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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 283.)

5. —THE LITTLE OPENED SCROLL.

In the second verse of the tenth chapter, John says: "He had in his hand a little scroll *which had been opened.*" This was not like the scroll John speaks of in ch. v., which was *closed* with a sevenfold sealing; "so that no man in the heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look thereon." This "little scroll" in the angel's hand had been opened before John saw him. The opening had been completed before he took up his position upon the earth and sea. The opening of the little scroll is not represented in this chapter any more than the clothing of the angelic symbol with the cloud. These are processes accomplished in the secret place of the Most High; and before the angel presents himself before the nations as Judah's lion. The opening of the little scroll, and the clothing with the cloud, belong to "the time of the dead when they are judged and rewarded"—when they stand before the Deity in the scene exhibited in ch. xx. 12-15. In this scene the three books, or scrolls, are opened. These are the scroll of the Seven Seals, the little scroll, and the scroll of life. Down to "the time of the dead," the first is *being unsealed and unrolled.* But when the apocalyptic developments reach this extraordinary and notable crisis of the resurrection, judgment, and quickening of the approved, whose names are written in the scroll of life, *the mode* of apocalyptic development is no longer as during the centuries past. The manner of apocalyptic fulfilment is changed. This change of method will be so demonstrable, that all the Deity's servants will see it; for they will be a part of it. The Spirit will have prevailed to open the seven-sealed scroll in creating the crisis which crowns the centuries; and in clothing himself with the cloud, or hosts, in, with, and by whom he destroys the Fourth Beast, and takes away the dominion of the other three. The supernatural element is now introduced, which wonderfully quickens and consummates the end. But the infusion of this into the situation does not supersede the free action of the enemy, and the counteraction of him by the symbolic angel upon seemingly ordinary principles. The scroll is opened, not to him, but to the saints, to whom the judgment is given. The Fourth Beast, or Nebuchadnezzar's Image, which covers the whole area, will contend against them, as if they were a Zinghis or Tamerlane, until defeat and destruction on every side give mankind a practical understanding of the opening of the seven-sealed scroll.

The opening of the seven-sealed scroll in the giving a reward to the servants of the Deity is, to them, also, the opening of the "little scroll in the angel's hand." It is a little scroll of judgment: the scroll is little, not the judgment. The scroll unrolled is *not long*. The seven-sealed scroll, extending from John's day to "the time of the dead," is *long*. Upon its roll are inscribed judicial events extending over nearly eighteen centuries. This is not a little scroll, but a very long one. A scroll extended gives us the idea of *length*; and this is representative of *time*. A little scroll is a *short time* in which things written therein are to be accomplished — a period, say of forty years, according to the testimony of Micah vii. 14-17, in which "the nations shall see, and be confounded at all (this angel's) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of YAHWEH OUR ELOHIM, and shall fear because of thee." This is a short-time hand to hand conflict between the Seed of the Woman and the Seed of the Serpent, in which he gets bruised on the head (Gen. iii. 15). The rainbowed angel having come to the throne of judgment, and been crowned, received the testimony in receiving this little scroll, in which is written his mission. Being the king's son, he succeeds to the throne, and is crowned; and the custom established in Israel was, to deliver to the crowned ruler the testimony, according to which he was to execute justice and judgment (2 Kings xi. 12). The little scroll is the finishing of the mystery of the Deity, as he hath declared, announced, or testified, the glad tidings to his servants the prophets (ch. x. 7); and it is the rainbowed angel that hath to finish it. This short-scroll finishing of the mystery is the completion of the judgments written on the outer side of the seven-sealed scroll. It is, therefore, the concluding part of this scroll—that part, namely, which pertains exclusively to the saints, in the execution of the judgment given to them, by which they possess themselves of the kingdoms of the world.

This "little scroll" is the most important fragment of the apocalypse. It contains the catastrophe of the plot, without which all the rest would be of little interest to the believer. By the angel holding the little scroll "in his hand," his power is identified with the execution of its contents, and the character of these is indicated by his voice. They are "the lightnings, and voices, and thunderings, and earthquake, and great hail," of ch. xi. 19—the judgments of the seventh vial; which exhaust the wrath of Deity, and give victory to the saints, and rest for a thousand years (ch. xv. 2; xiv. 13; xx. 4).

6. —POSITION OF THE ANGEL, AND HOW IT IS ACQUIRED.

"And he set his right foot upon the sea, and his left upon the earth." He set or placed his feet in this position. John does not reveal to us where he was before he set his pedal pillars of fire upon the sea and upon the earth. This has to be learned from other testimonies. The things represented by this colossal angel were in existence somewhere before he made a forward move in order to set his fiery feet upon the sea and upon the earth—upon the sea first; and afterwards upon the earth. The *nucleus* of the RAINBOWED UNITY is in present existence at "the right hand of power." It is there in the form or "fashion of a Man," "justified by spirit," and therefore spirit; and "made strong" as the Man of Yahweh's right hand, "whom he has made strong for himself" (Phil. ii. 7; 1 Tim. iii. 16; John iii. 6; Ps. lxxx. 17). This Spirit-Nucleus is the Lord Jesus Anointed, and by the anointing made what he is. He is the Eternal, by spirit manifested in Flesh, justified and glorified. As the nucleus of the Rainbowed Unity, he is not now standing upon the sea and upon the earth; but is in a far country, whither he went many centuries ago to receive the kingdom, and afterwards to return (Luke xix. 12). This return has been long expected and earnestly desired by his servants; but, as yet, their expectation has not been fulfilled. Nevertheless, at the time appointed, styled by Paul, "his own times," the manifestation of the Lord Jesus Christ will be shown by "the Blessed and Only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. vi. 14-16). This is the individual, personal, and simple nucleus of the Rainbowed Angelic Unity—omnipotence incorporate in one man—"the Man Christ Jesus" — the Spirit-Man, who says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Apoc. xvi. 15).

(To be continued)

Editorial

THE RAINBOWED ANGEL (REV. X.)

In this number we are publishing a further instalment of Dr. Thomas's exposition of the tenth chapter of the Apocalypse, the central figure of which is the Rainbowed Angel. Our aim and desire in so doing is to create a greater interest, if it be possible, in the writings of Dr. Thomas generally, and particularly in this wonderful exposition of Rev. x. The entire exposition is to be found in *Eureka*, volume ii. pp. 534-584. Amongst uninspired writings we know of nothing equal to this masterly and stirring treatise of a subject which is of thrilling interest to all who are looking for the appearing of Christ in the earth again.

A brief review of the principal feature of this chapter will, we feel sure, be helpful in creating that interest in the subject which will induce our readers to give the exposition of Dr. Thomas the attention which it so richly deserves.

The "mighty angel" of verse 1 of this chapter is symbolical of a community to which all true Christadelphians hope to have the honour to belong in the day of Christ's return. Under this figure is exhibited the community of all the saints who will have been accounted worthy of association with Christ when he comes to "take the kingdom and to possess it, even for ever and ever" (Dan. vii. 18). The time of the vision is under the sixth vial, which, as most, if not all, of our readers are aware, has been "pouring out" for the past 120 years or thereabouts; before this outpouring is completed Christ will be in the earth again. It is this undoubted fact which invests the subject with supreme importance. On this phase we may quote the words of Dr. Thomas: —

"The time of this vision is the concluding period of that division of the seventh trumpet termed the 'sixth vial.' The rainbowed angel is developing in his chambers, with his doors shut about him; and hidden as it were for a little moment (Isa. xxvi. 20) under that vial; and before the gathering of the kings of the earth, and of the whole habitable into the place called in the Hebrew tongue Armageddon. . . . His advent being before the conclusion of the sixth-vial, he has all the work of the seventh vial as 'his work before him.' ... The next event is the development of the powerful angel of this tenth chapter" (*Eureka* vol ii. pp.535, 536),

The association of the saints with Christ in the day when this vision is fulfilled is represented by the angel being "clothed with a cloud." This is a figure familiar to all students of the prophecies and of the Apocalypse. "Behold, he cometh with clouds" (Rev. i. 7); "The Lord rideth upon a swift cloud and shall come into Egypt" (Isa. xix. 1); "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. xiv. 14). These and other similar expressions are figurative of multitudes of saints in association with Christ in the day of his glory. Our hope is to be constituents of that angel-community.

We are informed that upon, or over, the angel's head was a rainbow, or the rainbow: an evident reference to *the* rainbow encircling the throne of Rev. iv. in which chapter is a symbolical representation of the Kingdom of God. The "rainbow" is the token of the covenant between God and man: it speaks of blessings to be showered down upon mankind as gentle rain from heaven. Thus Dr. Thomas speaks of this figure: —

"The symbol of all this blessedness and glory in the day of rain is the rainbow: the light green, the predominant colour, typifying the fertilizing effect of the rain that forms the bow. The grass of the earth has become tender. It is then no longer tough, and withered, and parched. The old grass has perished; and emerald fertility obtains on every side; for the covenanted glory of Yahweh covers the earth as the waters the area of the deep."

"His face was as it were the sun, and his feet as pillars of fire." In these figures are indications of the character of the work which will be performed by Christ in association with his immortalized brethren and sisters. It is a work of a "consuming and destroying character," to be performed in the execution of the judgments written, preparatory to the blessings which are to flow to all nations.

All these things involve and necessitate the return of Christ to the earth for their fulfilment. Seventy years ago Dr. Thomas wrote concerning this event: —

"This return has been long expected and earnestly desired by his servants; but, as yet, their expectation has not been fulfilled. Nevertheless, at the time appointed, styled by Paul, 'his own times,' the manifestation of the Lord Jesus Christ will be shown by 'the Blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality.' ... This is the individual, personal, and simple nucleus of the Rainbowd Angel Unity—omnipotence incorporate in one man—'the Man Christ Jesus' — the Spirit-Man, who says, 'Behold I come as a thief' (Rev. xvi. 15)." (*Eureka*, page 545.)

Our desire is to direct our readers' attention particularly to the intensely interesting question which Dr. Thomas raises in connection with this fact of the coming of Christ.

"But where is he to come to? Where will he first stand with his feet when he returns, having received power and authority to 'revive his work in the midst of the years?' In what part of the globe, or spot of earth, will he take up his position, as the place where his saints shall be gathered to him, who have made a covenant with him by sacrifice (Psa. 1. 5)?"

Can there be a question of more absorbing interest than this, in view of the fact that Christ is even now at the door? The series of thrilling events portrayed by the author of *Eureka*, including the gathering of the saints to Sinai, the Judgment-seat of Christ, the "riding into Egypt upon the swift cloud," the inauguration of "the war of the great day of God Almighty," "the breaking in pieces of the oppressor," and the subsequent establishment of the Kingdom of God, are events which must soon begin to be realized in the earth. They are expounded by Dr. Thomas in his treatise to which we have directed attention in a manner which compels the earnest attention of all whose hope is to share in them, and a consideration of which cannot fail to increase not only our faith in the promises of God, but also our desire to be found worthy of association with Christ when he comes "to take the kingdom and dominion."

W.J.W.

A Sunday Morning Exhortation (28)

It would be difficult to read the First Epistle of Peter without being impressed with the fact that the Truth is intensely practical. Of ritual and ceremony, the Truth has very little, as witness our simple, unostentatious gathering around these emblems this morning; but its influence upon the life of the individual cannot be too highly estimated. Every moment of our waking hours we are surrounded by the obligations of the Truth. Thoughts, speech, actions, all come within the sphere of its influence. There is not a circumstance in which we could find ourselves, which is not bounded by the commandments of Christ.

