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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

(Continued from page 203)

This all-powerful angel is not only strong, but he is a Man of War. *Yahweh ish Milkhamah*, says Moses; *Yahweh shemo*; “HE WHO SHALL BE IS *a man of War*; YAHWEH *is his Name* (Exod. 15: 3). This angel of the tenth chapter is this same Yahweh-Warrior, styled in a multitude of places, *Yahweh Tz’vaoth*, HE WHO SHALL BE HOSTS. The “HE” is the Eternal Spirit “who created the heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein” (ch. 10: 6); and the “hosts,” Jesus and his Brethren. The phrase is very incorrectly rendered in the English version, “the Lord of hosts;” but *Yahweh* does not signify *Lord*; nor is it in the construct case. It is absolute, and signifies simply, with *Tz’vaoth*, *hosts*, not *of hosts*. YAHWEH *Tz’vaoth*, is a title chosen by the Spirit to intimate that at a certain time appointed he would be *apocalypted in hosts*. He has been manifested in One, styled “His Holy One” and “the Holy and the Just One” (Acts 3: 14); but he is also to be manifested in “hosts” of holy and just ones, after the same manner. This multitudinous manifestation of the Spirit by spirit is the basis of the symbols of the Apocalypse, as I have already shown in the first volume of this work. The Son of Man similitude is identified with multitude by “his voice,” which is “as the sound of many waters” (ch. 1: 15); “many waters” in this book signifying “peoples and multitudes, nations, and tongues”—ch. 17: 15; hence Ezekiel, who saw the same hosts in symbol, speaks of the voice, or noise, as “the noise of great waters, as the voice of strong ones, *shaddai*, the voice of speech, as the noise of a host” (ch. i. 24); and Daniel who saw the same multitude says, “the voice of his words like the voice of a multitude” (ch. x. 6).

In the tenth chapter of the Apocalypse are set forth these seen of Ezekiel, Daniel, and John, as the rainbowed angel He is herein ready for action—the strong and mighty warrior prepared for combat with the Man-Image seen by Nebuchadnezzar in his dream. Here, then, are two men, representing two belligerent powers—the one, that of the Kingdom of Men; the other, that of the Kingdom of the Deity. Nebuchadnezzar's Image was the aggregation into one symbolic man, of a multitude of powers

contemporary with many generations; so this one powerful angel is an aggregation into One Body, named Yahweh Tz'vaoth, of all saints accounted worthy of co-operation with the Lord Jesus in the execution of "the judgment written." "Judgment," says Daniel, "was given to the saints;" and this rainbowed angel is their symbol, representing their aspect in the possession of judicial power; and ready to "destroy them who corrupt the earth" (ch. xi. 18).

This, then is the "ALL-POWERFUL LORD GOD, *who is, and was, and is to come*" (ch. xi. 17); in "the Omega " and *terminal* manifestation of the Eternal Spirit. This manifestation is yet in the future—it is "*to come*;" and therefore, it is spoken of in ch. xvi. 5, as one that "*shall be*;" for "Shall be is his name" —*Yahweh shemo*.

The symbol of these "hosts" is styled "an angel," because the Spirit incorporate in them has a mission; which is to "take the kingdom and to possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven" (Dan. vii. 18, 27); or, as it is expressed in Apoc. xi. 15, "the kingdoms of this world," that they may be the kingdoms of this powerful angel, styled there, "*our Lord and his Christ*" or YAHWEH ELOHIM.

1. —THE CLOTHING WITH CLOUD.

The angelic symbol is, *one who hath been clothed with a cloud*. Hence, there was a time when this clothing had not been developed. Understanding that the nucleus of the symbol is "the Lord the Spirit," who is "the resurrection and the life," we may perceive, that there is an epoch, or point of time, when the Spirit had not as yet clothed himself with the *cloud*. In symbolic language, *cloud* is representative of a mighty host. Thus, in addressing Gog, the Spirit saith; "Thou shalt be like *a cloud* to cover the land, *thou, and all thy bands, and many peoples with thee*" (Ezek. xxxviii. 9), This is a very ample cloud, widespread as the Holy Land; and composed of "a great company, and a mighty host" (verse 15). So also, in Jer. iv. 7, 13, speaking of the lion of Babylon, the destroyer of the Gentiles, he says, he should come against Judah "*as clouds, and his chariots as a whirlwind*." *Cloud* signifies the same sort of thing in the scene before us; that is, a *host* or multitude. The point of time when the Spirit is not clothed with this multitudinous cloud, is from his first touching ground at his coming to the completion of the judgment of his household. How many months may be occupied in this judicial cleansing of the house, I am not prepared to say. In ch. xi. 18, it is styled, "the time of the dead that they should be judged;" but how long the time of their judgment may be, is not revealed. It will not be the work of an instant; for the dead in Christ have first to be brought out of their graves; and then gathered by angelic agency from one end of the heaven to the other (Matt. xxiv. 31). After this "gathering together unto the Lord Jesus Christ" (2 Thess. ii. 1), the risen dead, and the contemporary living, of the household, have all to give account of themselves to the Deity (Rom. xiv. 12). This is "the dead, small and great, standing before the Deity; and being judged out of those things written in the books, according to their works" (ch. xix. 11). Whosoever of them cannot give a scripturally good account of themselves, are rejected, and expelled into the darkness of the outer world of "the earth" and "the sea," where they will in body receive things evil (2 Cor. v. 10); and "of the flesh reap corruption" (Gal. vi. 8); but, on the other hand, those whose account of themselves is deemed good, they will receive in body things which are good, and "of the Spirit reap life everlasting." This is their quickening, transformation, or change, "in a moment, in the twinkling of an eye, at the last trump;" that is, the seventh, to which the rainbowed angel belongs (1 Cor. xv. 52). This is their being "clothed upon with their house which is from heaven," not from the grave; a clothing in which, in relation to each one so clothed, "mortality is swallowed up of life" (2 Cor. v. 2-4).

Here, then, is work for an epoch, but of how long a duration I cannot tell. This, however, we may know, that the accepted will be a *host*—"a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, who stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (ch. vii. 9). This is the host symbolised by the cloud. The Spirit clothes himself with them all, when, by their quickening, they become spirit, on the principle that they who have been born of the spirit are spirit (John iii. 6). And how could we better

symbolize this Spirit-Host than by "a powerful angel clothed with a cloud"—a great cloud of witnesses, of whom, in the days of their flesh, "the world was not worthy?"

(*To be continued*)

A Sunday Morning Exhortation (27)

There is one characteristic which distinguishes the brethren and sisters of Christ from members of other religious communities, it is their quiet and earnest conviction that what they believe is true, and their readiness to bring forward proofs from the Scriptures, and to give to every man that asketh them a reason of the hope that is in them, with meekness and reverence.

There is no blind credulity here which is so often commended by those in darkness as an evidence of godly faith, but an intelligent and affectionate understanding of the plain first principles of Truth.

So with the emblems before us on the table. It is no elaborate ritual that we shall presently perform. It is a simple ceremony, instituted by the Lord, and intended to bring home to our minds simple, but vital and far-reaching facts. We know that, so far as numbers go, amid the world's teeming millions, we are but a negligible minority. The world regards us as mere nobodies, and so indeed we are when judged by the world's standards. But what are the true facts of the matter? Firstly, the whole world lieth in wickedness, in God's sight the great majority of mankind are just "servants of sin," and in that position they are "enemies of God." Whilst they delude themselves that they have immortal souls, the simple fact remains that "Sin reigns *unto death*." The Divine edict holds good in the case of every unenlightened son of Adam:

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Before we were called, that we might know His will and work in His service, we were "enemies of God." But, brethren and sisters, our Heavenly Father invites us to reflect upon the love that He has already shown us, for—

"God commendeth his love towards us, in that WHILE WE WERE YET SINNERS, Christ died for us."

And what gratitude there should be in the heart of each when we consider the wonderful position we now stand in, because if, when we were *enemies*, we were reconciled to God by the death of His Son, how much more, *being reconciled*, we shall be saved by his life. Paul says it is a position of joy. Do we really feel that way about it? Paul did. He said, "We joy in God, through our Lord Jesus Christ, by whom we have now received the reconciliation."

That is our happy position this morning. A people reconciled to God. He is now our Father, always ready to hear us, and to help us, and Jesus, His dear son, who is with us in spirit this morning, is at the Father's right hand, our high priest, who can be touched with the feeling of our infirmities, ever ready to intercede on our behalf.

We call to mind the telling figure of the ark, which Peter uses; we have been called out from the perishing world, and by baptism in Christ have entered the ark, and Peter sets the resurrection of Jesus before us as the guarantee of our own safe deliverance from death if we but remain in the ark. Instead now of being "servants of sin," like the rest of men and women, with sin's eternal wages at the end of life's little day, we now have a certain prospect of LIFE ETERNAL if we continue in well doing.

The contrast is strikingly drawn in the last verse of the fifth chapter of Paul's epistle to the Romans, "As sin hath reigned *unto death*, even so might grace reign, through righteousness, unto ETERNAL LIFE by Jesus Christ our Lord."

We are all familiar with death; it is the great curse and the great enemy of mankind; dreaded by all. It is a frequent visitor to the household of faith. How often the sad announcement is made to us, that since we last met to break bread another of our number has fallen asleep. How often we have followed the coffin of a beloved brother or sister to the grave.

In the world, it is not considered good taste to talk of the subject of death: the fact is, of course, the human mind shrinks from the enemy; but unwillingness to speak of the subject will not put the enemy off. Inevitably he takes us one by one. But, as men and women enlightened in regard to God's purpose, we know there are valuable lessons to be taken to heart in the house of mourning, and, thanks be to God, we have that certain assurance which the world has not. The fear of death is inherent in human nature, but the bread and the wine upon the table speak to us of the Lord's great sacrifice made on our behalf, so that through death he might destroy him that had the power of death, that is the devil, and thus deliver them who through fear of death were all their lifetime subject to bondage.

That is why, brethren and sisters, there is nothing morbid about our consideration of death; because, when it removes for a short while one of our number, we sorrow not as others which have no hope, but we believe the scripture which says that "grace will reign UNTO ETERNAL LIFE." Ah! the Psalms truly speak of the loathsomeness of that evil disease — death. Yet the promise of God is that He will re-create from the dust His saints, and clothe them with healthy flesh and transform them into glorious immortal beings; perfect in mind and body, and with powers of perception and intelligence far transcending anything possessed by Adam's mortal sons.

But it requires real faith to grasp what this means. To our frail human mind, death seems such a grim reality that it seems natural to regard it as the end, and faith has to be continually fed and tended so that it may develop into a full assurance. Such a confidence as that possessed by Abraham, who stumbled not when he received a command to offer up Isaac, accounting that God was able to raise him up, even from the dead.

It is for the purpose of strengthening our faith in the Resurrection that we have the details of the wonderful events recorded in the 11th chapter of John. Who can fail to be moved by the narrative, although it is told in such simple language, with the brevity which is so characteristic of God's Word?

About two miles east of Jerusalem, just over the other side of the Mount of Olives, was the village of Bethany, and there lived Martha and Mary and Lazarus. Martha seems to have been the housekeeper, for Luke tells us that a certain woman named Martha received Jesus into her house. What a haven of rest was this for Jesus — a man of sorrows and acquainted with grief. Outside, in his daily contact with the world, Jesus had the jealousy of the priests and rulers to contend with; the hardness of heart and the evil planning of those who would trap him and kill him if they could; but here, in this little family circle, there was love and goodwill — based on the surest and purest of foundations, a love of God. We read in verse 5 that Jesus loved Martha and her sister and Lazarus. They were not perfect, of course. How homely was the incident recorded by Luke: Martha, busy with domestic duties, asks Jesus to reprove Mary for sitting and listening to him instead of helping with the serving; then there was the gentle but necessary rebuke to Martha for putting second things first, "Mary hath chosen *that good part . . .*"

While Jesus was away teaching on the other side of Jordan, Lazarus was taken very ill. The sisters' first thoughts were for Jesus. See how the message was worded, "Lord, behold he whom thou lovest is sick!" Surely the Master would not refuse such an appeal.

