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The Berean CHRISTADELPHIAN

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

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

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

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The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse
By Dr. John Thomas

The political death of the eastern Roman empire, and the transfer of its capital to the Ottoman Dynasty, interrupts the continuity of apocalyptic prophecy, as it did that of history. Having brought us down to the death of "the third," the historian informs us of the grief and terror of "the rest of the men who were not killed by the plagues of the second woe; and who changed not from the worship of the daemonials and idols;" and then, bidding an everlasting farewell to the Greeks, carries the reader back over four hundred years to the consideration of the state of Rome, A.D. 1000.

Not so, however, with the apocalyptic prophecy. It does not carry us back in this tenth chapter. It leaves the Euphratean Ottoman angel-power in possession of the Dragon throne; and takes no further notice of it for upwards of three hundred and sixty years. At the end of this period, it again invites our attention to "the great river Euphrates" — to the power so named, because it was the fourth angel "bound by the great river Euphrates" as it is bounded eastwardly at this day. Our attention is called to it in ch. xvi. 12, as to a sign in the heavens of the coming of the Son of Man; in other words, as to the sign of the approaching descent of the powerful angel out of the heaven, having the rainbow upon the head. The *water* of this Euphrates is said to be *dried up* in preparation of *the way of the Kings of a Sun's risings*. The drying up of the water of a river is the destroying of the river; and consequently, of the power represented by the river. The fourth Euphratean angel-power, "the great destroyer," is itself doomed to destruction; and its decadence is a great sign in the political aerial of the approaching descent of the RAINBOWED ANGEL, out of the heaven; in other words, of the manifestation of the sons of the Deity, the future kings who shall rule the earth and sea.

This tenth chapter carries us forward in vision to this great crisis of the world; even to "that great day of the Deity who is All-powerful." "Behold," saith the Spirit, "I COME AS A THIEF" (ch. xvi. 15). The rainbowed angel is the Spirit's symbol in that coming. It represents him in "that great day"—"the great and terrible day of Yahweh;" when he shall "roar out of Zion, and utter his voice

from Jerusalem; and the heavens and the earth shall shake; and he shall be the hope of his people, and the strength of the children of Israel" (Joel ii. 31; iii. 16).

The time of this vision is the concluding period of that division of the seventh trumpet termed the "sixth vial." The rainbowed angel is developing "in his chambers, with his doors shut about him and hidden, as it were, for a little moment" (Isai. xxvi. 20) under that vial; and before the gathering of the kings of the earth, and of the whole habitable into the place called in the Hebrew tongue ARMAGEDDON." From this obscurity he emerges, and descends with burning and destructive effect upon the nations of "the earth" and "the sea." His advent being before the conclusion of the sixth vial, he has all the work of the seventh vial as "his work before him" (Isai. xl. 10; lxii. 11). We are now living under the sixth vial, contemporarily with the drying up of the fourth Euphratean angel-power, and the diplomatic operation of the unclean spirits of daemons like frogs. The next event is the development of the powerful angel of this tenth chapter. It is therefore not in the past, as nearly all the commentators of the world imagine, among whom stands out conspicuously the author of the *Horae Apocalypticae*. But we need not waste time and space in the consideration of their theories. The things represented by the scene are yet future. We have, therefore, no historical illustration to offer. Hence, my business will be to analyze the symbols, and reduce them by the process to their literal signification, that we may know "what the Spirit saith," by the vision, "to the ecclesias."

But before proceeding to this analysis, I remark, that the position of this sceno-dramatic vision in the apocalypse is admirable. Having disposed of the Greek division of the apostasy by the death of its sovereignty; and having likewise by the first four trumpets previously eclipsed the luminaries of the Latin West—the Spirit now sets strikingly before us, that all-powerful organization which will result from the Nave of the Deity opened in the heaven, with the ark of his covenant in the midst, as revealed in ch. xi. 19. In the eighteenth verse of this chapter, the resurrection of the saints, their judgment, and consequent recompense, are set forth. These, in their spiritual relations, constitute "the Nave," or the Most Holy Heavenly, within the veil; no longer flesh and blood, but spirit, as Jesus now is; for they are to be "like Him" (1 John iii. 2). Being thus identified with him, and "glorified together," and in the free reception of all things with him (Rom. viii. 17, 52), only not equal to him in rank (Eph. i. 22; Col. i. 18) the saints are also "the ark of the covenant in the nave." This being all developed in the hidden chambers (Isai. xxvi. 20) into which the outer world has no admission, the doors being shut against it, they are apocalyptically "in the heaven," though standing upon the globe. In this secret place of the Highest, they are in preparation, or being prepared for manifestation — for the epiphany and apocalypse of Rom. viii. 19, and 2 Thess. ii. 8.

When thus prepared in the chamber under all the circumstances indicated in the phrase, "Behold I come as a thief" (ch. xvi. 15), they stand forth in manifestation as the "powerful angel descended out of the heaven, clothed with a cloud; a rainbow upon the head; his face as the sun, and his feet as pillars of fire." This is the Strong Man of Ps. xix. 5; in other words, "the Spirit and the Bride" of Apoc. xxii. 17, who in this glorious manifestation are "one," as the head, and the body, and the life, are one. As a bridegroom, he will have come out of his chamber; and as a strong man he will rejoice for the race he has to run.

(To be continued.)

Editorial

WHY WEEPEST THOU?

When death invades our homes and robs us of some valued source of comfort, the blinding tears of grief flow freely, as sorrow spreads her raven wing about us, and deep affliction folds us in her heavy mantle; yes, we weep as "Jesus wept" o'er Lazarus dead.

It is then that we realize most keenly what death really means. It extinguishes the glow of their kindly smile, and all their love and affection perish.

The great enemy congeals the warm current that gave life and vigour to the loved one, and transforms the living soul into a cold, inanimate and unconscious body of death, which must now be laid in the narrow bed in the house appointed for all living, where those of all ages and conditions meet on a common level; and throughout that vast assembly, universal silence reigns.

While weeping on such occasions may afford some small degree of relief, our grief can never be wholly assuaged or carried off by tears. The comforts of the Truth alone can supply our bitter needs under such conditions.

"Thanks be to God" such comfort and hope may be found in His wonderful revelation to man. Therefore, we sorrow not as others which have no hope, "who are without God in the world."

Of this latter class, it is testified in the Word:

"They are dead, they shall not live: they are deceased, they shall not rise" (Is. xxvi. 14).

But of those who know the Lord, it is written: "Thy dead shall live"; and again, "Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2). These testimonies are wonderful, and they are our delight.

For a short time our Blessed Lord was held in the cold embrace of a rock-hewn chamber, and although guards and seals were multiplied, it could not keep the Holy One in custody.

The Victory of the *diabolos* (which had the power of death) over Jesus, was but temporary. "He burst the bands of death: his resurrection sure;" and it hath no more dominion over him (Rom. vi. 9).

For a short time the *diabolos* held the ascendancy over him, but on the third day he came forth, and was made perfect, and thus the *diabolos* was destroyed, through his dying and rising again; and this "change" awaits all the chosen and the faithful. We may not all sleep, but we shall all be changed in a moment, if found worthy.

Christ obtained "eternal redemption" from death and the tomb, for himself, by or through the shedding of his blood; and "if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him;" that is, from the dead. For "the God of peace brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. ix. 12; 1 Thess. iv. 14; Heb. xiii. 20).

Christ, the first-fruits, afterward they that are Christ's at his coming; and for this redemption of our body we wait, while the whole creation groaneth and travaileth in pain (1 Cor. xv. 23; Rom. viii. 23).

"Why weepest thou?" "Whom seekest thou?" "Come, see the place where the Lord lay." These were the comforting words of Jesus and the white-robed angel, addressed to the tearful and grief-stricken Marys, whose sorrow was soon turned into joy, for the tomb had been spoiled of its victim. Jesus was alive, and was about to ascend to the Divine Nature, to be no longer "lower than the angels," but alive forevermore; and thus the power of the *diabolos* over Jesus was vanquished.

Some scientists profess to see no reason why the human machine, with proper care, should not continue to function for ever. Indeed, their inward thought is that they may continue for ever. But the Deity has otherwise decreed, "Man that is in honour and understandeth not, is like the beasts that perish." The *diabolos* or sin in the flesh, which has the power of death, is a principle of evil, ever present with us, and which is constantly at work, both morally and physically in all the posterity of Adam, undermining the strongest constitutions. We see and feel within ourselves the premonitions of

decay in our own bodies, day by day and while the multitude either hesitate or refuse to believe that we are all inevitably hastening to the tomb, experience proves the Bible record true: they must all "go down to the bars of the pit, where their rest together is in the dust" (Job xvii. 16). All, the common path must tread, that leads us to the tomb.

"But the righteous hath hope in his death" (Prov. xiv. 32).

The joys and hopes that animated the weeping women at the open tomb of Jesus, long centuries ago, still gladdens and inspires with hope the followers of Jesus.

"In his favour is life: weeping may endure for a night (the night of death), but joy cometh in the morning" — the morning of the resurrection" (Ps. xxx. 5).

To this end the Psalmist prayed: "Cause me to hear thy loving-kindness *in the morning*" (Ps. cxliii. 8), and he furthermore declared: "I shall be satisfied when I awake with thy likeness" (Ps. xvii. 15). In the same strain, Paul added his words of comfort, saying: "For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. vi. 5).

The promise of a future life by virtue of a resurrection from the dead, has gladdened the hearts of Patriarchs, Prophets, and Apostles alike, and it has cheered the sad and weary souls — "the saints of the Most High," all along down the stream of time.

While death and corruption have always looked dark and repulsive to them, they have had their affections set upon a time still in the future, when "many of them that sleep in the dust of the earth shall awake to everlasting life."

So, while we deplore the fact that death and corruption awaits us, when by the Will of God we have served our own generation, let us be glad and rejoice that the Truth unfolds a brighter prospect, even a glorious one; because it is abundantly testified that INCORRUPTION also awaits all those who are Christ's at his coming.

The incorruptible body will be a stranger to all aches and pains, to all sickness and disease, and to all the destructive tendencies which "sin in the flesh" entails.

The promise is, that our vile body shall be changed and fashioned like unto Christ's glorious body.

Let us contemplate the change. Christ's glorious body is the pattern. We obtain an idea of what that is, from the Transfiguration scene, so admirably described in the New Testament annals. "His face did shine as the sun, and his raiment was white as the light, when he received from God the Father honour and glory." Well might the Apostle quote:

"As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us (the Apostles) by His Spirit" (1 Cor. ii. 9; quoting Is. lxiv. 4).

The transfiguration was a revelation, and what a marvellous conception of the "glory, honour and immortality" which we seek, was thereby conveyed to men.

Of the renewal of their strength, it is written: "They shall run and not be weary, they shall walk and not faint" (Is. xi. 31).

Every step and movement of the immortalized body will but add a thousand charms to the luxury of possessing a nature that will be beyond all possibility of decay.

Thinking upon these precious promises whereby we may become partakers of the Divine nature, affords comfort to our mortal grief, soothes our sorrows and concentrates our affections upon the things that are eternal; and together with the Apostle we give thanks unto God who shall give us the victory through our Lord Jesus Christ.

Meanwhile, we rest our hope upon one of the brightest and clearest colourings in God's fair rainbow of promises—the pledge of the First-born:

"BECAUSE I LIVE YE SHALL LIVE ALSO" (John xiv. 19).

B. J. D.

Wheat and Tares

It is not difficult to understand the parable of the wheat and tares (Matthew xiii.), in view of the exposition which Jesus gave. The field is the world (v. 38), and taking this in its widest sense, it can be said that there have been wheat and tares from the beginning of its existence. In fact, there has been such a preponderance of tares that the field might almost be regarded as a field of tares. So it became, after 1656 years of human history, when, at the Flood, the field was "cleared" temporarily. But the field reverted to its wild state soon after, on account of the apostasy of Noah's descendants. How long is this state to last? Surely the parable teaches that there will be no reaping by human hands. Those who are represented by the wheat must wait until the angels are sent by God to make the final division (v. 39). Nothing can be done by human effort—certainly not those who obey the Truth—to change the condition of world affairs. Men still cherish the delusion that they can contribute to the achievement of world-peace. We can have nothing to do with their efforts. The "powers of darkness," "wicked spirits," are in the high places of the earth by Divine toleration and permission, and they will only be removed by the advent of Jesus. He is not yet the Prince of Peace, and will not be until he has completed his work as "mighty warrior" (Isa. ix. 6).

