence by saying: "*Let the blame remain where it belongs,*" for while the North London Ecclesia made a demand that the Temperance Hall Ecclesia withdraw from bro. Strickler, THEY REFUSED, saying: that bro. Strickler was not "present to defend himself."

The reader will notice that in his defence, bro. Irwin makes two guesses, as to what caused the division; but time has proven the last guess to be the best—the correct one. The blame lies at the door of the Temperance Hall: THEY REFUSED.

On that evil and inauspicious day, the unfaithful Temperance Hall leaders heedlessly grasped the cunning and smutty hand of error; and since that time together they have walked, hand in hand, like "the angels which kept not their first estate."

Like Pilate they should wash their hands, and cleanse themselves of this evil deed. Many of their adherents did it ignorantly and innocently, simply following the lead of their mistaken guides.

Oh, may they soon return, simply for the Love of the Truth, and walk once more in God's "narrow way," keeping all His commandments—"a man that is an heretic . . . reject, receive him not, neither bid him God-speed"—see Titus iii. 10, and 2nd John vs. 10); and thereafter "hold fast" lovingly to the pure white hand of Truth Divine.

Such action would not only bring that much-to-be-desired unity of the spirit in the bond of peace, now; but it will ultimately lead on to unity with the Spirit, in the fulness of the present stature of Christ; by becoming partakers of the Divine nature, to which glorious perfection of body, our Great High Priest has already attained, being now in the "Most Holy" State, "UNDEFILED, SEPARATE FROM SINNERS, and PERFECTED FOR EVERMORE" (Luke xiii. 32; Heb. vii. 26, 28; Phil. iii. 21).

HERESIES.

As every Bible reader should know, *heresies* are listed by an inspired Apostle among the defiling "works of the flesh," which exclude the workers from the Kingdom; even, as Paul wrote: "they which do such things shall not inherit the Kingdom of God" (Gal. v. 20).

For this very vital reason, heresies should not be countenanced, nor tolerated: much less nourished and supported by any ecclesia, nor by any of the Christadelphian magazines.

But in the *Christadelphian* heretics are listed among the believers of the primary and essential principles of the Truth. This ought not to be!

Nevertheless, *intelligence* from meetings where heresies such as are contained in bro. Irwin's letter are known to be openly taught and tolerated, is *now inserted* regularly in that magazine, as a guide to the fellowship it represents; for the Editor once declared in *Ecclesial Relationships*: "An item of *intelligence* in the *Christadelphian* is a *sufficient intimation* for all concerned to observe."

The above proves that the laxity of the Temperance Hall fellowship, as represented by the *Christadelphian*, is very great. The fellowship as it exists to-day is a blighting admixture of error with the Truth, as the latter was taught in happier days, when the *Christadelphian* was a brilliant light, undimmed with error—a safe beacon light.

Such conditions as now prevail in that fellowship are just the opposite of that which constitutes CHRISTADELPHIANISM; and would be more appropriately styled SYNCRETISM, that is, a weak attempt to combine into one system opposite and contradictory principles and beliefs, which are wholly irreconcilable.

It is simply impossible to secure effective co-operation in Divine things under such conditions as we have noted, where so much error prevails concerning the most vital questions of human enquiry.

B.J.D.

THE DEATH OF SISTER DOWLING

As we are closing for press, the news has just reached us that Sister Dowling, the wife of our American Editor, brother B. J. Dowling, died on Sunday, February 14th, and was laid to rest at St. John, N.B., Canada, where she now awaits the coming of Christ to awaken her from what we are sure will be but a short sleep. Our deepest sympathy and love is extended to brother Dowling in his great loss. EDS.

Some thoughts on Bible Times

Lovers of Zion and anticipators of the Dawn have always taken great interest in the many chronologic indications given in the Bible regarding the Time of the End. Much study and many books have been devoted to this enthralling subject. From a long study of the same subject, we have come to the conclusion that times have been supplied in the Scripture in order to have a stimulating effect upon us; to heighten our anticipations and to give us a keener sense of the nearness of Christ's advent. Not that any of these times are intended to give us the exact date of the great event; but that they are indications and points in time at which the hands of God's prophetic clock show the approaching hour when all our anticipations shall have become realizations. Before Christ comes, a number of general indications, well known to all of us, occur in the political, ecclesiastical and social arenas: and the most important of these are marked off chronologically in the scheme of prophetic times. Some of them seem clear enough and certain enough, *e.g.*, the termination of the Papal 1260 years; 1870, the end of the temporal power of the Papacy; as are also some of the terminations of the Great Seven Times Period which dates from Nebuchadnezzar's era, B.C. 606-586. We regard the longest of all periods in prophetic times—the Seven Times—2520 years—as the key to all prophetic chronology; other lesser periods seem to be but marked off portions of the great period, or lesser projections just beyond it. Taking the commencing "era" of these seven times as B.C. 606 to 587-6, *i.e.*, the 20 years of Nebuchadnezzar's headship and his conquest of Judah, and the final overthrow of God's Kingdom on earth by the destruction of Jerusalem, we find a corresponding "era" of termination, which, by taking into account lunar as well as solar calculations, gives us a longer period filled up with vital steps in the culminating events of the Time of the End. Chronologically stated, the period is A.D. 1840 to 1934-5. During this period the brethren and sisters of Christ have witnessed the gathering together of all those elements which will bring about the final conflict at Armageddon, followed by the establishment in full of God's Kingdom by Christ and the Saints.

During this period we have seen the great decline of the Ottoman Empire and its final collapse; Jewish emancipation and Jewish colonization of Palestine; and the establishment of British mandatory power in Palestine. Also we have witnessed the end of Papal temporal power, with the subsequent establishment of a Vatican City ruled over by a Pope—a miniature king. The two great nations have become unified (Germany, Italy) and lesser Powers have also become established in Central Europe and the Balkans, resulting in the growth of a strong national spirit leading to re-armament, this re-armament and a feverish race in war preparation being made necessary by the breakdown of all disarmament schemes and the great Disarmament Conference failure of 1934. Simultaneously, we see in the background gigantic Russia, looming large and menacing in the shadows. These things and many others also, give to our times the quality of "unprecedented" and "stirring," and the anxiety and perplexity that the whole world feels at such menacing factors and such obvious insecurity answers well to Christ's prophecy as recorded in Luke xxi. We can add to all this the social upheavals and the ecclesiastical chaos, making the picture complete. Such times answer to the ending of the great seven times period of Gentile Dominion—that dominion which fills in the interval between God's Kingdom in the past and its re-establishment in the near future.

Strikingly enough, right in the half of the main period of seven times is the "era" during which two great false systems of political-religions sprang into power and fame — the Papal dominion in the West, and the Saracen-Mahomedan of the East. European history since the rise of these two systems has been largely dominated by them, or events have been grouped around or in connection with them.

The medieval Empire and Papal contest of the West, and the Saracen, Ottoman, Mahometan overshadowing of the East — these are the great things of world history as affecting Europe since A.D. 606 to 637.

The prophet Daniel was led by the Spirit to speak of these things in the symbol of the two horns:

- 1—The little horn of the West, arising out of the 10 horns of the beast — PAPAL.
- 2—The little horn of the East, arising out of the Macedonian kingdoms—PAGAN Rome, merging into Mahometan, Saracen and Ottoman Turk.

Now, Dr. Thomas, in *Elpis Israel*, and in *Exposition of Daniel*, very clearly perceived the two-fold phase in world affairs, and took great pains to show it in the following terms:

"We see, then, that Daniel treats of two little horns: the one the 'Holy Roman' power of the West that came up after the ten horns: and the other the 'Pagan Roman' power of the East that appeared in Syria and Palestine in the latter end of the Macedonian Kingdoms, and before the 10 horns by many centuries." (*Elpis Israel*, p. 351.)

Furthermore, Dr. Thomas (as has been shown by our late bro. F. G. Jannaway in his book, *How Long!*) took great pains to show how the *western little horn* had a work to perform in special connection with the "saints," their persecution and scattering; whereas the *eastern little horn* had a work to perform in special connection with the People of the Holy — the Jews— and their land: *i.e.*, this eastern horn had, in its Pagan Roman, Saracenic, Ottoman and finally Russian phases, a work to do in desolating the land and scattering the Jews.

The Book of Daniel itself seems to divide into a two-fold construction: for up to and including chapter vii. the main theme is that of the kingdoms of men and their western development—things mainly Papal; whereas chapter viii. opens out into visions which take in the Eastern aspect, Persia, Macedonia, Syria and Egypt, and Pagan Rome — concentrating largely upon the fortunes of God's People and God's Land, and finally devoting much space to the Desolator, the Abomination that maketh Desolate, and the Cleansing of God's Sanctuary, and the end of Jewish Desolation.

Bearing in mind these two aspects of prophetic development, we readily apply the 1260 years of the first part of Daniel (vii. 25) to the Western Papal power, which, of course, corresponds with the Apocalyptic 1260 years or 42 months of Papal persecuting power ending in 1870. These western aspects are not disputed by any; in fact, the western aspect generally is allowed to overshadow the important eastern aspects. Our desire is to see both.