But there were two points of view here which did not coincide. When we find the way rough and dark in our own lives, it is helpful for us to remember this. So far as the sisters were concerned,

Lazarus was ill and getting rapidly worse, and to them there was only one possible viewpoint, and that was to get Jesus there as quickly as possible. But verse 4 of the chapter shows us the other — the higher view of the matter. When Jesus had received the message from Bethany he said, "*This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby.*" What a light these words let in upon a situation which to the two sisters was black indeed. It was a drawing of the curtain aside, so to speak, so that we are able to see the divine "why and wherefore" behind a situation which was causing grief to certain of God's faithful servants.

God's purpose in this case required the death of Lazarus, so that a mighty miracle might be worked; not only for the purpose of restoring Lazarus to life again, but for the convincing of many that Jesus was indeed the Son of God, the promised Messiah, the Lamb of God who should take away the sin of the world. So, in verse 6, we read that Jesus purposely delayed going to Bethany, staying two days where he was beyond Jordan. Then Jesus said to his disciples, "Let us go into Judea again," and he explained to them the reason. "Our friend Lazarus is fallen asleep, *but I go that I may awake him out of sleep.*" Those wonderful words from the Lord's lips fell on dull ears. If those disciples had grasped the full import of what Jesus was saying, how stirred they would have been! They said, "Lord, if he sleep he shall do well." So Jesus told them plainly, "*Lazarus is dead.*" The disciples needed their faith to be strengthened, too. Jesus said to them he was "glad for their sakes that he was not there"—so that they also might be convinced by the mighty miracle he was shortly to perform. But still their ears remained dull. When Jesus said, "Let us go to Lazarus," Thomas commented, "Let us go, too, that we may die with him!"

Meanwhile, taking our minds back to the home in Bethany, we can well feel for the sisters, as their hope gradually changed to despair when Jesus did not come. Why doesn't he come? Why this terrible delay? Then the blow fell, and there was the sorrowful little procession to the cave that was to be Lazarus' tomb. Many Jews came to comfort Martha and Mary, but no words at such a time can fill the place of the one who has gone.

Then Martha was told that Jesus was coming, and she hurried out to meet him, but Mary sat still in the house. What a conflict was going on in Martha's breast; faith battling with an appearance of things that was so very dark. "Lord, if thou hadst been here my brother had not died; but I know that even now, whatsoever thou wilt ask of God, God will give it thee—" But it seems she hardly dared, or could not bring herself to believe, that she would ever see her brother again till the day of resurrection. Verse 23 gives the simple answer of the Lord to Martha's sorrowful words, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her,

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die, BELIEVEST THOU THIS?"

There was something very penetrating in that question. Here was wonderful news for Martha. A promise that if she really believed she would see the glory of God revealed in the resurrection of her brother from the dead.

Martha called Mary secretly. "The Master is come, and calleth for thee." Quickly did Mary arise and hurried to Jesus. In her grief she repeated the same words of anguish, "Lord, if thou hadst been here my brother had not died." Clearly death seemed to them the great barrier. If Jesus had only come in time he could have healed him, but what could be done now that their brother was actually dead, and rapid dissolution and corruption had set in?

Cannot we share their feelings? What a mighty miracle it requires to reverse that terrible process of decomposition, as the body commences its change into dust. Jesus knew what he would do, and how in a few minutes he would change their grief to joy and strengthen their faith and confidence in the powers of the Almighty, yet he could enter fully into their feelings; he was touched with their sorrow—yes, he was tried in all points like his brethren. The culmination of his own sufferings lay

immediately before him, and we remember how, in his agony of mind, he sweat, as it were, great drops of blood, yet he faithfully faced the task and offered his life in love for his friends, so that he might deal the death-blow at this cruel arch-enemy of mankind. Jesus saw Mary weeping, and her friends, who had come with her weeping also, and he was greatly moved. "Where have ye laid him?" "Lord, come and see." Jesus wept.

There is a saying that "while there is life there is hope." Such a thought was evidently in the minds of some present. "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" We see where their faith stopped short. They were prepared to believe just as much as was already within their experience. They had not the generous confidence of Abraham, who, without any precedent case to fortify him, was prepared to believe in the resurrection of his son Isaac because of God's word that Isaac was to be the son through whom the promised seed should come. Even Martha seemed not to have grasped the full import of Christ's previous words to her. When Jesus commanded the stone to be taken away, Martha, apprehensive, said, "Lord, by this time he stinketh; for he hath been dead four days." Incidentally, this was an unwitting but powerful testimony to the fact that Lazarus was really dead; there was no doubt of the fact in the minds of those who gathered round the face of the cave. The Lord administered a mild reproof to Martha, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"

Before the open mouth of the cave, the stone having been rolled away, Jesus prayed to the Father, thanking Him that he had heard Jesus, and that on account of the great miracle he was now to perform many present would believe that Jesus was God's only son, sent into the world.

Then with a loud voice Jesus cried, "LAZARUS, COME FORTH!" And Lazarus came forth, bound with grave clothes. "Loose him, and let him go!"

Thus was accomplished the purpose which the Father had in mind, and which Jesus spoke of when first he was told of the sickness of Lazarus. That God's glory might be seen, and Jesus himself glorified thereby. And the object in view was fully achieved, for many which saw the things which Jesus did *believed on him*.

How marvellous are God's ways; through the sickness and death of Lazarus many had their feet placed on the road to life. Doubtless some of those very witnesses of the great miracle, who were convinced by what they saw, will find a place with Lazarus and his sisters and all the great family of the redeemed in the Kingdom of God.

The resurrection of Lazarus was an earnest of the mighty power of the Spirit in bringing LIFE — ETERNAL LIFE, to the dead. Soon after the raising of Lazarus, Jesus himself made that great sacrifice we have met together to remember. He was taken and by wicked hands was crucified and slain, and he too was laid in a silent tomb. But his flesh was not suffered to see corruption, and on the third day he was raised up by the glory of the Father—a more glorious resurrection than that of Lazarus, for it was a resurrection to *Life Eternal*, Jesus being the first fruits of them that slept.

Every one of us present at this table has a full assurance and confidence that Jesus rose from the dead. Let us rejoice in the glorious fact, for it is the guarantee that our own hopes of a resurrection are surely founded. We are joint heirs with Christ, if we *suffer* with him, that we may be also *glorified together*. If, then, present sufferings weigh us down, if at times everything seems black and depressing, let us be encouraged by the assurance that all things work together for good to them that love God. Think of the case of Lazarus; how sorrow was turned to joy, and of Job, too, how in the end the Lord was very pitiful and full of mercy.

God's glory was revealed to the astonished onlookers when Lazarus was raised. If we hold fast in the few remaining days, it will be revealed in each of us. Just think of the promise of God; a glorious resurrection to life eternal. Paul, reflecting on these things, was moved to exclaim,

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

So, dear brethren and sisters, let us appreciate that our hope is a priceless treasure. Let us remain firm in it, patiently striving in our daily walk to conquer the flesh, endeavouring to bring forth the fruits of the Spirit, and committing our way day by day unto Him who is able to save us.

Our faith and our efforts will be liberally rewarded, and that 'ere long, by the one who himself trod this vale of tears, and is now at the Father's right hand, ready to plead for us in our every need.

G.M.C.

Do Good Unto All

Psalm cxii. has something to say concerning those who fear God, which is very much in agreement with all that we read in the apostolic writings concerning the saints — both as regards present characteristics and future results: "Blessed is the man that feareth the Lord and delighteth greatly in his commandments." Fear and delight may seem an incongruous combination. It is natural, chaste and beautiful in the class described. How precious is the man or woman so characterised. In the wilderness of human life as it now is, it is pleasant to meet with those who are a little interested in the ways of God — who mildly delight in them; but think of the man who "greatly delights" in them! He is a treasure to God and man. He is blessed in himself now and in the future that waits him: for God, to whom all things belong, intends to bestow everything at last on those who fear Him and delight greatly in His commandments. "Wealth and riches," as the psalm says, "shall be in his house": "surely he shall not be moved for ever." Darkness now may be his lot, but "unto the upright there ariseth light in the darkness." "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

And now, consider what such a man is towards others. For here is the glory of true godliness, that he not only fears God, but shows kindness to man. An unkind man fearing God would not be acceptable to God: "A good man showeth favour and lendeth." "He is gracious and full of compassion and righteous. . . He hath dispersed: he hath given to the poor: his righteousness remaineth for ever." We need to ponder this. It is exactly what Christ commands. The stream is all against our conforming to this standard. Everything within us and around us will paralyse our hand unless we look to God in the matter. We will say with the world, "He does not deserve it." We will say with the world, "There are so many of them, it is no use." We will say with the world, "It will pauperise men to give them." A wise man—the man who truly fears God—will not be swayed by these maxims. He will say, "I practise kindness not because the people around me deserve it, but because He has commanded it who says, 'Be kind to the unthankful and to the evil.' I give when I can, not because I hope to heal the world's woes by philanthropy, but because God requires it; and you ask me if it is any use. I say, 'No, not as regards the world, but I consider it of great use to please God.'" This is the right way to work—with God in view, resolved to fulfil the part He requires, whatever the present consequences. This is the only practicable course. The world is such a morass of woe that you will never do anything when once you get a full view of its hopelessness, if you trust to your feelings or to human wisdom. A man can do anything God commands when once he is sure He commands it. This is the secret of the exhortation: "Trust in the Lord and do good": Do your part towards Him; never mind the big impracticable that lies before you. "Trust in the Lord with all thy heart and lean not unto thine own understanding." He says, "Do good unto all men as ye have opportunity." This is why we are to do it because He requires it, not because we are going to save the world by it, for that is impossible. It is a good sound working rule that will keep a man in well-doing all his life, and that will glorify his memory in death—for God and man.

R.R.

Editorial

CHRIST'S DAYS, AND OUR OWN.

It seems to be one of the weaknesses of human nature to glorify the past and to depreciate the present; to speak of the days which have long since passed into history, as the *good old days*, and to see nothing but disadvantage belonging to the age in which we live. To adopt this view is, we are sure, to make a great mistake. Probably every age has had its own peculiar advantages and its corresponding disadvantages. Life in all ages has had its compensations, all of which have, we think without any doubt, been perfectly adjusted by the hand of Providence for the well-being of at least that portion of the sons of men who are the heirs of salvation.

If we are permitted to attain to the Kingdom of God, and from thence to look back across all the ages, with more perfect knowledge than we now possess, we shall probably then realise that in all essential matters there is very little difference between any of the ages of man's history. Whilst we all probably agree with these thoughts as a matter of mere reasoning and logic, there is quite likely to be a feeling lingering in our minds that some periods in the past certainly possessed many advantages over the days in which our probation is being run. The spirit through Solomon discourages any such thoughts on our part, in these words —

"Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this" (Ecc. vii. 10).

Probably we feel that of all the periods of the world's history, the days when Christ was here upon the earth must have been especially desirable, and if we could have selected the age in which to have lived, those were the days upon which our choice would have rested. The contemplation of some of the peaceful scenes of Galilee and the works of "him who went about doing good" invest those days with a peculiar attractiveness.