How imperative, therefore, that we should be thoroughly conversant with all that it written. The Divine Law should be so deeply impressed upon us that we act almost intuitively according to its principles, under all conditions. This highly desirable state of mind does not come all at once. It is the result of prayerful, painstaking, perseverance in reading and meditation, "here a little, there a little, line upon line, precept upon precept." By this means alone will the commandments of Christ become the controlling force in all that we think, say, and do.

The First Epistle of Peter is rich with spiritual food. It contains all the vitamins necessary for the development of a strong, healthy man in Christ Jesus. Let us partake liberally of the nourishment it affords.

The opening words inform us of those for whom the Epistle was intended. "Peter an apostle of Jesus Christ to the strangers scattered —." The language employed is expressive of a profound truth concerning the children of God. All of us were once "strangers from the covenants of promise," but by acceptance of the Gospel of Salvation we are no more "strangers and foreigners but fellow-citizens with the saints, and of the household of God." Yet we are still strangers. Like the fathers of old, we confess that we are strangers and pilgrims on the earth. We recall the words written in the Psalms concerning our great prototype, "I am become a stranger unto my brethren, and an alien unto my mother's children." The Truth separates us from relatives, friends, neighbours and business associates. We suffer reproach, ignominy, and ostracism, and we feel the position keenly. Such circumstances sadden and depress, but let us take comfort from the glorious fact next mentioned by the apostle. It concerns a relationship we sustain, which far eclipses the closest earthly ties.

"Elect according to the foreknowledge of God the Father." We are known of God, He has invited us into His circle, not merely as His creatures, not even to be just His servants, but to be His Sons and Daughters—His Elect. "I will be a Father unto you," is the promise of the Lord Almighty. What consolation this truth affords! What matters if the world derides us, if our brethren misunderstand and misjudge us, "the foundation of God standeth sure, having this seal; the Lord knoweth them that are His." None can remove us from his keeping, nor deprive us of his promised reward. The apostle says (v. 5), "We are kept by the power of God through faith unto salvation." This privileged position in which we stand forms the basis of the practical exhortations which abound in the Epistle.

"Wherefore gird up the loins of your mind, ... as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy..."

As far as lies in the power of frail, human nature, we must manifest godlikeness of disposition. All down the ages the Voice of God has spoken to His people, "I will be sanctified in all them that draw near me." It was the underlying lesson of all the enactments of the Law of Moses, from which the apostle Peter makes this quotation.

Israel were enjoined to be a separate people, to be pure in heart, and clean in mind and body. The keynote of the Law was, "Holiness to the Lord." It appertained to their worship, their public and private lives. The first lesson that an Israelite had to learn was that naturally he was unclean, and unfit for approach to the Almighty, His sanctification was effected by the sacrificial blood, as Paul declared, "Almost all things by the Law are purged with blood." Many other features of the Law enforced the same need for purification—the consecration of the priests, their attire, the washings at the laver, the anointing oil, and the burning incense. Moreover, the laws enjoining holiness extended to family life, domestic relationships, personal hygiene, habits, and customs.

Now the Apostle Peter bids us to look at this pattern as the standard of holiness required of us. We have been sanctified by the blood of Christ, typified in the wine before us. Verse 18 declares,

"Ye were not redeemed with corruptible things ... but with the precious blood of Christ,"

and in verse 22, the apostle links this fact with the purification effected in us, "Seeing ye have purified your souls in obeying the truth." But the holiness required of us does not end in what has been accomplished in Christ. We have to aspire, like every faithful Israelite, to the holiness and purity of the Father in thought, action and word. Like Israel, we are called to separateness from the evil practices of our contemporaries. The apostle writes concerning the saint (chap. iv. 2),

"he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries."

Peter says, "keep separate," be not governed by the moral standards of the times. His list of the favourite pastimes of the Gentiles is as true of our day, as it was of his. "Lasciviousness, lusts," *i.e.*, the excitement of the lower passions. They are catered for in a thousand and one ways, notably by the defiling haunts of the world, the theatre, the music-hall, and the cinema, as witness the hoardings which advertise their amusements, and the periodical clean-ups to which these places are necessarily subject. No child of God can frequent them without contamination. Then there is the so-called popular press, which is not far behind in its presentation of similar excitements. The cameraman, the court-reporter, the advertiser, each plays his part in the unsavoury business. A wise brother or sister, especially in a home where there are children, will confine newspaper reading to the better-class dailies — *The Times*, *The Telegraph*, or *The Morning Post*, which as yet have not yielded to the popular taste.

Then there are the dictates of fashion, and here the "running to excess of riot," spoken of by the apostle Peter, is seen at its worst in what is styled sports-wear. No more than the barest elements of decorum are observed. Proximity to water seems to be the signal for casting off all decency and restraint. A few years ago, men and women would have been locked-up for appearing in public as they do to-day. Truly, we live in a decadent age, when moral values have sunk to the level of the Noachic Age. Then Peter speaks of "excess of wine, revellings, banquetings." These things still have their attractions—public-houses, road-houses, bathing-pools, and suchlike places, to which people go for sheer abandonment to pleasure. The Spirit's counsel is, "Touch not the unclean thing." "Abstain from all appearance of evil." How urgent, and ardent, is the apostle's appeal for carefulness in these matters—

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

We are called to purity, holiness, sanctification. "Blessed are the pure in heart, for they shall see God." Our bounden duty is to cleanse ourselves from all filthiness of the flesh and of the spirit, and to keep ourselves unspotted from the world. The Divine Principles of rejection and acceptance at the Judgment-Seat have been clearly set forth. "He that is unjust, let him be unjust still; he which is filthy, let him be filthy still." That means exclusion from the Kingdom, for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination." But "he that is righteous, let him be righteous still; and he that is holy, let him be holy still." If we would be partakers of God's holiness in the age to come, we must aspire to godlikeness of character now, and such a condition will come only where there is close identification with whatsoever things are pure, lovely, and of good report.

The apostle deals with many other aspects of holiness in this first epistle. In chapter three, he deals with the duties of wives, and husbands. "Ye wives, be in subjection to your own husbands." He speaks of "chaste conversation" (manner of life),

"whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

The exhortation can be summed up in one word, Example, and is applicable to sisters married or unmarried. "Chaste manner of life" is the apostle's expression, with especial reference to the matter of dress.

From earliest times, the women of the world have been slaves to the dictates of vanity and fashion. We may rest assured that the fairness of the daughters of men which seduced the antediluvians was something more than natural attractiveness. We recall also the haughtiness and vanity of the daughters of Israel, so scathingly denounced by God through the prophets. Sisters of Christ have something higher and nobler upon which to expend their energies, their time, and their money, than extravagant, external appearance, whether in the matter of dress or cosmetics. Gaudy, outward show is the world's cheap form of advertisement, where there is little else to commend the individual. It certainly does not commend itself to God, nor to those who are striving to be Godlike. Not that dowdiness or untidiness is any more commendable. Our God is a God of beauty and orderliness, as witness His works in creation — the flowers, birds, and precious stones, to name just a few. Everywhere there is beauty of form, colour, scent, taste, and tune; and human beings have been richly endowed with nature's gifts. We show our gratitude by the care we take to preserve these gifts. External appearance has its place, but it is secondary to higher, nobler, and more important matters. The servants of God will dress in a manner which betokens the character underneath — purity, meekness, quietness, sobriety, and soberness. Peter's phraseology speaks for itself, "The ornament of a meek and quiet spirit."

Peter next addresses a few words to husbands. He says (chap. iii. 7):

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life."

What practical advice, nay, divine command, is here enjoined. The husband is to exercise wisdom, common sense, intelligence, sound judgment, in relation to his wife. Let him endeavour to understand her point of view, and to inspire confidence and trust. He is to give honour to her as the weaker vessel. This implies love, attention, respect, sympathy and devotion. He is to regard her as a co-heir of the grace of life. This involves consideration for her spiritual needs, which he will endeavour to promote by conversation and reading and companionship in the Truth, and by enabling her to attend the meetings as often as possible.

Then, finally, the apostle addresses brethren in general:

"Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

That last item may appear trivial, but how conducive to the well-being of an ecclesia. Brethren, let us learn to be polite, well-behaved, respectful, especially towards the sisters, and brethren older in years or in the Truth than ourselves. Let not ignorance, or thoughtlessness, cause us to inadvertently break this divine command. Rather let unity, compassion, love, mutual affection, characterise all that we do, after the example of him whom we remember this morning—the most noble and perfect gentleman that the world has ever seen.

We cannot do better than conclude with the apostle's parting benediction (chap. v. 10), "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

H.T.A.

The Sign of the Prophet Jonah

Christ states specifically that he was to be three days and three nights in the heart of the earth" (Matt. xii. 40), and although it might be possible to claim that one whole day and two small parts of other days may fairly be described as "three days," it is not possible to include "three nights" within such a term. It is, therefore, impossible to harmonise Matt xii. 40, with the commonly accepted supposition that Christ was buried on Friday evening and raised very early on Sunday morning.

It should be stated that it is nowhere stated on what day of the week Christ died, nor on what day he rose, saving that Matt. xxviii. 1, shows that it must have been on Saturday. "*In the end of the sabbath*, as it began to dawn toward the first day of the week, came Mary . . . to the sepulchre." As they came (for the tense used is the aorist, not past tense), there was a great earthquake, causing the stone to be rolled away from the tomb; the angel immediately inviting the women to observe that the tomb was empty (v. 6) and affirming that the Lord had already risen (v. 7). The other gospel narratives speak of visits to the tomb "very early on the first day of the week, when it was yet dark," and in each gospel it is recorded that Christ had already risen.

The object of the women is stated to be to anoint the body of Jesus, and their chief concern as to how they might remove the heavy stone (Mark xvi. 1-3). Why did they come at such an extraordinary time, instead of waiting for daylight? The only answer would seem to be that they came at the earliest possible time. Pilate had given permission to seal the tomb until "after three days" (Matt. xxvii. 63), such permission having been sought on the morning after the crucifixion (v. 62). Soldiers under the governor's jurisdiction were provided (Matt. xxviii. 13-14) as a guard, and doubtless Pilate gave them exactly what they asked, and no more, viz., a three-day guard. For the women to speak of removing the stone, it is evident that the period of official sealing had come to an end, just at the end of Saturday night and the dawning of Sunday morning. The three-day guard would therefore have been throughout Thursday, Friday, and Saturday. This would mean that the crucifixion took place on Wednesday, and the burial in the early evening of that day. This is perfectly in harmony with all recorded details.

Christ was arrested in the evening of Tuesday, and was under arrest all night, until nine o'clock next day, the day of "the preparation of the Passover" (John xix. 14). The Pharisees would not enter the judgment hall lest they should be defiled and unable to eat the passover (John xviii. 28), which was eaten on the evening following the day of Preparation. It was the imminence of Passover Eve that caused the anxiety that the bodies should not remain on the cross, and the haste with which Christ's body was interred (John xix. 42). Jesus had died about three o'clock in the afternoon, just about the time when the Passover lambs were being killed for the evening's celebration (Josephus says the lambs were killed between 3 and 5 in the afternoon), thus giving point to the statement, "Christ our passover is sacrificed for us." Christ could not have eaten the passover with his disciples, as is sometimes supposed; he was arrested on the previous evening.

On the basis of the foregoing, the Passover evening would be Wednesday evening, Thursday being the Passover Sabbath (15th of Nisan). Jews had to remain indoors all night during the Passover Feast (showing, of course, that the Last Supper was not a Passover, for they went out after it), which would account for the Pharisees not making their request to Pilate for the Guard until the following morning, nor would they anticipate any possibility of the body being stolen during that night. The following day, Friday, would be the first day of unleavened bread, also regarded as a sabbath (Lev. xxiii. 7), and the day following that, Saturday, also a Sabbath, as the 7th day of the week. There would thus be three consecutive Sabbaths, during which period the national life of Israel would be suspended, throughout the whole period whilst Christ was in the tomb.