Thus, when we come to chapter xii., and its 1260, 1290 and 1335 periods, we realise we are in the second part of Daniel, which treats of this eastern aspect as above explained. Not only so, but verses 7 and 11, which deal specifically with 1260 and 1290, refer only to the "holy people" and the "scattering of their power," and the "daily," and the "abomination that maketh desolate," which seem clearly to mean Israel and their land—God's land made desolate by the abomination incipiently foreshadowed by Pagan Rome, fully developed by Saracen and Ottoman Turk.

Dr. Thomas very clearly shows in his *Exposition of Daniel*, p. 17, the meaning of the terms "Holy Ones," "High Ones," and "People of the Holy Ones"; and we feel confident that "People of the Holy Ones" refers only to the people of Israel; hence these terms appear to be Israelitish and Eastern in their application.

An alternative translation of v. 11 is: —

"And after the time the Daily shall be removed, even for to set up an abomination making desolate, a thousand two hundred and ninety days."

This verse thus translated, does not say how long after the removal (by Pagan Rome) of the Daily, the abomination should be set up: but as an actual fact it was in A.D. 637-8, when, as Gibbon tells us, in relation to the taking of Jerusalem by the Saracens in 637: —

"After signing the capitulation, he entered the city without fear or precaution; and courteously discoursed with the Patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, 'The abomination of desolation is in the holy place'."

Before another year was out, a mosque was erected on the site of the Temple (638 A.D.). This abominatory desolation was effected by the Saracenic—Mahometan power which commenced its career in the celebrated year of the Hegira 622 A.D., the year of Mahomet's flight to Medina. Up to 1917 this era of the Hegira was the basis of the Mahometan—Turkish calendar.

(To be continued)

The Parable of the Leaven

"Another parable spake he unto them, The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."

There have been fanciful interpretations of this. The leaven has been taken in its evil sense (for it was undoubtedly used to denote the spreading tendency of evil principles). It has been suggested that Christ meant the working of apostasy in the Church till Christendom should be overrun with error. In this interpretation, the woman is taken as "the church," and the "three measures of meal," as the three great ecclesiastical divisions of Christendom—the Greek Church, the Roman Church, and the Protestant communions.

There is a certain superficial appropriateness in this that is pleasing at its first proposal; but deeper thought will not confirm it. Jesus spoke his parable with a meaning that his discerning hearers could penetrate. The coming state of the Christian world so-called, was not within their horizon; and it is not likely that Jesus would concern himself with the temporary triumph of darkness as the subject of a parable, or that he would speak of such a triumph as a matter in which the Kingdom of God was "like" something else. In the Apocalypse, apostate Christendom is spoken of as "the court which is without (outside) the (mystical) temple," and which was not to be measured because "given to the Gentiles." It would be incongruous if a system sustaining such a relation to the divine regards should have been the subject of a parable speaking of it as "the kingdom of heaven." We must look for an interpretation that will steer clear of such an anomaly. It is not difficult to find one.

Leaven has characteristics apart from evil. One of these is its tendency to quietly work in secret with a power that will conquer a mass out of all proportion to its own bulk. A small quantity divided among three "batches" will leaven the whole. It is evident this is the aspect in which Christ finds a likeness to the Kingdom of God. His work is "hid" "till the whole is leavened." This is the feature—a change extending to a certain "whole" brought about by a something "hid" and working quietly. As in the case of the mustard seed, so in this; it is not difficult to see a perfect parallel in the relation of the Kingdom of God to the earth in which we dwell. It was a long time ago put into the mass or bulk of human affairs, as leaven is put into dough. The form in which it was so introduced was the word and work of God "at sundry times and divers manners." It has been quietly affecting them ever since. In the laws established in Israel; in the word written by the Spirit, and studied by the faithful; in the gospel preached by the apostles, and received more or less intelligently by thousands, there has been a gradual modification of the state of things on earth, apart from which, the whole world would have been in the condition of the uncivilised races at this day. A principal part of the work done in this leavening process has been the development in all the ages of a people in harmony with God, from Abel downwards; who, in the further unfolding of the process, will re-appear in the

land of the living, and be made use of in the position of governors of mankind, to powerfully affect the populations of the globe with the word-leaven till all are brought into sympathy with God, and the glory of the Lord fills the earth as the water covers the sea.

R.R.

Obedience is the great lesson of the faith. It is the one great feature of the house of Christ. It is the one simple test by which His friends are to be identified, and by which they will be chosen and confessed in the day of His glory. Christ is "the author of eternal salvation to all *them that obey Him.*" We may know Him well in a theoretical way, and be busy about His affairs in doctrine and contention; but if we obey not His words He will disown us at the last. No truth is more distinctly or more constantly taught in the word than this. —

R.R.

King Jareb

(Hos. v. 13; x. 6).

Because of the sins of Judah and Israel against their God, Hosea foretold the dissolution of those kingdoms: "I will be unto Ephraim as a moth, and to the house of Judah as rottenness" (v. 12). The prophet then describes the steps which these nations would take to stay the rottenness of the political structure: "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian and sent to King Jareb: yet could he not heal you, nor cure you of your wound" (v. 13). Who was this King Jareb? As far as we know, no king of that name reigned at that time: the name is certainly not in any of the Assyrian king-lists. It has been the general practice to refer to the marginal rendering "the king of Jareb" or "the king that should plead," but neither of these are really helpful. The Hebrew consonants which form the word are MLK IRB, which might be read "melek jareb," *i.e.*, king Jareb, or "malki rab," which means "the Great King." Now it appears that this title of "the Great King" was always borne by the most powerful monarch of Mesopotamia. Thus, in the days of Egyptian supremacy, the Tell-el-Amarna letters (1380 B.C.) spoke of the Pharaoh as "the Great King." Sennacherib, the king of Assyria, so describes himself in the Assyrian inscriptions, while the record in Kings shows that his minister Rab-shakeh also speaks of him thus (see II Kings xviii. 19). The kings of Persia were later similarly addressed. From the foregoing we conclude that Hosea was referring to the Assyrian King who would neither help nor cure Israel. Indeed, the Great King was but a servant of a greater, the Lord who is "a Great King over all the earth" (Ps. xlvii. 2), and Hosea declares that the Assyrian would be instrumental in punishing Israel: their gods would be "carried to Assyria for a present to King Jareb," the Great King (x. 6). The children of Israel should thereafter abide many days without a king, but in the latter days would return to seek the Lord their God and the Beloved their King, even Jesus, who will lay claim to the title of Universal King— the King of Kings and Lord of Lords. Wherefore, he says of Jerusalem, "It is the city of the Great King" (Matt. v. 35).

J.A.B.

DO UNTO OTHERS AS YOU WOULD THEY SHOULD DO UNTO YOU.

Land of Israel News

"Let Israel now say, that His mercy endureth forever" (Psalm cxviii. 2).

One thousand Jewish immigrants arrived in Palestine during the month of February.

* * *

Official statistics just published of Jewish immigration into Palestine during 1936 show that there were 29,727 Jewish newcomers out of a total of 31,671, compared with 61,854 Jews out of a total of 64,147 immigrants the previous year. 21,212 came from Poland, Germany and Rumania.

* * *

According to the Jewish Agency, there were 404,000 Jews actually resident in the country at the end of December, 1936, and another 6,000 persons were temporarily abroad (*i.e.*, for periods not exceeding one year). This total of 410,000 represented 30.8 percent, of the aggregate population of the country at that date.

* * *

There were 45,225 Jewish schoolchildren in Palestine at the end of December, 1936, representing an increase of 5,000 during the year. School accommodation has been greatly taxed by the formation of 166 new classes, of which 52 were in Tel-Aviv. Two hundred new teachers were engaged.

* * *

Bee-keeping in Palestine is revealed to be a largely Jewish vocation, as 62 per cent, of owners of apiaries are Jews. There are 15,000 hives throughout the country, mostly in the citrus-belt on the coast, from which the tasty "orange-honey" is derived.

* * *

Two British soldiers are now accompanying every train on the Palestine railway system as "learners." They are studying the routes and taking turns at engine-driving and fire-tending in order to be of service should occasion arise.

* * *

Over 1,000 Jewish workers have been transferred from Tel-Aviv to different settlements to work on the land. The Jewish Agency is assisting the Histadruth in preparing further transfers from the towns to agricultural settlements.

* * *

A survey of Jewish agricultural settlement in Palestine shows that there were 203 Jewish villages, with a combined population of 97,257. The bulk of the Jewish rural inhabitants were centred in the Judean district north of Tel-Aviv, where 19 settlements had 28,234 inhabitants; 59 villages in the Sharon had 22,380; and 28 villages in the Judean district south of Tel-Aviv had 20,493 inhabitants.

There were 15,000 residents in Petach Tikvah, just under 7,000 in Rehovoth, and 5,461 in Rishon-le-Zion. Sixteen colonies and settlements had over 1,000 inhabitants each and 16 a population of from 500 to 1,000.

* * *

With over half-a-million cases of citrus (mostly oranges) exported from Palestine during the week ending February 2nd, the total shipments for the season to that date were 5,417,258 cases. This was over 1,740,000 cases more than the same period of 1935/36.

