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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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CONTENTS	Page
The Rainbowed Angel (Dr. John Thomas)	121
The Epistle to the Hebrews (iv.)	123
A Sunday Morning Exhortation (30)	126
“Consider Him”	131
Editorial—	
Germany and Austria	134
The Land and People of Israel	135
Correspondence	136
Distressed Fund	139
Jewish Relief Fund	139
Reflections	140
Our Plain Duty	141
“We would see Jesus”	145
Signs of the Times	149
Prophetic Geography	154
<u>Ecclesial News</u>	<u>155</u>

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Volume XXVI

APRIL, 1938

NO. 304

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 83.)

In leaving Egypt, then, the Rainbowed Angel leads Israel out as a trembling bird (Hos. xi. 11). He does not lead them by the Isthmus of Suez, but after the example of Moses and the angel, his prototype, he leads them to the seashore. "Was thy wrath against the sea," saith the Spirit, "that thou didst ride upon thine horses (Apoc. xix. 11, 14) thy chariots of salvation? Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard," says the prophet as representative of his people in the flesh, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself that I might rest *in the day of trouble*"—that day so great that none is like it; "even the time of Jacob's trouble, out of which he shall be saved" (Jer. xxx. 7).

Having destroyed the tongue of the Egyptian sea, and brought Israel up again from its depths, the Rainbowed Angel leads them into the wilderness of Paran. Habakkuk sees him here in great power and indignation; for "before him goes the pestilence, and burning coals from his feet," apocalyptically styled, "pillars of fire." "He beheld," when he came from Mount Paran, and "rose up from Mount Seir unto them. "Adonai YAHWEH (He who shall be lord) shall blow the trumpet, and shall go forth with whirlwinds of the south" (Zech. ix. 14). "He shall march through the land in indignation, and thresh the nations in anger" (Hab. iii. 12). In this march, he arrives at Bozrah in Edom, where his presence confronts the forces of the Russo-Assyrian king; "and all the men that are upon the face of the land shake at his presence." He causes them to turn their swords against one another. He smites every horse with terror and blindness, and his rider with madness (Zech. xii. 4). He pleads against them with pestilence and with blood; and rains upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone (Ezek. xxx. 8).

This is the crisis which fairly inaugurates "the war of that great day of the all-powerful Deity" in the field of Armageddon (Apoc. xvi. 14, 16); "the great winepress of the wrath of Deity" (ch. xiv. 19). Israel under the leadership of the Rainbowed Angel on the one side; and the Powers that be, upon the other, are the belligerents in this war. In the overthrow of the enemy at Bozrah, however, Israel

after the flesh had no part. The breaking in pieces of the oppressor in Idumea, in this day of "Yahweh's vengeance, and year of recompenses for the controversy of Zion" (Isa. xxxiv. 8); is the glory of the Rainbow Angel alone, "I have trodden the winepress alone," saith the Spirit; "and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come" (Isa. lxiii. 3). By this treading of the winepress, the Rainbow Angel magnifies and sanctifies himself; and is known in the eyes of those many nations confederate with the king of the north, who come to know that he is YAHWEH (Ezek. xxxviii. 23).

"YAHWEH is known by the judgment he executeth" (Psalm ix. 16). This New Power of Southern Asia is known to be theocratic, as was that of Joshua and his hosts by the Canaanites, when the walls of Jericho fell at the sounding of Israel's trumpets the seventh and last time. The treading of the winepress in its initiation at Bozrah is accompanied with a great shaking in the land of Israel, by which mountains are overturned, and towers fall, and all walls are prostrated (Ezek. xxxviii. 20); for it is "the day of the great slaughter when the towers fall;" when "Yahweh causes his glorious voice to be heard, and shows the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest, and hailstones: for through the voice of Yahweh shall the Assyrian be beaten down, who smote with a rod" (Isa. xxx. 25, 30).