Solomon exhorts us to "consider the work of God; for who can make that straight which he hath made crooked?" (Eccles. vii. 13). Wise men *WILL* consider and will realise that all they can do is to be "Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (Phil. ii.15). That is our position: one of submissive waiting for the times of restitution: not, however, in idleness, but busily engaged in "Holding forth the word of life" (v. 16), not expecting to convert the world but crying out, as in the wilderness, to those who will hear.

The first recorded introduction of tares into the field was the occasion of Cain's defection, resulting in the murder of Abel. Cain showed himself to be of the seed of the serpent, and was a living type of his class: and the Cain class has predominated in the world to this day. The blood of Abel cried "from the ground" (Gen. iv. 10), and the blood of those like him has continued ever since to cry out, seemingly unavenged. Centuries later, John recorded the symbolic cry of the souls, "slain for the word of God." They cried out, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth" (Rev. vi. 9-10). The time of avenging is not yet come, but the saints are exhorted to wait in patience and keep the commandments of God and the faith of Jesus (Rev. xiv. 12).

The fact that Cain was not slain by God for the murder of Abel seems to be an indication that he stands as typical of his class. He was given a sign (R.V.) that he would not be slain by his fellows: and so, his permitted existence teaches that the Cain class, the tares, the seed of the serpent, will continue to exist until God—not men—avenges the blood of all the righteous who have been slain: until He vindicates all who have suffered in His service.

Passing on, many centuries after Cain, we may observe similar teaching in connection with Elijah. It will be agreed that he stands as typical of the ministry of the prophets, this being taught by his appearance in the vision of the Transfiguration. He was a faithful and zealous servant of God

whose work was to turn the hearts of Israel back to the worship of God. He was raised up for the work in a time of crisis. Israel was under the domination of Jezebel and Ahab, and the worship of Baal had been substituted for the worship of Yahweh. The people were called upon to follow the Lord, and not to halt between two opinions, and the consumption of the sacrifice on Carmel caused them to shout, "The Lord he is God, the Lord he is God." After the slaughter of the false prophets Elijah ran before Ahab to Jezreel: but here he was met with the threats and hostility of Jezebel, and so he fled, dispirited, to Horeb, and asked that his life might be taken away.

Elijah was told to stand upon the mount before the Lord. A strong wind rent the mountains and brake the rocks; after the wind came an earthquake and then a fire but the voice of the Lord was in none of these. After the fire came a still small voice: "What doest thou here, Elijah?" He complained that his work had failed: that he was the only prophet of God left: but the answer of God was to give him more work to do, at the same time assuring him that there were still seven thousand in Israel who had not bowed the knee to Baal.

It had been in vain for Elijah to expect apostasy to be rooted out of Israel. His work had been well and faithfully done, but he was only a link in a testifying ministry which has been carried on ever since, and which will continue until the greatest of all prophets comes, his presence then being indicated by "voices, thunders, lightnings and . . . a great earthquake" (Rev. xvi. 18). Until he comes to "roar out of Zion," the prophets of God can only speak with a still small voice. Elijah was shown that it was not then the time for earthquake, wind and fire, in judgments against apostasy. Nor has the time yet come as far as the world is concerned. The type of work in which Elijah was engaged will not be completed until Christ comes. The ministry of God's prophets has always testified to the judgments spoken or written (Ps. cxlix. 9), but the loudest voice has been that of the "mouth speaking great things," although this has never completely silenced the still small voice.

So Elijah stands for the continuity of testimony to the truth by a minority: an assurance that the wheat will not altogether be subdued by the tares: and many years after, the work was carried on, in the ministry of the prophets, by John the Baptist, who came "in the spirit and power of Elijah." But he "decreased," and his work and place was taken by the greatest of all the prophets. It was not then the mission of Jesus to accompany his message with earthquake, wind and fire. It was written of him, "He shall not strive nor cry; neither shall any man hear his voice in the streets . . . till he send forth judgment unto victory" (Matt. xii. 19). It was with the still small voice that he spoke, for those who had "ears to hear." He knew that Israel would not be wholly converted. He told the disciples, warning them of their persecutions, "ye shall not have gone over the cities of Israel till the Son of man be come" (Matt. x. 23). This was an indication that they need have no expectation of turning all Israel to the truth, just as the Apostles had no expectation of changing an ungodly world.

The Apostles continued in the ministry of testifying to the truth, and soon found that not much wheat could be sown. But their labours went on. And now, in these last days, there is a witness to the truth — a calling of attention to "judgments written," the still small voice of the Gospel that calls upon "whosoever will" to take of the water of life.

It is our privilege to take part in this work. We have no illusions as to phenomenal success, knowing the reception with which the truth has been met since the days of Abel. But the lack of response is no reason for diminishing the effort. It cannot be long now before the thunder, lightning and fire of Divine judgment are sent upon the world. The field will then be reaped, and the faithful saints vindicated and justified. It is a time to be waited for in patience: but not without earnest supplication for it to come, for in another parable Jesus said, "and shall not God avenge his own elect, which cry day and night unto him, though he bear long with them (seems slow in taking action on their behalf—Weymouth)? I tell you that he will avenge them speedily" (Luke xviii. 8).

S.F.J.

"Ye are the Salt of the Earth, but— "

(Matt. v. 13).

There are several interesting references in the Bible to salt. Job vi. 6, shews that in the earliest times salt was used as a condiment. As salt entered largely into man's food, so to partake of a person's hospitality, was to eat salt with such an one — and hence, by implication, to be in his favour, or enjoy his confidence. Salt, therefore, became a symbol of fidelity and intimate friendship (1 Cor. v. 11). The preserving quality of salt adds point to the solemn "covenant of salt" referred to in Numb. xviii. 19, and 2 Chron. xiii. 5.

Also, every meat-offering to Yahweh had to be "seasoned with salt" (Lev. ii. 13). The figurative meaning, bro. Roberts gives as follows: "Salt arrests decomposition, and preserves for use and for savoury use. It therefore stands for the opposite of corruption in nature, and nauseousness of taste. It would represent sound, wholesome, savoury principle. . . . To require salt in all meat-offerings was therefore an intimation that their acceptability depends upon their being offered with a hearty, pleasant-tasting, zestful, loving intelligence. A listless, savourless, formal, dead compliance with custom is of no pleasure to God or man." (*Law of Moses*, page 230).

But if salt is exposed to the sun and atmosphere, under certain conditions it loses its savoury qualities, its constitution is changed, and it is then not only good for nothing itself, but destroys all fertility wherever it is thrown — "not fit for the land," as Christ said, "but to be cast out, and to be trodden under foot of men."

In Ezek. xvi. 4, we have reference to an early custom which had evidently arisen from a regard to the preserving, domestic and religious uses of salt. Apparently the child was no sooner born than it was washed in a bath and rubbed with salt, afterwards being tightly swathed or bandaged (Luke ii. 7).

Now in all this there must be lessons for the children of God. Each of us has been born again, we have been washed in the purifying laver of the Word; yea, salted with its life-preserving and seasoning qualities, wrapped around with the love of our Heavenly Father, and pitied and tenderly cared for by older members of the family of God. And now we delight in spiritual intercourse with many other partakers of God's Covenant of Salt. But let bro. Roberts again speak: "We have to eat each other in a sense, for we cannot mingle together and talk with each other, and have transactions with each other, without in some degree partaking of each other. The real taste of the individual is felt in these familiar relations of life. What a nauseating disappointment it is to find utter tastelessness in the man who comes to you labelled as the finest salt! There are some in whom you feel no taste of the salt as you eat them. Some just barely taste of it. Others are nicely seasoned. It is a treat to get hold of them. Their name is not legion, but they are on the increase. There is no secret about the salting process. Those who are salt are so for one reason only, and that which makes them salt will make others salt also. They are salt because they steep in the salt. The continual reading of the Word saturates their minds with the spirit of the Word, and changes the insipid, purposeless old man of the flesh into a new man, full of interest and noble qualities. Jesus says his people are the salt. They are constituted so by the Truth, which is the great salting influence, but, says he, if the salt becomes savourless, it will not be accepted." (*Seasons of Comfort*. No. 36: "Salt.")

Jesus says to us, "You are salt of the earth (soon to be removed, leaving the harvest of the earth fully ripe), but if salt has become tasteless, in what way can it regain its saltiness? It is no longer good for anything, but to be thrown away and trodden on by the passers by" (Matt. v. 13, *Weymouth*). Surely the *warning* is clear to every one of us! It is possible for us, although salted at birth, to become quite unsavoury, destitute of all those noble qualities which will make us fit for "the inheritance of the saints in light" — for as soon as we fail to steep in the incorruptible Word of God, unhealthy lukewarmness will quickly overtake us, and, at the last, cause us to reap what we have sown, *viz.*, corruption.

Let us, then, ever remember our Saviour's words, "Ye are the salt of the earth," and so fill ourselves with the sound, wholesome, savoury Word of Life, that our every word may be seasoned with it, and our "whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

"Have salt in yourselves, and have peace one with another."

H.P.C.

LET YOUR SPEECH BE ALWAYS WITH GRACE, SEASONED WITH SALT, THAT YE MAY KNOW HOW YE OUGHT TO ANSWER EVERY MAN.

The Knowledge of God

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land," because there is no truth, nor mercy, nor knowledge of God in the land" (Hosea iv. 1).

That Israel knew not God was the great cause and burden of the prophet Hosea's expostulations. Time and again the same accusation is made. In chapter ii. his complaint is that Israel "did not know that God gave her corn" (ii. 8), but his promise was that eventually when God had betrothed her in faithfulness "she should know the Lord" (ii. 20). In chapter iv. the people are depicted as "destroyed for lack of knowledge," having "rejected knowledge" and "forgotten the law of God" (iv. 6): the reason being that "whoredom and wine and new wine take away the heart (knowledge)" (iv. 11); this was the "spirit of whoredoms in the midst of them" that "they have not known the Lord" (v.4). In chapter vi., when true repentance was not forthcoming, God proclaims, "I desired the knowledge of God more than burnt offerings" (vi. 6). "Ephraim was like a silly dove without heart (knowledge): they called to Egypt, they went to Assyria," instead of turning to the Lord (vii. 11): and finally, in chapter xi., Hosea described the Deity as saying, "I taught Ephraim also to go, taking them by their arms: but they knew not that I healed them" (xi. 3).

Hosea is not alone in his complaint: Micah makes the same accusation (iii. 1), and Jeremiah says: "Surely these are poor: they are foolish, for they know not the way of the Lord, nor the judgment of their God" (v. 4).

What, then is this "knowledge of God"? Is it merely the intellectual apprehension of the existence of the Deity? Surely not. Such a conception has given rise to the critics' effort to bring the religion of Israel on a par with the mythological mysteries of the heathen. They assert that because Hosea says "knowledge of God (Elohim)" and not "knowledge of the Lord (Yahweh)," the prophet was not speaking of the national god of Israel, but was referring to "the root of all religion," the God worshipped by all men.

But casting overboard all these untrue theological speculations, let us find the true Scriptural definition of the knowledge of God. The words of Jesus and the apostles in the New Testament will be of particular help in our search. Jesus says, "This is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent" (John xvii. 3). And again, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them . . . Sanctify them through thy truth: thy word is truth" (John xvii. 25, 26, 27). Further, "No man cometh to the Father but by me." For a man to know the Lord and to know His Name (or purpose, for the purpose is in the Name), it is necessary to know His Son, for the truth is "in Jesus" (Eph. iv. 21): and when by faith we become "in Christ Jesus" (*i.e.*, in the Name), through baptism, we become "the children of God." We were "in time past Gentiles in the flesh, who are called the Uncircumcision ... and were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God (*i.e.*, the knowledge of

God) in the world" (Eph. ii. 11-12). But by the means appointed we were taken from among the Gentiles who "walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph. iv. 17-18): that is, we were taken out of darkness into light."