Reflections

Eighteen years have elapsed since the last shot was fired on the Western Front in the Great War, and search parties are still finding the unburied bodies of soldiers in France and Belgium. Last year nearly 900 British soldiers were buried after lying where they fell for eighteen years; and in one Department alone of France — Pas-de-Calais — the bodies of 795 French and 810 Germans were found. Because these statements are made in their newspapers, they are accepted as a matter of course by people who smile incredulously at the statement of the prophet that after the destruction of the hosts of Gog their weapons shall be burnt with fire for seven years, and it shall take seven months to bury the slain (Ezekiel xxxix. 9, 12, 13).

* * *

The Church (the Church of England, not the Ecclesia of God) speaks with two voices about the coming war. The Archbishop of York says "it can be the duty of a Christian to kill," and in this he has the support of the Bishop of London and the great majority of the clergy and laity; but not a few, including the Bishop of Birmingham, Canon Dick Sheppard, and other clergymen, are avowed pacifists, who say they "cannot see that war can be regarded as consonant with the spirit of Christ." It is a pity they cannot also see that their church is the hand-maid of the State, and therefore cannot be governed by the spirit of Christ, nor subject to his laws; such as have the spirit of Christ are obedient to the exhortation which says, "come out and be separate," and "love not the world, neither the things that are in the world." The things that are of the world—authority, honours, the chief places at feasts, and the loaves and fishes of all kinds are very dear to the bishops and clergy. The whole Hierarchy stands convicted of being not "consonant with the spirit of Christ"—by his declaration, "How can ye believe, which receive honour one of another?" (John v. 44).

* * *

The State must arm for war, for such is the declaration of the Scriptures (Joel iii. 9), and the servants of the State must fight and kill, for their kingdom is of this world; but the servants of Christ cannot do so because his kingdom has not yet come.

All the nations declare their war preparations are for defence only; but the chief defence is admitted to be the ability to retaliate. The great object in the next war will be to paralyse the enemy by carrying sudden death and destruction to as many of his cities and towns as possible, and destroying the morale of the people by indiscriminate bombing of civilians, women and children.

* * *

"The Lord knoweth the thoughts of man, that they are vanity."

In these words is recorded the Divine declaration concerning the thinking of the flesh, not surely as an unimportant comment, but with the object of teaching us to realise how opposed are our thoughts to God's thoughts, unless they are brought into harmony with the mind of the Spirit as set forth in the Scriptures. The mind (or thoughts) is naturally alien from God, and all His ideas (Rom. viii. 7; 1 Cor. ii. 14), hence the instructions given us in the Scriptures in many matters on which, if we were left to our own thoughts, we should err. We must beware of the suggestion that our eternal salvation depends upon things far more important than some of the commandments of the Apostles of the Lord.

* * *

The Apostle Paul reminds the brethren that the things he writes are the commandments of Christ; Peter exhorts them to be mindful of the commandments "of us the apostles of the Lord and Saviour." John speaks of his exhortations as commandments; Jude exhorts "the sanctified by God the Father, and preserved in Jesus Christ and called," to "remember the words which were spoken before of the apostles of our Lord."

* * *

It is sober truth that they look in vain for salvation who combine with a profound understanding of the gospel an habitual violation of the commands that have been laid down for our obedience.

* * *

"But do not some of them refer to really trifling matters?" In a sense, Yes! The command not to eat of the forbidden fruit seemed a small matter; so did the steadying of the Ark to Uzzah and David; so does baptism by total immersion. But not in God's estimation, for "My thoughts are not your thoughts." The only safe course is implicit obedience to the Scriptures. "ALL that the Lord hath commanded we will do," is the only safe guide to salvation.

"But Paul distinctly lays it down in Romans xiv. that some may think permissible what others do not, does he not?" Yes! he does, but he is most certainly not speaking of matters concerning which a definite commandment is given. The test must be, What saith the Scriptures? Teetotalism is *not* a commandment. Paul advised Timothy to "use a little wine" (1 Tim. v. 23; nevertheless, we must remember his warning in Romans xiv. 21), But that the brethren and sisters of Christ should mark their separation from the world by refraining from adorning themselves with "gold or pearls or costly array" is not a matter of "some may think so, and some may not." No latitude is given for the thinking of the flesh: IT IS A COMMANDMENT, just as is the command that sisters are to keep silence; how can we reconcile strict obedience to 1 Tim. ii. verse 11, with disregard of verse 9? Where we have such plain directions, there is no permission to "think differently."

* * *

A writer in one of the great London newspapers refers to the hope of scholars to find a fifth Gospel, some fragments of which, it is said, have been discovered, in these words: —

"The words of Jesus ate simple, and scholarship can add little to their simplicity. The real tragedy is that the modern world, with all its critical and hypercritical apparatus, has lost touch with the spiritual truth revealed in the Bible. The state of Christendom is desperate because it has not lived up to the ideal of Jesus. While scholars hunt for other fragments of the Fifth Gospel, the world stumbles to its doom without obeying the Gospels it has got."

True words, but probably too vague to have any good results. Some—many perhaps, —will read and agree, without the slightest perception of what the Gospel is; and as to obedience, being children of this world, they love the things of the world, and would find giving them up for the hope of the Gospel too great a price to pay. But let it not be so with us, "*For the Kingdom of Heaven is like unto a merchant man seeking goodly pearls; who, when he hath found one pearl of great price, went and sold ALL THAT HE HAD, and bought it*" (Matt. xiii. 45, 46).

C.F.F.

"Where is the Promise of His Coming?"

In Peter's second letter, these are the words of the scoffer in the last days. Although we may well apply the last days to the ending of Gentile times, it seems that the particular and primary application intended was to the time when, and soon after, the latest epistles were being written. That an apostasy, or departure from the Truth was to come, was clearly exhibited. Paul showed the Thessalonians that the day of Christ would not come "except there come a falling away first." The Apostolic prophecies of declension are perfectly clear, and the epistles themselves contain sufficient evidence of the trend away from the purity and simplicity of the Truth, even in the apostles' own times. This is well illustrated by the prophecy—"there shall be false teachers among you" (2 Peter ii. 1); while Jude writes (v.4), "For there *are* certain men crept in unawares." There is no doubt that Jude is recording the fulfilment of the prophecy of Peter, especially in view of the fact that the examples and warnings of the latter are reiterated by Jude.

The Apostles were under no illusions as to the uprise of apostasy in their lifetimes; and it was to be expected that the departure would be intensified on their decease. The lapse of thirty or forty years after the ascension of Jesus would see the falling asleep, one by one, of the apostles: and so likewise the elders of ecclesias, appointed by the apostles. The hope and expectation of the return of Jesus had been the subject of the apostolic proclamation. What, then, would be the re-action when it was observed that the apostles and elder brethren were falling asleep, and the hope they had proclaimed had not been realised? It is to this that Peter refers. There would be scoffers walking after their own lusts (that is, having abandoned the standard of righteousness demanded by the gospel) and saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 4).

The fathers who had fallen asleep were, no doubt, the apostles and elder brethren. This is confirmed by another rendering for which there appears to be good authority: "for since the day our fathers fell asleep . . ." The complaint indicates a complete reversal of faith. The hope was gone. The scoffers not only asserted that nothing had happened in the lifetime of their fathers, the previous generation, but also, nothing was ever likely to happen. "All things continue as they were from the beginning of the creation." In effect, "things have always been the same and always will be." It was not an attitude of discouragement, but of apostasy: a denial that there was anything in the Truth at all. To confute the error, Peter referred to the flood brought upon the world of the ungodly—evidence that all things had not continued as they were from the creation, and as God interfered then so he would again, the second time by fire.

Now the evident reference to the decease of the elder brethren is confirmed by what is written in Hebrews xiii. 7, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." The Revised Version is more explicit: "Remember them that *had* the rule over you, which spake unto you the word of God; and considering the issue of their life, imitate their faith." The reference is obviously to the elder brethren who had fallen asleep; and the apostle exhorts that a lesson be derived from their lives and examples, which, if learnt, would prevent any such folly as saying, "Where is the promise of his coming?" Appropriately, Paul goes on, "Jesus Christ is the same yesterday, to-day, yea and for ever" (v. 8, R.V.) Jesus had been the hope of the brethren "yesterday," who had fallen asleep. He was the same to the generation which had succeeded them: and has been the hope, ever since, of all who believe and obey the Truth.

The Apostle's exhortation applies to us to-day. The Truth is the same in spite of the long lapse of time. It is now some seventy or eighty years since the Truth was brought to light in this country. Few brethren can be left who were acquainted with Dr. Thomas. As time goes on, less will be left who recall bro. Roberts and his pioneer work. If we see an older generation, one by one falling asleep, are we to be discouraged, and even think, "Where is the promise of his coming?" The answer is, "Jesus Christ is the same yesterday, to-day and for ever." However, the lesson from the past to which Peter referred has a particular significance for the present day. He instanced the flood as an open divine interference in human affairs. For many years it has been the critical fashion to deny the historical character of the narrative in Genesis: but recent excavation in Mesopotamia, particularly at Ur of the Chaldees, has proved that a flood of a phenomenal character took place both at the time and place of which Scripture speaks. Professor Woolley writes of the excavations at Ur: "After digging through the mass of broken pottery, the excavators suddenly passed to perfectly clean sand, waterlaid and about eleven feet deep. This water-laid sand was the work of the flood ... eleven feet of sand deposited over the top of everything, and after that, man's occupation coming once more."