But the Rainbow Angels pedal pillars of fire may not halt long at Bozrah. Isaiah in vision saw him "*coming from Edom, with dyed garments from Bozrah;*" and describes him as "glorious in his apparel, and travelling in the greatness of his strength" (ch. lxiii. 1). John's rainbow angel is symbolical of this traveller, who proclaims himself "mighty to save;" and powerful to tread down the peoples in his anger, and to make them drunk in his fury, and to bring down their strength to the earth (verse 6). The mutual slaughter of the enemy, the sword called for against him throughout all the mountains of Israel, and the pestilence, make his overthrow co-extensive with the land. It reduces the invading hosts to only one-sixth of their original force; as it is written, "I will turn thee back, and leave but the sixth part of thee" (Ezek. xxxix. 2, 4). This wreck of the invading force falls back upon Assyria, to which the war is transferred from the Holy Land. A great and marvellous change comes over this country politically, socially, and physically. The peace so long and earnestly prayed for (Ps. cxxii. cxxv. cxxviii.), and promised (Ps. lxxii. 3, 7; lxxxv. 8, 10; Isa. ix. 6, 7; xxvi. 12; xxxii. 17; liv. 13; lxvi. 12; Ezek. xxxiv. 25), is at length established; so that "from this day forward" (Ezek., xxxix. 22) there will be no more war in the land of Israel for a thousand years; and the house of Israel will come to know that the ETERNAL SPIRIT is *Yahweh their Elohim*, manifested in the Lord Jesus Christ and his Brethren, symbolized by the Rainbow Angel of the Rainbow Throne.

(To be continued.)

The Epistle to the Hebrews

CHAPTER IV.

The predominant idea in this chapter is expressed by the one word "Rest"—a word which occurs no less than nine times in the first eleven verses.

The Apostle first draws a lesson from Israel's history. The generation called out of Egypt were promised a "rest." Moses referred to it when he rehearsed the story of their deliverance, "Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you" (Deut. xii. 9). The promise had a two-fold significance. It was incipiently fulfilled in the settlement of the seed of Abraham in the covenanted land, but its ultimate fulfilment related to the establishment of the Kingdom of God. Hence Paul says in verse 2 that the gospel was preached to Israel in the wilderness. "But," he adds, "the word preached did not profit them, not being mixed with faith in them that heard it."

Israel gave way to doubts and murmurings. They disbelieved God, and distrusted His promises. When the ten spies brought back their evil report, the people wept and said, "Would God that we had died in the land of Egypt." Notwithstanding all the evidence of God's power and presence among them, they refused to believe. The Psalmist says, "They turned back and tempted God, and limited the Holy One of Israel." The generation guilty of this sin were condemned to wander and die in the wilderness. God had threatened to destroy them immediately, but for Moses' sake they were spared. "I have pardoned according to thy word, but as truly as I live all the earth shall be filled with the glory of the Lord" (Num. xiv. 20). This reference again emphasizes the two-fold character of the promise.

Paul now proceeds to draw a very valuable lesson. We have been promised a "rest." Like that promised to Israel, it has both a limited and an extended application. The apostle says, "We which have believed do enter into rest." The peace of mind, the comfort, the hope, engendered by a knowledge of the Truth, is Rest indeed. We recall those infinitely tender and gracious words of the Master, which have brought warmth and comfort to the hearts of countless weary pilgrims. "Come unto me all ye that labour and are heavy laden, and I will give you rest." There is no rest apart from Christ. The world is filled with feverish, restless strife. It labours for that which satisfieth not. The weight of sin's flesh presses upon all, and especially upon those who desire to do right. "We which are in this tabernacle do groan being burdened." In such circumstances, Christ's promise is a consolation and a joy.

But the Rest promised to Israel and to us relates to more than this present order of things. Paul proves this by a quotation from the Psalms, "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts" (verse 7). Paul's argument turns on the use of the word "To-day." The Psalmist, who lived many centuries after Israel were called out of Egypt, inferred that the Rest was still future by the use of the exhortation, "To-day, if ye will hear his voice." It follows that so long as it is called "To-day," the opportunities to enter into the Rest still remain. Though the past has irretrievably gone, the present is ours, and Paul says elsewhere, "Behold, now is the accepted time, now is the day of salvation." There is yet time to amend our ways, and to merit the Master's approval. Hence the urgency of the injunction, "Exhort one another daily, while it is called To-day."