From these testimonies the following conclusion is reached: that knowledge of God comes by virtue of introduction to Him through the mediator of the existing covenant whereby we become related to Him and His purpose: and this purpose, as the Scripture clearly demonstrates, is centred in Israel, the individual and plural seed of Abraham. To become related to God, and, therefore, to "know God" in the true sense, we must become constituents of Israel: in our day by faith and baptism in Christ Jesus; but in the Mosaic era, by circumcision *and faith* in the promises to be later incorporated in Christ. Hence the force of the apostle Paul's comment: "They are not all Israel, which are of Israel" (Rom. ix. 6).

From this it appears that all the learned babbling about Hosea's evangelical distinction between Elohim and Yahweh is foolishness: the babblers themselves are alienated through the ignorance that is in them. Shall we believe them, then, when they say that the knowledge of Yahweh is not the same as the knowledge of Elohim? These unbelievers are the successors, not of the apostles, but of those to whom Paul referred when he said: "Awake to righteousness and sin not: for some have not the knowledge of God: I speak this to your shame" (1 Cor. xv. 34).

To know God we must be "sanctified by the Truth"—the Word of God, which, being manifested in our lives, brings forth a character worthy of perpetuation in the Kingdom. Knowledge of God cannot therefore remain an intellectual apprehension of God's purpose, but is a knowledge displaying itself in conduct, a knowledge of His power and excellence, a knowledge of His mercy and lovingkindness, which, if it find a lodging place in the hearts and understandings of the people, will be reflected in a moral and spiritual character to the glory of His Name.

The lives of all the worthies of old show that they "knew the Lord." They were related by covenant to God's purpose: they had accepted the promises, and having seen them afar off, were persuaded of them and embraced them, and thereby obtained a good report through faith (Heb. xi. 13, 39). This faith was manifested by their works (James ii. 24), and was productive of characters worthy of approval by the God whom they knew. So Abraham was called the "Friend of God," and David "a man after God's own heart;" while Hezekiah was described as having "none like him." Josiah's knowledge of God, too, resulted in a perfection of character in every way contrary to that produced by Shallum his son through lack of knowledge. To the latter Jeremiah says, "Shalt thou reign because thou closest thyself in cedar? did not thy father (Josiah) eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy: then it was well with him: *was not this to know me?* saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it" (Jer. xxii. 15-17).

To be related to the Name, to have righteousness of character and to demonstrate firmness of faith is to know God, and it was this that was lacking in Israel, as is very evident from verse 2 of chapter iv., where Hosea lists the activities of Israel as "swearing, lying, killing, stealing and committing adultery." It is true that they were related to Yahweh by circumcision, but they were not so by faith. Hosea's warning "did not profit them, not being mixed with faith in them that heard it" (Heb. iv. 2). For this lack of faith, and therefore lack of knowledge, they were cut off and became as the Gentiles, being alienated from God through the ignorance that was in them.

Now the apostle says that "whatsoever things were written aforetime were written for our learning" (Rom. xv. 4). Let us strive earnestly, therefore, to be "filled with the knowledge of God's will in all wisdom and spiritual understanding: that we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 10-11).
J.A.B.

"The Measure of a Man"

In Rev. xi. 1, John is invited by the angel to "Rise and measure the temple of God." Dr. Thomas shows that the "temple" is equivalent to "the holy city" of verse 2, his exposition of the symbol being: "The true believers in the present altar-worshipping state are collectively the Holy City, the Municipality Elect, and divinely appointed to rule in the restored Jerusalem when it shall have been delivered by the angel of the Bow from the serpent power of the unmeasured court by which it is now trodden underfoot."

The saints are so closely identified with Jerusalem that when a later vision of the Holy City is seen, it is specifically stated to be "The New Jerusalem," representing the redeemed, the Lamb's Bride. Naturally, therefore, all true saints are interested in Jerusalem and pray for its peace. "They shall prosper that love thee."

Thus, too, when Zech. i. 16, records, "My house shall be built in it," we realise that it is not referring simply to Ezekiel's temple, but to that living temple in which we hope to be pillars. Of course, the literal restoration of Jerusalem is involved, for "it is the city of the great King;" "the Law shall go forth of Zion." Its rebuilding is indicated by Zechariah, when he affirms, "a line shall be stretched forth upon Jerusalem."

The language of Zechariah would be particularly forceful to his own generation, for it was the time of the restoration by the Persians, and at the time of his prophecy the city and temple were being rebuilt under the miserable circumstances described in Ezra and Nehemiah. Nehemiah had rebuilt the walls of Jerusalem, but it was such a day of small things that it was found there were insufficient inhabitants to occupy the city. Zechariah sees a further vision: a young man with a measuring line (it is the same word as in i. 16) about to measure the city. But the angel interrupts him and tells him there will be such a vast population that there will be an overflow. "Jerusalem shall be inhabited as towns without walls for the multitude therein." Again there is an inextricable association with the Holy City, for, he adds, "I will be the glory in the midst of her . . . I will dwell in the midst of thee . . . The Lord is raised up out of his holy habitation."

The association of ideas is emphasized by the fact that the "measuring rod" of the Apocalypse is the exact Greek equivalent of the Hebrew "measuring line" in Zechariah. The Septuagint version confirms this.

The interest is deepened by further observing that the word "line" (usually translated "cord") is also used in three places where it is translated "lot." Firstly, in Deut. xxxii. 8-9, where God marks the utter distinction between Israel and the nations, their very bounds being determined by the number of Israel, and adds, "The Lord's portion is his people, Jacob is the *lot* of his inheritance." Jacob is the measuring line; all others are outside it and belong to the "unmeasured court of the Gentiles." *All* those in God's inheritance are comprehended in Jacob, and are all sealed as members of his twelve-tribed family.

Secondly (1 Chron. xvi. 18), where God again reminds Israel of their exalted position, "Unto thee will I give the land of Canaan, the *lot* of your inheritance," and He adds that the covenant by which it is confirmed to them is the one made with Abraham, Isaac and Jacob.

Thirdly, Psalm cv. 11 a repetition of 1 Chron. xvi. And the Psalmist, after detailing God's wonders in Egypt and the wilderness, reverts to the same idea at its conclusion: "For he remembered his holy promise and Abraham his servant." It is clear that such a Psalm has an interest beyond being a poetical description of historical events, and is, in fact, very closely connected with God's purpose with ourselves.

Israel's early history was the beginning of God's work in making Jacob the lot, or measure, of his inheritance. When Zechariah saw the young man with the measure it was still Jacob (or Israel) that he was measuring, and when John in Patmos used the measure it was still the same four square, twelve-founded city.

Let us not think these things do not concern us; they concern us vitally, for if we are not included within this measuring line we might as well "eat, drink and be merry." There is far too little appreciation of these facts amongst us. It is in God's abundant mercy that the line has been made elastic enough to include us, *e.g.*, 2 Cor. x. 13. "The rule which God hath distributed to us, a *measure* (same word) to reach even unto you." It has been done by the redemptive work of Christ, which we constantly remember in the breaking of bread. But when we thus remember his death and resurrection, do we appreciate that their object is to bring us within the bounds of the Holy City, "the lot of Jacob," *i.e.*, membership of the commonwealth of Israel? This is just what Paul reminded the Ephesians, and he adds, Eph. iv. 7, "The grace is according to the measure of the gift of Christ."

Only if we are Christ's are we Abraham's seed, and only if we are Abraham's seed are we heirs. Without such a relationship our participation in the breaking of bread is vain: orthodox churches do that!

The identity of faith of all the redeemed is so complete that they are represented as "One Body," "One Man," "A temple," "till we *all* come unto a perfect man unto the *measure* of the stature of the fulness of Christ." "A perfect man!" It brings us back to the starting point, the consideration of the Holy City, New Jerusalem, the Wall which had twelve foundations, twelve gates, twelve inscriptions (the names of Israel's tribes), made of jasper (*i.e.*, spirit), measuring 144 cubits, which is, it is written (Rev. xxi. 17), "the measure of a man." What man is this? None other than that perfect man who has attained unto the measure of the stature of the fulness of Christ, the man who is to possess the gate of his enemies and "in whom all families of the earth are to be blessed."

W.J.

The Bible and the Antiquity of Man

We are frequently told by the advocates of evolution that man has been upon this earth for untold ages, far beyond the date generally accepted for the creation of man. Because of this, the creative act as recorded in Genesis is regarded as quite untenable. It does not fit in with theories advanced by exponents of the evolution theory. We say "theories" because of the lack of unanimity in the schemes of development. Before coming to a knowledge of the Truth, the writer was a believer in evolution, as applied to man, and is quite familiar with the charts, etc., showing the development of life through the dim ages of the past, and the "tree of life, showing the branching off from the apes to man. These theories are put forth in such a plausible manner that they will often mislead the student into the idea that they are demonstrated facts, whereas, after a careful and sincere study, it is evident that the "demonstrated fact" lies all on the side of the Bible. There have been attempts made to reconcile the teaching in the Bible with this theory, because of the plausibility of the statements, and certain passages in the Bible have been construed to lend support to the idea. On coming to a knowledge of the Truth, the writer saw at once that if the Bible was true, then evolution was false, because the teaching of the two are absolutely irreconcilable, and the conclusion was reached that Adam was the first man created on this earth, and that nothing is known of any prior race. Let us look at the Scriptural statements referred to:

Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." But these are reserved in darkness (the grave) until the judgment of the Great Day. The only Great Day of judgment which the Bible teaches for individuals is the judgment upon the descendants of Adam, and of whom Christ will be the judge. Under what law and what purpose could pre-Adamites (not connected with the Lamb slain from the foundation of the world) be judged? The truth is that this verse refers to

Korah, Dathan, and Abiram, evidently some incident in the history of Israel, because "Ye once knew this" (verse 5). See the *Christadelphian Magazine*, 1906, page 54, and 1933, pages 153 and 201 for fuller explanation. 2 Peter ii. 4, evidently refers to the same incident.

This being so, there is no record of any race other than the Adamic in the Bible, and when we go *outside* the Bible there is no evidence to the contrary.

As Dr. Tylor, in his "Anthropology," says, "All tribes of man, from the blackest to the whitest, the most savage to the most cultured, have such general likeness in the structure of their bodies and the working of their minds, as is best accounted for by their having descended from a common ancestry."

Even Lyell and Huxley acknowledge that all men may descend from one single pair. It is, of course, obvious that any statement to the contrary cannot be based on evidence, but can only be a personal opinion, and consequently valueless. As to the age of man on this earth: the Bible gives approximately six thousand years as the creative date of man. Again, there is no scientific evidence to the contrary, a fact confirmed by many learned writers.

It is true that much is written about certain fragmentary remains (the Heidelberg Man, Piltdown skull, etc.), which are alleged to be of very great antiquity, but it is not generally known that those who are most competent to judge in these matters are extremely cautious in their deductions. The British Museum Guide to the Fossil Remains of Man is perhaps as sound as any authority on such a topic. It states, "Unfortunately, only one discovery which may perhaps be regarded as tending to fill the gap between the ancestral apes and man has hitherto been made in the tropics, and the remains in this case are so fragmentary that they admit of more than one interpretation."

Sometimes remains are found in geological strata which are apparently of greater antiquity than 6,000 years, but again the same Guide proffers a perfectly satisfactory explanation: "Modern man has been found in undoubted association with bones of the mammoth and woolly rhinoceros. The skeletons, however, are in no respects inferior to those even of civilized man. . . . This study is rendered difficult by the frequent uncertainty as to whether a human skeleton found in a particularly geological strata is really of the same age as the deposit Near the mouth of a river sediment accumulates so rapidly that burial at a considerable depth does not necessarily imply great age."

There is, therefore, no evidence whatever for rejecting the plain teaching of Scripture that "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul (creature)" (Gen. ii. 7).