It is not to be expected that scientists or archaeologists will wax enthusiastic over discoveries that confirm the accuracy of the Bible record: but there is no doubt that definite evidence has been produced in these last days that the flood did indeed take place. It is not the Bible believer who has ever denied it. The world's attitude is that "all things continue as they were from the beginning." This is illustrated by the almost universal acceptance of the theory of evolution. The discovery in Mesopotamia has not affected the world's attitude, and is not likely to; it will not be affected out of its complacency, until "the day of judgment and perdition of ungodly men" comes. But the confirmation of the Bible record is pleasant to observe, and emphasizes the more the exhortation of the Apostle Peter. To the generation now waiting for the day of the Lord, the lesson comes home. Even if we have been waiting a long time, we must not begin to think, "Where is the promise of his coming?" —or be as the unfaithful servant who says in his heart, "My lord delayeth his coming." This exhibits willing ignorance of what the hand of God has effected in the past, and the inestimable advantage we have over Peter's own generation is that we can observe the accumulation of signs that show the day of the Lord indeed to be near. If we know these things, beware lest we fall from our steadfastness: let us grow in grace and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter iii. 17).

S. F. J. St. Albans.

CORRESPONDENCE

Bro. Dowling's editorial on "The Time of the End" is one of great interest to the "wise" to whom understanding is promised. Of great importance to a correct understanding of the times is the length of what is known as the Sanctuary Cycle, revealed to Daniel in answer to the question, "How long the vision of the daily . . . to give both the sanctuary and the host to be trodden underfoot?" The answer was, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed" (Dan. viii. 14). Bro. Dowling draws attention to bro. Dr. Thomas's preference to an alternative reading of 2400 days in certain very ancient MSS.

But the balance is in favour of 2300, as is shown by its inclusion in the Revised Version, while 2400 is not even mentioned in the margin. In fact, nearly all MSS. of authority favour 2300. This question of documentary evidence has been ably dealt with by our late bro. F. G. Jannaway in "How Long?" — the result being in favour of the A.V.'s 2300 days.

The next point which argues for the acceptance of the 2300 year period may surprise some: 2300, 1260, and their difference 1040 years are each soli-lunar cycles of considerable astronomical importance. Soli-lunar cycles are cycles of time which harmonise with more or less exactness solar and lunar revolutions, and they may be regarded as divinely appointed units for the measurement of long periods of time. In fact, the period 1040 years was shown by M. de Cheseaux, a Swiss astronomer, to be the largest accurate soli-lunar cycle known. If, then, the Deity is speaking of a long while to come, we would expect that the periods given would have some definite and mutual relationship, and this is exactly what we do find — if we accept the A.V. reading of 2300 day-years.

Turning now to the real objection, namely that we do not arrive at any satisfactory date relating to the time of the end, let us remind ourselves of two points: 1st, that the matter is of eastern rather than of western application, and, 2nd, that these time periods often have a continuative application, *i.e.*, several well defined events mark off the commencing years of the era, and equally definite events indicate the closing years; each commencing event is separated from a corresponding closing event by the same period—the period of the prophecy, in this case 2300 years. The remarkable way in which parallel or corresponding events are separated by known astronomic periods is well shown by bro. W. L. Wille in *When Will Christ Come*. This is a sure indication that "the Most High ruleth in the kingdoms of men," and that He hath appointed a day in the which He will judge the world in righteousness.

What of the year 1844 A.D. which is 2300 years from the date (456 B.C.) given by bro. Dowling? Is it a date which is unconnected with any other prophetic period? It is remarkable that (a) seven times solar (2520 years) from the invasion of Judah by Esarhaddon, King of Assyria, in 676 B.C., (b) seven times lunar (2445 solar years) from the Revolt of Jehoiachim against Nebuchadnezzar in 602 B.C., and (c) times, times and a dividing of time (1260 lunar years) from the date of the Mahomedan Hegira (622 A.D.) — all terminate in 1844. Surely, then, 1844 is no accidental date, but one of considerable importance in the divine scheme.

The next question is: did 1844 witness any event of real importance in the process of cleansing the sanctuary? Bro. Wille speaks of it as "an epoch the importance of which cannot be exaggerated." It was the year in which the Turk was compelled by Europe to issue an edict of religious toleration, the Jews were pledged protection throughout the Ottoman dominions, including, of course, the Holy Land. "It was a compulsory sheathing of the sword of persecution, which had been relentlessly wielded for over twelve centuries, a most marked era in the overthrow of Mahomedan power."

Our conclusion, then, is that 2300 is the correct reading, and that 1844 is an important terminal date in the working out of God's purpose.

J. A. BALCHIN. London, S.W. 19.

Greetings in the Hope of Israel. One more year has passed, and our Lord has not come. But, looking round the world, we can see that the signs of his coming are much brighter, which gives us strength and courage to hold fast. The trouble throughout the world is getting worse and worse, and the people are getting more Godless every day. Thinking about nothing but self and pleasure. For years we have been expecting these things, and now we see them, and seeing them in connection with the Jewish sign, shows that the end cannot be very far off.

There are no doubt great difficulties and trials awaiting us, but in the midst of them let us think of these things, and hold fast. And we know that if we ask with the right spirit, we shall receive strength to do so. We greatly appreciate the visits of the *Berean Magazine*, and find the articles, and especially the "Reflections," very helpful. And we hope, dear brother, you and your co-Editors will long be continued to carry on the good work. I am enclosing three subscriptions for 1937. — I remain, your brother in Christ.

ERNEST J. YORK.

Wongan Hills, Western Australia.

* * *

Before me is an advertisement which, considered in the light of the Truth, is alarming to the true brother and sister of Christ, for it shows to what lengths some who call themselves Christadelphians (but whom we do not fellowship) are prepared to go in associating with the world.

[*The advt. is headed, "Under the auspices of the Christadelphians of Bournemouth," and invites, "Jews and Gentiles to come and see the Zionist celebrated talking film: The Land of Promise; Prof. Thomas Turner in the chair. Rev. I. Swift will introduce the film. Reserved seats, 2/- each. Collection to defray expenses." The Professor is, we believe, a brother of the Suffolk Street, Birmingham, fellowship. —ED.]*

This calls for action, and serious consideration, whether we ought not to change the name, or to make some marked distinction between ourselves and such Christadelphians.

When speaking to our beloved bro. Martin Evans on the errors in the Brotherhood, he said, "Bro. Smith, the time is come for us to change our name or call ourselves *Strict Christadelphians*." This was his mind, as expressed in *Christadelphian Facts* (page 79).

The Ecclesia that is in our fellowship in Bournemouth style themselves, *The Berean Christadelphians*. Would it not be wise if all in our fellowship used that title? With love to you and all who are prepared to hold the Truth in its entirety, and to keep ourselves unspotted from the world. — Your brother in Israel's Hope,

MAURICE SMITH.

Coulsdon.

* * *

We notice with pained surprise that a brother refers to your work of assisting the distress among our brethren and sisters disparagingly as a "side enterprise." We also note and confirm your kind words of admonition. If that brother could come to South Wales and see the distress which some of our brethren and sisters, in common with others "outside" are labouring under, and which through your energetic action the readers of the *Berean* have been the means of alleviating a little, he would be moved almost to tears, and rejoice if he is able to help in the efforts you are making. Side enterprise! May our heavenly Father's blessing attend it! Go on, brother, don't be discouraged, for the need is great, and so far as we can see will continue 'till the coming of the Lord puts an end to all our troubles. On behalf of the Bridgend ecclesia, affectionately your brother,

GOMER JONES.

* * *

Greetings in the Hope of Israel. What a lot of sorrow could be avoided and fewer mistakes made if we all did as a brother is exhorted in "Reflections.": "Think again." During the interval between the first and second thoughts, the latter will surely be nearer the mind of our Lord if we ask ourselves, "Will Christ be displeased?"

We act too often in our daily lives as though Christ is but a name. We believe that Jesus sits at God's right hand. We sing, "He feels our griefs; He sees our fears." Do we realise the all-importance of God's knowledge of us? Then why do we so often forget that He knoweth every word we write or utter; every action, however secret. If so, how can we be so forgetful and look upon any thing appertaining to any work in the vineyard as a "side enterprise"? Let us remember and act upon those words in the March "Reflections," and "think again."

A. E. CHANT.

Bristol.

* * *

Greetings in the Name of our Lord. When one is without the Magazine one feels cut off from the Christadelphian body. (Some copies seem to have gone astray. —ED.) We can hardly pick up a newspaper without reading something about the signs of the times—but when we read the Signs of the Times in the Magazine, it is like discussing them with the brethren. I am going to tell you of an incident that happened a few days ago. I had occasion to step in to a jewelers, to get my glass chain fixed; as he handed it back to me, I asked, "How is business?" He answered, "Business is not what it used to be, this country is not what is used to be, the world isn't what it used to be, and, what puzzles me is, no one seems to know why." I answered, "That is where you are mistaken; there are some that do know—I do." The incredulous look on the man's face as he said, "You do? Well, tell me!" I said, "Now remember you asked for this," and I spoke to him of the Truth for half-an-hour. He replied, "As a young man, I read my Bible; I remember enough to know the scripture is there that you quote; you have convinced me you are right; I believe you." I asked him if he would read; he answered, "I will gladly read"; so the reading-matter will go to him; if he should become an Israelite, indeed, it will be in the hands of Providence. We have two or three nibbling at the Truth, but the cares of this life press heavily upon them, and I do not think they will give their time to the learning of the Truth; and bro. Barcus and I do not seem to have the strength and health to get out about our Father's business as we once did; I am thankful we remembered our Creator in the days of our youth. We certainly gave of our time, strength and health then in going about and teaching Truth. —Your sister in Christ

NELLIE BARCUS.