Paul next proceeds to demonstrate the certainty of the Rest which is to come. Two main arguments are employed. Firstly, there is an analogy between the six days' work of the creation week, ending in a seventh day of rest, and the six millenniums in which a people is being prepared for a seventh millennium of rest. Secondly, Paul argues that as Joshua had not given Israel rest, and as the Psalmist still refers to it as a matter of promise, it must necessarily be established in the future, because the Word of God cannot fail. "Some must enter therein." There is no doubt regarding the final consummation of the Divine Purpose. The only doubt is as to whether we shall be numbered among those worthy of the Rest that remaineth to the people of God. This will depend on the extent to which we heed the Spirit's counsel contained in the Word.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Faithlessness, and unbelief, are dangers from which none is immune. During the Great War, the Christadelphians were the subjects of a deliverance just as real and Providential as Israel's deliverance from Egypt. Yet how soon was the lesson forgotten by the majority. The very principles for which the Brotherhood had stood so firmly were called in question, and widespread declension has resulted. A similar crisis to that which confronted the brethren during the war may arise again in the near future. Do we view the outlook with faintheartedness and fear? Let us strengthen our faith, and soften our hearts by cultivating the mind of Joshua and Caleb, "The Lord is with us, fear them not."

The last seven verses of this chapter indicate clearly the only wise course to follow in the effort to succeed where Israel failed. There must be a "ceasing from our own works" (verse 10), and yet a labouring "to enter into rest" (verse 11). It is the same exhortation as that which fell from the lips

of Jesus, "Seek ye first the Kingdom of God and his righteousness, and all these (other) things shall be added unto you." There must be diligent reading of the Word, and constant self-examination in the light of its precepts. Like a two-edged sword, it must be piercing in its effects, and a dissector of our motives (verse 12). There must also be a constant realisation of the fact that God's eyes are continually upon us (verse 13), yet that He has appointed Jesus to be our Great High Priest (verse 14), interceding on our behalf, so that we can come boldly to the throne of grace, seeking for mercy and help in time of need (verse 16). All who practically apply these lessons will be the recipients of the reward. They will enjoy eternal rest in the sense of relief from burdens appertaining to mortal experience, but work in plenty in the administration of those just and righteous laws by which the earth will finally be brought to that delightful condition foreseen by the prophet, "The whole earth sitteth still and is at rest."

H.T.A.

A Sunday Morning Exhortation (30)

Every builder realises the importance of a good foundation. In view of this, the builders of our great skyscrapers always look for solid rock on which to form the foundation of their structures. Concerning one great building, we are informed that the excavation exceeded eighty feet. The building not only rests upon solid rock, but the foundation is anchored to the rock in such a way that it becomes a part of it. This is no new thing. Builders have recognised this necessity for centuries. In fact, we find that in the building of the temple by Solomon, the same care was exercised. In describing this work, Josephus said, "King Solomon laid the foundations of the temple very deep in the ground. The materials were strong stones, such as would resist the force of time. These were to unite themselves with the earth and become a basis and a sure foundation for the building." In support of this record, recent investigators report as follows: "The result of our investigation shows that the foundation was sunk to an astonishing depth, and composed of stones of singular magnitude, and very durable. Being closely mortised into the rock with great ingenuity, they formed a basis adequate to the support of the intended structure" (*Bible Encyc.* page 1640).

This is very interesting secular information, but as we turn to the Scriptures of Truth, we not only find confirmation of these things, but we find many things of even greater interest. At the outset, it is important to bear in mind that the plans were of divine origin. In presenting the instructions to Solomon, David had said: "Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it" (1 Chron. xxviii. 10). Detailed instructions follow in verses 11 to 18 inclusive, and in verse 19 David said: "All this, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

After the death of David, God endowed Solomon with great wisdom and understanding. He then determined to build the house unto the name of the Lord, and arranged with Hiram, king of Tyre, for the necessary materials. He also commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house (1 Kings v. 5 & 17). It is very important for us to observe that these stones were cut out of the mountains and so perfectly prepared that, when they were brought to Jerusalem, "the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7).