And then Moses: "Since the day that God *created* man upon the earth" (Deut. iv. 32) and Isaiah, hundreds of years after: "I have made the earth and *created* man upon it" (Isaiah xlv. 12), and yet again, Paul, at a still later date, "The first man Adam was made a living soul (creature)" (1 Corin. xv. 45). This creation (not evolution) is endorsed by Christ himself. "He which made them at the beginning made them male and female, and said"—and then follows a quotation from Genesis. The Apostle refers to the original creation and temptation of Adam in Romans v. 12, "By one man sin entered the world and death by sin, and so death hath passed upon all men." Outside of the Bible, there is no explanation of the introduction of sin into the human family. This is ignored by the evolutionists because their theories cannot find a place for it. But the Bible not only shows the introduction, but also shows the way of abolition or redemption. How definite is the Bible in its teaching, covering such a long period of time in its operation; yet no contradictory thought advanced, the claim made that the Lord *created* man, and created him out of dust, is made in simple language that at the same time is a challenge, and, with all the weight of the criticism of centuries, and every possible opportunity to prove it wrong, it still stands as a statement of fact, all the weight of reasonable evidence being on its side. How different to the many conflicting theories, assumptions, contradictions, and "we must take it for granted" of those who would endeavour to turn away our minds from the simplicity of the Scriptural teaching. The arguments advanced are very specious, but absolutely fallacious, and will

only mislead those who are willing to be guided by the prophets of the world, instead of the prophets of the word.

And, in conclusion, we will state as our confirmed belief, after considerable research, that Adam was the first man created on this earth. The Bible does not tell us about any other than the Adamic race, and those who claim otherwise, from the arguments and evidences advanced, must be judged and receive the verdict, " Not Proven."

Los Angeles.

A. E. S.

Reflections

Prominence is given in the newspapers to an annual baptismal service held in the Albert Hall (the largest public hall in London) by "Principal" Jeffereys, of the Elamite, or four-square-gospel sect of the apostasy. Baptisms, we are told, sometimes number 1,000, and many thousands attend the meetings. The Principal exclaims, "Are you saved? Do you want to be saved? Hands up all who want to be saved." In response to this invitation, many stepped forward, and, in the words of the newspaper reporter, "were taken by the neck and thrust under the water, while the Principal announced, 'You ARE SAVED'."

This irreverent description aptly describes the irreverence of the whole proceedings. What is salvation? It is escape from everlasting death, and obtaining everlasting life; and neither pope, nor priest, nor pastor, can bestow that gift upon anyone, if we are of those who stand before the judgment seat of Christ, and hear him say to us, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world" (Matt. xxv. 34), then, and not till then, can we say, "I am saved."

Baptism is certainly necessary for salvation, but what is baptism? The Apostle Peter declares it is "the answer of a good conscience (that is, real faith) toward God" (1 Peter iii. 21); and the Apostle Paul, writing to the Galatians, declares in the third chapter, in language it is impossible to misunderstand, that the faith God requires is faith in the promises He made to Abraham, and the Apostle reminds the Galatians that it was in this faith they had been baptised. The Albert Hall proselytes may have been "taken by the neck and thrust under the water," but it was not baptism. Where the faith which is constituted by understanding and believing God's promises to Abraham is lacking, there is no answer of a good conscience towards God, and therefore no baptism, and consequently no salvation.

* * *

A sister is distressed at receiving from corresponding sisters cards and booklets which are beautifully printed and illustrated with Bible verses, and pious hopes, which, however, contain sentiments foreign to the Truth. An example sent us prays for the gift of "that great Comforter and Guide unfailing, who leads to perfect life beyond the grave." As our correspondent remarks, "this can only refer to the possession of the Holy Spirit, or 'Light within'; such verses are written by church people who are in the 'dark' as to Moses and the Prophets, and therefore the New Testament is a sealed book to them. None of the verses which I have seen would help one who is *out* of Christ to find the way *into* Christ. They are mere sentimental vapourings." Dr. Thomas would probably have used even more emphatic language in condemning such expressions, which certainly ought to be eschewed by all who have become enlightened by the Truth. Our sister asks for advice, but we do not think she needs it. She could not do better than write to her correspondents as tactfully and temperately as she has written to us, and remind them of Dr. Thomas's writings in *Eureka* concerning the clergy and pious unbelief.

* * *

God declared through Moses and the Prophets and Apostles that there should be a difference between His people and all others, lest the holy ones learnt the ways and became contaminated by the

ways of the profane. To this day the tendency of thoughts on religious matters is from time to time reflected in the household, upon whom in some cases it has some influence. It was so in the Partial Inspiration division in 1885. There was abroad a tolerant but rather contemptuous attitude towards the Bible, following the writings of Bishop Colenso and the Higher Critics, which had its effect upon some of the brethren, and had it not been for the valiant stand of brother Roberts the results in the ecclesias would have been far more disastrous than they were. In our days the danger is of neglecting the Bible. At the May meetings of the Congregational Union of England and Wales, it was declared that the Bible is an increasingly neglected and unknown book, and that "among the candidates for the ministry most crude notions prevailed, and the ignorance of the Bible was lamentable and appalling." We have no wielder of the pen of bro. Roberts' calibre, and we ought not to need one. On every brother and sister of Christ the duty rests of upholding the Bible and its teaching as the inspired and infallible Word of God; and the first step in that direction is to become fully acquainted with it by constant reading. Once reading is not enough, we soon forget what we have read: it is absolutely essential in these days, when the Bible is neglected and God dishonoured thereby, that those who call upon Him in hope of His mercy should keep their minds stored with the knowledge of His will and purpose, and the only way to do so is by daily reading and studying His Word.

* * *

A brother says he is informed that the *Berean Christadelphian* is controlled by the Clapham Ecclesia, and, in fact, belongs to that ecclesia, and he asks for a definite statement on the matter. Our brother is misinformed, as he would be assured by the Recording brother of the Clapham Ecclesia if he made enquiry. We refer to the matter here, because this is not the only such enquiry, and for the information especially of brethren and sisters who have recently become such, it is perhaps advisable to repeat bro. Jannaway's statement, which was written in 1925, but remains true to this day:

"The Clapham Ecclesia has no official organ. All the magazines in London are in private hands, and the Editors of them are alone responsible for what they insert. This arrangement, we hope, will continue. It is the safest, in view of the unreliable and changeable character of human nature."

C. F. F.

ANSWER TO CORRESPONDENT.

A.E.S. writes: "On Page 42 of the *Law of Moses* (1910 Ed.), brother Roberts writes in reference to God resting on the seventh day: 'The angels, as the instruments and users of the energy employed in the work, are not to be thought of as an inexhaustible Deity.' But Ex. xxxi. 17 says: 'In six days the LORD made heaven and earth and on the seventh day he rested and was refreshed.' Can the term 'refreshed' be applied to the Eternal, Yahweh, or should not the word 'Elohim' have been used here?"

Answer. It would be no explanation of the 'difficulty' to say that 'Elohim' ought to be used here instead of 'Yahweh,' as it would imply that the books of Moses contained error, and would therefore not be inspired. But there is, in fact, no real difficulty. Whatever part the angels had in creating the earth was subject to the instructions of the Eternal, Yahweh, who is the prime Creator of all things. The angels were, as bro. Roberts says, "the instruments."

If bro. A. E. S. works for an employer, he will understand that everything he does is done in the name of, and by the instructions of, his master, For example, it is said that Solomon built cities, whereas it was his workmen that did the actual building.

Thus it was the Eternal Father who created the earth, although the angels were employed in the work. We may not unreasonably hope that "work" of this character will be amongst the pleasures of the age to come for the saints. Constant "work," however, would scarcely be compatible with the "rest that remains," and it is seemly that "work" should alternate with "refreshment."

The text in Exodus is therefore not out of harmony with the statement in Isaiah xl. that the Creator "fainteth not, neither is weary." Besides, as Dr. Thomas shows in *Elpis Israel* (p. 17, 1917 Ed.), the Creator's "refreshment" was in the joyous shouts of the Sons of God at the completion of so excellent a work, and the constitution of the Seventh Day as a holy day was commemorative of the past, and a shadow of things to come. The seventh day's rest and refreshment point forward to the Millennial Age, the 7th Millennium following six similar periods of human misrule. The whole of the section entitled "Of the Sabbath Day" in *Elpis Israel* is well worth re-reading, and fully expounds the truths underlying the Mosaic ordinances of the Sabbath Day and their typical bearings.

Bro. Roberts, of course, also fully appreciated the same truths, as will be seen if the whole of chapter 6 of the *Law of Moses* is read. He concludes the chapter by declaring, "It all has reference to the final Sabbath of the Kingdom. He that is entered into his rest hath ceased from his own works, as God did from His" (Heb. iv. 10).

CORRESPONDENCE

Greetings in the Truth. We appreciate very much our magazine, the *Berean*, and recognise God's mercy in preserving us to enjoy it; we thank God for all His great and tender mercies, and the help of the *Berean* is one of those tender mercies

Do you know if *Index Rerum* is still procurable? We should like half-a-dozen, as it is a great help to those who have not got the best of memory, for quick reference. We recognise our dependency on God for His mercy, and pray that He will grant us deliverance from evil. May His blessings be with you and all that are striving to be faithful—truly perilous times have come in all ways. We take this opportunity of expressing our gratitude to you for all your help. —With fraternal love from this ecclesia (bro. and sis. Brandt, and sis. Swayne, two brethren Connolly, and two sisters Connolly).
Cambridge, Waikato, N.Z. Per sis. ALICE B. CONNOLLY.

* * *

Marvellous are the ways and works of God! While we His children have been wondering and surmising how Europe will be brought together against Britain and the Jews in Palestine, it is now being made manifest in the daily papers that Britain and America are coming together in pacts and agreements in trade policies, in which the Dominions will agree, and fall in line, for world peace. It is this which has upset Germany, who now seeks friendship with Russia, which, we expect, will bring about a European combination in opposition to Britain, America and Japan, the latter three then controlling the Pacific in each other's interests. Whatever happens, we pray for that position to come about that will give one and all the reason to say, "Now we have peace and safety," for we know then shall sudden destruction come, and the sin and wickedness of the nations be punished on the mountains of Israel, with the establishment of the Kingdom of God.
Melbourne. JAMES HUGHES.

* * *

It is with deep thankfulness to our gracious Heavenly Father that I send greetings of love to you and your faithful co-labourers, thanking you all for your untiring efforts in providing us with the *Berean*. I always look first at "Reflections," which seem to me to be particularly helpful and to the point; I do most sincerely thank the Giver of every good gift that He has put it in the hearts of yourself and your beloved contributors to help us Zionwards by writing as you all do, and raised up, as I am sure He has, such deliverers from *slothfulness* and *sleepiness* in the Truth. It seems to me that the *Berean* is the only true and reliable "Lighthouse" we now have to guide us (except for *The Word*, of course), and I thank God for this rallying point this "Watch Tower." To me, dear brother, the way of Truth is very narrow, and everything that does not "fit" or harmonise has to be cut out; at all times I am willing and anxious to bring my likes and dislikes into line with the revealed thoughts of God.

I am very thankful, also, for the regular visits of the Eastleigh brethren and sisters, which refresh me, and relieve me of lonesomeness in my isolation. And now, may God be with you all, and richly bless you, guiding you unerringly into the everlasting Kingdom of His dear Son. — Affectionately your sister in him,
Stoke, Hants.

ADA M. TILBURY.

* * *

Our present age is recognised as being a fulfilment of Daniel's prophecy, relating to the time of the end, "Many shall run to and fro, and knowledge shall be increased." When we sum the distance in miles England is from this sunny land of ours in the Southern Hemisphere, the carriage of mails so swiftly by the ships of the air, to and from each land, is most remarkable.

The connecting links in this chain pass through Britain's most important overseas responsibilities, Egypt, Palestine, India, Singapore, Calcutta, down the Indies to Darwin, our front door in Australia to the air travellers.

Of course, our insight in the Truth enables us to appreciate the advantage mankind shall have under the Kingdom Age, when blessed with peace, and the evil is curbed.

The Ecclesial positions remain practically the same in Australia as last year, only in regard to Melbourne, Victoria, we have lost ground numerically. I purpose, God willing, being in Melbourne at Easter time, and shall acquaint you with my personal observations, and a few notes regarding my journey, next time I write.