Chicago.

* * *

Greetings in Christ Jesus. Here, in sunny California, we are six thousand miles from our native land, and greatly miss the company and help of our old friends and fellow pilgrims in England. Hence, the monthly visits of the Magazine are much appreciated; and we usually read it from cover to cover, within a few days of its coming. However, because one may occasionally criticise something in the *Berean*, it does not follow that such an one is suffering from "spiritual indigestion" as your esteemed correspondent from New Zealand seems to think. Criticism is valuable, provided it is competent, constructive and good-humored. None of us are infallible, and we are never too old to learn, if we are sensible. We agree on fundamentals; but there must be liberty of individual judgment regarding expository details, and particularly concerning the application of the law of Christ, to the practical circumstances of everyday life. The members of "the Body" differ so much in circumstances of birth, education, and environment; and also in mental equipment; that uniformity of judgment is not to be expected, and, indeed, is not desirable.

For instance, one brother may think it wrong to play any music other than what is contained in the Hymn Book. Moreover, he has a perfect right to lay down such a rule for himself: nevertheless, he has no right to judge another, who might play a Beethoven sonata.

Another brother may confine his reading to the Truth's literature and the daily paper; but he must not judge the brother who has a large library. Yet another brother thinks it wrong to drink a glass of wine; and, for *him*, it is wrong; but don't let him judge another, who thinks differently. Yet another may think it wrong to wear a watch-chain, or for a sister to wear an ornament around the neck. To such, it *is* wrong; but they have no right to judge those who may differ from them. We may be quite sure that our eternal destiny will be decided by something vastly more important than the wearing of a watch-chain or a necklace.

Of course, we fully agree, that saints should not make a *display* of personal adornment. Let us strive for spiritual adornments, and the other will find its proper level. We recommend a careful reading of Rom. xiv. and 1 Cor. x. 23-33; where, along with the unreserved acceptance of the *principles* of the law of Christ; there is, nevertheless, a clear margin for the exercise of individual judgment in their *application*. With deep appreciation for your labour of love, in the conduct of the *Berean*, and with sincere love in the Bond of the Covenant, to you and your helpers, I remain, as ever, faithfully yours in the Master's service,

B. A. WARRENDER.

California, U.S.A.

(See comments under "Reflections.")

* * *

Bro. F. WRIGHT (New Barnet) writes: "I am very interested in your editorial with regard to distress, especially among our brethren and sisters, for they should be our first care, to my mind. Don't worry about the criticism: you will be blessed in the good work, for it is the Father's." — Bro. G. JONES (Glam.) writes: "The Bell and the Pomegranate on Aaron's garment is expressive of this work; in the words of bro. Roberts, 'Words and deeds, words and deeds.'" — Bro. S. A. GALLIER (Queensland) says: "Love and greetings in the Master's service, a service that calls for loyal devotion to his commands in this dark and degenerate age. Events are moving so rapidly, it is impossible to say when we shall be face to face with the end; hence, rigid adherence to Divine principles and requirements should be the vital concern of all of us."—Similar letters are acknowledged from bro. L. B. FAHERTY (Shifnal) and others, with many assurances of esteem for which we are grateful.

JEWISH RELIEF FUND.

God willing, we shall next month publish detailed particulars of the distribution of this Fund. We have sent a further cheque for £10-7-7 to the Trustees for Jewish Relief, being contributions received during February, which is acknowledged as follows: —

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

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

Dear Sir, —I enclose herewith Treasurer's official receipt for £10-7-7, and would like once more to express the Board's thanks for your kindness. This further contribution will be distributed in accordance with your instructions, and at the end of March I shall send you a detailed list of the cases helped. —Yours faithfully,

MAURICE BENJAMIN, *Secretary*.

DISTRESSED BRETHREN AND SISTERS.

With the aid of many willing and generous readers, we have been enabled to lighten the burdens of some of our brethren and sisters, who all ask us to say how grateful they are, through the medium of the *Berean*. One brother writes: "We thank our Heavenly Father for His goodness to us in opening the hearts of some to think of their fellow-pilgrims in their distress"; another says: "Our first

thoughts were gratitude to our Father, who knows our needs, and then to the contributors to the *Berean* Fund, who are co-workers with Him, for such a practical expression of love and sympathy in sending this help we so badly needed." To print all the letters we have received would require a special issue of the *Berean*; our contributors will, we are sure, accept our assurance that they are engaged in a good work, which is not unnoted by Him who has promised to reward every man according as his work shall be.

ASSISTED.

J. —Brother, "unemployed, partly incapacitated, not very strong, sister-wife and two children. My observation convinces me children are not having sufficient food (also bro. and sis, of course); clothing, food, boots, coal, all needed."	40/-
O. —Sister, widow, nearly blind, "small means; a little help would be acceptable."	20/-
N. —Brother, coal-miner, out of work for several years.	20/-
Y. —Sister, widow, in complete isolation, "in bad health, and not very well off; a little assistance would be a great help."	20/-
S.T. —Two elderly sisters, living together, both practically confined to bed; "a little financial and medical help would be very welcome."	Each 20/-
M. —Brother, "unemployed for some years."	20/-
P. —Brother, "unemployed for several months."	20/-
R. —Brother, "out of work for 9 months, and sister-wife recovering from severe illness; needs nourishing food."	20/-
K. —Sister, widow, "has only old-age pension; a little help would ease her burdens."	20/-
L.—Sister, "husband not in Truth, both old-age pensioners, sister ill with influenza; a little help is advised."	20/-
Q. —Brother, "unemployed for years, increasing age is against his obtaining work."	20/-
W. —Sister, widow, "an invalid, lives on 10/- week, old-age pension; a case of great need."	30/-
X. —Brother, "just obtained work on commission basis; no pay for first month; selling their furniture to pay rent and food."	40/-
U. —Brother, "out of work, and sister-wife ill."	20/-
V. —Brother, "in work, but small wages, sister-wife is ill, and in need of things they cannot afford to buy; one child."	20/-

"IF A BROTHER OR SISTER BE NAKED AND DESTITUTE OF DAILY FOOD, AND ONE OF YOU SAY UNTO THEM, DEPART IN PEACE, BE YE WARMED AND FILLED; NOTWITHSTANDING YE GIVE THEM NOT THOSE THINGS WHICH ARE NEEDFUL TO THE BODY; WHAT DOTHT IT PROFIT?" *James, a servant of God, to the brethren.*

Signs of the Times

The Armaments Race. The Jewish Problem. Shall He find faith on the Earth?

The outstanding sign of the month has unquestionably been the enormous progress in the preparations for war all over the world. Millions of pounds are to be spent immediately, and many more millions in the near future; the newspapers being unanimous in describing the figures as "astronomical." It is universally recognised that any hope of disarmament must be finally abandoned, all nations agreeing with the official Italian statement that "every possibility, however remote, of limitation of armaments, is now definitely excluded." The British estimates are the highest of all, and it is evident that Britain intends to make up for lost time and become the most formidable Power in the world as quickly as possible. It is significant that the Opposition parties in Parliament have announced that they do not intend to vote against the military estimates. At the same time, extensive air defence projects are being put into operation, including the voluntary recruitment of large numbers of firemen and other auxiliaries. Brethren should have nothing to do with any of these voluntary schemes. In due course, they will all come under the control of the military authorities, who would find it difficult to reconcile conscientious objection to association therewith. Let us be thankful that at present all such schemes are voluntary, and leave well alone. It would seem to be true that the Government does not intend to impose conscription until the situation is definitely worse, as it would thoroughly disorganise industry, and create a great deal of dissension in the country. The official report by the Admiralty that on February 1st no fewer than 351 men-of-war are being built for the seven principal naval powers (this number to be greatly increased immediately), gives some idea of the amount of rearmament now proceeding. In England, a new department has been established to organize food rationing, and plans are said to have been made for the removal of the seat of government to another town as soon as war breaks out. Such is the state of things in this country; and on the Continent it is much worse, with good reason. The frequent hints thrown out by Germany, for example, concerning expansion, are viewed with considerable alarm by Czecho-Slovakia, which fears an attack without notice at any time. Although Germany keeps referring to her need for colonies (to which demand Britain refuses to listen), Herr Hitler has always declared that expansion in Europe is far more important, and that he aims at including all German-speaking areas within the Reich. Czecho-Slovakia has, consequently, considerable reason for alarm at the increasing power of Germany. The League of Nations was of some service to the smaller nations whilst Germany was weak, but now that Germany is strong, the League is as good as dead—as witness the utter flouting of her authority in Danzig. All of which makes war an absolute certainty within the very near future; and that it will be conducted with an indescribable barbarism we have only to read the details of recent events in Spain and Abyssinia to appreciate. Mr. A. J. Cummings writes in the *News-Chronicle*, under the significant title, "The Next Few Years": "It will be worse in the next war than in the last one. With the firing of the first shot, the dropping of the first bomb, we shall all be in it up to the neck, and there will be no getting out of it until the bitter end. Instant conscription, Government-controlled Press, instinctive submission to fatal necessity, an instinctive patriotism will block all exits from savagery. All this is as certain as anything can be in an uncertain world."