If, however, we take all the historical facts into consideration in this connection, we shall probably have to readjust our views in regard to those times, and we may as a result be more inclined to rivet our attention upon the real advantages which belong to our own days, than to cast longing eyes upon the imaginary advantages of a bygone age. We must ever keep in mind the undoubted fact that in the days of Christ it was only the few—the very few, indeed—who appreciated him and loved and believed him, whilst it was the multitude who refused to hear him and who at the last united their voices in the cry, "Crucify him! Crucify him!" If we are disposed to cast envious eyes upon the days of Christ, let us at least recognise the possibility that we might have been on the side of those who raised that cry against the Son of God.

It is the prevailing fashion amongst the "wise of this world" to speak of Christ as *the product of his age*; that is to say, an irreligious age, or a materialistic age produces irreligious and purely materialistic men. Contrariwise, a religious age, an age in which men turn to spiritual rather than to material things, will inevitably produce deeply religious characters. And so, quite erroneously, they proceed to say, Christ appeared amongst men at a time, and in the midst of a nation, in which religion was the outstanding feature, and therefore Christ was the natural product of his age. A religious age produced the greatest and the most beautiful character known to the Christian religion.

Nothing could be further removed from the truth than this theory. *Christ and his age* are widely different: there is hardly a feature common to both. The times of Christ were most unpromising from a purely natural point of view. If we look at his own nation, we know they were in a most evil condition in the days of his appearance amongst them. Gentile nations, too, were no better. What was Christ's own description of his times, and of his own nation?

"This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. . . . The queen of the south shall rise up in the judgment with the men of this generation and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it . . ." (Luke xi. 29-32).

We remember also Christ's own terrible and scathing denunciation of the religious leaders of his own times: "*Scribes and Pharisees: hypocrites; a generation of vipers,*" and such-like expressions. Truly, indeed, the times of Christ were not conducive to the production of such a man, and to the development of such a wonderful character as his. The truth of the matter is revealed in prophetic form in Isa. liiii., "*A root out of a dry ground.*"

Such, indeed, was the character of the days in which Christ walked amongst men. "Dry ground": an age of unbelief: a disregard for the word of God: days in which true religion was displaced by a mere formalism. These are also the characteristics of our own days. In real essentials there is no true difference. The same troubles exist at the root of things; the same difficulties to be contended against; the same fundamental causes of opposition to Divine things, such as man's innate selfishness, rebellion, pride, and other sins existed then even as they do to-day. Even in the days of Christ there was very little good to be found, and very much that was evil, and it remains the same to-day.

The practical bearing of the matter upon ourselves is the cultivation of a spirit of true appreciation of the great and undoubted privileges which we enjoy in these days. Whatever our peculiar difficulties may be, and admittedly they are considerable, our privileges far outweigh them. Beyond any possibility of mistake we are living in "the last days" of Gentile dominion; we are on the threshold of the greatest crisis in human affairs; Christ is near, even at the door; the Kingdom of God will certainly soon be established, and we, if we are faithful, will shortly be promoted to great honour and glory. Surely no generation has ever had greater privileges or greater incentive to press forward.

W.J.W.

Dogmatism

I have often been sorely grieved when reading or hearing the charge of "dogmatism" preferred against a brother and teacher of the Truth, simply because his teaching was put forth in positive, emphatic terms. Positive, emphatic teaching is my delight in all things, and especially in matters of the Truth embodied in the Bible. If a teacher puts forth a positive statement of truth, I do not charge him with dogmatism, but I bring his statement, or teaching, to the bar of the Scriptures, and there I weigh it in those infallible scales. If I find it wanting in truth, I weigh it again, and again, and again, till I demonstratively show it to be either false or true to my own understanding. If demonstrated to be false, I then, if the teacher be alive, communicate with him privately, expressing my dissent and the reason therefore. If I find the teaching to be true, I then rejoice in it, and may possibly communicate my concurrence and joy to the teacher.

L.B.W.

To the Young in the Truth

If you would be strong in the Truth, you must be affectionate and diligent students of the Word; you must know it, retain it, and apply it. To do this you must place yourselves in right channels for receiving it. If you shut up your Bibles and keep yourselves out of reach of Scripture exhortation and admonition, you may rest assured that you will be the vanquished and not the vanquishers. If you feed your minds with novels, what will be the result? You will grow in those things which are comprehended in "the lust of the eye, the lust of the flesh, and the pride of life." But what will the novel enforce concerning separateness from the world, fear and trembling at the Word, forgiveness of injuries? To attempt to run Bible reading and novel reading side by side is like trying to put out a fire

by pouring on water with one hand, and inflammables with the other. Let us look at some of the commonplace matters of life to which you stand related. Take your general demeanour. God observes the young members of His household to see whether they exhibit obedience to His precepts in this matter. Probably you may remember God formed an indictment against the daughters in Israel concerning their demeanour—their walk, their glances, their bearing, and their dress. These were characterised by affectation, by wantonness, by haughtiness, and by an unwarrantable absorption of time and attention. If these things brought condemnation to natural Israel, they certainly will to us. Israel's vices are common to the Gentiles who surround us. Folly, levity, frivolity, self-will, "fastness" — these are the characteristics which meet us on every side. Let not familiarity with these ways deceive you into imitating them. If you would be acknowledged by God as His children, you must be "sober," "wise," "submissive," in thought, word, and deed, for these are His instructions to the young. "I thought upon my ways, and turned my feet unto thy testimonies," said the Psalmist. We must do the same, if we would cleanse our ways in obedience to God's precepts.

Do not run away with the idea that God expects impossibilities from you. He does not ask you to swim out beyond your depth, but He does ask you to lay hold of and utilise the things within your reach. Time alone will enable you to bring all the circumstances of your lives into subjection to the Word. Rome was not built in a day. Do not be greatly discouraged at your failures, only do not be content to fail. "A just man falleth seven times and riseth up again." What a weariness to the flesh is this "try, try, try again" process! and yet it is the only method by which we can surmount obstacles. It is the process which we were compelled to apply to our school studies, and now we do not regret it. Let us not cease to apply it to the greater things of our probation. It is very sure in its working, and will enable us to finally overcome. "He that overcometh shall inherit all things, and I will be His father and he shall be my son."

(Selected).

Faithful Unto Death

(See *Ecclesial News from Houston, U.S.A.*)

Beloved: I believe I will go before you into the "land of forgetfulness," therefore I wish to speak "though absent."

Make your "calling and election sure," and meet me in the "Kingdom of God and of Christ" (if so be I attain to such). Lay aside every weight that besets, and run with patience the race without grieving for me.

Beloved, you must read more. Read the writings of Dr. Thomas and bro. R. Roberts daily, along with the Holy Oracles. Be patient in all things, and give your self wholly to the Truth.

Remember one thing, too, "pray without ceasing." Never let a day pass without making known your troubles to God several times; for He careth for you.

Let the world speak foolish things, but you, "guard your tongue," speaking only after you have weighed your words to see how they are going to sound. "Be slow to speak, instant in prayer." Take all your troubles to Him in prayer, and trust not to the arm of flesh.

Be patient in tribulation, knowing that it is sent for your good later. When trouble comes, bear it alone. Cease from WRATH. "The wrath of man worketh not the righteousness of God."

Remain pure in doctrine, reading often the writers mentioned above. Be sure to pore over *Elpis-Israel, Ways of Providence, Visible Hand of God, Seasons of Comfort*, etc.

Engage in no silly talks, and above all things refrain from speaking evil of any who bear the name of Christ, no matter how they behave. Speak to them alone, and give them good things to read. BE KIND. PRAY FOR HELP. Before making any decisions on matters spiritual or temporal, pray fervently for guidance. Follow the Scriptures. Let no human ties influence you, no matter how much you suffer for it. Instill "fear" into your children, and all children you speak to, for "The fear of the Lord is the BEGINNING of wisdom." Do not think you are being cruel, for "in all things consider the end thereof."

Read the writings of Paul, Peter, James, and the Acts over and over, all your remaining time. Pray for purity, and when you have asked, seek in the Bible. You will obtain help if you help yourself. Troubles and calamities will increase more and more as the end nears. Brethren will become weaker and cooler. This is foretold; but, beloved, examine yourself and live for Him who died for you. Pray always. "Sow in tears," for you will, after many days, "reap in joy," and will "obtain joy and gladness" for "sorrow and sighing shall flee away" when we are reunited in one family, through God's mercy, in the Kingdom.

Remember the Big Four: Read, Pray, Meditate, Patience. Meet me, Beloved.

J. OSCAR BANTA.

CORRESPONDENCE

We are requested by the Recording brother of the Rechabite Hall Ecclesia (of Wellington, New Zealand), to publish the following, being the substance of a letter they have sent to bro. C .C. Walker, of Birmingham:

Dear bro. Walker, —Some two years ago I forwarded to you on behalf of the Rechabite Hall Ecclesia, a declaration of the position of our Meeting, *i.e.*, that we invited to fellowship only those who held to the B.A.S.F. in *faith and practice*. In your intelligence you omitted the words "and practice." This is the crux of the position in New Zealand to-day. We have concluded from your omission of the phrase ("and practice") that you are prepared to connive at lip service only. This makes all the difference between the wise man and the fool. It is a question of preaching and practising, and we hereby repudiate such a fellowship, and have joined the brethren who send their intelligence to the *Berean Magazine*. — On behalf of the Rechabite Chamber Ecclesia, FRANK KNOWLES, *Recorder*.

* * *

Greetings in our most holy Faith. I would like to offer a possible explanation of Christ's words, "What and if ye shall see the Son of Man ascend up where he was before?" (John vi. 62).

Christ says in effect, "What and if ye shall see the *Son of Man* ascend up where *he* (the Son of Man) *was before*?" As he did not dwell in Heaven in a personal sense before his ascension, I do not believe he referred to his ascension to the right hand of God. Paul wrote to the Ephesians (Eph. iv. 8-10): —

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, *what is it but that he descended first into the lower parts of the earth?* "He that descended is the same that ascended up far above all heavens that he might fill all things.") That contains, I believe, the clue to Christ's words in which he referred to his ascension from the grave up to life. I'll paraphrase it thus:

"What and if ye shall see the Son of Man ascend up from the depths of hell (the grave) *to the land of the living, where he was before his crucifixion?*"

I'm a comparative babe of barely two years, and living in isolation for over 18 months of that time, and I am open to correction, but I submit this explanation for the consideration of the brethren; it seems to me to be nearer the mark than any other explanation. —Resting in the hope of Israel's early deliverance, your sincere brother in Christ,

EDWARD PATE.

Victoria, Australia.

* * *

Greeting in Christ Jesus. With regard to your reference in the February issue of the *Berean* to military service and the work now being done by the Watching Committees, it may be opportune to point out what is being done in this far-off corner in preparation for the coming time of trouble. We intend (God willing), as in the past Great War, to set up a committee in Wellington (being the seat of the N.Z. Government), which will keep in touch with the various Defence Acts, and their bearing upon our brethren, in their attempt to obtain religious conscientious exemption from military service. In the mercy of our Heavenly Father, these provisions in the past worked well, for which one and all praise His Holy Name, and trust in His mercy and guidance in the present evil days. At the present moment a register is being compiled which will embrace all brethren and sisters who have been immersed into the Saving Name, and who wish to be enrolled therein, with the object of being in readiness to present facts and figures to the Authorities when the time arrives, and they make demands upon our services. We appreciate any suggestions, as they appear from time to time, in this as well as in all matters leading us and our brethren toward the kingdom, that we may all rejoice together at the manifestation of Him Who has told us, "If I go away, I will come again and receive you unto myself." —With our fraternal love, your brother,

J. J. MORGAN.

Wellington, New Zealand.