It was a magnificent building. Not distinguished, however, by magnitude, but by its marvellous architectural proportions, beauty of workmanship, and costliness of materials. But why should we speak of these things? Because of the scriptural principle and relation of natural to spiritual, shadow to substance, and type to anti-type. In the matter of Solomon and the temple, we behold a remarkable type foreshadowing Christ. However, while Solomon, as builder of the temple, typifies Christ as the builder of the house of God, he was limited to that capacity. A greater than Solomon has appeared, and, in Christ, we have not only a builder, but the corner-stone as well. This assurance comes to us from the prophet Isaiah: "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Is. xxviii. 16). Here we

have a very comprehensive prophecy. The stone has been tried, but, actually, it has not yet been laid in Zion. In the prophetic sense, however, the statement is true. We understand this through the Apostle Paul, who said to the Roman brethren, "God calleth those things which be not as though they were." He is able to do this, because his purpose is absolutely certain.

Jesus is the stone, and when laid, will be a foundation not to be removed. Even until now he remains a stone of stumbling. Therefore, it is necessary that he come again and lay the foundation of the Kingdom of God in Zion and fulfil the words of the prophet who said: "O Zion that bringest good tidings, lift up thy voice and say unto the cities of Judah, BEHOLD YOUR GOD. Behold, the Lord God will come in might and his arm shall rule for him: behold, his reward is with him, and his work before him" (Is. xl. 9-10). Or, as Jesus expressed it, "My reward is with me, to give every man according as his work shall be." Then the precious corner-stone will be laid in Zion, and in that day, "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously (Isaiah xxiv. 23).

We spoke, a moment ago, of the temple of Solomon; how it was founded upon a rock, and how the foundation stones were mortised or fastened firmly to the rock. What a wonderful type. Moses speaks of God as the Rock of Salvation, and David asks, Who is a Rock save our God? Here, then, we behold Jesus, as the foundation stone, fastened firmly to the Father, as he declared: "Thou, Father, art in me and I in thee." And here is another important feature. The building did not come into contact with the rock. The foundation lay between. Again, we say, what a wonderful type. For here we behold Jesus as a mediator, and so Paul declares, "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5).

Even as the temple foundation was anchored to the rock, so Paul declares that we have our hope as an anchor to the soul, both sure and steadfast. What a wonderful foundation. And other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. iii. 11). And this foundation of God standeth sure (2 Tim. ii. 19). Upon this foundation God has purposed to build a temple in the earth. A house not made with hands. The saints of God will constitute the structure and the tabernacle of God shall be with men. Peter speaks of them as lively or living stones, every one precious and selected. Cut out of the mountain of humanity, from every nation and tongue, they will be made ready and "Buildd together for an habitation of God through the spirit, all built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in which all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. ii. 20-22).

While the burden of our remarks relate to the stone-phase of the work of Jesus, we must not overlook the fact that he is a builder as well. And so it is testified of him, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zech. vi. 12-13). This is the time to which Jesus referred when he said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. xxv. 31).

Paul must have been thinking of this prophecy of Zechariah when he wrote: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house . . . And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. iii. 1-6).

Yes, Jesus is the builder, for on one occasion he declared to Peter; "Upon this rock I will build my church." And in his last message to the church he said, "Him that overcometh will I make a pillar in the temple of my God." Jesus spoke of other builders who went about to build a temple which God

could not dwell in. He spoke to them the parable of the vineyard, and receiving an answer descriptive of themselves, he quoted from Psalm cxviii.: "Did ye never read in the scriptures—The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes" (Matt. xxi. 42).