To what extent we may be involved in these horrors we cannot say, but we can affirm that if we are faithful we shall certainly be delivered from them, for we are invited to "pray that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

* * *

Reports in the *Jewish Chronicle* indicate that the Jewish situation becomes continually more acute, with no apparent remedy. The latest country to take up violent anti-Semitism is Lithuania, where an agitation is proceeding in the press to compel the Jews to emigrate, on the ground that the country is too poor to support all its inhabitants. In Poland the position gets worse, and it is feared that the Government intends to introduce legislation similar to that now current in Germany. In Rome, it is

reported that a number of journals are publishing articles in which is foreseen the "necessity" for anti-Semitic legislation; and it is feared that this may be the preliminary to an official Italian anti-Jewish policy. Great difficulties are also being experienced in Rumania and in many other countries, too. What an official anti-Semitic policy may mean is indicated by the statement that over 45% of the Jews in Berlin have applied for relief this winter.

Unquestionably it is the time of Jacob's trouble, and as the Jews themselves realise, there is at present no hope whatever of any improvement, but the reverse. Emigration to Palestine can only solve a minor fraction of the problem. Besides, the temper of the Arabs is still such that the Government is obliged to retain seven additional battalions of British soldiers there, and to maintain the limitation on Jewish immigration imposed last year. Incidentally, the British Government has announced that Palestine is to bear the whole cost, amounting to over £1,000,000, of the reinforcements sent to restore order — a fact which does not please the Jews, as they provide the bulk of the revenue, but were the innocent victims of the disorders for which they have to pay.

* * *

Thus, wherever we look, there is trouble, and only too obviously, much more to come.

No wonder "men's hearts are failing them for fear." There is an instability in the political heavens that bodes ill for peace; "signs in the sun," as Jesus predicted. For example, one month it appears that the monarchy will be restored in Austria; the next month it is flatly denied. Again, the *Manchester Guardian* publishes a report from its diplomatic correspondent as follows: "With regard to Russia, the National Socialist leaders (*i.e.*, in Germany) are convinced of the approaching overthrow of Stalin and his bureaucracy. Official German observers, while not believing there is a serious Opposition in Russia, are convinced that the ruling bureaucracy is torn by internal conflicts." If this should prove true, what a shaking of the powers of heaven it would be! And how the political situation in Europe might undergo a complete change!

The instability of the times must impress all brethren and sisters who try and keep abreast with the political movements in the world, for changes take place almost daily, and it is no longer possible to keep press cuttings of the major events, as could be done until comparatively recently; they are out-of-date almost immediately. Surely none who discern these things can be indifferent to their obvious warning that the Return of Christ is at hand! Yet there is evidence of increasing laxity, instead of more abounding zeal in Divine things.

Are we getting like Israel in Ezekiel's day, who were condemned because "with their mouth they shew much love, but their heart goeth after their covetousness" (Ezek. xxxiii. 31)? If so, we shall be wise to remember that it is written, "If God spared not the natural branches, take heed lest he also spare not thee" (Rom. xi. 21).

W.J.

Ecclesial News

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

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

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

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

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

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

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

(Colossians iv. 9).

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BIRMINGHAM. —*Shakespeare Rooms, Edmund Street, Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* Since our last report, our beloved bro. T. Harvey has fallen asleep. A brother of a meek and quiet spirit, deeply appreciative of the Truth, and patient in tribulation. We are saddened by the loss of such a character, but comforted by the thought, it is but for a short time now, and that in the day of reward, none shall "complain that he hath lost his part." — Bro. and sis. H. J. Elliott and bro. Elliott, Senr., of Blackheath, have transferred their membership to this ecclesia. — We are sorry to have to record, after much forbearance and effort for reclamation, our withdrawal from bro. J. Weetman, on account of his persistent refusal to obey Christ's law in Matt. xviii., regarding offences and absenting himself from the Table of the Lord. — We have welcomed the following visitors at the Table of the Lord: Bro. and sis. T. Phipps, and sis. Deane, Great Bridge, bro. and sis. Dale, of Coventry, sis. Nellie Harrison, Lichfield, bro. D. C. Jakeman, bro. and sis. F. H. Jakeman, bro. and sis. Shakespeare, bro. and sis. Allen and sis. H. Allen, of Dudley, bro. and sis. Strawson and sis. B. Strawson, Nottingham, and sis. Faherty, Shifnal. — Our usual Fraternal Gathering will take place, if the Lord will, on Good Friday, at the Shakespeare Rooms, Edmund Street. Programmes may be had, and all in fellowship are affectionately invited. — W. SOUTHALL, *Rec. bro.*

BRIDGEND. —*Sundays, 11a.m. and 6.30 p.m. Wednesdays, 7.30 p.m.* We continue to sow the seed of the Kingdom, and have been ably assisted by bro. Cambray and bro. I. Rees, both of the Newport Ecclesia. What a source of joy and comfort these visits are, both in exhortation and lecture. How wondrous the theme, the things of the Kingdom and the Name of Jesus. True are the words, "How sweet the name of Jesus sounds, to the believer's ear." — At the time of writing we are engaged in a special effort at the little village of Corntown, where we were invited to deliver a series of Lantern Lectures, and attentive audiences listened with much interest to the unfolding of God's word, particularly the signs of the times in relation to the imminent approach of Jesus from Heaven to establish a divine constitution on earth. As each person left the hall, they were given a little booklet entitled, "Why I am a Christadelphian." The result, we realise, is in the Father's hands who doeth all things well, while we rejoice in the honour of witnessing for His name, — We are indebted to a brother for his kind letter and 30/- for the distress among us. His communication is signed M., Birmingham. Also a parcel of clothing; these have also been dealt with. — We have welcomed around the Lord's table bro. Cambray and bro. and sis. Rees, of Newport. — GOMER JONES, *Rec. bro.*

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.* We are pleased to record that bro. and sis. Heyworth, of Ealing, have now come to work at Bristol, and will in future meet with us. We trust that they, with us, will help to maintain the Lightstand here, and that we shall be mutually helpful to each other. We have decided, if the Lord will, and His Son remain away, to hold our Fraternal Gathering and Tea on Whitsun Monday, May 17th, in the Hamilton Rooms, Park Street, Bristol. Programmes and further information to follow. A hearty welcome will be extended to all in Fellowship. — Patiently waiting the Master's return, A. G. HIGGS, *Rec. bro.*

COLCHESTER. —*Oddfellows' Hall, George Street off High Street. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* On April 11th and 18th (if the Lord will) we propose to hold two special lectures to endeavour to make our present hall more widely known in Colchester. The general heading for the lectures will be: "What are things coming to? The Bible Answers." Sunday, April 11th, "World-wide Unrest and Perplexity"; Sunday, April 18th, "Christ at the door, and the world asleep." We pray God will bless our efforts, that they may bring others to behold the mercy and glory of God, and to change their outlook and habits of life. Again, if the Lord permit, we propose to hold a Tea and Fraternal Gathering on Whit Monday, May 17th. Further particulars will be announced later. —At our last business meeting, held 19th February, in the above hall, in faithfulness to Christ and the Scriptures, we had to withdraw fellowship from sis. R. Callaghan. She was baptised 15th April, 1934, and in September, 1936, a letter was received stating she would not be attending the meeting any more. Upon investigation it was found she had been beguiled by the faith-healing and doctrines of the Elimites. Continued attempts to lead her back into the path of Truth failed. — We desire to express our gratitude and appreciation of those brethren who have helped us since the last report, namely, M. L. Evans, J. Warwick, F. C. Wood, R. W. Parks, I. Evans (Clapham), W. Webster (Seven Kings), N. Widger (Hitchin). Also those who have strengthened us with their company around the Table: sis. Wright (Bishops Stortford), sis. E. Singleton (Clapham), sis. M. Bullen (Clapham), bro. and sis. Burton (Luton), sis. Widger (Hitchin). —Sincerely your brother in Christ, L. WELLS, *Rec. bro.*