* * *

Greeting. The lecture on the Coronation appearing in the May issue is very good. I trust, however, that brother F. G. F. will bear with me if I point out that the name of London is derived from two Celtic, or rather British words, lin, a lake, and din, a hill, and therefore describes a hill overlooking a lake, the lake being the marsh into which the Thames used to spread out, and which occupied the site on which Southwark is now built. The city afterwards built was called by the name of the hill, lin-din, from which came the name London. Evidently, then, London is a British, and not a Roman city. The Romans called it Londinium, which is London Latinized. It must, therefore, have existed quite two thousand years ago— probably three thousand years ago—let anyone who doubts this, consider the significance of the fact that the authenticity of Geoffrey of Monmouth's history of Britain has been disputed by the critics in a very similar way to that by which the higher critics have disputed the authenticity and genuineness of Moses and the Prophets. In this history London is stated to have been built at the time when Eli served in the tabernacle. So competent a judge of evidence as Edward the First was a believer in the authority of this history.

I also cannot agree with the conclusion of brother Wille, that the 2300 reckoning is correct. The doctor has given conclusive evidence that it should be 2,400. Would it not be worth while for those of us who think otherwise to read our Dr. Thomas again? In any case, the question cannot be decided by counting the number of manuscripts in favour of a certain reading. There are circumstances in which one manuscript may have more authority than a dozen giving a different reading.

As to the suggestion of calling ourselves "Berean Christadelphians," is this really necessary? Why not leave it as it was left by bro. W. J. White in an editorial in the *Berean* for May, 1931: "We disown the name ('Bereans') as applied to ourselves—we are Christadelphians, and desire only to be known as such." To qualify this name by adding to it "Strict" or "Berean," or otherwise, is to reduce it from its grand signification (brethren of Christ) and make it the name of a mere sect. I trust we are still the one body, not yet in any section wholly apostate like the "mother of harlots" and her daughters. Therefore, let us keep the name by which we have become known to our contemporaries, and trust in the word which Jesus spake, when he said that if a man would do God's will, he should know of the

doctrine. We may be quite sure that all who desire to do the will of God in the matter of fellowship will find out what it is. I commend greatly your efforts on behalf of distressed brethren and sisters. Love to all the household. —Faithfully your brother,

J. H. DYER.

Swindon.

* * *

Bro. S. F. JEACOCK (St. Albans) says: "I hope you will continue the sound policy of the *Berean Magazine*, and not spare to uphold the integrity of the Truth as against the spirit of tolerance and intellectualism which animates other publications. I am sure your work will be heartily appreciated by the majority of our brothers and sisters, and will receive the blessing of the Lord." — Sis. F. G. WARD (Hamilton) writes: "May I express our appreciation of the many helpful and comforting articles in the *Berean*, especially "Reflections." It is only when we read such articles that we realise just how much we all need to be reminded of these things. How true are the words, 'Take heed lest at any time we let these things slip.' With every good wish for the continued good work you are doing in the Master's vineyard, knowing that your labor is not in vain in the Lord." — Sis ELLA LLOYD (Texas) says: "I am so grateful and thankful for the *Berean*; it means so much to me, for I am now 78 years of age, and all alone, a cripple and in isolation (in the faith for 50 years, and all that time in isolation). I pray God for you, and all the loved ones in our most holy Faith."—Similar letters have been received from bro. and sis. NEVILLE (Alberta); bro. B. FAHERTY (Shifnal); bro. W. L. WILLE (Southend); bro. A. SURGENOR (New Zealand); bro. J. L. WILSON (Paisley), and bro. R. TURNER (Wigan).

LET US NOT BE WEARY IN WELL DOING; FOR IN DUE SEASON WE SHALL REAP,
IF WE FAINT NOT.

Reflections

John D. Rockefeller, the richest man in the world, is dead; and now the poorest beggar is richer than he. He lived for 97 years, and the great ambition of his later years was to live to be 100. The early part of his life was devoted to the accumulation of riches, in which he succeeded by ruthlessly crushing all who stood in his way, and ruining his competitors.

Like many other rich men, he counted upon the "bestowal of his goods" (see 1 Cor. xiii. 3) to atone for his misdeeds, and secure for him a place in heaven. The writer of a Press review says: —

"In his latter years, it was with riches in heaven that he chiefly concerned himself, and when the curses of the competitors he had driven out of business rent the air, his hymns mingled with them as his colossal benefactions rained on charities agape with wonderment. One of his greatest delights was to attend the annual reunion of members of his church in the grounds of his Cleveland home.

"Standing under the trees, John D. would join in the triumphant singing of the words, 'When the trumpet sounds up yonder, I'll be there.' With all his heart and soul he believed that he would."

In this false hope he was encouraged by the ministers and clergy, who, in return for his enormous subscriptions, hailed him from their pulpits as "a man of God."

In spite of this assurance, and his own confidence that he was secure of a home "up yonder," he made great efforts to put off the day of his removal to the skies as long as possible, lavishing a fortune on specialists to keep him alive. In recent years the desire to live became so overwhelming that he surrounded himself with medical experts, and was constantly studying their charts and reports. Special oxygen apparatus purified the air he breathed, and scientific diets ruled his life. But death has

won, in spite of his millions. He has lost his last fight for three more years of life, and, having no knowledge of the life to be bestowed at the resurrection, he is numbered with those spoken of by the Psalmist, who, though held in honour in their lifetime, understanding not, perish like the beasts (Psalm xlix. 20).

"Vain his ambition, noise and show;
Vain are the cares which rack his mind:
He heaps up treasures mixed with woe;
He dies, and leaves them all behind."

Reflecting upon these things, the thoughts of all true believers must be —

"Oh, be a nobler portion mine!
My God, I bow before Thy throne;
Life's fleeting treasures I resign,
And fix my hope on Thee alone."

Referring to *Index Rerum*, about which we have received some correspondence, there is a statement on page 32 which calls for comment. The extract reads:

"Who can bring a clean thing out of an unclean thing? Not one." (Job xiv. 4).
(No human being can, ONLY Jehovah — Luke i. 35; John viii. 29).

Why are the words in brackets added? Are they meant to convey the suggestion that in the case of Jesus the law that Job speaks of was set aside? It looks like an inclination to "clean flesh" ideas, which all for whom the *Berean* can speak utterly repudiate. Let it not be said that we are limiting the power of the Almighty. He can do all things. "Earth might with all her powers dissolve, if such the Great Creator's will, but knowing from the Scriptures of Truth what His will is, and remembering His declaration, "My counsel shall stand" (Isaiah xlvi. 10), we should greatly err if we suggested the destruction of the earth is a possibility. The same reasoning applies to Job xiv. 4.

* * *

T.B. (Queensland) says a friend sends him the *Berean*, which he likes to read, but seeks to convince us in a long closely-written letter (which he asks us to print) that unless we possess the Holy Spirit we cannot be brethren and sisters of Christ. We cannot agree to T.B.'s request to allow him to use the *Berean* to circulate his ideas; they are not new, they have been examined and refuted many times, he will find the certain truth of the matter set forth in *Christendom Astray*, chapter vi., which we recommend him to study.

* * *

The Scriptures declare, says T.B., that no man can receive the things of God except by the Holy Spirit, and this testimony could not be clearer or more plain. It is not the testimony which is at fault, but T.B.'s understanding. The gospel of salvation has been made clear by the operation of the Holy Spirit, not in our days, but through holy men of old. As Peter says, it "came not by the will of man, but holy men of God spake as they were moved by the Holy Spirit," "at sundry times and in divers manners" (Heb. i. 1). God has not so spoken during the past eighteen centuries, and He is certainly not so speaking now. Those who profess to be under the influence of the Holy Spirit contradict God's declaration in Isaiah viii. 20. We are in possession of the law and the testimony because God caused it to be recorded by His Holy Spirit through the Prophets and Apostles. We did not receive enlightenment by the gift of the Holy Spirit to us. The idea that true believers have the Holy Spirit, and are moved by it now as they were in apostolic times, leads men to look within instead of looking to God and His word. It leads them to rely upon their own impressions for guidance, and that is bound to result in a spirit of self-assurance and self-satisfaction which is fatal, because it is absolutely opposed to God's declared requirements (see Isaiah lxvi. 2).

* * *

A brother asks us to say something about smoking, which, he says, is not abhorred and denounced by the brethren as it used to be and ought to be. The best advice we can give is to read carefully the article on "Holiness among the Brethren," by bro. Roberts on page 263.

* * *

Another question, or rather two questions: "Ought a brother or sister to attend the marriage of a relative (in the Truth) with an alien? or the funeral of a relative conducted by a clergyman?" The marriage of a believer with an alien is disobedience to God's law, and therefore it is SIN. Ought a brother or a sister to countenance by their presence a sinful act (unless it be to protest)? There can be no doubt what the answer should be.

* * *

Presence at a funeral conducted by a clergyman is not open to the same objections; but if it means silently listening to the proclamation of a false gospel (the preachers of which, Paul says, are accursed—Gal. i. 8), remembering that "silence gives consent," we should feel that we ought, if present at all, to "behold afar off" (Matt. xxvii. 55).

* * *

"It is good to be zealously affected always in a good cause." So wrote Paul to the Galatians. Zeal is enthusiasm or ardour in the pursuit of anything. Let us note those who are zealous and enthusiastic in the service of the Truth, and cultivate their companionship, that we may be similarly affected.

C.F.F.

Holiness Among the Brethren

Jesus had to say to his disciples on one occasion, "Ye know not what manner of spirit ye are of," — that is, the manner of spirit appertaining to the family to which they belonged. It is to be feared the same remark is true of many who embrace the Truth in our day—though under a different heading. They are called to holiness (1 Thess. iv. 7), but they do not seem to realise the fact. They live as if it were not so. They would not in words deny that holiness becomes—belongs to—characterises the house of God. They would admit that it is true that they are called to be holy: but they nullify their admission by the restricted interpretation they put upon it. It would be hard to put into words their idea of holiness; but it is practically limited to our abstract relation in Christ—*i.e.*, the light in which God regards us in Christ. It is not in their treatment of the subject allowed to include personal habit or condition.

It requires but a small degree of familiarity with the Scriptures to see the narrowness—the dangerous deficiency—of such a conception of the subject. It is true that holiness in its Scriptural definition begins and has its foundation in what has been accomplished in Christ; and that we are holy and without blame in the justification we have by faith in him; but that it goes much further is the lesson of every epistle of Paul, and of every indication contained in that "form of the knowledge and of the truth" which God has given us in the law. We are to be holy in ourselves as well as in Christ; "holy in all manner of conversation" (behaviour) (1 Peter i. 15; Eph. i. 7; v. 24; 2 Peter iii. 11); "holy both in body and spirit" (1 Cor. vii. 34), "clean from all filthiness of the flesh AND spirit" (1 Cor. vii. 1). It is the express command of Christ. The command is reiterated by the apostles, as above, and in many other places.

What does it mean? Does it only mean ceremonial separateness? Surely, no man of any breadth of acquaintance with the holy oracles would limit it thus. Such a limitation would deprive the exhortation of all point. We are already ceremonially separated in the belief and obedience of the Gospel; there is no need to exhort to what is already done. It is not in this sense that the Father is holy. He is holy in Himself. It is thus we are to be. It is personal holiness that is in danger of failure, without

which ceremonial holiness is a mockery. The Father, He is holy, clean, pure. This is the standard of saintship held up by Christ. It is to be realised by them in every thing (so Paul says, and reason enjoins), in thought, action, personal habit, body, spirit, as well as spiritual relation.