It is now possible to see that Christ was in the tomb for exactly three days and nights; if necessary, to the very second, for there is no record as to how long he had risen before the arrival of the women at the end of the sabbath — it may well have been about six o'clock, exactly 72 hours after the entombment. It may be added that it is calculated that the Passover Sabbath for the year A.D. 29, which is generally believed to be the year of the crucifixion, fell on a Thursday, although, of course, the argument adduced is quite independent of this calculation.

A further point: it was of great evidential value that the women should have witnessed the rolling away of the stone, with the accompanying revelation of the emptiness of the tomb. It was evidence that a miracle had taken place, and that the removal of the body could not have been by human agency. Jesus had gone, leaving the seals of the tomb intact!

It is, of course, only a church tradition that Christ was crucified on Friday and raised on Sunday, and there is no information other than that obtainable from the Gospels. It is only this tradition that causes some to try and explain away "three days and nights" into a lesser period. Nor is it any objection to the fact that Christ rose at sunset on Saturday that nothing is stated as to what happened between that time and his appearance to Mary. It is simply not recorded.

As a supplementary comment, it may be mentioned that Christ's triumphal entry into Jerusalem was five days before the Passover (John xii. 1 and 12). If the Passover was on a Thursday, the incident would have occurred on the Sabbath, surely the most fitting day for it to take place. W. J.

[Discussion on this subject is invited. The writer does not expect his ideas to be accepted without comment or criticism; it is contributed by W.J. as a "foundation for discussion."—ED.]

A Fruitful Source of Error

A statement of Christ made in another connection will serve to draw attention to a fruitful source of error, *viz.*, What God hath joined, let no man put asunder. A disposition to separate things which are parts of a whole, which are inseparably connected in God's plan of salvation, has led many astray.

One seizes upon the statement, "By Faith ye are saved," and fails to realise that faith only will not save, the fact being that Faith, Repentance, Baptism, Hope, and Works are all necessary; take away any one of these, and there is no salvation. Another, reading that Christ died for our sins, and the statement by Paul (1 Cor. xv. 1-4) contends that it is only necessary to believe in the sacrifice of Christ in order to obtain salvation, ignoring the necessity of belief in the things concerning the Kingdom of God and the name of Jesus Christ.

When men are led by unscriptural doctrines, it is often from the same cause. Another of these unscriptural ideas is that because the Scriptures say that Christ put away sin by the sacrifice of himself, Christ put away sin by death alone, without any reference to his Resurrection. But the Scriptures do not view the death of Christ apart from his Resurrection and Ascension. Whilst the Scriptures say that we are redeemed by the blood of Christ, and that he gave his life a ransom for many, they give types which inseparably connect his blood shed with his Resurrection and Ascension to his Father's right hand. On the day of Atonement the High Priest, having been clothed with the priestly garments, took the blood of the sacrifice into the most holy place, to make reconciliation for himself and the sins of the people (Heb. ix. 7). The type of the high priest entering into the holy place with the blood of the sacrifice is expounded as typical of Christ, entering into Heaven itself, with his own blood (Heb. ix. 11-14, 24-26). So Paul states, if Christ be not raised ye are yet in your sins (1 Cor. xv. 17). The shedding of his blood apart from his Resurrection is powerless to redeem. But the matter goes deeper than that, sin is not put away *mechanically* by the shedding of the blood of Christ; it is through the forbearance of God, who forgives sin on the basis of His righteousness having been declared by the obedience of Christ, who became obedient to the death of the cross, for that purpose, and on account of which God raised him up. If God had not raised him up, how would he have been able to obtain eternal redemption? Theories which have been sustained by a separation of these things are not in accordance with the truth. The happenings on the day of Atonement were a whole, and if any detail had been omitted there would have been no reconciliation. If the blood of the sacrifice had merely been shed, and had not been offered in the holy place, it would have been unavailing. So in the antitype, the details cannot be separated, the whole process was God's method of reconciliation, and required the fulfilment of every part, otherwise there would have been no salvation from sin and death.

When the Scriptures speak of the Blood of Jesus Christ cleansing from the sin, it is of course a figure. The literal blood sprinkled upon a person would not cleanse the conscience. The language is based upon the Old Testament types: it is really God's forgiveness extended to repentant sinners who

by faith and Baptism identify themselves with the sacrifice of Christ, hence in a figure the Blood of Christ cleanses his people from their sins. The shed blood is symbolic of the life laid down in obedience to his Father's commandments (John x. 17, 18), and by his obedience repentant sinners are made righteous (Rom. v. 6). J.B.S.

The Single Eye

The Lord has said, "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." Ah! what a world of meaning is in those words! A "single eye" represents unity in belief, in faith, in hope, in love, in deportment towards brother or sister, in the service of the Truth without envy, without hypocrisy, without evil thought or slanderous speech, with a bridled tongue, with a compassionate heart, with a bounding love, with a heart and hand and mind swift to relieve suffering and want, and shield from every evil tongue and way. How different the evil, the double eye! Let the prayer of each of us be that ours may be the "single eye." God grant it.

L.B.W.

Strikes

A series of strikes is adding to the difficulties of the days in which we live. Each strike is but a small ripple which disturbs the sea of democracy, but it contributes with innumerable other and similar disturbances to produce the roaring seas and waves which point to the close of the times of the Gentiles and to the approach of our redemption (Luke xxi. 25, 28).

Our history books give us the impression that labour organisations and strikes are of modern origin; that only the last few centuries have witnessed the awaking self-consciousness of the lower classes. This is not so, and it is interesting to investigate the records of the ancient civilisations of Babylon and Egypt to see whether such disturbances occurred in their time.

Babylonian society took the form of those three great divisions into which every human society naturally falls. There were the upper classes, or nobility; a great middle class composed of freemen, and the slave and labouring class. For the most part, the labouring classes remained throughout Babylon's history as a great stagnant mass, without hope of freedom, and always suffering under the military domination of their masters. There is evidence, however, that the labouring classes did possess some organisation for mutual defence. The word "sihu" occurs in some inscriptions, and this word, some tell us, means civil war, or rebellion against the injustice of their oppressors; while strikes and minor mutinies were not infrequent.

As in Babylon, so in Egypt: the great constructive works which abound in these countries were the productions of this same class of people. In Egypt, this class was composed of a large section of the peasantry who were compelled to do "forced labour." It also comprised criminals, prisoners of war, and, from the time when that Pharaoh arose who "knew not Joseph," the children of Israel.

These workmen were employed by the State, which paid them no wages, but provided them with rations. The Vizier, the Pharaoh's chief minister, supplied them with grain, fish, vegetables, oil and clothing. When the central government was firm and the Vizier not corrupt, these rations were made with regularity, and the people — "an inert mass" — accepted their lot with resignation and even gratitude. This is reflected in the wish of the Israelites to return to Egypt when they found that the wilderness did not provide them with the same regular rations which Pharaoh had given them. "Who shall give us flesh to eat?" they cry, "We remember the fish, which we did eat in Egypt freely: the cucumbers and the melons, and the leeks and the onions and the garlick, but now our soul is dried away, and there is nothing at all, beside this manna, before our eyes" (Num. xi. 4-6),

There were times, however, when the administration grew lax, and the supplies were not so frequent. The starving workmen would strike and make a hunger march to the offices of the

authorities, there to make their demands. One record gives a protest made during the XXth dynasty period, when things were so bad that strikes and the like became very frequent. "There are no clothes, no oil, no fish, no vegetables. Send to Pharaoh, our good lord, concerning them, and send also to the Vizier our master that a means of sustenance may be provided for us."

The fact that labour organisations existed, and that strikes were common, helps to explain the language used by Pharaoh to Moses when the latter sought the release of captive Israel. It will be remembered that when Moses asked Pharaoh to let the Israelites go, that they might hold a feast unto the Lord in the wilderness (Ex. v. 1) Pharaoh replied by increasing the difficulty of their work. For, said he, "they be idle: therefore they cry, saying, Let us go and sacrifice to our God" (v. 8). It has been pointed out that it was common in Egypt for work-shy labourers to avoid their work and excuse their absence by the pretext that they wanted to sacrifice to the gods. In a land where ritual and religious superstition were so rife the excuse was a good one, though no doubt it came in time to be recognised as artificial. When, however, Moses gives the same reason for asking for the relief of the Israelites, Pharaoh would see therein nothing more than the accustomed pretext. He would have had quite enough with the pious pretensions of his own folk to allow aliens — worshippers of an unknown god — to get away with such an excuse.

Hence Pharaoh's angry reply to Moses and Aaron: "Wherefore do ye let (hinder) the people from their works? Get you unto your burdens" (v. 4). It might seem difficult to imagine how it was possible in a land of forced labour for Moses and Aaron to disturb the labourers at their work. But knowledge of the frequency of strikes in Egypt presents the matter in a different light. Pharaoh was accusing Moses and Aaron of organising a strike among the Hebrew workers, and he would naturally display the same intolerance to them, as owners do to-day towards trade union officials.

The foregoing shows the truth of Solomon's words that "the thing that hath been, it is that which shall be: and that which is done is that which shall be done: and that there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us" (Eccles. i. 9-10).

J. A. B.

Smoking

Many things that are not expressly forbidden are excluded from a saint's practise, if he seek to reach the standard set up for him in the writings of the apostles. We are exhorted to "cleanse ourselves from all filthiness of the flesh" (2 Cor. vii. 1), because "our bodies are the members of Christ" (1 Cor. vi. 15), and that is why we must observe things that are of virtue and praise, things that are lovely and of good report, which cannot be said of smoking. Smoking is a habit — one reason against its indulgence by men of Christ, who above all should be of rational actions. It is associated with every form of degradation extant in society. It is an interference with the natural appointments of God—who never intended the mouth for smoke, or narcotics for the healthy man, and saints never desire to be at war with God in anything. It is a debasing mental comfort, it substitutes a merely physical sensation for the power of idea, and thus interferes with the effect of moral discipline. How can a man by chastisement of God become a partaker of holiness who eases off its effect with a pipe? By this the sinner smokes away his discomforts, drugs himself into insensibility against the smartings of conscience, and by this soothes the sorrows which God intends to be met only by the power of prayer. It is offensive to natural health and cleanliness. It is of proved deleterious effect to the mind and nerves of those who practise it. We can never imagine the Lord Jesus doing it. Can you imagine Christ with a cigar in his mouth? "Whether ye eat or drink, do all to the glory of God." "Give none occasion to the adversary to blaspheme." What loathing we experience when we see a woman indulging in it — how we shrink at the sight of children doing it. Brethren and sisters! if you are really seeking the Kingdom of God and His righteousness you will shun the use of tobacco as you would the plague.

R.R.

Until the coming of "That Day" we need look for no improvement in political and economic conditions. And how will it be in the Household? "Evil men and seducers shall wax worse, deceiving and being deceived." It is unwise and unsafe to say they have ceased to do so. "As it was in the days of Noah" should be a warning to all. Watch, therefore!

JEWISH RELIEF FUND.