EASTLEIGH (Hants.). —Since our last report, we have been pleased to welcome the following to the Table of the Lord: our sisters Brooks, Hill, Gillespie, L. Walpole, and our bro. Percy Walpole. Their presence greatly cheered us all in our little ecclesia here. — A. V. JAMES, *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 pleased to have the company and fellowship of the following: bro. Joslin, bro. Torode, bro. Goodwin, sis. Brooks (St. Albans), bro. I. P. Evans, bro. T. Wilson, bro. Crawley, sis. Milroy, sis. Flood, bro. Atkinson, bro. Doust, sis. Crumplin, bro. W. E. White. — We much appreciate these visits, and especially do we thank the brethren who have built us up in the things most surely believed amongst us. —E. F. RAMUS, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m. Breaking of Bread, 11a.m.; School 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 sis. F. P. Opperman (nee Clements), having expressed repentance in regard to her disobedience to the Divine law relating to marriage with the alien, after a satisfactory interview, has been duly received back into fellowship. We gain by removal bro. and sis. J. L. Young, from Putney, and we lose the company of sis. Isabella Horner, to Sutton, to whose care we commend her in love. — The following visiting brethren and sisters have been welcomed at the Table of the Lord: bro. and sis. Heyworth (W. Ealing), sis. A. Sharp (Sutton), bro. J. Coulton (Pemberton), bro. and sis. Morse (Swansea), sis. Warren (Colchester), sis. Margery Hayward (Ipswich), sis. Allen and sis. P. Squire (Luton). —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). Sundays: 11 and 7 p.m. Wednesdays: 8 p.m.* We rejoice in the addition to the Household of Faith of one more, in the person of Mr. ROY HORACE BATH, son of bro. and sis. C. H. Bath, who, after making a good confession, was baptised on February 23rd, at the Tottenham Baths. May his pilgrimage be a successful one in these closing days of Gentile darkness. Our Fraternal Gathering attracted the largest attendance we have ever had at any similar meeting, and we were much encouraged and stimulated by the addresses given on "Soldiers of Jesus Christ," by brethren C. Wharton, H. Atkinson and F. C. Wood, Clapham, and A. A. Jeacock, Croydon. —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 are pleased to report that our number has been increased during the last month by the transfer to our meeting of bro. and sis. Miles, of Clapham, and bro. and sis. D. Warwick, of Sutton. We sympathise with the ecclesias which our brethren and sisters have left, recognising that our gain is their loss. We trust that our fellowship together may be to our mutual benefit on our journey to the Kingdom. It is also gratifying to observe that the number of strangers attending the lectures during the past few weeks has increased. For some months the attendance had fallen to about two each week, but now the weekly average is about four, as many as seven being present on one occasion. We would mention, however, that those brethren and sisters who used regularly to come over and help us on Sunday evenings, and who contributed much to the success of the meeting, have not been so frequent in their visits during the past year or so. We do appreciate the help they gave us in our days of leanness, and would like to see their visits maintained. — Since last report brethren W. Jeacock (Clapham), S. Jeacock (St. Albans) and Mitchell (Holloway) have visited us in the service of the Truth. Their services are greatly appreciated. We have also welcomed to the Lord's Table: bro. and sis. S. Jeacock (St. Albans) and sis. Barratt, Jnr. (Sutton). — J. A. BALCHIN, *Rec. bro.*

MARGATE. —*Forresters' Hall (Lower), Union Grove.* Sunday: *Breaking of Bread, 4 p.m.* Since our last report we have been pleased to welcome to the Table of our Lord: bro. Ridout, sis. A. Bayles, sis. D. Bayles and bro. D. Bayles, all of Clapham. It is with great regret that we have had to withdraw from fellowship with bro. and sis. Winch for continued absence from the Table. — V. LLOYD, *Rec. bro.*

NEWPORT (Mon.). — *Clarence Hall Rodney Road, Sundays: Breaking of Bread, 11 a.m.; School 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* Greetings in the Master's Name. We held our first Sunday School tea, meeting» and distribution of prizes to the scholars on February 27th, when a very pleasant and profitable time was spent in the company of the Sunday School of New Tredegar, superintended by bro. Lambert, Jnr., who united with us for the occasion. In all, a company of 42 gathered. The scholars entertained us with recitations and Songs of Zion. We all felt spiritually refreshed and encouraged. Bro. A. Beard, formerly of West Ealing meeting, has now found employment at Pontypridd, and has been meeting with the Newport ecclesia during the past month. Also, bro. Gardner, of Bridgend Ecclesia, has secured employment at Cardiff, and has likewise been meeting with us during the past month. We have been pleased to welcome sis. L. Jenkins, of Brockhollands, at the Table of our absent Lord on Feb. 28th. — Sincerely your bro. in Christ. — 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 People's Hall, Heathcote Street.* The following subject has been arranged for the Fraternal Gathering on April 10th, subject to the Lord's will, "The Called according to His Purpose," to be dealt with as follows: 1, Predestinated and Called (speaker, bro. W. G. Jeacock, Clapham); 2, Justified (speaker, bro. F. H. Jakeman, Dudley); 3, Glorified (speaker, bro. W. Southall, Birmingham). Tea, 4.30; meeting, 6.0. We are pleased to acknowledge a gift of £1 from an unknown source, marked "Anon." During the past month we have been pleased for the help of brethren Wes. Southall and S. Shakespeare (Dudley) and also to welcome sis. Shakespeare as a visitor. — J. B. STRAWSON, *Rec. bro.*

OLDHAM. — *Priory Buildings, Union Street. Committee Room, First Floor. Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m.* The attention of brethren and sisters is drawn to the change of address of meeting-room. The new room is situated on the first floor of a block of offices on the opposite side of Union Street to our old room. The approach to the room is both much better and easier, and, we hope, will result in an increase in the attendance of strangers. We have welcomed to the Table of the Lord the following: bro. and sis. F. H. Jakeman (Dudley), bro. and sis. J. Silcock (Pemberton), bro. H. Brown (Billingham-on-Tees), bro. W. Newell (Sheffield), sis. W. White and B. W. White (Clapham), bro. T. Hughes and sis. May Hughes (Dudley), bro. and sis. J. B. Strawson and sis. Betty Strawson (Notts). — We thank the

brethren who have helped us by exhortation and lecture for their acceptable services. Sis. E. Mallinson has removed from the Isle of Man to Liverpool, and has been bereaved by the death of her father. We omitted previously to report the loss of bro. and sis. Dale (of Halifax), who have removed to Coventry. Our loss is Coventry's gain, and we hope they will be a source of strength and encouragement to the Coventry ecclesia. —W. COCKCROFT, Jnr., *Rec. bro.*

PEMBERTON. — *Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings. Since our last report, we have been assisted in the service of the Truth by bro. W. Cockcroft, Jnr., of Oldham, bro. E. Hingley, of Dudley, and bro. T. Bailey, of Preston. We greatly appreciate the work of these brethren. Visitors to the Table of the Lord have included: bro. D. Hingley, bro. Nutt, and sis. P. Jakeman, of Dudley, and sis. D. Jannaway, of Southport. Owing to change of employment, bro. J. Coulton, of this ecclesia, will in future meet with the brethren and sisters of the (London) Clapham Ecclesia. —B. LITTLER, *Rec. bro.*

ST. ALBANS. — *Sunday: 11a.m. and 6.30 p.m. Wednesday: 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are pleased to welcome sis Phyllis Bowen, from Swansea, who will meet with us while working in the vicinity. At a recent Bible Class we had an interesting evening devoted to a mock tribunal, at which various brethren were questioned as to their reasons for claiming exemption from military service. The experiment was profitable, and can be commended to other ecclesias as an opportunity to give a more practical aspect to a pressing and essential matter. We are glad to report that the attendance of visitors at the lectures continues to be very well maintained. —S. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). — *1, Westons Terrace, Beeston Road.* Greetings. We are sorry to say our bro. Woodhouse has been laid aside by an attack of pleurisy, only just escaping pneumonia; but you will be glad to know he is better. For over three weeks we have not been able to see each other (owing to domestic difficulties, as his wife is bitterly opposed to the Truth), so we are eagerly anticipating meeting next Sunday; it has been a lonely time for both of us, but our Heavenly Father has seen it to be necessary. Brother H. L. Evans has again paid us one of his brief visits, bringing cheer and comfort, for which we thank him from the bottom of our hearts; also all the brethren and sisters from whom we have received such helpful letters. We would like to express our gratitude to the sister whose labour of love makes it possible for us to receive from time to time the exhortations by the Clapham brethren. No active work in the vineyard has been possible of late, but we remember some words we heard several years ago, "They also serve who only stand and wait," if such is the Father's will, and it is He alone who allots our individual services. —Your brother in the patient waiting for Christ, ARTHUR STARLING.

SHIFNAL. — *The Shaw, Shaw Lane.* Since our news in the November Magazine, time has shown that there was no depth of soil in the direction we had started sowing. The wife has declined to consider the position further, after four or five visits, and our visits are ended; but the husband is reading *Christendom Astray* for the second time, and states his readiness to come to us, but faces trouble in his home. He has not been yet, but we have hopes, if it is God's will, of convincing him yet, that we stand firm on the Rock of Truth. —Time moves along uneventfully for us here, and despite the fact of a regular monthly distribution of literature, no interest is apparent. One correspondent from a nearby town, who stated that God had surely led him to us, via a box advertisement in our main street, became suddenly silent when he was pressed for his bona fides. Another, a Salvation Army captain, after a two-hours' talk, thought we were akin to pagans. Many disappointments keep us alive to the realisation that without God's help we are helpless, and need a strong faith to overcome the tests to which we are all put. We appreciate the copies of the exhortations which a sister kindly sends us, week by week. We are grateful also for the *Berean*, with its freedom from malice, despite the controversial topics dealt with; we thank those who help in the work. We shall be pleased to see any visiting brethren who may be able to come, and our thanks are also due to our Dudley brethren, who have promised six monthly visitors for 1937. To all the Brotherhood, we send our love in the Truth, and

really hope to know them all—in Christ's kingdom—in the Day. — Your brother in Christ, L. B. FAHERTY.