God has given us an elaborate illustration of the meaning of holiness in the law He gave to Israel, which not only instituted ceremonial separateness, but enjoined personal cleanliness and holinesses in all relations. Let anyone read the 19th, 20th, and 21st chapters of Leviticus, for example, in the light of the frequent interjection, "Ye shall be holy unto me, for I, the Lord, am holy." It is true the law of Moses has been set aside as a means of justification, but this does not invalidate it as an exhibition of the mind of God in which the saints are to find guidance, nor does it remove it from the sphere of their enlightenment as to the nature of holiness. The law is "holy, just and good," and the righteousness of the law is fulfilled in believers, "WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT" (Rom. viii. 4). Looking to that law, we see what God is pleased with in the corruptible sons of men; ardour of worship, mercifulness of disposition, justice of action, purity of thought, cleanliness of body, and separateness from the heathen, which are all comprehended in the term "obedience," because they are all commanded. Are they less commanded under Christ than under Moses? On the contrary, they are more commanded. Christ's very work is to "purify unto himself (make holy unto himself) a peculiar people, zealous of good works" (Tit. ii. 14), and he commands us by the apostles "as he who hath called you is holy, so be ye holy in all manner of conversation." "Come out; be separate; touch not the unclean," "Keep yourselves unspotted from the world."

Now, are we to be clean in one thing and not in another? Clean in doctrine and not in practice? Clean in heart and not in body? Clean in view and not in habit? Are we not to be clean and holy in all senses? It is even so commanded; and though it may suit worldly convenience to cry down a zealous compliance with the divine standard as "strait-laced," such a cry will sound strangely in the ears of all in the presence of Christ. None will be more frightened at it or ashamed of it than those who now raise the cry. It is a cry to be disregarded by wise men. Men who make the word of God the rule of their lives will not give place to it in the least. They will say with David, "I am a companion to all those that keep thy precepts," and, if necessary, they will add, "Depart from me, ye evil doers, for I will keep the commandments of my God."

Men who reek with tobacco, who muddle their faculties in mere sensuous stimulations, whose persons and talk are a loathing, are not "holy in all manner of conversation." On the contrary, in many cases, the Gentiles shame them by comparison with the unholy ways by which they bring the holy doctrine of Christ into reproach.

R.R.

Forming a Character

"Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged." This command has reference to those private judgments which some are prone to indulge concerning a brother or a sister, and which often takes the form of backbiting, slanderous speech, evil surmisings, envious feelings, secret accusations, and all that is contrary to that other command of "Be kindly affectioned one to another with brotherly love; in honour preferring one another." Ah, how many in the household of faith "in honour prefer one another"? How many feel a great and consuming anxiety over the welfare of every member of the household of faith, willing to spend and be spent for their welfare, and their upbuilding in our most holy faith, weeping with them when they weep, and rejoicing with them when they rejoice? Unless our hearts be so in the sight of God, we would best look to our standing in the household of the Lord, for it is out of the called the Lord makes his choice, and he says, "For many be called but few chosen." I would thunder those words in the ears of the Lord's household and write them upon their minds with a pen of iron, and stamp them upon their hearts with an impression that never grows cold but burneth continually. Oh, that the Lord's people would consider; that they would give to themselves that introspection which constitutes a just and true judging of themselves by the commandments and precepts of the Lord. The "to-day" of salvation is nearly ended

to the whole household. Let us be wise, for our to-day may never see to-morrow. Let us remember that it is CHARACTER that constitutes a child of God; that it is character the Lord is now forming in the members of His household; that He knoweth every one who is His; that His chastisements therefore become a necessity in the forming of the character. Sometimes the chastisements of the Lord are very severe; but they are absolutely necessary to our development into children of God. Some may think that chastisement is grievous. So it is to the flesh; but, to "the inner man," "the new man," the character that is being formed, it should be a joy, for it means that the Lord loves us. In the Lord's chastisements, then, let us rejoice in the inner man, humble our hearts before Him, and kiss the chastening rod and hand.

L.B.W.

THE UPRIGHT SHALL DWELL IN THY PRESENCE.

JEWISH RELIEF FUND.

We have sent a cheque for £2 to the Trustees for Jewish Relief, being receipts to the end of May, which is acknowledged as follows: —

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

127, Middlesex Street,
Bishopsgate, E.I.
June 1st, 1937.

Dear Sir, —I have much pleasure in enclosing Treasurer's official receipt for the further contribution of £2, which you have so kindly sent us for the assistance of Jewish refugees from persecution abroad. —Yours faithfully,

MAURICE BENJAMIN, *Secretary.*

DISTRESSED BRETHREN AND SISTERS.

We are thankful again to acknowledge on behalf of our poorer brethren and sisters the generous help of our readers, which has enabled us to assist the following, all of whom ask us to record their gratitude: —

S. K. —Brother, sister-wife, and several children, "earning small wages and frequently on part-time."	20/-
S. R. —Widow, invalid son, "very small means."	20/-
A.O. —Brother and sister-wife, "out of work."	20/-
Q. —Brother, widower, one daughter "unemployed for years."	20/-
B. D. —Brother and sister, unemployed, three children.	20/-
J. P. —Brother and sister, "circumstances unchanged."	20/-
N. —Brother, "circumstances unchanged."	20/-
M. —Brother and sister, "unemployed for several years."	20/-
A. —Sister, "sent home from hospital till sent for to undergo major operation in few weeks' time. Husband (brother) unemployed, recovering from operation, out of work; one child (at school).	30/-
S. P. —Sister, "circumstances unchanged since last report."	20/-
C. —Sister, do.	20/-
S.W. —Sister, do.	20/-
A.S. —Brother, do.	20/-
H. —Sister, do.	20/-
B.S.K.—Brother and Sister, do.	20/-
A.L. —Sister, do.	20/-
R. —Brother, do.	20/-

S. & T. —Sisters (Two)	do.	40/-
W. —Sister,	do.	20/-
L. —Sister,	do.	20/-
K. —Sister,	do.	20/-
O. —Sister,	do.	20/-

Bear ye one another's burdens, and so fulfil the law of Christ.

Land of Israel News

"For the Lord will not cast off for ever" (Lament. iii. 31).

Over 1,200 Jewish immigrants arrived in Palestine during the month of April, nearly 200 being "capitalists."

* * *

Palestine's trade returns for February show that, compared with the same month last year, imports increased by £P235,000, or 20.8 per cent. There were increased imports of wood for building, electric goods, motor-cars, rubber tyres, fertilisers, and iron tubes.

* * *

Imports of merchandise in the first two months of 1937 totalled £P2,805,560, showing an increase of £P346,909, or 14.1 per cent, over the corresponding period in 1936; and exports of domestic produce in those two months were £P1,796,626, showing an increase of £P386,943, or 27.4 per cent., for the same period in the previous year.

* * *

The first suspension bridge in Palestine is being built across the Yarkon River, north of Tel-Aviv, in connection with the construction of the new power house to be known by the name of Reading.

* * *

There were 13,220 telephones in operation throughout Palestine at the end of March, 1937, compared with 10,825 at the end of the same month a year ago. The 22,568 wireless licences in force at March 31st this year represented an increase from 486 at the end of 1931, and 5,900 in December, 1934.

When the citrus export season ended last month, 10,930,036 cases had been shipped from Palestine, as compared with 5,897,311 cases last season, an increase of over five million cases.

* * *

Remarkable prospects of development are in immediate view for Tel-Aviv as a result of the large investments which are contemplated by the Municipality and other public bodies. It is believed that the total of such public and private investments during the next couple of years will be no less than £3,000,000.

* * *

It was reported to the last Zionist General Council session by the Agricultural Workers' Federation of Palestine that thirteen new settlements had been established during the past year, and that six more were being planned in the near future. The Federation urged that the means be furnished for establishing another fifteen settlements by the end of the year.

* * *

The construction of fifty one-family houses has been started in the Haifa Bay zone, as the initiation of a new Jewish suburb in the great stretch of plain between Haifa and Acre. The area consists of about 1,000 acres, situated to the north of the densely-built-Kiriat Bialik. The further development scheme for the zone provides for the building of 1,000 to 1,500 houses in the next couple of years, whilst one section of the estate is to be reserved for mixed farming on small-holdings.

* * *

A manifesto has been issued by the Zionist Organisation over the signatures of the Executive Committee, in the course of which it is stated:

"More and more is the Land of Israel becoming the home of tens of thousands of Jews. Our masses are returning to the most arduous toil, to every form of productive and cultural work. Eretz Yisrael, which stagnated in decay for 2,000 years, is being covered with Jewish settlements; its deserted cities are being populated anew, and new towns are arising. Our National Home is attracting an abundant wealth of Jewish labour and capital. The absorptive capacity of the country is increasing from day to day."

* * *

Tens of thousands more Jews living in Central Europe are waiting for an opportunity to pack up bag and baggage and settle in Palestine, casting aside the associations of their past life.

* * *

In spite of the riots and the general state of unsettlement in Palestine, this year is witnessing a considerable step forward in the field of Jewish colonisation in Palestine. In addition to the sum of £197,000 which was allocated for colonisation work at the last Zionist Congress, £90,000 was realised from debentures issued by the Palestine Agricultural Settlement Association, a body which was recently formed by the Jewish Agency. Since the last Congress, 1,560 families have been settled on the land, and two water companies formed which have facilitated the establishment of 500 additional families in the Emek. The national colonisation work has made very considerable head-way: from thirty-five Keren Hayesod villages, with a population of 5,200 in 1930, there are now fifty-three villages, with 14,000 inhabitants, demonstrating sound economic progress, whilst the total of the Jewish rural population is in the neighbourhood of 100,000.

Signs of the Times

Spain: "The uttermost parts of the North": Jacob's Trouble.

Recent events in Spain have been particularly grave. A German battleship employed on non-intervention patrol work was bombed by Spanish Government airmen, with considerable loss of life. The indignation in Germany was intense, the more especially as she has only very grudgingly consented to assist the Non-Intervention Committee, all her sympathies being with General Franco. A declaration of war was feared, but after Almeria had been shelled by German ships, killing and maiming many of the civilian population, German honour was said to be satisfied. It is plain, however, that another incident of a similar character would not be settled so easily; the situation generally is so delicate that everyone realises the fire would not require much additional fuel for the conflagration to extend all over the world. And of what a character such a conflagration would be is manifested by the appalling example of Germany in declaring the indiscriminate slaughter of civilians in an open town, a suitable revenge for the bombing of a battleship. We can begin to appreciate the significance of the reiterated Bible statement that the latter-day nations will destroy one another. The types all illustrate this, *e.g.*, when "the Lord set every man's sword against his fellow" (Judges vii. 22), Gideon's three hundred were sufficient to achieve the victory. So, there is no doubt, the latter-day nations, although commencing as allies, will as a result of "incidents" turn against each other with such ferocity that desolations all over the earth will ensue.

At the time of writing there is no sign of peace in Spain, nor of victory to either side; indeed, it seems to be generally agreed that there is a deadlock which can only be ended by mutual compromise. Thus Spain receives her share of Divine judgments from which, in 1914-18, it seemed curious she was exempted, in view of her excessive "drunkenness" (Rev. xvii. 2). Sentence against an evil work may not always be speedily executed (Ecc. viii. 11), but it will surely come.

An incident has occurred during the month that might seem to have little to do with "Signs of the Times," but which, we think, is deserving of attention. The Russians have so far progressed with their plans in the Far North that they have been able to send a party by air to the North Pole, and to maintain bases *en route* which will enable permanent occupation of these Arctic regions to be maintained. They hope presently to establish an air service to San Francisco, flying across the North Pole, so shortening the distance enormously.

The point we have in mind is the fact that Togarmah (Ezek. xxxviii. 6), corresponding to one of the Soviet Republics, Armenia, included in Gog's army, is said to be "of the North quarters." Literally, it should read as it is rendered in the Revised Version, "of the uttermost parts of the North." It would appear, then, to be more than a coincidence that Russia should occupy the farthest possible North, so that no other power could possibly fulfil the description applied by Ezekiel to Togarmah. Does it not indicate the minute accuracy of the inspired record? Brethren have always regarded it as sufficient that Russia should occupy Northern lands which were reasonably inhabitable, but the Scripture has proved more accurate in this exact detail than anyone has ever supposed.