And so these builders rejected the Stone of Israel, and by wicked hands he was slain. They stumbled even as Isaiah had testified of them. "He shall be for a stone of stumbling and for a rock of offence to both the houses of Israel. . . . And many among them shall stumble, and fall, and be broken" (Is. viii. 14-15). Because, said Paul, they sought righteousness not by faith, but, as it were, by the works of the law. Christ, however, is not only a stone of stumbling to Israel; Christendom is equally guilty. Under the influence of pagan doctrines they have subverted the truth of God as it relates to Jesus and his mission. For their treatment of God's beloved son, Israel paid a heavy penalty, and likewise a day of darkness looms ahead for Christendom. As a snare it is coming upon the whole earth. But we, brethren, are not in darkness, that that day should overtake us. For, unlike the world, we look for a city that hath foundations, whose builder and maker is God. John saw this city in vision coming down from God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal, for the glory of God did lighten it, and the Lamb is the light thereof. Here is another phase of the work of Jesus. However, he is not only the Lamb of God, but also the good shepherd who laid down his life for his sheep; styled by Jacob in his prophetic blessing as THE SHEPHERD, THE STONE OF ISRAEL. The greatstones, forming the foundation of the temple, are representative of Christ; for the names, stone and rock denote firmness and great strength. Christ is called a stone to show his firmness and duration. He is the chief corner-stone of the foundation of the temple of God, and supports the whole household of faith. He is called a precious stone to denote beauty and durability, for he is infinite in glory and excellency. Thine eyes shall see the King in his beauty, declares Isaiah, and as Aaron, his type, bore the precious stones on his shoulders, so Jesus shall bear the glory when he sits upon his throne. Precious stones have no beauty without light, but Jesus, as the light of the world, reflects the glory of God, and the nations that are saved shall walk in the light of it. Jesus is a living stone because he is alive for evermore. Death has no more dominion over him, for he liveth unto God. As the Father hath life in himself, so hath he given to the son to have life in himself. Yes, Jesus has said, I am the resurrection and the life: He that believeth on me, though he were dead, yet shall he live. To him that overcometh will I give to eat of the tree of life in the midst of the paradise of God. He is a tried stone, made perfect through suffering. He is, therefore, able to sympathise with us in our weakness, having been tried in all respects like ourselves, apart from sin (Diaglot). Listen to his gracious words: In the world ye shall have tribulation, but be of good cheer: I have overcome the world. Yes, Jesus has overcome or conquered the world. Now John informs us that all that is in the world is the lust of the flesh, the lust of the eyes, and the pride of life. Therefore, all these, Jesus has conquered. To overcome or conquer, implies a fight, and this we all realise from the nature which we bear, but how could Jesus apply this to himself? Did he possess the same nature as we do? Well, Paul says that he did: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. ii. 16). That is quite true, say some, but his nature was under such perfect control that promptings to sin had to originate in and proceed from an outside source. To answer this objection, let me quote from two of our sleeping brethren. First: Dr. Thomas, in *Eureka*, vol. 3, page 65, "Jesus was tempted by both the Diabolos and a Satan. These were both concerned in the trial to which he was subjected; and as the one co-operated with the other, they are spoken of as if the same. Jesus was 'led up,' or 'driven' of the Spirit, into the wilderness 'to be tempted of the diabolos,' or that which causeth to transgress, and 'hath the power of death' — sin's flesh." Second: Wm. Smallwood, in *Sin and Sacrifice*, page 76, "If the principle of corruption had not pervaded the flesh of Jesus; if there had been no devil in his nature inciting to transgress, he could not have been tempted in all points like his brethren, nor could sin have been condemned there." Therefore, the victory of Jesus was a real victory, and not an allegorical one. How truly then could Jesus say, "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame." With assurance, then, we declare unto you that this Stone of Israel is a sure foundation. Though many living stones went before him, even the fathers and the prophets, they must all rest upon Jesus. If the foundations be destroyed, what can the righteous do? The Psalmist has asked the question, but thanks be to God, brethren and sisters, the foundation he has laid in Zion can never be destroyed. Israel, as a

nation, rejected this stone because they were disobedient, and stumbled at his word; but, in spite of their opposition, God has made this stone the head of the corner. Let us, therefore, build upon this sure foundation, not wood, hay and stubble, but gold, silver, and precious stones; and, having built upon this sure foundation, let us be patient unto the coming of the Lord, "For in that day he will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and will raise up his ruins, and will build it as in the days of old" (Amos ix. 11), And it shall be said in that day: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Is. xxv. 9).