SOUTHEND-ON-SEA. —11, *Byron Avenue. Trams (trackless) and buses to North Avenue (Stadium), Id stage from centre of town, thence through Sutton Road, Sycamore Grove, to Byron Ave. Breaking of Bread, by arrangement, Sundays, 6 p.m., except on 1st Sundays in every month. Intending visitors, please notify, as meeting is a private house one.* Since last writing, we have been gladdened by the visits several times of bro. and sis. Young, of Clapham, and also sis. Frances Williams and sis. Gladys Williams, of Holloway. We continue Sunday by Sunday here, encouraging one another, especially as we see the Day approaching. We number only six members, but we enjoy refreshing times on Sundays, and in such a small meeting we seem to get that keen appreciation of one another, and also closer understanding, that is not so readily attained in other ways. However, we appreciate greatly the occasions when we visit other meetings, and the Christlike welcome we always get: we can assure visitors here of a like welcome. —WM. LESLIE WILLE, *Rec. bro.*

SUTTON (Surrey). —*Grove Hall, Bridge Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* The ecclesia has decided to remove from Clanricarde School to the above hall, which is not far from our former address but nearer Sutton station. We hope to have some special lectures in the new hall in the near future. Bro. and sis. D. T. Warwick, who reside at Wimbledon Park, now meet at Putney for convenience. We are sorry to lose their company. Our thanks are due to the following brethren for lecturing assistance: W. L. Wille (Southend), C. A. Ask (W. Ealing), and H. W. Hathaway (Clapham). Visitors since last report: bro. and sis. Kirby, bro. and sis. Young, brethren Walpole and Woodall, and sisters Clement, Sr., H. Denney, K. Ellis, P. Ellis, Greenacre, F. Haines, Joslin, Joslin, Jr., J. Southgate, and L. Walpole (Clapham); sis. Gillespie (West Ealing), sis. Evans (Hove), bro. D. L. Denney (Holloway), bro. and sis. Jeacock (St. Albans), brethren E. Wille, and Scott (Southend). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, Sunday, 11 a.m.; Lectures, 6.30 p.m.* We have been much encouraged to press on in the race for eternal life by the assistance we have received during the month in the service of the Truth by bro. C. Cambay and bro. George Morse, of the Newport Ecclesia; we have also had the pleasure of the company of sis. G. Morse at the Memorial Table. Our small meeting has suffered a great loss in the removal to London of bro. and sis. J. H. Morse; we shall miss very much the sound advice and hearty co-operation of bro. Morse, and the faithful attendance to the meetings of them both. We wish them God-speed, and commend them to the love and fellowship of the Clapham Ecclesia. —It is with regret that we have to report the necessity of withdrawing from bro. Brynley Bowen, for marriage with the alien. —At time of writing, we have been notified that sis. Phyllis Bowen, who has removed to St. Albans, will meet with those of like precious faith there, to whom we commend her in love. —W. J. MORSE, *Rec. bro.*

CANADA

BRANTFORD. —*Christadelphian Hall, 44, George St. Sundays: 9.45 and 11 a.m., and 7 p.m. Thursdays: Eureka Class, 8 p.m.* Once again on New Year's Day it was our privilege to join the Fraternal Gathering at Hamilton; and on January 8th to hold our S.S. entertainment and prize distribution; and on February 5th we had the pleasure of assisting MRS. ROBINSON (mother of bre. Robinson) to put on the Sin Covering Name of Jesus Christ. Visitors at the Table include bro. and sis. Hawkins and sis. Barber, Jr. of Guelph. We might say that sis. Robinson and family reside in Guelph, and will augment the little ecclesia there, though circumstances associate them much with us here. —H. W. STYLES, *Rec. bro.*

LONDON (Ontario). —*Orange Hall 388, Clarence Street. Sunday: Sunday School 10.15; Breaking of Bread, 11.30; Lecture, 7 p.m.* Since our last report, we regret to record that we have lost by death bro. Willard Empey, of Aylmer, Ontario, who died November 1st last. Also sis. Rose Pyne, mother of bro. Frank Pyne, who died on January 4th. They were both laid to rest by bro. Gwalchmai,

Snr., assisted by bro. Robson, who had a good opportunity to speak to the alien of the faith of our brother and sister, who are now resting in sure and certain hope of resurrection from amongst the dead, and hope and trust that they will receive the crown of glory that fadeth not away. We are pleased to report another increase to our members, Mr. CHARLES HOWARD, son of bro. and sis. Edward Howard, who was immersed on Jan. 28th, after a good confession of the faith once delivered to the Saints. We hope and trust that he will run the race successfully to the end, and receive the reward promised. We are also pleased to report that bro. and sis. James Carlidge and bro. and sis. Edward Howard have returned to our fellowship. They have been fellowshipping the Strickler Birmingham Temperance Hall fellowship. We are pleased to report the following brethren and sisters have met with us around the Table of the Lord: bro. Marlett, sis. Livermore, Brantford; sis. Barber, Guelph; bro; Baines and daughter, sis. Baines, of Montreal; bro and sis. Livermore, bro. Shaw, sis. Lawlor, bro. and sis. Reece, bro. and sis. Hedden, sis. Maxfield, and son, bro. Maxfield, all of Detroit; bro. and sis. Beasley, of Toronto. We are indeed grateful for the help of bro. Marlett and bro. Beasley in giving the word of exhortation and lecturing for us. We are always pleased to see those of like precious faith. — W. D. GWALCHMAI, *Rec. bro.*

UNITED STATES

BOSTON (Mass.). —*Walter Scott Hall cor. Appleton and Berkley Sts. Lecture, 10.30 a.m.; Sunday School 11.45 a.m.; Breaking of Bread, 12.45 p.m.* We take this opportunity of sending our love and greetings to all our brethren and sisters everywhere. It is the general opinion of the brethren that the time draws near, when the Household of God will be made manifest by the appearance of our Elder Brother and Saviour, Jesus Christ. What will our position be? Will it be frantically trying to atone for lost opportunities by seeking to borrow oil for our too-long neglected lamps? Or will we be found with our "lamps trimmed and burning," "and we ourselves like unto men that wait for their lord" — that when he knocks we may open to him immediately? Let us fervently hope and labor so that this latter may be our case. — Our Sunday School social, held January 1st, was a real success, only two members of the Ecclesia being absent, one of whom was ill. A number of brethren and sisters from the Worcester (Mass.) Ecclesia were present, and helped to make the occasion an enjoyable one for both young and old. We have had the pleasure of the company of the following visitors at the Table of the Lord: bro. and sis. Harry Deakin, of Newark; bro. and sis. Lumley, sis. Susan Leottin, of Worcester; sis. Carrie Bangs, of Lubec, Me. —H. RICKETSON, *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. —The following amounts have been received: Anon. (Plymouth), 10/-; H.P.K., £2; Birmingham Ecclesia, £5/17/7; Brimington, £2; Plymouth (Oddfellows Hall Ecclesia), £2/7/6; Anon. (Birmingham), 20/-.

SPARE CLOTHING (See Matt. xxv. 36). —Parcels have been received from Coventry, Brighton, London (Charing Cross P'mk.) and 2/- "towards posting costs." Address parcels and letters in connection with this effort to Holmleigh, 18 Rickman Hill, Coulsdon, Surrey.

FORTHCOMING FRATERNAL GATHERINGS. —April 10th, NOTTINGHAM—Tea and Fraternal; April 11 and 18th, COLCHESTER—Special Lectures; May 17th, BRISTOL—Tea and Fraternal; COLCHESTER—Tea and Fraternal.

SUTTON (Surrey). —Please note change of meeting place to Grove Hall, Bridge Road, Sutton (3 minutes walk from station).

St. ALBANS. —God willing, the St. Albans ecclesia hopes to arrange an outing on Coronation Day (May 12th). Also subsequent outings are proposed for Saturdays, June 26th (or July 3rd) and August 28th. Full details later.

SITUATION VACANT. —Young brother to help in fruit and grocery round (Midlands), live in, would be treated as one of family; separate bedroom, lodgings and 10/- week. Apply Editors.

BRETHREN C.A. AND H.B. —We acknowledge receipt of your letters, but do not wish to add to what has appeared in our March issue; enough has already been said to point out the true scriptural position of the *Berean Christadelphian* and its readers.

ECCLESIAL NEWS. —Several items have been received too late for insertion. Will Recording Brethren please note that their reports must reach us by the 7th to ensure inclusion in following issue.

BRO. S. A. GALLIER. —Please repeat your enquiry about literature and books wanted, as we cannot trace it.

THE BRITISH LION. —"We have allowed the foreigner to fool us, and to engage in a good deal of tail-twisting, but the old British lion is waking up and stretching his limbs—and no sane man will ever pull a live lion's tail." —*Admiral Sir E. R. G. R. Evans*.
(Nevertheless Gog "and all his bands" will not hesitate to defy the latter-day Tarshish when the time comes. —ED.)

CORRESPONDENCE. —A number of letters have been received on many subjects for which we thank the writers; we can only find space to insert or refer in detail to a small proportion of them, but they are greatly appreciated nevertheless; will our correspondents please accept our gratitude for their assurances of appreciation of the *Berean*.

DISTRESSED BRETHREN AND SISTERS. —The following amounts have been received:
Brimington, £3; G.H.L. (Surrey), 15/-; Anon (Notts), 10/-; Anon (Oxford), 20/-; N.B. 20/-; A brother
in Norfolk, 10/-; Anon, 5/-; Anon, 2/6; Holloway Ecclesia, £5; B.S. £1; Anon (Birmingham), 20/-.