We have received many letters of approval of the way this Fund is being applied, and hope to be able to report further progress in the effort to assist some of the distressed and persecuted descendants of faithful Abraham next month. The contrast between the sums sent to distressed brethren and sisters and the afflicted Jews—which we are asked to explain—is accounted for by the fact that the distressed brethren and sisters' report is issued monthly, and the distressed Jews' report quarterly. The amount allotted in each case depends upon the various needs and circumstances of the recipients. We have sent a cheque for £7 7s. 1d. to the Jewish Board of Guardians, covering subscriptions received to date.

DISTRESSED BRETHREN AND SISTERS.

Bro. F. P. RESTALL (Edinburgh) writes: "I am very glad indeed to see the *Berean Christadelphian* being used in this valuable service in the Master's vineyard. It is just one of those works which can be best conducted through the magazine, and surely it would be difficult to find a better one." — Bro. G. GROWCOTT (Detroit, U.S.A.) writes: "It is a splendid work. Already it seems evident a blessing is on it, and as distress will continue in this our present state, we will doubtless see the effort grow. We are also in agreement with the method of distribution you have adopted for the Jewish Relief Fund." — Bro. GOMER JONES (Bridgend) writes: "We rejoice with you in the hearty response to your appeal by the brethren and sisters. We were reduced to tears by the messages of thankfulness which you published last month. God bless you, brother, in this work which you have taken in hand, and may He strengthen and support you to the end. With much love from the brethren and sisters of the Bridgend ecclesia."

During the past month we have again received the generous help of many whose donations are acknowledged at the foot of the Cover Notes on page 4.

CASES ASSISTED.

B.S.K. —Brother, "prolonged illness."	40/-
A. —Brother and sister, "in great need through continued illness."	60/-
D. A. —Brother, "unemployed, several dependent children."	20/-
D. B. —Sister, widow, "living on the old age pension."	20/-
S. M. —Sister, "out of work through illness."	40/-
H. L. —Brother, "unemployed through closing of works."	40/-
B. M. —Sister, "widow, several children."	40/-

30 Brethren and Sisters in need through ill-health, unemployment or old age. *Refs*—SR, SA, AO, A, F, C, SK, ST, O, I, AS, B, R, AL, K, L, SC, X, S, T, CF, CE, CH, CD, EG, H.W, J, M, £30

* * *

HE JUDGED THE CAUSE OF THE POOR AND NEEDY; THEN IT WAS WELL WITH HIM: WAS NOT THIS TO KNOW ME? SAITH THE LORD. *Jeremiah* xxii. 16.

Reflections

ERETZ ISRAEL.

Britain, although moved by the best intentions in her proposal to divide the Land, is already experiencing a foretaste of the burdensome nature of the task which is to be the lot in a far greater degree (indeed, to their utter destruction) of all the people who "burden themselves with Jerusalem" in the day when God makes Jerusalem a cup of trembling to all people, as foretold by the prophet Zechariah.

* * *

Zechariah xii. and Joel iii. refer to the same time, yet future, when all the nations will come against Jerusalem, and God will "plead with them for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel iii. 2). This does not refer to Britain, "the land shadowing with wings" (Isa. xviii.), who is and will continue to be the friend and protector of Israel, and the instrument of God's regathering them to their own land. Britain is not one of the nations who have scattered Israel, and neither does the reproach "they have parted my land" refer to the present proposals of the British Government. The word *chalog*, translated parted, implies dividing for personal gain; it is only used in one other place in the Bible, in Psalm xxii. 18: "They part my garments among them, and cast lots upon my vesture," and grasping "parting" of this nature is certainly not the object of the British Government, whose desire (and prophetic destiny) it is to befriend and protect the Jews and the Land.

* * *

The proposed partition will probably be carried out in spite of the hostility and opposition of many. As W. J. remarked in "Signs of the Times" last month, there will no doubt be modifications before it is put into final operation, but Britain cannot give up the Mandate (and the agitation in a section of the Press to urge the Government to do so has been considerably less since Mussolini seized Abyssinia), and the nations do not wish her to do so, knowing that Italy would certainly assume it with alacrity. There may be some alteration of the original plan, but the policy of partition will be carried out.

* * *

The proposals of the British Government are being considered by the League of Nations, and comments which are being made in the Press, Jewish as well as Gentile, reflect the general perplexity of men's minds. It is said that "the future of the Land is in the melting-pot," and "it is impossible to say what will happen to the Land and the people." No doubt these things are related to the perplexity which Jesus said should herald his coming with power and great glory (Luke xxi. 25, 27), and therefore to our redemption (v. 28); therefore, "Let faith and hope be strong, for the word of God ye know."

* * *

Our faith is founded upon the impregnable rock of Holy Scripture, as a British Prime Minister (Mr. Gladstone) described the Bible. God has declared through the prophets that the Land is His, and Hosea (ix. 3) calls it "The Lord's Land." It is "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. xi. 12). Nothing can alter this. Any events which seem to be opposed to the prophet's declarations are either of a passing, temporary nature, or else they will presently be divinely manipulated in order to bring about the things that are written.

* * *

God has chosen Eretz Israel as the Land in which He will be manifested. It is called "Immanuel's Land" (Isa. viii. 8) because Emmanuel (God with us—the Lord Jesus Christ) will possess it and reign over it, and from it rule all the world (Psalm ii. 6, 8). It is the "Holy Land" because of its

selection —sanctification—for this purpose; because of its past association with God's revelations and manifestations to men; and because God has appointed it for the place of His sanctuary and worship and the great events of the future age; the cosmos, or "world to come," when God's Kingdom shall be established on the earth, with its headquarters or capital in Jerusalem — the Holy City.

* * *

There is no land like this Land. It is the Land where God has done great things in the past, and where He will do much greater things in the near future. The destiny of all nations is closely connected with this Land. History records that every nation which has despised and ill-treated the Land and its people in the past has suffered at God's hands, and in some cases has been utterly destroyed; and it is divinely recorded that all the nations of the earth that have trodden down or invaded the Land, past and future, will come to their end. (Luke xxi. 24; Dan. xi. 45).

This is the Land of which it is written, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. ii. 10, 12). It is also called the "Land of Promise" (Heb. xi. 9) because God has promised that it shall be the everlasting abode of all the righteous and faithful (Heb. xi. 2 and 40). Let us therefore not be perplexed, but let us rather remember the Glory and remember the Land, and thank God and take courage.

* * *

Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth.

Behold I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her nor the voice of crying.

* * *

This is the Land upon which the eyes of all true Christadelphians are fixed and upon which all their hopes depend. They pray for the Peace of Jerusalem and the Prosperity of the Land, knowing that their prayers are about to be answered, and soon "all nations shall call you blessed; for ye shall be a delightful land saith the Lord of Hosts" (Mal. iii. 12).

* * *

These are not new and strange things we bring to the notice of our readers, but it does us all good to be reminded that the arm of the Lord is not shortened, and His word is steadfast and His promises sure. "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right" (Isa. xlv. 19).

With what conviction and zeal and earnestness should those who know these things remind one another, and proclaim to all who will listen, that the days are at hand of which it is written, "Then will the Lord be jealous for his land, and pity his people" (Joel ii. 18).

FEAR NOT, O ERETZ ISRAEL; BE GLAD AND REJOICE: FOR THE LORD WILL DO GREAT THINGS.

C. F. F.

CORRESPONDENCE

I should like to express my appreciation of the manner in which the Editors have testified against the Baalamism which is creeping over the ecclesias of to-day. We look to the *Berean* for the lead in the defence of the faith once for all delivered to the saints, and are encouraged by seeing so firm and immediate a stand against the defilement of the Christadelphian name. The exposure of "the advantages of United Action" in "Reflections" gives added grounds for jealously guarding our position

of separation, and perhaps for adopting the name "Berean Christadelphian," which bro. K. R. Macdonald mentions in the current issue. —Yours sincerely and fraternally,

J. A. BALCHIN.

Wimbledon.

* * *

I have read with interest the recent attempts to solve the times and seasons of the prophets, and giving us 1944-5 as the years which may witness our Lord's coming. It is noteworthy that the genealogy of the Patriarchs in its wealth of detail ends at the birth of Abram. Perhaps there is reason in this. Abram was born just 1949 years after Adam's creation. As the Bible is so full of interesting analogies, I suggest that, by analogy, 1949 years after the birth of the "second Adam," which occurred in the year 4 B.C., we may see the rebirth, or resurrection of Abraham and his multitudinous seed. 1949 years from 4 B.C. gives us the year 1945 A.D.

I will write you again shortly in connection with the Sixth and Seventh Vials of Revelation. —
Your sincere brother in Israel's Hope,

EDWARD PATE.

Victoria, Australia.

* * *

Bro. Hathaway's article "Lucifer" is of exceptional interest, expounding, as it does, a number of prophecies which are difficult. With the order of events as suggested by him, it would be difficult to disagree, but it is not so easy to agree with the application given to some of the scriptures quoted. Bro. Hathaway uses passages relating to Assyria and Babylon indiscriminately, as though it made no difference which Power was referred to in the prophecy. He is, of course, conscious that he does this, and forestalls criticism on this point by affirming "The Assyrian is obviously used interchangeably with Babylon" (p. 300, line 1).

Now we cannot admit that the Spirit uses these names interchangeably; indeed, we should be justified in saying, "The Assyrian is obviously not used interchangeably with Babylon." Their invasions of Palestine in ancient times were successive, not simultaneous, and they had different work to perform. The antitype of Sennacherib is not identical with that of Nebuchadnezzar. The successive nature of their work is indicated in Jer. l., 17, "Israel is a scattered sheep; the lions have driven him away: first the King of Assyria hath devoured him: and last this Nebuchadnezzar King of Babylon hath broken his bones." These things are related to antitypical events as well as to history, for they are associated with a latter-day restoration of Israel (v. 18), at which time God says, "I will punish the King of Babylon and his land as I have punished the King of Assyria." Note: Assyria is to be punished first. Bro. Hathaway should explain how Assyria is punished first, if Gog's slaughter on the mountains of Israel is the punishment of Babylon.

We think prophecy is confused rather than clarified if proper discrimination between Assyria and Babylon is not recognised. Undoubtedly the invader of Israel at the time of Christ's coming is the Assyrian (Micah v. 5), and equally undoubtedly the destruction of the great confederacy that makes war against the Lamb after he is in the earth, described in Rev. xvii. to xix., relates to Babylon. And Babylon is not identified as the King of the North, but as the one in whom is "found the blood of prophets and of saints and of all that were slain upon the earth" (Rev. xviii. 24).

It would seem, therefore, that there is scope for discussion here. Bro. Hathaway has brought many things to our notice that are interesting and true, but it does seem that a theory that requires us to use Babylon and Assyria interchangeably requires some amendment before its conclusions can be entirely acceptable.

W. J.

* * *

Loving Greetings in Jesus. On our holiday during July we were able to visit the sisters at Porthleven on two Sundays and break bread with them; quite apart from obeying the command to "break bread," it was truly a great privilege to be able to help them in their isolation. We earnestly request brethren and sisters who are visiting Cornwall to endeavour to visit these sisters; apart from being a duty, they will be repaid by the pleasure dispensed. —Sincerely your brother in Christ Jesus,

S. BURTON.

Dunstable.