The Sydney meeting is not losing ground, whilst in Lambton and Cessnock, things are on an even course.

During December, I was in Sydney, on the occasion of the Sunday School anniversary, and again in mid-January. We in Cessnock are about 140 miles north of Sydney, but connected by a good smooth road completely all the way, so it is about five hours by car, going evenly.

Bro. R. H. Baxter is a very well-balanced brother in the Truth, and he is doing his best for the meeting in Sydney, and for the Truth's warfare generally in New South Wales.

May our Heavenly Father guide us, and those sincere in His Truth, towards Zion, destined to be the habitation of the just. — With sincere thoughts, your brother Zionwards,
Cessnock, N.S.W.

EDWARD DANDO.

* * *

Greetings. The writer of the article, "Some Thoughts on Bible Times," in the April *Berean*, on page 136 quotes Sophronius and his well-known statement, "The Abomination of Desolation is in the holy place." It seems to me that this is a case of the pot calling the kettle black. Was not the "Abomination" already there in the system represented by Sophronius, who was Patriarch of the Catholic Church? Did not Dr. Thomas say somewhere in his writings, if he had to choose between Mohammedanism and Catholicism, he would choose the former? Quoting this in support of the Moslem times appears to me to be rather slender.

In *History of Palestine*, by Jacob De Haas, the following occurs:

"In his tattered garment of camel's hair, the aged Caliph entered the city of the Prophet's dreams. He moved as a man responding to an oft-repeated vision. The Patriarch, Sophronius, met him with a bitter greeting: 'Verily, this is the Abomination of Desolation spoken by Daniel the prophet, standing in the holy place.' Omar smiled. To him this was a compliment, for it showed that his conquest was ordained by Holy Writ. At the Tower of David he paused, and prostrated himself in prayer. He asked to be taken to the Temple. Sophronius directed his steps to the Church of the Holy

Sepulchre. Omar denied it was the temple. He refused to pray there, fearing that, once he entered, his ardent followers would seize it, and take it from the Christians. Explaining what he sought, he was told that the Sacred Rock would only be reached by crawling through the city sewer, and by wading through a water conduit. Crawling on hands and knees, the Caliph went through the sewer till he emerged on a high level space atop of a hill encumbered with ruins. Surveying the scene, he identified it as confirming Mohammed's report." Sincerely your brother,
California, U.S.A.

A. E. SMITH.

* * *

Greeting in the beloved Name of Jesus Anointed. We have been much exercised over the suggestion of calling our fellowship "Berean Christadelphians." Our ecclesia tried it, and found we were being called "Bereans," which was very distasteful, as well as unscriptural, for we are no more "Bereans" than we are Ephesians, Colossians, or Romans. The Apostle Paul wrote to the "Faithful Brethren in Christ." We learned in Sunday School that the name "Christadelphian" is the name of Christ and the Greek word for brother put into one. When Dr. Thomas enunciated those scriptural principles that are most surely believed among us, he gave to our fellowship a name that conveyed to the mind our relation to Christ. "The only name under heaven whereby we can be saved." Because others have departed from the Truth, surely that is no reason why we should change our name.

We look to bro. Roberts during the Inspiration controversy, there was no suggestion of change, but those who departed from the Truth brought upon themselves the name of "Partial Inspirationists." Those who have gone out from us may be termed the Strickler fellowship, but let us retain the name that is ours by Faith. We hear the words of the Master, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother" (Matt. xii. 50). "The Beloved Apostle says, "He is not ashamed to call them brethren, saying I will declare thy name unto my brethren" (Heb. ii. 11). We can have no higher name than being called Christ's brethren, therefore any qualification must necessarily have an opposite effect. Let us not be blown about with every wind of doctrine, but "Be ye steadfast, immovable." We are living in an age when established things are being questioned. We are not of them that turn back, and we should avoid moving the foundations. We would commend to our brethren the words of bro. W. J. White in the *Berean Christadelphian* of May, 1931, page 171: "We are Christadelphians, and desire only to be known as such, and therefore do not call ourselves by any other name." — Sincerely your brother in Christ,
Hamilton, Ont, Canada.

ANDREW FOTHERINGHAM.

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Bro. A .V. BAILEY (Shirehampton) says: "Please continue the small type paragraphs which you use to fill up a page sometimes. We always look for them, and find them so helpful." — Bro. OLIVER CLEE (Coventry) says: "We heartily agree with the words of W. J. W. in May *Berean* on the Jewish Relief Fund." — Bro. M. W. HENRY (New South Wales) writes: "We should like to commend your co-labourers and yourself for the magnificent work you are carrying on in upbuilding the spiritual House of Israel in these closing days of Gentile darkness. The *Berean* is a source of comfort and strength. May the Lord hasten the establishment of the Kingdom, and end this era of mad misrule. To the people in these parts, war seems very unreal, but no doubt to you near the centre of things it is very real indeed." — Similar letters are acknowledged from bro. K. MAGEE (Toronto); sis. K. WOLLARD (Honiton) bro. and sis. C. STYLES (Ontario); bro. and sis. C. R. CRAWLEY (Luton); bro. G. T. LOVEWELL (Bishops Stortford), and others.

WHATEVER PERSON OR THING IS ADVERSE IN PRINCIPLE OR PRACTICE TO THE GOSPEL OF THE KINGDOM, IN ITS SIMPLE APOSTOLIC MINISTRATION IS SATAN. —*Dr. Thomas.*

The Pearl of Great Price

"A merchant man, seeking goodly pearls, found one pearl of great price, and went and sold all that he had and bought it."

The evident lesson of this is the same as in the parable of the treasure hid in the field, only it is put in a stronger light. The finder of the treasure in the field appears only as an accidental finder. In this case, the man is on the outlook for something good to buy, and, finding a particular gem, recognises its value so decisively as to sell his whole stock that he might obtain it. The parallel intended by Christ is that of a thoughtful man pondering life with a view to find good, and discovering the gospel of the kingdom, and God's invitation associated with it, perceives that it is of a value with which nothing else in human reach can be compared, and therefore bends his whole energy that he may attain it. The faithfulness of this to human experience will be most appreciated by those who have the most clearly seen and grasped the truth as it is in Jesus. Investigation, study, and labour are all found fruitless at the last when not directed towards God and His purpose in Christ. The part offered by God in him is the only "good thing that shall not be taken away." This was Christ's description of it in the house of Martha and Mary, when he commended Mary's unmistakeable preference for the things of God.

R.R.

Psalm cxlv 5, 6.

We have to work with God, doing our best with diligence, leaving the disposal of results with Him. Co-operation between God and man is God's glorious arrangement, by which man at last partakes of God's joy. . . . It is ours to conform in all modesty to what God has required without reference to the indeterminable question of where and when He works during the present walk of faith. . . . God has been at work all the time, though the work has been slow and the means largely natural . . . there has been no break, though often there has been nothing to see. The work that is a present work and a natural work is not less a real work, because not obviously a Divine work. The whole work is one—in many parts—"at sundry times and in divers manners," taking different shapes according to the exigencies of the particular situations, and when all is complete, each part will be seen in its true importance.

R. R.

JEWISH RELIEF FUND.

We have sent a cheque for £3 17s. 6d. to the Trustees for Jewish Relief, being receipts to the end of April, which is acknowledged as follows: —

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

127, Middlesex St.,
Bishopsgate, E. 1.
3rd May, 1937.

Dear Sir, —I enclose herewith Treasurer's official receipt for £3 17s. 6d., received from readers of the *Berean Christadelphian* during April, which you have placed at the disposal of this Board for relief of refugees from persecution abroad. We are most grateful for the help which you and your readers are giving. Yours faithfully,

MAURICE BENJAMIN, *Secretary.*

DISTRESSED BRETHREN AND SISTERS.

The hearty support of our readers has enabled us again to lighten the burdens of some of our brethren and sisters during the past month. The needs of those thus assisted are enquired into by brethren or sisters in their neighbourhood, from whose reports the comments in inverted commas are quoted: —

A.L. —Widow, "earns less than £1 weekly, one boy at school."	20/-
S.K. —Brother, "on part-time work, sister-wife and several children."	20/-
B.S.K.—Brother, "too ill to work, sister-wife, one child."	40/-
A.S. —Brother, "unemployed through ill health."	20/-
S.C. —Widow, "small means, a little occasional assistance is advised."	21/-
S.A. —Widow, "small means, a little occasional assistance is advised."	21/-
S.M. —Sister, "unemployed through illness, a sad case of hardship and great need."	40/-
J. —Brother, sister-wife and two children, "has obtained work, starts next week, meantime a little to tide over will help."	20/-
H.L. —Brother and sister, "both recovering from 'flu, a little help till he can start work is needed."	20/-
A. —Sister, "is entering hospital next week."	20/-
I. —Brother and Sister, "circumstances unchanged."	20/-
P. — do. do.	20/-
B. — do. do.	20/-
E. — do. do.	20/-
D. — do. do.	20/-
S.T. —Sister, do.	20/-
X. —Brother, "unemployed, sister-wife earns a little by going out scrubbing, two children."	40/-
F. —Brother, "now better, has resumed work, but part-time only."	20/-
E.L. —Widowed sister, "poor in purse, but rich in faith. In isolation." (U.S.A.)	20/-
S.W. —Sister, "husband (not in the Truth) unemployed; a little help is recommended."	20/-

Land of Israel News

"For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession" (Psalms lxix. 35).

A satisfactory curve upwards in the foreign trade of Palestine occurred during January, when imports increased by 10.1 per cent., and exports by 46.9 per cent., compared with the same month of 1936. The respective increases compared with January two years ago were 21.1 and 51 percent.

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The citrus season has proved a bumper one for quantity of fruit, if not for prices. By April 6th, a total of 10,231,237 boxes had been shipped, of which about 9,000,000 boxes consisted of oranges, a million-and-a-quarter of grapefruit and the remainder of lemons and other fruit. This total showed an increase of about 4,500,000 boxes over last season.

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It was stated at the meeting of the Zionist General Council that, with extensive opportunities for irrigation now being revealed, it would be possible to increase the Jewish population of Palestine by two million individuals.

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Five new colonies have been established, three in the Emek, and two near Daganian, in the Jordan Valley. A few more will be established during the next twelve months.

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The Tel-Aviv port is being rapidly developed. Nearly 1,000 tons of traffic are now being handled daily, employing about 500 Jewish workers.

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The *Jewish Chronicle's* correspondent, writing from Jerusalem, says: "It is undoubtedly one of the most amazing phenomena of these times, and one to which little attention is being given in the world Press, that a country exists in which pioneering land settlement—the process of restoring a long-neglected land back to ordered cultivation—is proceeding with a vigour and a determination that have not been diminished by threats of violence or rumours of war. The world is rearming upon an unprecedented scale; Spain is in the throes of a cataclysmic revolution, the nations are vying with each other to dominate the political scene or to thrust their ideological convictions upon unwilling populations; and here, in a tiny corner that can hardly be called a country, a dynamic movement of colonisation is converting an urban into a pastoral folk through the force of a traditional impulse."

[*It is not more amazing than that Jewry forgets to ascribe the existence of the country, and the "impulse," to Him who declares, "The Land is Mine." — ED.*]

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The *Jewish Chronicle* summarises the present position in Palestine in these words: —

"The increased amount of electricity used in Palestine reflects the increased wealth and improved standard of living which the Jewish National Home has created in the land.

"The Jewish city of Tel-Aviv is rapidly becoming an important port, while its sea-side amenities are also being developed.

"Postal history is being made in Palestine, where the G.P.O. is faced with the needs of a quickly growing modern state. The various changes in the postage stamps are adding a Palestine chapter to Philately.

"The great orange industry has its nerve centre in the Jaffa Citrus Exchange.

"In face of all difficulties, natural and artificial,

"THE UPBUILDING OF THE JEWISH NATIONAL HOME GOES ON!"

Signs of the Times

The War in Spain; Aden; The Palestine Commission

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. ... Come, behold the works of the Lord, what desolations he hath made in the earth" (Ps. xlvi. 6, 8).