Another matter of great importance is a Sign, but which the gravity of the European situation causes to be little more than mentioned in the Press, is the terrible condition of the Jews in Poland. The likelihood of trouble there was mentioned last month, and since then the blows have started to fall. Minor outbreaks of anti-Semitism have, for some months, given warning of impending disaster, and on May 13th there was an instantaneous rising in Brest-Litovsk against the whole of the Jewish population of 22,000. A witness says, "I have seen the result of pogroms in other Polish towns, but what I found in Brest beggars comparison. It seemed as if the Jewish quarter had been devastated by an earthquake . . . the Jewish district has been reduced to a howling desolation." For fifteen hours the mob pillaged as they pleased, although the town has a military garrison which could have stopped it. (There were risings in other towns, but none so bad as this.) The prime object was to destroy all the Jewish sources of livelihood, by smashing up their premises, their tools, everything.

The Jews are told they must emigrate, but where can they go? There are 3,000,000 of them, and it is estimated that over two-thirds of them are dependent on other Jews for their very existence. The anti-Jewish papers in Poland are urging Polish tradesmen to hasten to Brest to set up in business before the Jews are able to make a fresh start.

All over the world the Jews are finding themselves in trouble, even in lands where hitherto they have lived in peace. In Italy the evil is "assuming alarming proportions." The *Tribuna*, one of the most influential papers, says, "Either Rome or Zion. The Jews must either merge themselves with the Italian people or leave Italy." The *Popolo d'Italia* says the same, and insists that Italian Jews must abandon Zionism, which "seeks to establish in the Mediterranean another permanent zone of British expansion."

In Rumania many Jews have been deprived of citizenship, and are to be deported. Even in far-off Japan there is trouble, for the first time, says the *Jewish Chronicle* (June 4th).

There is no hope that these troubles will vanish, but, as the Jews themselves realise, only a certainty that they will get worse. That it is a sign of the times there is no doubt. "Thus saith the Lord, we have heard a voice of trembling, of fear, and not of peace. Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. xxx. 5-7).

They are to be gathered from the north country and the furthest parts of the earth (Jer. xxxi. 8); and "shall come again to their own border" (v. 17). Again, as always, it will be true that those that ill-treat Israel touch the apple of God's eye, so that Germany, Poland, and the others are bringing upon themselves the "trouble that never was," which is coincident with the restoration of the Jews and the redemption of the saints. "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. In the latter days ye shall consider it" (Jer. xxx. 23). People have found in the past (e.g., Pharaoh and Haman) that attempts to exterminate the Jews have had unpleasant consequences for themselves, and history will repeat itself as the prophets plainly indicate. It will be interesting to see the fate of Rumania's Iron Guard party, which announces as part of its programme when it attains to power, the liquidation of its Jewish problem (there are 1,000,000 Jews in Rumania) by enslaving half and driving the other half into the Black Sea.

And if we add to all these things the truculent attitude of Germany and Italy, the vast war preparations in Russia, the threatenings of Japan, the restlessness of the Arabs, the smouldering fires of discontent in Central Europe, the fear and perplexity everywhere, we can agree with the *Daily Mail* when it says, "Anybody who watches events abroad must be filled with apprehension." The *Daily Mail*, of course, calls attention to it, to incite Britain to re-arm still more rapidly, so as to be ready for the crash when it comes. But we must qualify the journalist's "anybody" to exclude Christ's brethren. They are told by their Master to adopt a different viewpoint; to see in these things evidence of His impending return to deliver them from the judgments about to fall on an ungodly world. If ever there was a time when laxity should be far removed from the ecclesias of God, in view of His exhortations to "watch," it surely is now. But what is the fact? . . .

Let us heed the apostolic warning whilst opportunity yet remains with us, "knowing the time, that now it is high time to awake out of sleep." W.J.

The Moslem Abomination

An Answer and An Explanation.

The grounds for identifying the Moslem Desolator of Palestine with the "Abomination of Desolation" spoken of by the prophet Daniel are many and varied, and do not rest upon simply what Sophronius muttered when the Caliph entered Jerusalem. At the same time, those words were a striking and fitting illustration to an event which undoubtedly answered to the prophetic word.

In our article on "Times" we endeavoured to lay the foundation of the evidence on broader grounds than a merely appropriate quotation or utterance, showing how the prophet Daniel undoubtedly treats in his prophecies of two distinct developments, one in the West—Papal: this is dealt with up to and including chapter vii.; from chapter viii., these visions deal with more easterly events, as arising out of the Vision of the He-Goat and the Ram, *i.e.*, out of Persian (Ram) and Macedonian (Goat) phases, as they merge into Pagan, Roman, Saracenic-Moslem characteristics.

The fact that Daniel treats of two famous "little horns," each distinct; the one arising out of the "Visions of the West": the other arising out of the "Visions of the East" has been ably demonstrated by Doctor Thomas in *Elpis Israel*, and amplified by brother F. G. Jannaway in *How Long?* Daniel, in the western portion of his prophecies, treats of a little horn of the Beast, and in its actual development it arose after the Ten Horns and in their midst. Dr. Thomas calls it the "Holy Roman Power of the West." Its role was the persecuting of the saints, and speaking great blasphemies against the Most High. A great Western Apostate and counterfeit religio-political power.

Then Daniel, commencing at chapter viii., has visions which show the He-goat or Macedonian Power trampling under foot the Persian Power, and itself dividing into four after Alexander the Great's death. Out of these four ultimately there develops that "little horn" of the Pagan Roman power which trampled on the Chosen People and destroyed their land: this Pagan and Eastern power which arose

before the ten horns of the west even arose, in its turn gave place to the Moslem phase of the same "little horn" of the east. The Moslem carried on the same work commenced by Pagan Rome, adding the culminating abomination in the erection of a mosque on the site of the Temple in A.D. 638. Surely this event was the completion of the abominating characteristics, *i.e.*, it made evident that here was the Abomination of Desolation (continuation of Pagan Rome) standing where it ought not, and the Abomination that maketh desolate being set up.

If Sophronius as Patriarch to some extent was an abomination or a representative of an abominating system, yet surely when the Caliph took over, a fuller realization of prophecy was established. As bro. A. E. Smith remarks (see page 224), no doubt it was the "pot calling the kettle black," but that does not alter the clear fact that a blacker kettle was now to be recognised — the real abomination of desolation. We say a blacker kettle, because *in relation to the land and the holy place*, that was so.

Historically, the role of the Catholic or Papal Power was to persecute the Saints, not desolate and destroy the Holy Land— whereas the role of the Pagan-Saracenic-Moslem-Turk was essentially the desolation of that land. Even if we grant that what Dr. Thomas says about preferring to choose Mahommedanism and not the Papacy, we must point out that he himself, in spite of such choice, firmly believed in and contended for the Moslem view of the times of Daniel xii. and the Moslem character of the Little Horn of the East.

Southend.

W. L. WILLE.

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).

* * *

COLCHESTER. —*Oddfellows' Hall George Street off High Street Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* Thinking it opportune, in view of the events happening in the world, and to draw attention to the great purpose of God, we launched a Special Effort on two consecutive Sunday evenings, April 11th and 18th, under the titles of *World-wide Unrest and Perplexity*, and *Christ at the Door, and the World Asleep*. The attendance was very poor, but one apparently interested person still continues to attend. — On Whit Monday, May 17th, the first Fraternal arranged by the brethren and sisters of this Ecclesia was held, which well repaid the efforts

put forth, and was a source of spiritual strength in those precious promises made unto us by the God of Israel. Many expressions of gratitude reached us of such a gathering, set apart to consider the phase of the Truth, which concerns our life now and the great and unspeakable reward which is in the very near future for all that really love God and His purpose. — At 4.30 p.m. we were pleasantly surprised to find 90 brethren and sisters sitting down to tea, and thereabouts the same number at the After-Meeting, at 6.0 p.m., coming from St. Albans, Putney, Clapham, Luton, Hitchin, Bury St. Edmunds, Ipswich, Bishops Stortford, Crayford, and Cambridge. The subject chosen was Sons of God—Future Kings, and the speakers, brethren N. Widger, H. W. Hathaway, F. C. Wood, and M. L. Evans, by their efforts, brought to our minds again what manner of men and women we ought to be, and the great work we have before us, if, in God's mercy, He will deem us worthy to govern the nations, under Christ. Such a meeting has fired our desire for a repetition, if God permits. — Sorrow has appeared in our midst because of the loss in death of our beloved sis. Ellen Elizabeth Prior, aged 78 years. She died very suddenly on the morning of Saturday, May 22nd, from a heart attack. Baptised 28th Sept., 1907, she had a probation of thirty years and was an ardent worker for the Truth, always anxious to preach it to the best of her ability, the present writer being introduced to it (causing others to accept it) by her labours. "She did what she could" in more ways than one. She was laid to rest in the Colchester Cemetery, Friday, May 28th. Our deepest sympathy is with our bro. Prior in his great loss. — The brethren and sisters of this meeting desire to thank the following brethren for their labours among us: L. Carter (Welling), J. Squires, R. Parks, M. L. Evans, H. Hathaway, H. M. Doust, J. Evans, H. Southgate, W. P. Lane (Clapham), A. Headen (St. Albans), R. Mercer, G. Barker (Holloway), J. Mettam (Hitchin), F. Beighton (Seven Kings), S. Burton (Luton). Also we have been pleased to welcome around the Table the following visitors: sis. Mettam (Hitchin), sis. Hathaway, sis. Singleton, sis. Walker (Clapham), sis. Wright, bro. G. T. Lovewell (Bishops Stortford) and sis. Burton (Luton). — Greetings to all in Christ Jesus. L. WELLS, *Rec. bro.*

COVENTRY. — *Ragged Schools, off Broadgate. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* Since last writing we have welcomed around the Table: bro. and sis. White, sis. Bickers, bro. and sis. Sharp (Dudley), also bro. Fell and sis. R. Smith (Birmingham). We have been helped in the Truth's service by brethren E. Hingley, J. Davies, A. Bickers, Wes. Southall (Dudley), R. Smith (Birmingham), T. Phipps (Great Bridge), and J. B. Strawson (Nottingham). We thank them. On Saturday, May 8th, we held our first Fraternal Gathering, when over 100 brethren and sisters assembled, representatives being present from Birmingham, Blackheath, Clapham, Dudley, Hitchin, Ilford, Leicester, Nottingham, Oldham, Shifnall, and Sutton. In the evening four addresses were delivered under the heading of *Without the Camp*, the subjects being dealt with by brethren H. W. Hathaway (Clapham), F. Jakeman (Dudley), J. B. Strawson (Nottingham), and W. Southall (Birmingham). A profitable time was spent in those things which will help us on our way to the Kingdom of God. We thank one and all who helped to make the occasion one of gladness in these difficult and trying times. — O. CLEE, *Rec. bro.*

CROYDON. — *Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class 8 p.m.* We are pleased to report an increase in our membership, by transfer, owing to removal, of bro. and sis. Heyworth, from Bristol, who are now residing at Anerley. Since our last report we have been pleased to welcome to the Table of the Lord: bro. and sis. Hathaway, bro. and sis. W. J. White, bro. D. L. Jenkins, and J. T. Warwick and sis. S. Warwick (of Clapham), bro. and sis. Fell (of Birmingham), and bro. Blake (of Sutton). — ARTHUR A. JEACOCK, *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.* The following visitors have been welcomed at the Table of the Lord during the month of May: brethren D. Skinner, D. Neate, W. Mitchell, J. Doust, M. L. Evans, S. Jeacock, S. Vince, L. J. Walker, and sisters D. Crumplin, P. Banter, D. Parsons, I. Davies, E. Davies, A. Sharpe, and brother and sister W. Jeacock. We greatly appreciate the help of the brethren who have ministered the Word unto us. On May 12th, being a public holiday, the brethren and sisters enjoyed a very profitable time together; after tea, to which over 30 sat down,

we listened to upbuilding addresses much to our spiritual help, which strengthened us in these very difficult days. — E. F. RAMUS, *Rec. bro.*

IPSWICH. —78, *Rosebery Rd. Sundays: Breaking of Bread, 11.15 a.m. Lecture, monthly.* Since our last report we have endeavoured to keep our lamps burning, that others may be attracted to the light, but, as John, the disciple of Jesus, said, "Men loved darkness rather than light, because their deeds were evil." And the Apostle Paul, in writing to Timothy, speaking of the perilous times that should come in the last days, says: "Men shall be lovers of pleasure more than lovers of God." And Christ himself, who knew what was in man, said, "As it was in the days of Noah, so it would be when the Son of Man shall come." Therefore, believing as we do, that we are living in the days spoken of, we must not be disappointed if we fail to attract, although our light still continues to shine. — We are thankful to the following brethren who have helped us, viz., E. A. Clements, R. C. Wright, M. L. Evans, H. M. Doust (Clapham), and J. H. Neal (Bury St. Edmunds). —If any of our brethren or sisters have not made their arrangements for their holidays, we can commend Felixstowe as a delightful place on the East Coast — lovely gardens, three miles of promenade, etc., ten miles from Ipswich (rail fare 9d. return). A warm welcome awaits any such at the above address. —H. P. HAYWARD.