* * *

Regarding Brother Wille's article on Bible Times, assuming that 480 in I. Kings vi. 1, is correct, the following is the interesting result: —

Creation to Flood	1656 years
Flood to Exodus	867 years
Exodus to Temple	480 years
Temple to Destruction	430 years
Destruction or same to birth of Christ	592 years
Assume Millennium	<u>1975</u> years
	6000

Further, if Josiah's great Passover was held in a Jubilee year, then the year Ezekiel received his vision of the Temple was so also. This was in B.C. 578, which, added to 1972, gives 2,500 years, or 50 jubilees, so that 1972 would be a Jubilee year. This is doubtless the year of the ending of the days of Dan. xii. 13. The difference of three years may be allowed, a little latitude is necessary, as there may be a little error in the chronology. If this is correct, 1942 would commence the hour of judgment. There is every indication of the revival or the beast of the sea (Mussolini's ambition to revive the Roman Empire), of the beast of the earth (Germany in alliance with Italy), and quite possibly we may see the revival of the ten kings. The complete image under Russia is also developing, as Bro. Hathaway has shown. The coming of the Lord draweth nigh. —Faithfully your brother,

J. H. DYER.

Swindon.

* * *

We are surely living in stirring times; the signs of the times are thrilling, with nation rising against nation. We had a wonderful lecture last night, based on the third chapter of Joel: "Prepare war, wake up your mighty men"; and to-day in Canada all old scrap iron is being collected and put in a certain place, ready to be shipped away for war purposes; in Vancouver there is an immense pile of scrap-iron laying on The Canadian National Steamships Dock, which has been collected together, ready to be sent aboard a ship to Japan, to be melted down and used over again for war materials; and I understand scrap iron is being bought from farmers in the prairie provinces for the same purposes—old farm machinery, etc. When one looks at these piles of old rusty iron, knowing what they are to be used for, it brings to mind the prophecy, "They shall beat their pruning hooks into spears; and their ploughshares into swords."

Their Peace proposals amount to nothing. The League of Nations cannot prevent war, because there is no peace to the wicked. Japan and China appear to be going to war now, and the war in Spain is over a year old.

I enjoy reading *The Berean Christadelphian*; the articles contained therein are a great help in these last days of Gentile times, to those who are watching. —With much love in the Truth, your brother in the patient waiting the return of our absent Lord,

L. A. COTTON.

Vancouver.

* * *

Bro. P. ROBINSON (Bury St. Edmunds) writes: "The suggestion made by bro. Pate that John vi. 62, refers to Christ's resurrection, and not to his ascension, would not appear to harmonise with the context. For example, v. 58 records Christ's reference to himself as 'the Bread which came down from Heaven'." — Bro. F. W. HARRIS (Sutton) writes: "I would take this opportunity of thanking you for your attitude towards the Distressed Jews' Fund, as expressed in the January *Berean*."—Valued letters of appreciation are also acknowledged from bro. PAUL MARTIN (Kansas), sis. S. A. WHITE (Netherton); sis. D. WHITMORE (Wallington), bro. J. PEACH (Coventry); bro. and sis. TURNER (Wigan); sis. G. TEMPLE (Woldingham); bro. J. SIMM (Wigan), bro. P. SHARP (Glasgow), and many others.

For three transgressions and for four

"For three transgressions of Damascus and for four, I will not turn away the punishment thereof" (Amos i. 3).

The repetition of this phrase divides up the two first chapters of Amos's prophecy, and shows them to be composed of eight announcements of judgment. The first seven (against Syria, Philistia, Tyre, Edom, Ammon, Moab and Judah) are all similar in style and construction, each dealing with one particular nation and its crimes. These messages are completed by an eighth, which departs from the form of the others to pursue an extended denouncement of Israel's iniquities.

We see that Amos, like his fellow prophets, prophesies not only about Israel, but also concerning the surrounding nations. But unlike the others (*e.g.*, Isaiah and Jeremiah), Amos does not mention these foreign nations incidentally or *after* the word has been given to Israel. In his prophecy the nations are condemned one by one, and all suffer the prior indictment of the Deity *before* Israel is brought to judgment. Why is this? Why should Amos leave till last his own people, who have sinned most, and spend so much time in denouncing foreign nations? Three: reasons come to mind.

First. By referring to seven other nations and to Israel as the *eighth*, the prophet is repeating the same figure of speech as is used in the phrase, "for *three* transgressions and for *four*." The implication is completeness (of Eccles. xi. 2; Prov. xxx. 15, 18, 21, 29; vi. 16), and the figure can be paraphrased "for Damascus' countless crimes . . .," referring to the filling up of the cup of iniquity. If within the range of iniquity shown by these seven nations is to be found the aggregate of man's sinfulness, even then, says the prophet, the crimes of Israel exceed them; and, if because of iniquity these nations are to suffer divers punishments, what shall Israel's end be who are guilty of more iniquity than these all put together?

Second. "You only have I known of all the families of the earth: therefore, I will punish you for all your iniquities" (iii. 2). This gives the second reason for the prophecy's strange order. If ignorant and foreign nations are morally responsible for their misdeeds, and can be justly punished therefor, how much more guilty is Israel, to whom "were committed the oracles of God." Paul also argues on these lines (Rom. ii. 6-24).

Third. It has been said, "It is more difficult to rouse a torpid people to their sins, than to lead a roused one against their enemies, and harder to face a whole people with the support only of conscience than to defy many nations if you have but your own at your back." Isaiah (ch. v.) illustrates this by appealing to the men of Judah and Jerusalem to give judgment against the stubborn and fruitless vine, before they realise that they themselves are the vine, and the vinedresser none other than the Lord of Hosts, who will take the vengeance, by themselves demanded upon themselves, for the wild grapes of Judah. Similarly the parable of the poor man and his "one little ewe lamb" which Nathan related to David, was used to convict the king of his having killed Uriah the Hittite (II. Sam. xii.). So Amos enlists the interest and sympathy of his quickly growing audience by his forceful predictions of the fate of Israel's cruel neighbours. Every member of the audience would assent to the justice of Yahweh's sentence against these peoples. Imagine ourselves members of such a crowd. As

the oracles proceed, assent becomes more and more enthusiastic. The more distant crowd begin to shout their agreement before they catch the name of the nation denounced. The oracle on Moab ends with a frenzy of applause. Ere it subsides, the prophet has taken up his tale. The less discriminating begin at once with their cheers and cries. But trouble seizes those on the foremost ranks. What is it that the prophet has said? What was the name he introduced into the usual formula, "For three transgressions . . .?" It sounds like Judah, but surely they must be mistaken. They turn angrily to suppress this clamour: fitly the shouting dies away, and a sombre silence falls upon the throng. "And I will send a fire upon Judah, and it shall devour the palaces of Jerusalem."

The thrust has come perilously near home, for Judah is a near kinsman and now an ally. An anxious stillness broods over the assembly. Enthusiasm gives way to intense and painful excitement, and once more the prophet takes up his tale. All ears are strained to catch the message which conscience has already heard. "Thus saith the Lord: For the three transgressions of Israel, yea, for four, I will not turn away the punishment thereof."

Hearken to the denunciations of iniquitous Israel which fall from the lips of the prophet — their continued breaking of the Law, their hypocrisy, injustice, oppression of the poor, bribery, seduction, wantonness, idolatry and drunkenness (ii. 4, 6, 8). Can they deny it? Again, did not Yahweh bring them out of Egypt with a mighty hand and with a stretched out arm? did He not cast out the Amorite before them? Had He not trained and taught them, guided and protected them? (ii. 9-10). Can they deny it? "Is it not even thus, O ye children of Israel?" But with sinful deliberation they have rejected and rebelled. Spellbound, they can make no defence against the prophet's charge, nor find any word to justify their conduct. Therefore comes the sentence: "Flight shall perish from the swift, and the strong shall not strengthen his force. . . . Even he that is courageous among the mighty shall flee away naked in that day" (ii. 14,16).

These three suggestions seem adequate to explain the reasons which underlie Amos's method of introducing the foreign nations first. They help us to appreciate the finely-conceived climax, and to understand why even opponents of Inspiration are compelled to acknowledge the prophecy as having "high literary merits." But more than that. This prophecy, which has been handed down to us for our admonition and learning, teaches us a very real lesson. It is a characteristic very human which makes us ever ready to listen and agree to the exposure and condemnation of the faults of others. Some seem to obtain great delight in such methods, contributing to scandal and evil speaking and magnifying out of all proportion others' failings, being busybodies and "devils" instead of speaking only of those things "becoming to wholesome teaching" (Titus ii. 1, 3). This prophecy teaches us the folly of such methods. It reminds us of the attitude of Jesus when "the scribes and Pharisees brought unto him a woman taken in adultery": "him that is without sin among you, let him first cast a stone at her." The exhortation which Amos leaves us is this: When the failings of others are brought to our notice, let the effect on us be to cause us to examine ourselves. As says Paul: "Wherefore let him that thinketh he standeth take heed lest he fall."

J.A.B.

Signs of the Times

Proposed Partition of Palestine. Britain and Italy. China and Japan. Separation

The proposed partition of Palestine is still an event that calls for our special consideration. The expectation expressed last month that the plan would need modification has now become a certainty. Parliament duly considered the Royal Commissions' report, but although its proposals were endorsed by the Government, the House of Commons was so unwilling to be rushed into a decision so quickly that the Government acquiesced in an amendment put forward by Mr. Lloyd George and Mr. Winston Churchill to the effect that decision should be deferred until the matter had been considered by the Mandates Commission of the League of Nations. Their investigations had not been completed at the time of writing. On August 3rd the Twentieth Zionist Congress was opened at Zurich, and naturally all

other business is overshadowed by the consideration of Partition. It is already evident that a large proportion of Zionists are altogether opposed to it, whilst those that accept it in principle demand substantial modifications. Evidently the Zionist leaders find it extremely difficult to make a decision, for, as Dr. Weizmann said, "The present generation has upon its shoulders the greatest responsibility for the last two thousand years." He revealed that he had been asked for an opinion on Partition by the Commission whilst it was sitting, but that he declined to make any statement without consulting his friends. It seems, however, that he was willing to admit the principle, for he told the Congress, "Looking at the situation from all angles, and particularly the alternatives which seemed to be possible, in his view, subject to considerable improvements being made in the proposal, they should consider it favourably." He appealed to Congress to distinguish between Messianic hopes and aspirations and immediate possibilities. The immutable promise, he thought, would come to pass in the fulness of time. Mr. Ussishkin, whose influence in the Zionist Organisation appears to be second only to Dr. Weizmann's, strongly opposes this attitude, and demands the whole land from Dan to Beersheba. Turning to Dr. Weizmann, he said, "You must be less realistic and less political, and demand our rights."

In view of this division of counsels, we must wait a little longer before we can know what the outcome will be. But Dr. Weizmann's views seem to be the wisest, and he is right to distinguish between Messianic hopes and present possibilities. We all have a natural wish to see the Jews successful in their Palestinian claims, but we must anticipate (as a necessary sign of the times) that they cannot obtain all they desire until Messiah comes. Even their present success is to end in an overwhelming disaster, from which Jesus alone will be able to deliver them. Britain may help the Jews to colonise the land, but it is reserved for Jesus to restore the Kingdom of God, and we may be confident in view of Ezek. xxi. 27, that an independent Jewish State with Jerusalem as its capital CANNOT be established prior to his coming.

Let no brother or sister, then, be disappointed at the apparent set-back the Jews have had. In reality it is far otherwise, and the very fact that the position of the Jews in Palestine is so strong that it gives rise to all this trouble is an evidence that we are living in the end of the days, and it can be but a very short time before the Deliverer comes to Zion. Let it be remembered, too, that David is such an obvious type of the Messiah that it is written, "David my servant shall be king over them ... and my servant David shall be their prince for ever" (Ezek. xxxvii. 24-25). David's territory when he became king was so small that even Jerusalem had to be won by the sword before he possessed it (II. Sam. v. 9), and only by a series of wars did he obtain possession of lands which the Jews now resent not being presented to them, *viz.*, Philistia, Moab, Ammon, and Edom (II Sam. viii. 1-14).