The recent horrors in Spain suggest what will happen all over the world when Divine judgments are poured out on this ungodly generation; not that God will need to do anything but permit the nations to destroy one another. Rather will He have to intervene lest all flesh should perish. Mutual self-destruction is evidently one of the principal means by which Divine punishments are inflicted in the latter days (Ezek. xxxviii. 21; Zech. xiv. 13), as indicated in the typical judgments in the days of Jehoshaphat (2 Chron. xx. 23), and culminating in a wide-spread "fear of God" (v. 29) and "rest" for Israel (v. 30).

Wholesale massacre of civilian populations from the air is an everyday occurrence now in the Spanish Civil War, and it is realised that no international agreements can prevent this type of warfare being carried out on an appalling scale in all future international conflicts, with results that the imagination dare not contemplate. Adequate defence against bombing from the air seems impossible; so much so that Mr. Runciman announced (May 4th) that air raid insurance for property could not be considered. Sufferers would have to hope that the Government of the day would be able to provide compensation.

There seems to be no doubt that the air terror in Spain is maintained by Germans, just as the land forces are substantially reinforced by Italians, although both Germany and Italy have agreed to non-intervention. Of what value are any pacts or agreements when nations act with such outrageous hypocrisy? Truly "the nations are mad," as the prophet declared, and as statesmen everywhere are unanimous in confirming. The Bishop of Chelmsford rightly says, "Humanity seems to be afflicted with collective insanity. The lives of untutored savages are happier and safer than those of enlightened Europeans." Mr. Attlee says, "there is a possibility of war at any moment," and, agreeably with the mind of the Spirit through Micah (iv. 1-4), that peace requires the abolition of armaments and military training, says, "As long as you have a world in which there are armed nations with the will to war, and as long as you have the causes of war existing, you have not really got peace, but only an armed truce." Truly, gross darkness covers the people of the whole earth, a darkness that will only be dispelled by the coming of Israel's Light. Meanwhile, as the *Jewish Chronicle* says, "The lights have gone out over Europe," adding (in spite of their own prophets) "seemingly they will never be rekindled."

War, of course, never can be conducted on humanitarian lines, but there seems to be a spirit of cruelty and brutality abroad to-day in so-called civilized countries that knows no restraint. For example, according to a statement issued by the Ethiopian Legation in London, over 30,000 Abyssinians were slaughtered in Addis Ababa alone during a three days' orgy of massacre following the attempted assassination of Marshal Graziani. "The tender mercies of the wicked are cruel."

Britain, as has been observed in previous articles, is engaged in re-armament as fast as possible, and is spending enormous sums of money, as is evidenced by the rise in Income Tax and the re-imposition of the Excess Profits Tax on such a scale that the city was alarmed, and the value of shares has slumped by millions of pounds. Britain has good reason for alarm, in view of the activities of European powers to-day.

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It is said, apparently with good reason, that Italy's intervention in Spain, has little to do with any desire to support Fascism against Communism, but is due to an anxiety to establish sufficient political control over a Spanish Government to secure the strategical use of Spanish territory during a Mediterranean War. Without such power she is a virtual prisoner in the Mediterranean, and thus at considerable disadvantage in any major conflict. It is scarcely in Britain's interest for Italy to succeed in this desire, the more especially as it is said that the African coast opposite Gibraltar is being fortified, contrary to international agreement. Doubtless it is with these dangers in mind that Britain is strengthening her hold on Aden, the halfway stage between England and India, and has given it the improved status of a Crown Colony.

The Coronation of George VI. has provided an opportunity of bringing representatives of all parts of the Empire together, and it is hardly likely that the Government will fail to utilise this unprecedented gathering of representatives of "all the young lions" to cement the bonds of Empire, and formulate a common policy of defence, in view of the ominous international situation. One topic of conversation will doubtless be the ever-increasing might of Russia and the completion of a gigantic engineering feat, the waterway linking up the White Sea, the Baltic Sea, and the Black Sea, *via* Moscow. Ships can now pass from the Arctic Ocean into the Mediterranean. It used to be wondered where the "many ships" of the King of the North (Dan. xi. 40) would come from; now we know.

The Palestine Commission Report is still delayed, but rumour persistently declares that a partition of Palestine between Jews and Arabs is under consideration. Perhaps the suggestion has been circulated in order to observe the reactions to it; if so, the result is discouraging because both Jews and Arabs have flatly declared such a solution to be unacceptable. The Jews in particular spurn such a "crude and crazy proposal . . . which is evil and intolerable... Jews will have none of it" (*Jewish Chronicle*, April 30th). They say the amputation of Transjordan was bad enough, and they will not tolerate another. The Arabs likewise declare that they want the whole of Palestine, and will not be content to witness a powerful Jewish State grow up on their borders.

As to what remedy the Commission will propose as a cure for an incurable situation, we shall have to wait and see. One thing is certain: the Jewish return to Palestine is of God, and cannot be abandoned; rather must steps be taken to enable them to "dwell safely." Had the position of Jews throughout the world been different, Britain's task would have been much easier, but anti-Semitism gets continually so much worse that the withdrawal of Palestine as a haven of refuge is absolutely impossible. Legislation has been passed in Poland during the last few weeks on the lines of the German racial laws, creating consternation amongst the three-and-a-half million Polish Jews, who fear there is much worse to come. The Premier of Hungary declares that Hungary has too many Jews, and this is a land where non-Jews and Jews have hitherto lived in harmony. Similar trouble appears to be arising in Portugal.

It will readily be perceived, therefore, that human affairs are rapidly approaching a climax. "Earthquakes" cannot long be delayed. Let us renew our determination to continue steadfast in the faith, so that we shall not be overwhelmed in the flood that will overtake the ungodly, but be able to stand confident in the assurance that "God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea."

W.J.

The Wilfulness of Ephraim

The prophet Hosea (in ch. v.) is denouncing Israel, whom he speaks of as Ephraim, and telling of the desolation which should come upon the nation because of their iniquity. He shows that affliction had already befallen them, but the reason given is quite contrary to the sense of the chapter: "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment" (verse 11). The weakness is not, however, due to the prophet's argument, but to the translation of the text: the phrase should read "because he wilfully (or determined to) walk after the commandment." Even then the word "commandment" conveys no real sense. The only commandments which Israel kept were those described by Micah when he said, "the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels" (vi. 16) — these were commandments to worship the idols of the heathen nations and to exceed the wickedness of the Canaanites. Wherefore, we can justly read with the Septuagint "vanity" for "commandment" in the sense in which it is used by Jeremiah: "My people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up" (Jer. xviii. 15).

J. A. B.

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).

* * *

BISHOPS STORTFORD (Herts.). —31, *New Path, Castle St.* Loving greetings in Christ Jesus. It is with thanks to our Heavenly Father that we record the continued interest of the stranger in the Lectures. At the last, on "God's Purpose with Palestine," there were nine, and, God willing, we shall continue them, with the help of Lecturing brethren. —With sincere love in the Truth, your brother in Christ. —GURTH T. LOVEWELL.

BRIDGEND. — *Christadelphian Hall 40, Caroline Street* Sundays: *Breaking of Bread*, 11.0 a.m.; *Lecture*, 6.30 p.m. Wednesdays: *Bible Class*, 7.30 p.m. The attendance of interested strangers is maintained, and we take encouragement therefrom. God's care for His children has been manifest in receipt by us of the following anonymous assistance for the distress in this district: two sums of 10/- each, a parcel of clothing and 4/-, and from unknown brethren and sisters, per West Ealing Ecclesia, £5. We deeply appreciate the kindness of the brethren and sisters, and render thanks unto our Father for His goodness, for His mercy endureth forever. —GOMER JONES, *Rec. bro.*

CARDIFF. —42, *Stanway Road, Ely, Cardiff.* Greetings in the Name above all names. It is proposed from henceforth, and in God's mercy and providence, to meet at the above address, for the purpose of breaking bread, and to have the company for a short while of those of like precious faith. There are some brethren and sisters in this City now who have been for some time in the habit of assembling with the brethren at other towns in the vicinity, but circumstances and increasing of numbers enable us to meet together in Cardiff for our own well-being. We met here for the first time on May 2nd, partook of the emblems, read the precious Word together, and talked of the glorious Hope which is ours, all to our individual upliftment, truly feeling it was good to be there, especially on account of the presence of Him who accompanies the gathering together of even two or three, if in His Name. Will any brother or sister who may be in this vicinity during the near future for any purpose, or during the approaching holiday season, give us the pleasure of their company Zionwards? It is our hope and prayer that God may bless and guide us here to the establishment of a Light-stand, from which the Gospel Light can go forth in this populous city, even to perhaps the saving of a few more souls. —G. E. MORSE.

CROYDON. — *Ruskin House (Room 3), Wellesley Road.* Sundays: *Breaking of Bread and School* 11 a.m.; *Lecture*, 6.30 p.m. Wednesdays (at *Y.M.C.A., North End*), *Bible Class*, 8 p.m. During March and April we have been pleased to welcome to the Table of the Lord brethren C. Wharton, H. M. Doust, P. L. Hone, E. A. Clements (Clapham), J. Wood (Sutton) and C. R. Crawley (Luton), all of whom ministered to us the Word of Exhortation. We have also had the company of bro. Blake, sister J. Wood (of Sutton), sisters C. Wharton, P. L. Hone, Maud White, B. Karley, A. Karley, P. Banter (Clapham), and sister Piffin (Putney). The attendance of strangers at our Lectures is very small, but we are endeavouring to keep the Light burning in Croydon, and we thank the brethren who have so ably assisted us in the proclamation of the Truth. —A. A. JEACOCK, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; School, 1 p.m.; Lecture, 6.30 p.m.* Our hearts have been cheered by the obedience of another to the Gospel call. Our new sister, Mrs. W. WILSON, wife of our bro. W. Wilson, was, after a good confession, immersed into the sin-covering Name on Saturday, 1st May, and broke bread with us on the Sunday following. We rejoice that the seed sown has brought forth fruit, and we pray our Heavenly Father will bless our brother and sister in their new relationship, that they may help one another in the race for Life Eternal, that, when the Master appear, they may inherit the promises of which they are joint-heirs together. We were pleased to welcome to the Table of the Lord bro. J. McKay and bro. and sis. Ross, of Motherwell, and we appreciate the words of exhortation spoken by the brethren. The following have also assisted us in the proclamation of the Truth: brethren G. Dickson, J. McKay, A. McKay, and R. Ross. —With love to the Household of Faith, faithfully your brother, —JAMES L. WILSON, *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.* During the past month we have been very pleased to have the company of the following brethren and sisters, the brethren's work of love being much appreciated: —bro. E. A. Clements, bro. and sis. Hone, bro. and sis. Mettam, bro. and sis. A. K. Clements, sisters Tarling, Callow, P. Banter, Kirton, D. Higgs, G. Corfe. Having received a letter of commendation from the Clapham Ecclesia, we are very pleased to welcome sis. Tarling, who is now a resident in Hove, to our meeting. The strangers' attendance remains about the same, much to our encouragement. —E. F. RAMUS, *Rec. bro.*