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 rejoice with our brethren Parks, in that their mother, Mrs. MAY FLORENCE PARKS (formerly Congregational) has now obeyed the Truth, and was immersed on 16th May. In like manner we rejoice with bro. and sis. C. O. Owen because their youngest daughter, MEGAN MARY OWEN (ex-Sunday School) was baptised on 6th June. It is always an occasion for joy when those in the court of the gentiles "come out" and obey the Gospel, but it gives added consolation and pleasure when those nearest and dearest to us embrace the same hope. It is our earnest prayer that our two new sisters will so number their days and apply their hearts unto wisdom that they may be found worthy of eternal life. — We gain, by removal, bro. J. H. Broughton and sis. K. H. Penn, from Welling. — On Saturday, 5th June, we visited the Natural History Museum in the afternoon, when many profitable lessons were culled from the Scriptures based on the exhibits which were under review. Tea was taken at the Empire Restaurant, Victoria, and at 6 p.m. we enjoyed our usual After-Meeting at Denison House. —The following visitors have been welcomed to the Table of the Lord: sis. Squire and sisters M. and P. Squire (Luton), bro. J. Broughton and sis. K. H. Penn (Welling), sis. E. F. Williams (Holloway), bro. P. H. Webb (Sutton), bro. and sis. G. Willmore, sis. N. Willmore and sis. Eato (West Ealing), bro. and sis. Jakeman, sis. Primrose Jakeman, and bro. D. Hingley (Dudley), sis. H. Mitchell (West Ealing), bro. Cockcroft (Oldham), bro. and sis. Withey (Los Angeles), bro. Cambray (Newport), and bro. G. Morse (Cardiff). — F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). — *Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays: 11.0 a.m. and 7.0 p.m. Wednesdays: 8.0 p.m.* We have gained, by removal from Brighton, bro. Denis Bath, who now resides in our district. Sisters Mitchell and R. Nicholson (of Ilford), sis. V. Lethbridge (of Sutton), and bro. C. R. Crawley (of Luton) have been welcomed to the Table of the Lord. Brethren M. F. Kirby, L. J. Walker, and H.T. Atkinson (of Clapham), and bro. Crawley (of Luton) have helped us in the proclamation of the Truth. —We have arranged, in conjunction with our brethren at St. Albans, to have an outing to Nomansland Common on July 3rd, when bro. D. C. Jakeman will speak on *The Handiwork of God*. Programmes may be had from the undersigned. —GEO. H. DENNEY, *Rec. bro.*

LONDON (West Ealing). — *Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; Sunday School. 11 a.m.; Lecture, 6.30 p.m. Bible Class. Thursdays, 8 p.m., 49, Uxbridge Road, Ealing, W.5.* We held our Fraternal Gathering on May 17th, when about 60 brethren and sisters sat down to tea, and about 100 gathered to hear stirring words of exhortation on the subject of *Love the Brotherhood, in Thought, Word, and Deed*. We much appreciate the support of brethren and sisters from surrounding ecclesias, and thank God and take courage. The following brethren and sisters have

visited us since last report, whom we have been pleased to welcome to the Table of the Lord: bro. J. R. Adams and bro. and sis. N. G. Widner (Hitchin), brethren L. E. Wille and Scott (Southend), bro. Headen (St. Albans), bro. E. Hill (Sutton), bro. and sis. Wright and bro. and sis. Beardon (Holloway), sis. M. Butt (Clapham), and bro. and sis. Phillips (Luton). — T. G. BRETT, *Rec. bro.*

NEWPORT (Mon.). — *Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m., Lecture, 6 p.m.: Improvement Class, Thursdays, 7.30 p.m.* Greetings to the Household of Faith. The continued attendance of a few interested strangers is very encouraging to those who labour in this part of God's vineyard, and it is hoped that we may soon see some result, and realise that our labours are not in vain. We are pleased to welcome bro. and sis. T. Lambert, Junr., of New Tredegar, who have now come to reside in this town, and will in future meet with us. We are grateful for the willing assistance in the Master's service of bro. F. H. Jakeman (Dudley). The following visitors have been welcomed around the Table of our absent Lord: bro. A. Cochran (Sutton), sis. V. Oakey (Putney), bro. R. W. Jeacock (Croydon), who faithfully gave unto us the word of exhortation. 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.* On May 12th the brethren took advantage of the holiday to go by bus to Sutton Park, Sutton Coldfield, where they met with brethren from the Birmingham Ecclesia, when an enjoyable and profitable day was spent. After tea a Fraternal Meeting was held in the boathouse, —Our visiting speakers since the last report have been brethren E. A. Clements and H. L. Evans (Clapham), and we have been pleased to welcome as a visitor sis. Smith (Northallerton). —J. B. STRAWSON, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall 34, St. Peters Street.* On Coronation Day, May 12th, our ecclesial outing was held, and a very happy and pleasant time was spent in the company of a large number of brethren and sisters from other ecclesias. The attendance was much greater than we expected, and we heartily appreciate the support given us. Three stirring and appropriate addresses were given by brethren W. Jeacock, C. Wharton, and G. H. Denney. God willing, another outing will be held in conjunction with the Holloway Ecclesia, at Nomansland Common, on Saturday, July 3rd. Bro. D. C. Jakeman hopes to be with us to give an address suitable to the occasion. There will be ample accommodation for all who can come. The attendance of the stranger at the lectures has been fairly well kept up: and we take this opportunity of thanking all the brethren who have visited us, for the labours performed on our behalf, and for the high standard of exhortation and lecture which has been maintained. —S. F. JEACOCK, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Westons Terrace, Beeston Road.* Greetings to the Household of Faith. Although there is not much to report from this little corner of the Master's vineyard this month, we have utilised to the best of our abilities the opportunities for "sowing the seed" which have been given us. The most interesting was a conversation that I had with a member of the "Metropolitan Tabernacle," whom I am afraid that I considerably annoyed by denying the doctrine of the immortal soul and everlasting torments. He asserted that the doctrine of the immortality of the soul was undebatable. I contended that not only was it debatable, but offered to prove its utter futility from the Scriptures in less than ten minutes, but he would not listen. He ridiculed the idea that the Bible does not teach ever-lasting torments, and wanted to know what it was that caused men and women to give up sinning against God, and become Christians, if it was not the fear of what was in store for them after death, if unrepentant. He said that it was a very comforting doctrine to think that after death nothing awaited man but utter oblivion in the grave. On challenging him to produce proof to the contrary, he could not do so, but all the same he still stuck to his opinion that everlasting torments awaited the damned. As his time was limited (having to catch a train), we had no time to go into details, but as he is hoping to be down again in July, I shall (God willing) be on the lookout for him, and hope to be able to continue our conversation. Since our last report, we have had the pleasure of the company of bro. and sis. Wilson, from Coventry, around the Table of our Lord, bro. Wilson giving us the word of exhortation, which we greatly enjoyed. Your fellow-worker in the Master's vineyard. —ARTHUR STARLING.

SHIFNAL (Salop). —*The Shaw, Shaw Lane.* Sincere greetings. Though our efforts to proclaim the glad tidings have by no means slackened, we are sorry to say that only apathy and indifference exists in this corner of the vineyard. However, our own salvation is the chief thing, and we are very pleased to report recent visits from the following, which have greatly cheered us: brothers P. and A. Hone (Clapham), bro. and sis. Sharpe and bro. and sis. Smith (Dudley), sis. N. Cockcroft (Oldham), bro. Godsell, sisters E. Faherty D. Everiss and M. Tarplee (Birmingham). These visits are a source of great pleasure to us, as our numbers are few, and the opportunity to converse on the things of the Kingdom are very limited. "We have not progressed in our endeavours to preach the Truth to our formerly interested friends—the signs were very favourable at first, but, sad to say, their interest dwindled, and no progress has been made for some time now. What an opportunity they are missing. It makes us realise the great privilege and honour our Heavenly Father has bestowed upon us. — Sincerely your brother, BERNARD G. FAHERTY, *for Rec. bro.*

SOUTHEND-ON-SEA. —76, *Ruskin Av. (Corporation buses, 1d. fare to Ruskin Avenue).* *Sundays, at 6. 0 p.m., by arrangement. 1st Sundays always omitted, and sometimes away middle of month.* Since last report, we have been glad to welcome once again our frequent visitors, bro. and sis. J. L. Young, from Clapham Ecclesia. Bro. Young very willingly presided and exhorted on this occasion, and his services were much appreciated. —WM. L WILLE, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* During the month we have had the pleasure of the company of sis. Muriel Bullen (Clapham) and sis. G. Morse (Cardiff). We continue to do all that we can, with the help of our Heavenly Father, in proclaiming the good news of the Gospel in this town, and are pleased and happy to report that we have a regular attendant at our lectures who is making sincere and diligent inquiry into the Truth. —W. MORSE, *Rec. bro.*

AUSTRALIA

BAIRNSDALE (Victoria). —428, *Main Street.* Greetings in our most holy Faith, and in the Name of the Lord Jesus Anointed. I have the great pleasure to announce that my brother in the flesh, ALBERT MORTON PATE, after a good confession, has been assisted to put on the Saving Name of Jesus, on April 17th. Bro. James Hughes, who officiated at my own baptism two years ago (since when I have been in isolation) kindly made the long journey from Melbourne to perform the ceremony. To-day, Sunday, our new brother was extended the right hand of fellowship, and our earnest hope is that he will "fight the good tight," "holding fast to that which is good," until the end. With fraternal love begotten of the Truth. —EDWARD PATE.