Changes we shall certainly see before the present difficulties are settled, but let us not look for greater things than are warranted. Jerusalem is assuredly a burdensome stone. Even the mighty British Empire that has been able to solve the problem of India with its teeming millions, at least to control it without serious difficulty for many decades, and has overcome a multitude of colonial troubles, finds Jerusalem too heavy a burden to hold alone, and asks the League of Nations to assist in deciding how she should hold it!

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It is well known that Italy would have liked to have had the Mandate, and that she is substantially responsible for stirring up the Arabs against Britain. Thus, it is not improbable that the present endeavours to foster better relations with Italy may be largely due to a desire to bring these unwelcome Italian activities to an end. But no doubt a price will have to be paid; probably the official recognition of the conquest of Abyssinia and the turning of a blind eye to her operations in Spain. In spite of any such attempt to win Italian friendship, it would appear to be doomed to ultimate failure, for the Libyans and Ethiopians will be at the steps of the King of the North. Indeed, Britain's position in the Mediterranean is not a very happy one, especially since it appears guns have been placed on the African coast opposite Gibraltar. Britain has a difficult task in trying to maintain and improve friendly relations with Italy, France and Germany simultaneously, a task which the Civil War in Spain makes very delicate.

The Papacy has "recognised" General Franco's Government, from which it would seem that there must be considerable likelihood of him winning the war. The Papacy likes to be on the winning side.

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So full of trouble is Europe that a war between China and Japan is hardly noticed. Yet the opening stages of it (for it may prove to be a long and serious war) have been marked by an extraordinary ferocity and ruthlessness. Without any warning the Japanese bombed Tientsin (a large open city with over a million inhabitants) from the air, and newspapers have pointed out that it is a foretaste of what the next European War will be like: sudden fierce onslaughts without warning by thousands of aeroplanes, destroying without mercy. What will the state of the world be when "the heavens pass away with a great noise, and the elements melt with fervent heat"? That the world is obviously so ripe for mutual self-destruction is proof that the day of the Lord is at hand. Latter day "scoffers" may be willingly ignorant of these things, but they will not be able to escape them.

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But if we know these things, what manner of persons ought we to be in all holy conversation and godliness (2 Pet. iii. 11).

The fire is "reserved against the day of judgment and perdition of ungodly men" (2 Pet. iii. 7), so that true saints may expect deliverance in the day of trouble; but Peter warns us that the end of those, who having escaped the pollutions of the world through the knowledge of Christ, are again entangled therein, is worse than the beginning (2 Pet. ii. 20). The difficulty of maintaining separation from the world is illustrated constantly in the history of Israel, as we know, from the beginning of their history until now. Had not God determined otherwise, their constant endeavours to be like other nations must have destroyed them many times. In the *Jewish Chronicle* (August 6th) an exposition of their selection as a "chosen people" is offered, and is made completely meaningless. The truth that they are different from other peoples is rejected, and it is stated, "We believe every separate ethnical entity to be a Chosen People of God intended to serve a Divine Purpose, destined to fulfil a Divine Mission." The universal Fatherhood of God and brotherhood of man are stated to lie at the root of the Jewish religion. Articles of this kind are, of course, written to try and eliminate any distinction between Jew and Gentile, in order to escape the racial antagonism that Jews find so oppressive. But God will not permit them thus to abrogate their privileges. It is a perpetual truth that "You only have I known of all the families of the earth," and "They are beloved for the Fathers' sakes" (Rom. xi. 28). Consequently, in spite of themselves, God has preserved them as a separate people, as we see this day.

Israel's history provides a warning for Gentile saints to consider diligently. Human nature always tends to forsake God and to attune itself to its surroundings. The need therefore for Christadelphians to maintain their separateness is urgent and essential. Last month's "Reflections" illustrate the drift that is taking place amongst those who bear the name. Although it must seem extraordinary to most of us that the Apostle's injunctions, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? What part hath he that believeth with an infidel?" could be so forgotten, the exhortation must be that what others do it may be possible for us to do also, unless we "watch with all perseverance" (Eph. vi. 18). We live in times which are both wonderful and difficult; let us strive so to walk that we may be worthy of God's mercy.

W.J.

Land of Israel News

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

Palestine industry and trade have been adversely affected during the past few weeks by the uncertainty on partition, caused by the Royal Commission's Report.

Immigrants during July numbered 652, of whom 209 were capitalists, with 168 dependants. During the corresponding period in 1936 the number of immigrants was 2,084. The total immigration for the last seven months is 6,534, as compared with 26,976 for the same period of 1936.

Citrus exports almost monopolise the outward foreign trade of Palestine. The area under citrus on March 31st last was about 74,500 acres, showing an increase of 5,000 acres on the year.

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The total tonnage handled in Tel-Aviv during June was about 12,000 tons, compared with 1,243 tons in June, 1936. Ten British steamers and thirty-four of other nationalities were registered last month at Tel-Aviv.

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During July, 8,985 tons of cargo were handled at Tel-Aviv Port, compared with 4,233 tons in the same month of last year. The goods were discharged from forty-six steamers and five sailing vessels.

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Work will shortly begin in the North of Tel-Aviv on a new suburb, where 200 houses will be built for port workers at the harbour. It is estimated that the undertaking will cost £40,000.

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Military exercises have been conducted in the Nablus hills, where fortifications are being erected.

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Through an increase (caused by immigration and natural growth) of 15,991 during the first quarter of the year, the total population of Palestine grew to 1,316,142 at March 31st, as compared with 1,300,151 at the end of December last year. Figures which have just been issued by the Government Office of Statistics may be summarised as follows: —

Moslems	805,173
Jews	389,390
Christians	110,146
Others	<u>11,433</u>
Total	<u>1,316,142</u>

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: 19, Pearl Street, Clinton, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS
"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"
(Colossians iv. 9).

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BEDFORD. —53, *Harpur Street Breaking of Bread*, 11.15 a.m.; *Lecture*, 7.30 p.m. With sorrow we report that the hand of death has taken from our small meeting one who will be greatly missed. Our faithful old sister Cotton, Senr., who, after a short illness, died on July 30th last, at the great age of 92 years. Immersed into the All Saving Name on the 27th April, 1901, those that knew her can truly say that she ran the race with fortitude and great patience, and her walk in the Truth was an exhortation to all who came in contact with her; always steeped in the things of our Faith, she looked forward to the time, and took comfort in faithful Job's words, that "after her skin," "worms would destroy this body;" "yet in her flesh she would see God"; and those who are left behind to mourn her loss and keep her in loving memory are reminded of the great mercy of the Father of all comfort, and the promise of our Elder Brother, that of seeing her again in the near future, and of the joy of that day, when no one can take from us that crown of rejoicing, if we remain faithful to the end. Our aged sister was laid to rest on the 3rd of August last by bro. G. M. Clements— We take this opportunity of thanking all the brethren who have assisted us in the work of the Truth. Visiting brethren and sisters were sisters Widger, Young, Burton and bro. Broughton, and sis. Penn. —W. H. COTTON, *Rec. bro.*

BISHOPS STORTFORD (Herts.). —31, *New Path*, Loving greetings. The Heavenly Father continues to bless us. We held, on July 17th, a Fraternal Tea in Hatfield Forest, followed by a lecture in Jubilee Hall, Tukeley, at which six strangers were present; subject, *Jesus Christ Prophet Priest and King*. We thank the brothers and sisters who were able to support us at so short a notice, 46 being present, and we appreciate the services of the brethren who have rendered service to the Master, and pray that our great Eternal Father will bless the efforts of our united hands. — With love in the Truth, your brother in Christ, GURTH T. LOVEWELL, *Rec. bro.*

BRIDGEND (Glam.). —40, *Caroline Street*. Greetings in the Name of Jesus. Our first Ecclesial outing after a lapse of many years was held on August Bank Holiday, at Ogmores-by-Sea. The Father blessed us with a day in which the sun shone gloriously, and a very pleasant time was spent by the brethren and sisters. We were reminded as our eyes swept across the rolling Downs, and the Channel beyond, of the Father's promise to His children, "As truly as I live, all the earth shall be filled with my glory," and again, "The earth shall be filled with the glory of the Lord as the waters cover the sea." We have been cheered by the company of bro. and sis. Tellum, of the Brighton Ecclesia, who were on holiday here; both met with us around the Table of Our Lord, and also joined us in the above outing. We thank bro. Tellum for his faithful ministrations in the word of exhortation. —Our indebtedness is again manifest to an unknown brother or sister for the gift of 7/- for the distress among us. The envelope has the Oxford date stamp. —GOMER JONES, *Rec. bro.*

CRAYFORD (Kent). —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread*, 11 a.m.; *Lecture*, 6.30 p.m. *Wednesdays: Bible Class*, at 8 o'clock. It is now some time since we communicated any news, but there has been little to report, as those around us still prefer the ways of darkness rather than the glorious Truth as it is in Jesus. We do desire, however, to place on record our sincere appreciation of the support and help so willingly given by the many brethren and sisters who visit us. Since last writing we have had the company of the following: brethren F. Brooks, M. L. Evans, E. A. Clements, E. J. B. Evans, R. C. Wright, C. Wright, W. Jeacock, H. T. Atkinson, H. L. Evans, D. Neate, Skinner, bro. and sis. Young, sis. Irish, and sis. N. Kitchen (Clapham), bro. Buck (Sutton), bro. and sis. Mettam (Hitchin), bro. and sis. Mercer (Holloway), bro. and sis. Jeacock (St.

Albans), and bro. D. J. Warwick (Croydon). Most of the brethren visited us in the service of the Truth, and we again thank them for their words of exhortation, and for lecturing in the evenings. —E. R. CUER, *Rec. bro.*

CROYDON. — *Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* Since our last report, we have been pleased to welcome to the Table of the Lord the following brethren and sisters: bro. and sis. W. R. G. Jeacock, bro. and sis. A. K. Clements, bro. H. M. Doust, sisters Beryl and Mavis White (all of Clapham), bro. and sis. G. F. King, bro. and sis. J. Wood, bro. Blake (of Sutton), sis. V. Oakey (Putney), sisters Marshall and Punchard (of Hove). It is with pleasure we report the transfer to our meeting, owing to removal, of bro. and sis. D. T. Warwick, from the Putney Ecclesia. We thank the brethren who have assisted us in lecturing and exhortation, and assure them that their help is much appreciated. At the same time we should be encouraged in our work if brethren and sisters living near, who pass our door to attend other meetings, gave us a little practical support by attendance, particularly at the meetings for the proclamation of the Truth. —ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. — *Christadelphian Hall, Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Greetings. At their Business Meeting on July 7th, the ecclesia passed the following resolution, to be sent to the *Berean*: "We trust that brethren and sisters in fellowship will be guarded against the specious reasoning in the pamphlet *Christ and Caesar*, by E.H. Bath, and firmly resolve not to be implicated in making ammunition for the destruction of human life." We have been pleased to welcome to the Table of the Lord bro. P. L. Hone and bro. C. Wharton, of Clapham, both of whom helped us in the service of the Truth; also sis. Hone, bro. Colin Hone, bro. Sewell, bro. Redman, sis. Wharton (Clapham), sis. Pigott (Shatterford), sis. Phylis Tarplee, sis. Hilda Dale (Birmingham), and bro. and sis. Stanway (Coalbrookdale). — The notes in "Reflections" and the letter of bro. Jackson in the August *Berean* should be sufficient evidence to show we can have no co-operation with those with whom we are not in fellowship, who would surrender the principles of separation and of fellowship, and purity belonging to the Truth. When once one point is compromised, the leavening influence soon develops apostasy, which is manifest among them, both in faith and practice. "Have no company," says Paul, and we are wise to accept the divine admonition. —Faithfully your bro. in Jesus, FRED H. JAKEMAN, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71 Kingston Street, Tradeston. Sundays: Breaking of Bread, 11.30 a.m.; School 1 p.m.; Lecture, 6.30 p.m.* We have not much to report in this corner of the vineyard, except that we have been encouraged by the presence of various visiting brethren and sisters at the Table of the Lord. During the month, we have had the company of bro. G. Dickson of Motherwell, who gave us the word of exhortation, bro. F. P. Restall, of Edinburgh; sisters Tod and Maxwell, of Toronto; and sis. I. Mathieson, of Motherwell. These visits are a source of great pleasure to us, and we pray the day may soon come when the sweet communion of the saints will not be confined to a brief, occasional visit, but that all shall rejoice together in the Kingdom. —With love to the Household of Faith, sincerely your brother, JAMES L. WILSON, *Rec. bro.*