G. A. GIBSON.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

(III.)—AARON.

If the reading of the Word during the past few weeks has been carried out according to the recognised plan, the necessity for mediation between the Creator and His creatures has again been driven home to us. Our thoughts last month concluded with a consideration of the first and second Adam. The former introduced and left an inheritance of sin into the world, so that even when a special people were chosen by God to be His witnesses, there remained the necessity of correct approach to Deity. There was a sense of "uncleanness" everywhere, and always existent, so that approach could only be made in the way and at such times as were appointed.

To be responsible for carrying out the details of such an elaborate and wonderful ritual was no mean task, and for this Aaron, the first high priest of Israel, was appointed. The name signifies lofty or mountainous, appropriately typical of the high priest of Israel after the spirit—the Lord Jesus Christ—for who among us can scale the heights of his greatness as he towers majestically above even the best character amongst the sons of men?

We cannot here dwell at length upon the instructive particulars given for our edification. The reader cannot do better than study them as set forth in the *Law of Moses*, from which we may quote a suitable extract—

"The priesthood was to be Aaron's, and his successors by a perpetual ordinance: any stranger obtruding himself upon the sacred office was to be put to death (Num. xviii. 7). The sons were to be his assistants: the father only was to be high priest . . . they were to stand between God and the people. . . . Moses washed Aaron with water. This is the type of moral cleansing as shown in David's expression: Wash me thoroughly from mine iniquity. 'Water' as a figure is used by Jesus to represent the Holy Spirit. Aaron stood to represent the seed of Abraham. The washing of Aaron with water was, therefore, a prefiguration of the moral cleansing to be effected in a son of Abraham by the Spirit in preparation for the priestly office" (p. 169).

The Whole of the divine enactments seem to be summarised in the word, consecration, the "setting apart" by the Lord of "him that is godly for himself," and through whom he will accept "sacrifices of righteousness" (Ps. iv.); Aaron was thus "a saint of the Lord" (Ps. cvi. 16), foreshadowing in his office the securing of that "eternal redemption" by him who has entered "within the veil."

Aaron's holy garments are described as having been "for glory and for beauty," obviously pointing to the lovely Divine attributes which were only perfectly exemplified in the antitype.

Bro. Roberts, in answering the question, what is there of glory and beauty in the significance of the priestly attire? says:

"They all involve one transcendent truth, which is to all others as the sun in the heavens—the hallowed supremacy of God as the rule of being. Consider: What is faith, but trust in His Word? What is tried faith but faith put to the test by Him? What is healing but His act, who says, 'I wound and I heal'? and whose are the stripes but His, whom it pleased to bruise the saving Son, with whose stripes we might be healed? Who so royal as the King of Glory, whether in Father or Son, to whom every knee shall bow? What is sin-nature but nature cursed by God because of disobedience? What is righteousness, but the doing of His perfect will." (*Law of Moses*, p. 159.)

As we dwell upon the priestly vestments — the linen coat, the girdle, the robe, the breastplate, the Urim and Thummim, the golden mitre inscribed with "Holiness to the Lord," we see the antitype in him "that is called of God, as was Aaron" (Heb. v. 4).

As to the anointing oil, it was to be compounded of most precious spices, according to Divine prescription. The Jews were, moreover, forbidden to prepare oil like it for common use. He who should presume to do this was to be "cut off." The sacredness of the office could not be more emphatically taught. Its ingredients were costly, and its perfume most fragrant, pointing to Jesus who is "anointed with the oil of gladness above his fellows" (Heb. i. 9). Observe, however, before we pass on, that while other priests were sprinkled, upon the high priest the oil was literally poured, so that it went down to the skirts of Aaron's garments (Ps. cxxxiii. 2), covering him entirely with its rich perfume. So the Anointing Spirit was poured without measure upon the Son (John iii.34).