NEW ZEALAND

CAMBRIDGE (Waikato). —Greetings to the brethren and sisters in Christ Jesus. In the great mercy of our Heavenly Father, we are able to report the obedience to the Gospel of Mrs. HILDA GERTRUDE BRANDT, wife of bro. Brandt. After evincing a clear understanding of the things concerning the Kingdom of God, and the Name of Jesus Christ, sister Brandt was baptised into the sin-covering Name on March 13th, and so started the race for the prize of life eternal in the one way which we have been privileged to know. It is our sincere hope that our new sister may be strengthened by a continued reading and meditation in God's Word to remain steadfast in the narrow way, and so attain unto that glory, honour, and immortality for which we are all striving. From many signs, we are able to discern that the return of our Saviour draweth nigh, when He will reward every one according to their works. Having an understanding of these glorious truths, it behoves us all to follow the instruction given by the Apostle Paul in his epistle to the Ephesians vi. 10-18. With love in the Truth, your brother in Christ. —HERZL P. CONNOLLY, *Rec. bro.*

WHANGAREI. —We are pleased to be able to report an addition to our numbers in the person of JAMES PEAT, 53, (formerly neutral), who was immersed into the saving name of Jesus Anointed on the 20th Feb. 1937. Our brother became acquainted with the Truth some twenty years ago, through an advertisement of *Christendom Astray*, when he purchased a copy. A few days later his father came to Whangarei to ask for a copy of the book his son had purchased, which was duly supplied, and, being a studious reader, he was immersed a few months later, aged 76, his immersion being recorded in the *Christadelphian*, May, 1916; his son, whose immersion we now record, coming some 21 years later. No doubt there will be quite a few come in even at the eleventh hour. We much regret having to report the death of sister Morgan, after a stroke, and the end came quickly. Sister Morgan was the wife of our beloved bro. Edward Morgan, of Hamilton, Waikato; and our deepest love and sympathy go out to our bro. Morgan and family; but it is not as of a sorrow without hope, as our sister sleeps in Jesus, awaiting the call to come forth. The writer attended the funeral, and did what he could at the graveside, there being a goodly number of brethren and sisters and strangers present, to whom was made known the hope of our calling and the belief in which our sister died, also of all believers; appropriate scriptures being read, notably 1st Cor. xv. — In view of the Signs of the Times, it behoves all to have their lamps trimmed and burning, and be as men that wait always at the Master's gate. —May we all be ready to meet our Lord in the day of his coming, K. R. MACDONALD, *Rec. bro.*

UNITED STATES

DENVER (Colorado). —*Charles Bldg., 15th and Curtis Streets. Room 221. Sunday School, 9.45 a.m.; Worship, 10.30 a.m.* Greetings in the name of our Lord. Since our last report we have rejoiced because of the return of a sister; and we have sorrowed because by death we have lost a sister; the Lord giveth and the Lord taketh away: Blessed be the Lord. —On Dec. 20th, 1936, we welcomed the return and extended anew the right hand of fellowship to sis. Sarah J. Haffner, who, by the will and grace of God (after being absent several years) returned to the Lord's Table that she might partake (in symbol) of the flesh and blood of our Lord and Saviour, in hope of life eternal. — On April 17th we lost by death sis. Mary O. Mitchell, who died at the age of four score and eleven years; fifty-six of those years of toil and tribulation she faithfully gave of her time and goods in a labor of love in the Lord's vineyard. Her knowledge, understanding, and faith, made her a tower of strength and a wise counsellor to those in search of knowledge of the Kingdom of God and those things concerning the Name of Jesus the Christ; she was one of the faithful few who founded the Denver Christadelphian Ecclesia, and remained faithful until the end. We pray it may be her lot to receive life everlasting in the presence of the Lord in the kingdom to come. — A. A. DOUGLASS, *Rec. bro.*

HOUSTON (Texas). —*I.O.O.F. Hall 420 Drennan Street Sundays: Bible Class, 10.00 a.m.; Breaking of Bread, 11.00 a.m.; Lecture. 7.30 p.m.* Greetings in the only Name given under heaven whereby we must be saved. Since our last communication our Recording brother, J. O. Banta, has fallen asleep to await the return of our Lord and Master from Heaven, at the age of 34. He died as he had lived; defending the faith once delivered to the saints, for which he had earnestly contended from his baptism till his death. At the time of his death he was seated at a table taking notes in a joint discussion between himself and an advocate of the so-called Church of Christ, who had merely introduced the subject, resolved that the Church of Christ is scriptural in origin, name, doctrine, and practice, when bro. Banta fell from his chair with his Bible in his hands, stricken by an attack of heart failure, from which he died before reaching the hospital to which he was rushed. We feel sure that, had he been permitted to select the manner in which to die, he could have chosen none that would have suited him better, for his last moments were spent fighting fables taught by those having itching ears. He had been in ill-health for several months, and we are sure that he realised that his time of probation was nearing an end, as will be seen from the tenor of a letter which he wrote his wife, sis. Edna Banta, more than a month prior to his death, and which she found in his pocket shortly after his death. We are attaching a copy of this letter herewith, and request that you publish it, for it betrays his loving zeal, devotion to the Truth, and to his loved ones, and his characteristics, better than we can describe them. We all miss him very much, as he always had an encouraging word for those with heavy hearts, and an

earnest admonition to all to be steadfast until the end. He was a very ardent and vigorous worker in the Lord's vineyard. — We were indeed thankful for the opportunity of assisting CLARENCE HULL, of Cuero, Texas, in putting on the Name of Christ in baptism, Sunday, May 9th. He returned to his home rejoicing that God had counted him worthy to be called from gross darkness into the marvellous light of the Gospel. He is in complete isolation, and we shall appreciate very much, and he will consider it a favour and a blessing, if all who can will write him. Address: Mr. Clarence Hull, Cuero, Texas, U.S.A. Note: bro. Hull is a brother in the flesh to our sis. Eunice Wyatte, of Houston, Texas. Your brother in hope of a time when there shall be no more death. —J. T. SMITH, Goose Creek, Texas. P.O. Box 645.

LOS ANGELES (Calif.). —*I.O.O.F. Hall 1329 South Hope Street Sunday School, 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* Since our last intelligence the grim reaper has been busy. We regret to record the death of bro. Frank Little, on January 15th, after much suffering, endured with much patience and fortitude. Bro. Little was buried in Forest Lawn, bro. Kilpatrick conducting the service. On February 1st, sis. Maud Martin fell asleep. Sis. Martin has been a faithful member of this ecclesia for many years. Our sister was buried in Valhalla, bro. Round speaking appropriate words of comfort and consolation. On May 9th we were deeply distressed to receive word of the sudden death of our beloved bro. A. E. Smith, when on his way to Santa Barbara by train, to assist the brethren there in the proclamation of the Truth. Just before the train reached its destination he was stricken and failed to revive. The loss to the ecclesia is a severe one. For twenty-four years he has been a tower of strength. Possessed of a keen mind, and a diligent student of the Scriptures, he served the ecclesia faithfully in many capacities, and in ways too numerous to mention. Brother Smith was buried in Forest Lawn, bro. Warrender performing the necessary service at the cemetery. The sympathy of the ecclesia is extended to the bereaved, and we hope and trust a glorious resurrection will be the outcome for their loved ones. — We rejoice in the following addition to our numbers by immersion: On January 24th, Mrs. A. HEATHCOTE (result of special lectures at Long Beach); on January 31st, Mrs. M. L. HALL; on February 21st, Mr. LEE VANNOY and Mrs. MINNIE VANNOY (son and daughter-in-law of our elder sister Vannoy, for many years a member of this ecclesia, but at present in Arizona); on March 28th, Mr. WILLARD MEYRICK (husband of our sis. Meyrick); and on April 11th, HILDA JOYCE ROUND (daughter of bro. and sis. Round); and, on the same date, RAYMOND ANDREWS (son of bro. and sis. Andrews, of Pomona). — We are glad to welcome bro. and sis. Warrender, who have returned from Santa Barbara. Bro. Warrender's earnest and faithful work in the Truth is much appreciated. We have enjoyed the company of sis. Grafton, who is on a visit to Southern California from Denver. We intend moving (God willing) to our new location as above, on June 6th, as the Engineers' Hall has proved inadequate for our needs. —R. R. LIVINGSTON, *Rec. bro.*

AUSTRALIA

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

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.

Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Hatfield Point, N.B.—J. Ricketson, Hatfield Point, Kings Co., N.B.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—T. Townsend, 11 McAllen Lane.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Ajlune, Wash. —Mrs. M. Jordan.
Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—H.S. Ricketson 211 Slade St., Belmont, Mass.
Buffalo, N.Y. —L. P. Robinson, 1891 Niagara Street.
Canton, Ohio. —P. Phillips, 1123 Third Street, N.E.
Chicago, Ill. —A. S. Barcus, 3639 No. Springfield Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Copperas Cove, Texas. S.S. Wolfe
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J. T. Smith, Goose Creek, P.O. Box 645.
Ithaca, N.Y.—F. Gulbe, 505 Elm St.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —R. R. Livingstone, 6037 Meridian Street.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. —E. Eastman.
Midland, Texas. —Joseph H. Lloyd 810 S. Carrizo Street.
Newark, N.J. —W. Dean, 517, So. 21st Street, Irvington, N.J.
Philadelphia Pa. —F. P. Bayles, 514 S, 42nd Street.
Pomona, Cal. —Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. —John T. Randell, 608 N.E. Russell Street.
Rochester, N.Y. —Oscar Knight, 665 Jefferson Avenue.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Saratoga, Wyoming. —E. W. Banta.

Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

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

JEWISH RELIEF FUND. —We have received the following amounts: Anon. (Croydon), 2/6; "Inasmuch" (California), 5 dollars; Plymouth, Oddfellows Hall Ecclesia, £2/2/7.

SPARE CLOTHING (Matt. xxv. 36). —Parcels have been received from M.S.; Coulsdon; Bridport; Ealing; "Inasmuch"; Brighton; Clapham; Harrow. Address parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

FORTHCOMING FRATERNAL GATHERINGS. —July 3rd, ST. ALBANS and HOLLOWAY; August 2nd, SUTTON, SURREY; August 28th, ST. ALBANS.

OSHAWA (CANADA). —Brother Geo. Ellis has removed to 354, Division Street, Oshawa, Ontario.

NEWPORT (MON.)—Will any lecturing brethren who are visiting South Wales during the first two weeks in August please write the Rec. bro. if they can give their services in the proclamation of the Truth on Sundays, August 1st and 8th.

SHERINGHAM (NORFOLK). —Will intending visitors write bro. Starling in advance as some have found difficulty in locating him, his house being situated off the main road. It is about five minutes from the bus stop at the top of Beeston Road, on the Hunstanton bus route.

CORRESPONDENCE. —We shall be glad to hear from brethren and sisters in Australia, New Zealand, the U.S.A., Canada and South Africa, as well as the British Isles.

DEATHS. —With sorrow we record the sudden deaths of brother J. O. Banta, the recording brother of the Houston Ecclesia, and bro. A. E. Smith, of Los Angeles, California. Both those brethren were zealous and active workers in the service of Christ and both died as they lived, actively employed in the work of the Truth. A last message from bro. Banta appears in this issue, and a letter and other matter from the pen of bro. A. E. Smith will be found in the June *Berean*. "Precious in the sight of the Lord is the death of his saints." (Psalm cxvi. 15); "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. xiv. 13).

BIBLE STUDY FORBIDDEN. —Forty-two members of the forbidden Bible Research Society, including three women, have been sentenced to prison in Berlin (Germany). The society was banned because it opposed the Nazi treatment of the Jews.

BRITAIN THE PROTECTOR. —Jerusalem, Bethlehem and Nazareth—names hallowed throughout the world—are to come under direct guardianship of Great Britain. This is a proposal likely to be made by the Royal Commission which, under the chairmanship of Lord Peel, is considering the future of Palestine.

DISTRESSED FUND. —The following amounts have been received: —"A widow's mite (Hamilton, Canada), £2; Holloway Ecclesia, 30/-; Huntly (N.Z.) Ecclesia, £15; Anon., 10/-; Anon (Staffs.) 5/-; Anon. (Notts.) 5/-; St. Albans Ecclesia, £5; A brother in Norfolk, 10/-; Elpis Israel (Birmingham), 5/-; A brother and sister, 10/-.