HORNS CROSS (Kent). — *Co-op Hall High Street, Swanscombe. Last Sunday in each month: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Other Sundays we meet with Welling Ecclesia. Bible Class, Wednesdays, 8.15 p.m., alternate weeks at Horns Cross and Welling, at Recording brethren's addresses.* Greetings. Since last writing, we have had the pleasure of visits in the Truth's service from brethren S. Douglas, C. Kitchen, and F. Brooks, all of Clapham Ecclesia; their words of help and encouragement are a source of great strength to carry on steadfastly in the Master's service in this day of small things. Nevertheless, the "word of the Lord" goes forth with no uncertain sound to those who will heed the call. Visitors have been bro. Gare, sis. G. Hissey (Clapham), together with our Welling brethren and sisters and interested friends. We are looking forward now our holidays are at an end to our Bible Class, where we hope (God willing) to occasionally have the company and an address from a visiting brother from other ecclesias. —Sincerely your brother in Israel's Hope, J. HEMBLING, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* The following brethren and sisters have been with us around the Table of the Lord during the month of July; Their company we have much enjoyed, and especially do we thank the brethren who have lectured and given the word of exhortation. Many also have been with us on Wednesday evenings, at the Bible Class. The words of the Spirit come to mind (Mal. iii. 16), "They that feared the Lord spake often one to another: and the Lord hearkened and heard it . . . And they shall be mine . . . saith the Lord. . . .":—brethren J. Doust and Paul Ford (Clapham), bro. Vince (Croydon), bro. Barker (Holloway), bro. W. Webster (Seven Kings), bro. and sis. Adams (Hitchin), bro. and sis. Nicholson (West Ealing), bro. and sis. A. K. Clements (Clapham), sisters Killard, M. White (Clapham), E. Callow (Bournemouth), E. Squires and M. Squires, and sis. Allen (Luton). We continue to hold an evening Breaking of Bread meeting on behalf of those unable to attend the morning meeting. This meeting is held on the last Sunday of each month, commencing at 5.45 p.m. On the last occasion we were pleased to see bro. Austin (Luton), who travelled some 20 miles across country in order to keep "the feast" as appointed. —E. F. RAMUS, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with pleasure we report the marriage, on 24th July, of sis. G. B. Squire with bro. H. P. Christmas. We shall lose the company of our young sister, for she will now live at Bury St. Edmunds, but we commend her in love to the Father's care, and we feel sure that she will be a "helpmeet" to bro. Christmas in every sense of the word. We pray that they may be enabled to carry on that work which has been so well begun by bro. Christmas in the district in which he lives. We also lose by removal sis. E. A. Hall, to Brighton, and sis. D. Higgs, to Bristol, and sisters A. M. S., A. C., and V. H. Lewingdon, to Bishops Stortford. Sis. K. J. Jackson, of Bournemouth, will in future meet with us. The following visiting brethren and sisters have been welcomed to the Table of the Lord: sis. Marshall and sis. Punchard (Hove), sis. Webster (Seven Kings), sis. A. A. Jeacock and bro. and sis. Leal (Croydon), bro. and sis. Miles, sisters R. and L. Clark (Putney), sis. Allan (Luton), bro. and sis. E. Jones (Brighton), bro. and sis. Higgs (Bristol), bro. and sis. Wille, bro. Scott and sis. Allwood (Southend). —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 to report that sis. A. Annals, for many years a faithful member of our ecclesia, has been transferred to the West Ealing Ecclesia, consequent upon her removal to Northwood. We have been obliged, with very deep regret, to withdraw from sis. M. Bath (wife of bro. E. H. Bath), who has decided to throw in her lot with her husband, as she now shares his views. Welcome visitors to the Table of the Lord during the past month have been bro. and sis. G. F. King, bro. C. King and sis. V. Lethbridge (Sutton), bro. and sis. Goodwin (St. Albans), bro. Kitchen and sis. Hissey (Clapham), and bro. E. C. Clements (Sutton), who ably exhorted us. —GEO. H. DENNEY, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in the Master's Name. Since our last report the hand of death has visited us. Our sister Anderson fell asleep suddenly on June 28th. This sister had been ailing for a long time; she was laid to rest in Luton cemetery on July 2nd, bro. Crawley doing what was necessary at the graveside. We have been assisted in the work of the Truth by the following: bro. Wille (Southend), brethren G. M. Clements, A. K. Clements, R. C. Wright and J. R. Evans, of Clapham; bro. J. L. Mettam, of Hitchin; bro. Denney and bro. Mercer, of Holloway. The following brethren and sisters have also met with us at the Table of the Lord: brethren Wille, Junr., and Scott (Southend), sis. Mercer (Holloway), sis. Mettam (Hitchin), sis. J. Evans, bro. and sis. Jones, sisters Jackson, M. Day and Morris, and bro. C. Wright (Clapham), also bro. and sis. Hodges and bro. and sis. T. Stevenson (St. Albans). —Sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

PEMBERTON. — *Chatsworth Street Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* We have been assisted in the service of the Truth during the past month by bro. J. Allen, of Dudley, to whom we are greatly indebted. Visitors to the Table of the Lord include: sis. J. Allen, sis. H. Allen and sis. F. Jones (Dudley), sis. D. Jannaway (Southport), and bro. T. Bailey (Preston), who also ministered the word of exhortation. Will brethren please note change of address of writer? — B. LITTLER, *Rec. bro.*

NOTTINGHAM. — *Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the People's Hall, Heathcote Street.* We are pleased to announce that Mrs. FRANCES MAY RIKLEY was baptised into Christ on July 26th; we pray that she may endure unto the end and obtain a Crown of Life. If the Lord will, we shall hold a Tea and Fraternal Meeting on September 18th. Tea 4.30, Meeting 6 o'clock, in the Old Lenton Street Hall. The subject, *The Prize of the High Calling of God*, divided into the following addresses: (1) The righteousness of God by Faith; speaker, bro. W. Southall. (2) The fellowship of Christ's sufferings; bro. F. C. Wood. (3) Forgetting those things which are behind, and reaching to those things which are before; bro. N. G. Widger. Since our last announcement we have had the help of the following brethren in the work of the Truth: W. R. G. Jeacock and G. M. Clements (Clapham) and D. C. Jakeman (Dudley). We have also been pleased to welcome as visitors bro. W. C. Newell (Sheffield) and sis. D. C. Jakeman (Dudley). — J. B. STRAWSON, *Rec. bro.*

PLYMOUTH (East). — Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Judes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m. We were pleased to welcome at the Table of the Lord on Sunday, July 11th, bro. and sis. R. Smith, bro. R. Smith, Junr., sis. Everiss, and sis. Powell (all of Birmingham). Bro. Smith, Senr., gave us the word of exhortation. We were greatly cheered by their visit. On Saturday, July 17th, we held our annual ecclesial outing and Sunday School tea, journeying by motor-boat to Cawsand, where we spent several hours surrounded by God's handiwork. Amidst such pleasant surroundings our minds were longingly directed towards the time when all shall redound to His glory; and thus we spent a pleasant and profitable time. — Sincerely your brother, ALFRED J. NICHOLLS, *Rec. bro.*

SEVEN KINGS. — *Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.15 a.m.* Our little Ecclesia has been forcibly reminded of the truth of the words we sometimes sing, "Brief life is now our portion," by the falling asleep of our brother Wm. J. Mason, on the 30th July, at the early age of 41, after only a few days' illness, which at the time did not seem would prove fatal. Our brother was laid to rest on August 6th at Dagenham Cemetery, to await the Master's call, bro. Beighton speaking words of comfort to the brethren and sisters, and pointing out to relations and neighbours the great hope in which our brother died. Our deepest sympathy goes out to sis. Mason, who is left with five children, four of whom are of school age or under. We pray our Father will strengthen her in her bereavement, knowing that the return of Christ is near at hand, when for the faithful sorrow and sighing will be no more. In the meantime, our brother will be missed in the work of the Truth here, and the exhortation to us all is in the words of the Psalmist, "So teach us to number our days that we may apply our hearts unto wisdom." We have been strengthened during the past month by the ministrations of brethren Doust and Joslin (Clapham) and bro. G. Cattle (Putney), and our thanks are due to them for faithful service. It has also given us much pleasure to welcome to the Table sisters Corfe and Higgs (Clapham), sis. Cattle (Putney) and sis. Ruth Nicholson (West Ealing). — Wm. J. WEBSTER, *Rec. bro.*

SHERINGHAM (Norfolk). — 1, *Westons Terrace, Beeston Road.* Greetings to all in the Master's Name. Will all intending visitors please read notice on back page July *Berean*. We are pleased to say that since our last report we have been cheered and encouraged by visits from sisters Lee and Burns (Nottingham), bros. Bradshaw and Green and sisters Bradshaw and Eato (West Ealing), bro. and sis. Sharp and bro. and sis. Smith (Dudley), bro. Bradshaw kindly giving us the word of exhortation, which we greatly enjoyed. We tender our deep sense of gratitude to all the brethren and sisters who made Sunday, August 1st, such a memorable day for us. — Yours in the Master's service, ARTHUR STARLING.

SHIFNAL. —*The Shaw, Shaw Lane.* News here is scarce, but we do our part by advertisement and the delivery of literature in keeping Scripture Truth to the fore, and to show that Church teaching is the opposite to God's Word. We have six or seven copies of *Christendom Astray* out on loan, and are of necessity leaving "the call" to Him who can see more than we can. If He needs us for any work in this part of His vineyard, our brethren may depend upon us doing all we can to help any who have pliable clay. Visitors since our last news were: bro. Godsall and sisters M. Tarplee and Eileen Faherty (Birmingham), brothers Smith and Sharpe, and sisters Smith and Sharpe, and also bro. Wesley Southall (all of Dudley). We hope to meet them all in the Kingdom of God, and ask God to help all of our brethren to a place therein. —Your brother in Christ, L. B. FAHERTY.