Yet, notwithstanding the meticulous detail of the arrangements, the Aaronic priesthood was not to be lasting, for —

Aaron must lay his robes away,
His mitre and his vest,
When God's own Son assumes to be
The offering and the priest."

We are introduced to an "*unchangeable priesthood*" for this man (Jesus) "ever liveth to make intercession" (Heb. vii. 24). Another order comes upon the scene—the Melchizedek. Jesus is of this "made a high priest *for ever*." Paul emphasises the fact that Melchizedek abideth a priest continually.

The filthy or fleshly garments of "Joshua the high priest" have been taken away from him, and he has been clothed with change of raiment (Zech. iii. 4); he is now arrayed in robes of "glory and beauty."

Dr. Thomas shows us that whereas under the Mosaic code the regal and pontifical offices were divided between the houses of David and Aaron respectively, when the law goes forth from Zion, the kingly and priestly offices will be united, and their functions exercised by one person, even Jesus, who is "King of Righteousness and King of Peace, and Priest of the Most High God" (*Elpis Israel* p. 284).

Further, he holds our interest as he unfolds the components of the twenty-four elders of Rev. iv. 4: —

"Each elder is the symbol of an order, all the immortals being apportioned into twenty-four orders of royal priests after the type of David's divisions of the sons of Aaron into four and twenty orders" (1 Chron. xxiv.). A reading of the first few verses of this chapter shows the connection with the "sons of Zadok" in Ezekiel xlvi. They will not, however, be fleshly descendants for —

"in the reconstruction of Israel's commonwealth, the flesh profits nothing. All in Christ are made priests for the Deity, by the fact of being in Him; and as he takes the place of Aaron, all in him take the place of Aaron's sons, and become, by adoption, thus the sons of Zadok. . . .

Collectively they are Zadok, the just, and Ithamar, 'the place of palm trees'; for they are washed from their sins in the blood of the Just One; and are before the throne and before the Lamb, clothed with white robes, and palms in their hands, the emblems of salvation and victory. . . . They are many in one; all of them the children of a King; children given to Jesus for his brethren; and therefore collectively 'the brother of the King,' or Christadelphians." (*Eureka*, vol. 2, p. 28.)

This "father" of the future age is "bringing many sons unto glory"; and so our personal interest is aroused and our eternal wellbeing centred in the One to whom the Father said (through the Spirit in David), "Thou art a priest for ever after the order of Melchizedek." He is now in "heaven itself, there to appear in the presence of God for us" (Heb. ix. 24).

Shall we not wait patiently and seek for the promised anointing, with that "oil of joy" which will bring "glory and beauty," and entitle us to sit with Christ on His throne for ever?

M.J.

Editorial

GERMANY AND AUSTRIA.

An event of the greatest importance in the political world has happened with startling suddenness just as we are going to press. Austrian independence and separateness have apparently come to an end by the events of the past few days. On Friday night (March 11th) German troops crossed the frontier, and are reported to have reached the Brenner Pass, the gateway from Austria to Italy. Herr Hitler has himself entered Austria, and is said to be due at Vienna to-day (March 13th).

Hitler, as no doubt our readers are aware, is Austrian-born, and, as he himself declares, his ambition has always been to restore Austria to the German nation. Writing to Mussolini from Linz, the capital of Upper Austria, he said: —

"When I left this town, I had the same ideals as I have now. If Providence called me from this town to be Leader of the German nation, its intention could be only this: through me to restore my dear homeland to the German nation.

"I have lived and fought for this aim. I think I have now fulfilled it. . . .

"Whatever may be the consequences of coming events, I have drawn a definite German frontier with France, and I now trace one equally with Italy. It is the Brenner. This decision will never be touched or questioned.