ILFORD. —*Mayfair Cafe, 96 Cranbrook Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Thursdays: 27, Wanstead Park Rd., 8 p.m., Eureka and M.I.C.* We report with great pleasure that we have been able to assist another to put on the sin-covering name of Jesus, Mr. WILFRED ERNEST VINCENT, who was baptised on April 27th. We know that this news is as welcome to the brethren who have lectured here, as it is to us; we are grateful that we have been so blessed in our labours, and we thank God and take courage. We also record the support given us on this happy occasion by the following ecclesias: Hitchin, Sutton, West Ealing, Horns Cross, Clapham, and Croydon. Visitors since last report have been: brethren C. A. Ask (West Ealing), J. Hembling (Horns Cross), C. King (Sutton), and bro. and sis. Widger (Hitchin). Brethren Ask, Hembling, and Widger ministered the Word of God to our great appreciation. —P. J. A. COLIAPANIAN, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road. S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road), Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the obedience of one more to the command of Christ to be baptised, and as our new sister was first introduced to the Truth in the Divine mercy by seeing one of our posters advertising our Special Effort in October last, we feel encouraged to increase our efforts to spread the good news of the Gospel in these closing days of the Gentiles. The name is Mrs. NANCY ELLIS (formerly Church of England), who was immersed on 25th April, and we pray earnestly that she may endure unto the end, and so obtain the coveted prize of eternal life. —An anonymous gift of £6 for the poor (sent to bro. F. J. Button) has been handed to our ecclesial Treasurer, and will be used in the way suggested. The following visitors have been welcomed to the Table of the Lord, namely, bro. and sis. Heyworth (Bristol), bro. and sis. King and bro. Hunt-Smith and bro. Donald Hunt-Smith (Sutton), sis. Warren (Colchester), sis B. McCree (Hove), sis. Osborne (Bridport), sis. M. Squires, sis. P. Squires and sis. Allen (Luton), sis. Quin (E. Plymouth), bro. Broughton, sis. K. Penn (Welling), sis. Bowen (St. Albans). —F. C. WOOD, *Asst. 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.* Our numbers have been further increased by the transfer of bro. J. W. H. Woodall, of Clapham, to our company (and not to Sutton, as stated in the Clapham Ecclesia's intelligence last month). We are very pleased to have the fellowship

and support of our brother, who will, we are sure, add stability as well as number to our small meeting. The increase in the number of interested friends referred to in our last report has been maintained. It is very encouraging to have the constant attendance of strangers who are not merely just curious, but who are eager to know more of the Truth, and who attend the Bible Class as well as lectures. Such interest in these days, when the children of this world love darkness rather than light, has raised us out of the slough of despond into which we had sunk through the attendance of "apathetic" strangers, and has given us an eagerness which we had not experienced for a long time. —We have discontinued the detailed card system of advertising, in favour of leaflets of a general character: and in this connection we should be glad to receive any suggestions and specimens of leaflets which other ecclesias have found successful. — We have been grateful for the assistance in the service of the Truth of brethren H. M. Doust, W. R. Mitchell E. A. Clements, M. L. Evans, D. L. Jenkins, M. Joslin, and F. W. Brooks (all of Clapham). Visitors to the Table of the Lord have been brethren Doust, Jenkins and Brooks, sis. Cordial, bro. and sis. E. Maundrell, bro. Douglas (Clapham), sis. Barratt, Junr. (Sutton), and bro. D. L. Denney (Holloway). — J. A. BALCHIN, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. Since our last report we have had the pleasure of the company of the following: bro. and sis. Wells and sis. Watsham (of Colchester), sis. Hodges (of Bedford), bro. and sis. Ask (of W. Ealing), bro. E. Clements (Sutton), bro. and sis. Jeacock (St. Albans), bro. and sis. Jones, bro. and sis. E. J. B. Evans, sis. V. Horley, sis. M. Day, and brethren C. Wright, W. A. Mitchell, F. C. Wood, R. Hodge, M. L. Evans, and L. J. Walker, of Clapham. We thank the brethren who have ministered to us by exhortation and by lecture. We held our Annual Fraternal Gathering on Easter Monday, and a very enjoyable time was spent in the company of brethren and sisters from Colchester, Clapham, Bury St. Edmunds, Cambridge, Brighton, Birmingham, Nottingham, Bedford, Brighton, Ilford, Holloway, St. Albans, Hitchin, and West Ealing. We had the largest gathering we have ever had, some 185 sat down to tea and listened to faithful exhortations on the subject, "Till I come, give attendance to reading, to exhortation, to doctrine, neglect not the gift that is in thee." The speakers were brethren N. Widger, F. C. Wood, W. R. Mitchell, and J. B. Strawson. —Sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

MOTHERWELL (Scotland). —*Orange Hall Milton Street. Breaking of Bread, Sundays, 11.30 a.m.; School, 1.15 p.m.; Lecture, 6.30 p.m.* We continue to proclaim the glad tidings of the Kingdom of God in this corner of the vineyard, and rejoice that we have a few interested strangers, some of whom we hope to see soon in the fold of the Good Shepherd of the sheep. We are grateful to brethren J. L. Wilson, D. Clark, and F. P. Restall for their willing help in the work of the Truth. We regret that we have had to withdraw our fellowship from bro. J. Dickson, on account of his continued absence from the Table of the Lord. We have welcomed the following at the Table of the Lord: bro. and sis. D. Clark, bro. J. L. Wilson, and sis. Sunter, all of Glasgow, and bro. F. P. Restall, of Edinburgh. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Improvement Class, Thursdays, 7.30 p.m.* Greetings to the Household of Faith. We have been greatly cheered and encouraged by the attendance to our Lectures of a few interested strangers, and it is our earnest prayer and wish that the seed sown will fall into good and honest hearts, and spring up into everlasting life. We are sorry to lose bro. G. E. Morse and sis. Morse, who, after much thought and earnest prayer, have decided to erect a Lightstand in Cardiff. We wish them God-speed and good success, and may their efforts prosper into bringing the glorious light of the Gospel to some who are walking in darkness. Since our last report, the following brethren and sisters have been welcomed to the Table of our absent Lord: bro. and sis. T. Lambert (Junr.), bro. Carroll, of New Tredegar, bro. and sis. Ll. Evans, of Clapham, and bro. J. Allen and bro. and sis. H. Allen (of Dudley). We thank the brethren concerned for the willing help in the service of the Master. — Sincerely your brother. —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.*

We regret having to withdraw from two of our number, bro. C. Hopkinson having returned to a community out of fellowship, and bro. H. M. McGuigan having returned to the things of the world (2 Peter ii. 20-22). The Fraternal Gathering on April 10th was a most upbuilding time, and the attendance of about 70 brethren and sisters a most satisfactory one; we are grateful for such times of help and encouragement. Our speakers were brethren W. R. G. Jeacock (Clapham), F. H. Jakeman (Dudley) and W. Southall (Birmingham). Since our last report we have had the help of bro. F. H. Jakeman and bro. J. Allen (Dudley) in the work of the Truth, and have been pleased to welcome as visitors brethren F. P. Restall (Edinburgh), A. Hone (Clapham), W. R. G. Jeacock (Clapham) and sisters F. H. Jakeman, J. Allen and Hazel Allen (Dudley). — 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. Wednesdays: Bible Class, 7.30 p.m.* We have welcomed the following at the Table of the Lord: bro. T. Bailey (Preston), bro. and sis. E. Hingley, bro. Denis Hingley, sis Primrose Jakeman, and bro. and sis. S. Shakespeare (Dudley), bro. and sis. R. Smith (Birmingham), bro. T. Heyworth, sisters J. Heyworth, and Sophia Heyworth (Whitworth), and bro. W. C. Newell (Sheffield). We thank the brethren who have helped us in the proclamation of the Truth, and appreciate their services. The attendance of the stranger at the lectures is very poor, the Truth seems to have no interest for them. We hope to hold a Fraternal Gathering on Saturday, June 26th. Subject—The Signs of the Times: (1) Among the Nations (bro. S. Shakespeare); (2) In the World (announcement of speaker later); (3) In the Ecclesias (bro. F. H. Jakeman). Programmes will be sent out later. All brethren and sisters in fellowship are cordially invited. —W. COCKCROFT, *Rec. bro.*

PEMBERTON. —*Chatsworth Street Pemberton, Wigan. Sundays: School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* Sincere greetings in Christ. We hope, if the Lord will, to hold our Fraternal Gathering on Saturday, June 12th. A cordial welcome is extended to brethren and sisters in fellowship. Tea, 4.30; After-Meeting, 6.30 p.m. Our thanks are due to bro. Bailey, of Preston, for his services in the proclamation of the Truth. — B. LITTLER, *Rec. bro.*

RHONDDA (Glam.). —4, *Railway Terrace, Penygraig. Sundays: Breaking of Bread, 3 p.m.* Greetings in the name of Jesus. We are very pleased to have had the company at the Table of the Lord of bro. Beard, of Newport, and sis. Nutt, of Dudley, and we are thankful also for the visit of sis. Jaine and bro. Cambray, of Newport, who gave us words of cheer and comfort in our most Holy Faith. We are also very thankful to the brothers and sisters for their kind thoughts and deeds to us. Praying we may all receive the greater gift at our Master's return. —C. LATCHAM.

SHERINGHAM (Norfolk). — 1, *Westons Terrace, Beeston Road.* Greetings. Our flag still flies at this little outpost, although it is but seldom that we have a brush with the "enemy." I am pleased to relate that at last I have received a letter from the woman who borrowed *Christendom Astray*, with a request to retain it, as she finds that it is a book which cannot be lightly skimmed over. I have also been successful in calling the attention of a sergeant in the R.A.F. to the illogical reasonings, or rather teachings, of orthodox theology. He has had no use for parsons or padres, and has been content up till now to go through life with very hazy notions of either its meaning or end. I had about two hours' conversation with him, and was astonished at the ease with which he grasped the truth concerning the creation of man, the non-existence of an immortal soul, or of eternal torments, and several other points, to which I have been accustomed to receive polite deference or fierce contention. He has promised that before his leave has expired he will see me again, and read *Christendom Astray*. This appears to be the right kind of soil, in which the "seed" would germinate, and has made me very hopeful. Bro. Woodhouse, in the course of his daily toil, often has opportunities of sowing a few seeds, and thus we seek to make good use of the opportunities afforded us "to sow beside all waters," leaving the results to Him whose commands we strive to obey. Since our last report, we have had the pleasant company of brother H. P. Christmas (Bury St. Edmunds) and brother H. L. Evans (Clapham). Will all the brethren and sisters concerned in the tangible expression of their real love for Christ,

which we have received through the editor of the *Berean*, please accept our deep sense of gratitude for their act of love. —Your brother in Christ Jesus, ARTHUR STARLING.

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall, 34, St. Peters Street.* We are very pleased to announce the baptism on Thursday, May 6th, of Mr. and Mrs. A. BEARE. (The immersions are the result of sincere and diligent enquiry into the Truth, and it is our hope that they, with us all, will find life for evermore in the Kingdom of God. — S. JEACOCK, *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.* Two special lectures were delivered in our new hall on Wednesdays, April 14th and 21st, the subject chosen being "His appearing and His Kingdom." The first discourse was given by bro. H. W. Hathaway, on the Second Coming of Christ, there being 15 strangers present, and the second, on the Kingdom of God, by bro. W. R. Mitchell. We have lost the company of sis. H. Plum, mother of our sis. Harris, who was baptized in September of last year. She left for Penang on May 1st, after a stay of eight years in England, where she has found and obeyed the Truth. We commend her to God and His Word, which we are confident she will not neglect. Our thanks are due to the following for lecturing assistance (in addition to those mentioned above), viz., brethren Atkinson and Lindars (Clapham), Warwick (Putney), Hembling (Horns Cross), Mettam and Widger (Hitchin), Carter (Crayford). Visitors at the Lord's Table have been bro. and sis. Kirby, and sisters H. Denney, Greenacre, Haines, Joslin, Joslin, Jr., and J. Southgate (Clapham), bro. and sis. F. Jeacock, bro. and sis. Wright, and bro. D. L. Denney (Holloway), bro. and sis. Warwick and sis. Piffin (Putney), bro. Kemp and sisters E. and H. Davey, Tozer, Gillespie, and Wilmore (W. Ealing), bro. and sis. Mettam, and bro. and sis. Widger (Hitchin), bro. Hembling (Horns Cross), bro. Carter (Crayford), bro. Cambray (Newport, Mon.), sis. Milroy (Brighton), and sis. Parsons (Croydon). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* We have been assisted in the service of the Truth by bro. G. Morse, of Cardiff, whose company has been a source of spiritual profit to us. It is with pleasure that we report that bro. Brinley Bowen has expressed repentance for disobedience of the Divine Law relative to an alien marriage, and has been received back into fellowship. We continue to proclaim the glad tidings of the Kingdom of God, and to make known the way of salvation: the method we have now adopted for advertising our lectures is by printing our own posters for the purpose of placing in a prominent position outside the meeting room. The following are the particulars of the printing-set, which turns out a really fine bold poster, and which might interest other small ecclesias: Description: Printing Set No. PMY, size of letters 1 $\frac{3}{8}$ inches long, 1 inch wide. These can be obtained on order from any "Western Mail & Echo" office, the price being 18/6. During the month we enjoyed the company of sis. G. Morse (Cardiff) at the Memorial Table. — W. MORSE, *Rec. bro.*