SOUTHEND-ON-SEA. — 76, *Ruskin Av. (Corporation buses from L.M.S., Southend, or Victoria Circus, Southend, to the turning; or 8 minutes from nearest Station, Prittlewell).* *Breaking of Bread by arrangement, 6.0. 1st Sundays always excepted.* Since last writing we have been pleased to welcome to the Table bro. and sis. Drummond, of Crayford Ecclesia, sis. Evans, of North London (Holloway) Ecclesia, and bro. and sis. Young, of Clapham Ecclesia. Bro. Young very kindly took our little meeting twice, on account of the writer's slight illness. This was much appreciated by all, but especially by the writer, whom it relieved of anxiety, and was the means of enjoying a rest from speaking. —Wm. LESLIE WILLE, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11.0 a.m. Lectures, 6.30 p.m.* We have been pleased to welcome to the Lord's Table during the month: bro. J. Parks, bro. R. Parks, bro. Wright, sis. Rangecroft, sis. M. Owen (Clapham), bro. Nicklin (Birmingham), sis. Squires (Luton), sis. Hughes (Dudley). We thank the brethren for the faithful words of exhortation. It is with pleasure we record that on July 15th we assisted Miss BETTY CHISLETT and Miss LORNA WILLIAMS to put on the sin-covering name of Jesus Christ in the waters of Baptism; it is our earnest desire that they may so walk that they may obtain the great reward. —W. MORSE, *Rec. bro.*

SUTTON (Surrey). —*Grove Hall, Bridge Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible Class and Eureka Class (alternately), 8 p.m.* Our usual Tea and Fraternal Meeting was held on Bank Holiday, August 2nd, at Wentworth Hall, Carshalton, when over 100 sat down to tea. A representative gathering of about 150 attended the meeting which followed. Some of the words of Jesus were chosen to form the basis of the addresses delivered by brethren H. W. Hathaway, A. Cochran, F. W. Beighton, and G. H. Denney. Our thanks are due to the following brethren who have assisted in the proclamation of the Truth, viz., W. L. Wille (Southend), D. T. Warwick (Putney), E. A. Clements, and H. L. Evans (Clapham). Visitors to the Lord's Table during the month: bro. and sis. A. F. Jeacock, bro. D. L. Denney, and sis. Garrett (Holloway), sis. Gillespie (W. Ealing), bro. McKay (Motherwell), sisters Clements, Sr., Cordial, H. Denney, Haines, F. Haines, Greenacre, Southgate, Walpole, and Wilson, bro. H. L. Evans (Clapham). —G. F. KING, *Rec. bro.*

SWINDON. —29, *Thomas Street.* We were very pleased to welcome at the Breaking of Bread, bro. D. G. Webb, of the Hove Ecclesia, and sis. Webb, his mother, also of the Hove Ecclesia. Their presence was quite encouraging to us in our isolation, for which we thank our Heavenly Father, and pray for His blessing upon them. —J. H. DYER.

AUSTRALIA

WAGGA. —*Masonic Hall Sunday: Breaking of Bread, 11 a.m.; Bible Class and Sunday School, 2 p.m.* Since our last report we have had the company of a few of our brethren and sisters from other parts to refresh us on our journey Zionward: bro. and sis. R. H. Baxter and sis. Cooley, of Albert Hall Ecclesia (Sydney), bro. Baxter giving us words of exhortation and comfort, and also lecturing for us in the afternoon, there being a few strangers present, which also helps and encourages us to continue in the good work, hoping that some may be caused to search the Scriptures and thereby gain

a knowledge of the Truth. On July 22nd, 1936, one of our co-labourers in the Master's work, in the person of sis. E. Boothey, who for years has suffered, but, although suffering, never relinquished her efforts to put forward the Truth to all those with whom she came in contact, ended her probation and fell asleep. Our sister was laid to rest by bro. E. A. Tapscott, in the Wagga Cemetery, there to await the call of the Master. Our sympathy goes out to all those who have suffered this loss, but sorrow not as others who have no hope. In January, 1937, we had the pleasure of having bro. and sis. Dye, of Canberra, with us at the Breaking of Bread, whose company we enjoyed very much (and hope to see more of them, although they are 130 miles distant). In March we inserted an advert, in the local paper calling attention to certain passages of Scripture which show the world's approaching crisis, in reply to which we had several inquiries for further information, which we gladly supplied, and are now awaiting further developments. —C. W. SAXON, *Rec. bro.*

ELSTERNWICK (Melbourne). —*Crofts Hall 298, Glenhuntly Rd.* It is surprising how the members of various ecclesias come and go from one place to another; truly, we are but sojourners, like the fathers of Israel, but in these Gentile times we long for the coming of our Lord to settle with the nations and establish his Kingdom. Certainly we are cheered by correspondence from many of the Household, and by their words of exhortation and comfort. On March 7th bro. and sis. R. H. Baxter (Sydney, N.S.W.) paid us a visit, and their company was edifying from the beginning till their departure, which came all too soon. We live in expectation of some worthy brethren finding employment in Melbourne, to help us in the spread of the Gospel here. We enjoy the numerous articles in the *Berean Christadelphian*. We read with interest the correspondence by brethren and sisters. We look for "Intelligence" first, to hear how and what the ecclesias are doing, and of the "Signs" and "Reflections" and Editorials, it is difficult to know which to place first, but we do miss bro. Roberts' and other brethren's "Exhortations" for they are all spiritual food to the upbuilding of the Household scattered abroad. To them we send greetings, and may God's blessings be with them all. Let us remember His ways, which will guide us into His everlasting Kingdom. —With fraternal love, JAMES HUGHES, *Rec. bro.*

CANADA

MONTREAL (Quebec). —*Allies Hall 618, Charron Street Pt. St. Charles. Sundays: Breaking of Bread, 11a.m.; S.S., 10 a.m. Bible Class, Wednesday Evening, 8 p.m., 521, Charron St.* It is our pleasing duty to report the immersion of FRED H. JOHNSON, son of bro. H. Johnson, of this ecclesia, on July 4th. We trust he may be found faithful and receive the crown of life. We were pleased to welcome the following visitors: bro. and sis. W. D. Gwalchmai, London, Ont., and wish to thank our brother for his labor of love in helping us in lecturing sis. S. Goddard (Detroit, Mich., U.S.A.), and sis. Ruth Briggs (Toronto, Ont.). J. V. RICHMOND, *Rec. bro.*

UNITED STATES

BOSTON (Mass.). —*Fraternal Hall Ritz Plaza, 218 Huntington Ave., Lecture, 10.30 a.m.; Sunday School 11.45 a.m.; Breaking of Bread, 12.45 p.m.* We hereby give notice of our new location as above. In this we believe we will be better situated for the proclamation of the Truth. On April 4th, 1937, we welcomed the return to our fellowship of sis. Amelia Williams, who for some time had been meeting with those of the Strickler fellowship. Since our last report we have had our annual Sunday School pic-nic, which was held at Spot Pond, Stoneham, Mass.; this event was well attended, and served as another occasion to refresh ourselves along our journey to the Kingdom; which the signs in the political heavens tell us will very soon be set up: may we one and all bend all our efforts toward it. Appropriate words of exhortation were spoken on this occasion by bro. Robert Wilson. We have enjoyed the company of the following brethren and sisters at the Table of the Lord: sis. Carrie Bangs (Connecticut), sis. Jones, sis. Barrabeau, sis. Leottin, bro. and sis. Ward, bro. and sis. Lumley (Worcester); bro. Townsend and sis. Stratton (of Moncton, N.B., Canada). —H. S. RICKETSON, *Rec. bro.*

POMONA (Calif.). —*Christadelphian House of Worship, Gibbs and 9th Streets. Sunday School 9.45; Memorial Service, 11.00; Bible Lecture, 7.00.* Since our last report we have had the pleasure of assisting four more of Adam's fallen race in putting on the One Saving Name in Baptism, viz., Misses LEONORA and EFFIE GLENN, daughters of bro. and sis. F. O. Glenn, Mrs. BEATRICE GROUSE, daughter of sis. Rita Willis, and Mrs. CLARA SPRAGUE. Death has again fallen heavily upon us, taking from our midst bro. Jas. E. Davidson, sis. Rosecrans and bro. John Stewart, all aged members of the body. We are also deeply grieved at the death of bro. Wm. Livingston, of Santa Barbara, and bro. A. E. Smith, of Los Angeles. Both of these brethren had often served the Pomona Ecclesia in the capacity of speaking brethren, and were highly esteemed for their works' sake. We have had as visitors from distant parts sis. Frank Martin, bro. Sam Wolfe and bro. Abney Stewart, of Texas. We have gained by removal from Tucson (Ariz.), sis. Pauline Shapard. Sis. Shapard had the tragic experience of the sudden death of her husband the day after arriving in Pomona. Though receiving but little encouragement in the way of attendance from the stranger, we still hold forth the word of life in the hope that some will hear before the voice from the throne shall declare, "It is done."—OSCAR BEAUCHAMP, *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 Street.
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 1932 and on, with a few odd copies of previous years.

JEWISH RELIEF FUND. —We acknowledge receipt of 10/- from "A Sister" (Brighton), and £5 14s. 7d. from Detroit Ecclesia.

SPARE CLOTHING. —Parcels have been received from Wallington (2), Surbiton (and 2/6 towards postage), Dagenham, Ilford, and one with illegible postmark. Address parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

CHANGES OF ADDRESS. —Bro. J. L. Wilson, of Paisley, has removed from 38 McKerrell St. to 28 Barterholm Road; and bro. D. T. Warwick has removed to 7 Lorne Avenue, Shirley, Surrey,

R.C.W. —We will attempt to deal with your enquiry next month; no space this month.

FORTHCOMING FRATERNAL GATHERINGS. —August 28th, CLAPHAM (Kew); September 18th, NOTTINGHAM.

THE TRINITY. —Bro. F. Walker, of Bristol, has a new edition of this book now ready. Bro. Walker tells us arrangements have been made to execute all orders immediately on receipt in future.

SEVEN KINGS. —Sister Mason wishes to thank the brethren and sisters for their many kind letters of sympathy received by her in her recent bereavement.

PEACE? OR WAR? —Public men and newspapers speak with two voices, some foretelling peace and some war. Mr. Lloyd George, in Parliament, declares: "Believe me, at the present moment there is more talk of war in every country of Europe than there has been since the Peace Treaty was signed in 1919." And Viscount Cecil says: "We are faced with a grave danger. There is no doubt that war is drawing near."

OUTING TO KEW GARDENS. —The Clapham Bible and Mutual Improvement Class have arranged to visit Kew Gardens and hold a Fraternal Gathering on Saturday, 28th August, God Willing. A private launch will convey the party by river, leaving Westminster Pier at 2.30 p.m. promptly. Tea at 4.45; after-meeting at 6 15 in the Boat-house Restaurant, Kew Green. There is ample accommodation. Return journey from Kew Pier at 8.15, arriving Westminster about 9.15. A cordial invitation is extended to all brethren and sisters in fellowship. Programmes can be obtained from bro. R. W. Parks, 31 Herne Hill, S.E.24.

BACK NUMBERS. —Bro. W. Sharp, of Los Angeles, California, has a number of old volumes and odd copies of the *Berean* he will be glad to mail to any desiring to possess them.

FORTY YEARS. —Professor Brodetsky, in the *Zionist Review*, writes: "It is now forty years since the foundation of the Zionist Organisation at Basle. The Jews, under Moses, wandered forty years in the wilderness, and then they came into their inheritance, but only after a great struggle. After forty years of Zionism, we have a great struggle in front of us today; but I am perfectly sure that we shall within a short time come into our inheritance." (This is in harmony with the prophets: "According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things." Mic. vii. 15).

DISTRESSED FUND. —The following amounts have been received: —St. Albans Ecclesia, £4; A Sister (Brighton), 10/-; Holloway, 12/2; St Albans Ecclesia, £3; M.S.C. 5/-; Anonymous, £20; Anon. (Luton), 10/-; W.R.S., £10; Anon. (Croydon), 5/-; Anon. (Nottingham) 10/-; A brother and sister (Clapham), 18/-; Anon. (Clapham) 20/-; W. (S. Wales), 20/-; Anon. (Bletchley), 10/-; A sister in the One Faith, 5/-; One who appreciates, 2/-.