AUSTRALIA

MELBOURNE (Elsternwick). —*Crofts Hall 298, Glenhuntly Road, near Kooyong Rd.* Grace, mercy and peace from God our Father. It is a long time since any information appeared in the *Berean Christadelphian* concerning us in this far-off land. Two lots of Intelligence in which were reported a series of eight lectures at the above hall, in which a goodly number were interested, and some are still so, also the help of those visiting us from Launceston, Tasmania, must have gone astray in the post. Since previous writings we have much to thank our Father in Heaven for His watchfulness, care and mercy in bringing us through serious illness and operation to meet again with brethren and sisters who cheer and strengthen us spiritually in those things nearest to our heart's desires, the things of the Kingdom of God. A practical example of the "unity of the Spirit in the bonds of love" manifested in the *Berean Christadelphian* fellowship in these lands, Australia and New Zealand, was experienced by sis. Foley (Perth, W.A.), when she was met at every port of call (being week-days), at Melbourne, Sydney, Brisbane, and Auckland (New Zealand), and entertained while ashore, and made

to realise the one-mindedness which manifests a true fellowship with the Father and His beloved Son. Therefore her cruise to New Zealand, and return to Perth, W.A., in a desire to see many brethren and sisters of the same hope, faith and mind in Christ Jesus, was a great success. — We were pleased to meet bro. J. W. Killip, from Brisbane, and to rejoice with him in the recovery of his mother, sis. Killip, Senr. We all pray for the time when Christ shall return and remove all sickness, pain and sorrow, and even death itself, when sin shall be abolished from off the earth, and all shall live to praise the Lord. Let us strive, yea agonize, to overcome, that we may enter into that Kingdom knowing that our Master is very near at hand, when we shall be called to give an account of our stewardship. Let us work in the Vineyard while it is yet called to-day. Praying (having that communion with the Father through our High Priest) that we may be found worthy in the day of His coming. —Fraternally your brother in Hope. —JAMES HUGHES.

EVINGTON VALE (Wongan Hills). — It is our painful duty to announce that we have been compelled to withdraw from bro. Leighton Lane, for having married out of the Truth. — E. J. YORK, *Rec. bro.*

CANADA

HAMILTON (Ont.). —*C.O.O.F. Hall corner of King William and Wentworth Sts. Memorial Service, 11 a.m.; Lecture, 7 p.m.; Sunday School 9.45 a.m. Bible Class, Wednesday, 8 p.m.* On Saturday, Dec. 26th last, we held our Sunday School entertainment, and on January 1st, 1937, we held our Fraternal Gathering, the day being wonderful for the season of the year, a record number of brethren and sisters attending, including visitors from Toronto, London, Ont., Montreal, Brantford, Oshawa, Guelph. Three addresses were given in the afternoon on the following subjects: *The Present State of the World a Fulfilment of Christ's Prophecy*, bro. H. Smallwood (Toronto); *The Increase of Unbelief and Its Effect upon Unfaithful Servants*, bro. J. Baines (Montreal); *The Morning Cometh, Blessed is he that Watcheth*. bro. D. Gwalchmai (London, Ont.). Tea being served, the Evening Meeting commenced at 7 p.m., when the following Address was given by bro. J. Beasley (Toronto) on *Encouragement for the New Year: Hold that fast which thou hast, let no man take thy Crown*. The day was well spent in the service of the Truth. We are very pleased to report another addition to our membership. On January 13th, EDNA DRYWOOD, daughter of bro. and sis. Geo. Drywood, was baptised into the Saving Name of Jesus, being a former member of our Sunday School. May our sister so run the race that she may receive the "Well done." We have been assisted in the service of the Truth by bro. W. Robson (London) and bro. F. Marlett (Brantford); we thank our brethren for their labours in the Master's service. We have been pleased to welcome the following visitors: bro. and sis. Green, bro. and sis. Jackson, sis. E. Jackson, sis. Sission, sis. M. Linton, sis. Swanborough, sis. Irene Gibson, sis. Newnham, bro. K. Magee, sis. Magee, sis. Johnson, sis. P. Baker, sis. Maxwell, sis. M. Briggs, bro. H. Smallwood, bro. H. Briggs (all of Toronto), bro. Marlett, sis. Eunice Styles, sis. Mary Styles (Brantford), sis. Irene Banies (Montreal), bro. G. Robinson (Guelph). bro. F. Higham, sis. Goddardt (Detroit, U.S.A.), bro. and sis. L. Sparham (Chatham Ont.), sis. Jean Ellis, bro. Tackaberry (Oshawa). —E. D. COPE, *Rec. bro.*

MONTREAL (Que.). —*Allies Hall 618, Charron St., Pt. St. Charles. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 10 a.m. Wednesday Evenings: Bible Class, 8 p.m., 521, Charron St.* Bro. R. Manicom has been moved to London, Ont, to work. We are very sorry to lose him, because he has been a great help to us, and an untiring worker amongst us in the Lord's vineyard. Our loss will be their gain, to whom we recommend our brother. —J. V. RICHMOND, *Rec. bro.*

WINNIPEG. —*Royal Templar Bldg., 360 Young St. Sundays: 9.50 a.m., School; 11.00 a.m., Memorial Service; 7.00 p.m., Lecture. Wednesdays: 8.15 p.m., Bible Class.* Loving greetings in the Bonds of the Truth to all of like precious faith everywhere. On March 15th we assisted BEATRICE SADLER, youngest daughter of bro. and sis. J. W. Sadler, of Dafoe, Sask., to put on the sin-covering name of Jesus, after a good confession of the things so surely believed amongst us. May our young sister continue faithful unto life's journeys-end, and win the crown of life. It is with regret we have to

report the loss of bro. and sis. Wm. Young, sis. Anna M.B. Young, and sis. Bessie Mouncey Sorenson, they having repudiated our stand for purity of doctrine and fellowship, and joined those who left us in 1926. —Bro. Rene Growcott, Detroit, Mich., visited us last August, and ministered unto us the word of exhortation. Other visitors to the Lord's Table since our last report were as follows: sis. Hazel Craig (Sioux Lookout, Ont.), sis. E. Goddard (Detroit, Mich.), sis. S. T. Batsford (Lethbridge, Alta), sis. O. Hoppley (Kelloe, Man.), sis. Sarah Sadler (Dafoe, Sask.), bro. G. Pollock (The Pas, Man.), bro. C. Buckland (Flin Flon, Man.), and J. W. Sadler (Dafoe, Sask.). —We held our annual Sunday School Treat on New Year's Day, and were entertained by the scholars with suitable readings and musical selections, after which the distribution of prizes took place. On Good Friday, March 26th, we held a Fraternal Gathering in our own hall, and a pleasant and profitable time was had by the sixty odd brethren, sisters, Sunday School scholars and friends who were present. —WILL J. TURNER, *Rec. bro.*

UNITED STATES

WORCESTER (Mass.). —*Levana Hall Sawyer Bldg., 393, Main St. Breaking of Bread, 10.30 a.m.; Sunday School, 12; Lecture, 7 p.m.* We regret to report that we have lost by death one of our highly-esteemed and loved members—sis. Dowling, who fell asleep on Feb. 14th, after a short illness. She was a good attendant at the meetings, and we shall miss her greatly. But we sorrow not as others who have no hope. Our beloved sister was well versed in the Truth, and kept in memory the Gospel which had been preached unto her. In conversation with our bro. Dowling only a few days before her death, she said: "If it be the Lord's will that I shall sleep, it will be a short sleep, for the Master will soon be here." She was deeply interested in the Signs of the Times, and was well instructed in prophecy and history. She now awaits the call to "come forth" to the great assembly of the Firstborn at the judgment seat of Christ, and may she soon hear those words of the Master which we are all anxiously hopeful to hear: "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many, enter thou into the joy of thy Lord." — Our deepest sympathy is extended to our beloved bro. Dowling and his daughter-sister, Grace Beynon, in the great loss they have sustained. Again we have cause to be thankful, that two more have put on the sin-covering Name of Christ. They are Mrs. PHOEBE BRIERLY, formerly Episcopal, and Mrs. ELISABETH MARSHALL, formerly Baptist They were baptised on April 5th, and received into fellowship on April 11th. God grant that they may run well and receive the crown of life. Sister Marshall is the wife of our bro. Andrew Marshall, Jr., whose obedience was noted in the *Berean Christadelphian* for January. — RUSSELL A. WAID, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — H. G. James, 13 Ann St., Cessnock.
Coburg, Victoria. — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.
East Launceston, Tasmania. — J. Galna, 5 Lanoma St.
Inglewood, Victoria. —W. H. Appleby, Sullivan Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.
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Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

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Dale, Texas. —J. Bunton.
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Mason, Texas. —E. Eastman.
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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. (Linwood, N.Z.) 10/-; J.C.Q., £3; Anon. (Croydon), 2/6; Coventry Ecclesia, £1/10/6; Zionwards, 5/-; F. C. Crawford, 2/-.

SPARE CLOTHING (Matt. xxv. 36). —Parcels have been received from Brixton, Fortis Green, Birmingham, Camberwell and Hitchin. Address parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

M.S. —Many thanks for the parcel, and for your letter, which we were very pleased to read.

FORTHCOMING FRATERNAL GATHERINGS. —June 5th, CLAPHAM (Denison House); June 12th, PEMBERTON; June 19th, BLACKHEATH; June 26th, OLDHAM; July 3rd and August 28th, ST. ALBANS.

BACK NUMBERS. —Sis. M. W. Piffin, 4 Bradbourne Street, Parsons Green, S.W.6, has a quantity of old *Bereans* for disposal (free).

APARTMENT. —A sister desires unfurnished room (not in London) near brethren and sisters. Apply "A." c/o Editors.

TIMOTHY LIBRARY. —Please note address of Librarian is, **101** Kingsmead Road, S.W.2, and not 121 as stated in error last month.

P. H. —Your letter should have been addressed to the writer of the article to which you object. To deny the truth of a statement is not to disprove it. Our American editor will deal with your points if you write him direct.

RECHABITE CHAMBER ECCLESIA, N.Z. —We cannot trace any previous letter from you. The "copy of same" you enclose is a letter to bro. C. C. Walker of Birmingham. We are glad you have decided to "take your stand with the Berean ecclesias" and shall be glad to receive your ecclesial news.

INDEX RERUM. —We have several enquires for this useful little book. Any one having a copy for disposal please write. —Editor.

SISTER COMPANION WANTED. —Bright intelligent Sister (Elderly widow) residing in beautiful countryside near Andover, Hants, earnestly desires to meet with another "kindred spirit in the Faith," to share her cottage (low rental, and nominal expenses). Facilities for Breaking Bread with the Eastleigh brethren and sisters-monthly, besides other visits as opportunity affords. Reply to Editors.

VISIT TO NATURAL HISTORY MUSEUM. —The South London (Clapham) Bible and Mutual Improvement Class will visit the Natural History Museum, South Kensington, on Saturday,

June 5th, God willing. Parties will leave the Entrance Hall between 1.50 p.m. and 2.50 p.m. for a conducted tour. Tea at 4.30 p.m. at the Empire Restaurant (1st Floor), Wilton Road, Victoria (opposite Victoria Station). After-meeting at Denison House at 6.0 p.m. Brethren and Sisters in fellowship will be heartily welcomed.

DISTRESSED BRETHREN AND SISTERS. —The following amounts have been received: —Anon. (Brighton), 2/6; C. N. B. 20/-; A. E. H. £4; Anon. (Toronto), 10 dollars; Anon. (Canada), £3, J.C.Q., £9; C.S., £3; Anon (Wigan), 5/-. Anon (Sutton), 3/6; Elpis Israel, 5/-; Suffolk, 10/-; C.A.H., 5/-; An Ecclesia (per American editor), £5; Anon. (N.B.), 5/-; Anon. (Peckham), 2/6; St. Albans ecclesia, £2.