"I did not take the decision in the year 1938, but immediately after the end of the Great War."

With obvious truth, the *Observer* says, "This is a mighty event." "One of the most momentous days Europe has known since August, 1914."

It is impossible for any to foretell the probable consequences of this sudden change in European affairs. Manifestly, it must very seriously endanger Anglo-German relations, but with what accompaniments cannot be estimated. It is, however, deeply significant to note the warnings of such level headed and well-informed writers as J. L. Garvin, who to-day says: —

"This is a mighty event. In our judgment it cannot be reversed. The moral is that the British people, while utterly refusing to be involved in Eastern Europe this time, should extend their rearmament without delay, and adopt special measures to speed up without fail."

And, further: —

"But the moral for this country, and for every man and woman in it, is to re-arm harder; to strengthen every part of our programme, and to speed up its execution with might and main."

There is, however, another moral, not for this country, but for all who have been *called out* and who "seek a country" (Heb. xi. 13-16), and that is that we should endeavour to realise as never before that we are certainly on the eve of startling events. Dramatic suddenness characterises this move by German statesmen; it may be followed by other moves equally sudden, and with equal significance. The greatest event of all, the return of Christ, and our gathering to him, cannot long be delayed, and will come with equal suddenness, and with consequences to each and all far transcending anything associated with this present order of things.

Never has it been of greater importance that Christadelphians should maintain an attitude of rigid separateness from the world's affairs, both in regard to politics and State-forces of every kind; to be found involved in these in any particular in the time of trouble now looming so threateningly ahead, will undoubtedly be to our undoing.

Let us not forget our marvellous deliverance of nearly twenty-five years ago, and be worthy of it.

W.J.W.

The Land and People of Israel

With the fall of the Goga Government in Rumania, and its replacement by a form of dictatorship, the cloud that hung over the Jews in that country has been slightly lifted. The new constitution declares all Rumanian citizens, of whatever origin or religion, to be equal before the law: but it is clear that a strong preference will be given to "pure" Rumanians in the matter of state employment. The Jews of Rumania are not at all optimistic of their future, and their leaders have decided to send a delegation to Jerusalem to discuss with the Jewish Agency the possibility of arranging a large emigration of Rumanian Jews to Palestine. The retiring Premier described his downfall as "a victory for Israel." His successor, the Patriarch Miron Christea, has a notorious record of anti-Jewish outbursts. Recently he wrote, "Why should we not be allowed to react when the blood of the Rumanian Christians is sucked by the Jews? Why should we not have the right to get rid of these dangerous parasites? It is not only logical, but a sacred duty to do so. I do not know enough geography to tell the Jews where to establish themselves, but I believe there is plenty of room somewhere in Africa, Australia, Asia or some remote island."

* * *

In Germany the position of the Jews has grown far worse as a result of the changes in the Government. A steady process of "Aryanisation" of banks and businesses continues. During the last two years nearly 200 Jewish private banking firms—about half the number existing in 1935—have closed their doors. A detailed description of the many incidents of repression and persecution is impossible in the space at our disposal, but to obtain a right understanding of the position in Germany, brethren could well read "The Yellow Spot," a complete documentary study, published in 1936, of three years' intensive persecution, described as "the outlawing of half a million human beings."

* * *

The recent agreement between Austria and Germany does not augur well for the Jews of the former country. Increased power for the Nazi Party means the introduction of Nazi methods until the time is ripe for the anti-Jewish legislation that is anticipated. Dr. Schusnigg, the Chancellor, has given official assurances to the Jewish communities that they have no reason for anxiety; but it is realised that the Chancellor may well be insecure in his position, and his successor will unquestionably be more open to Nazi influence and pressure.

* * *

Recent anti-Jewish tendencies in Italy have brought forth an official statement to the effect that the Government does not intend to pursue an anti-Semitic policy. It is declared that "responsible Rome circles are of the opinion that the international Jewish problem can be solved only in one way, through the creation, *in any part of the world except Palestine*, of a Jewish state . . ."

There is no doubt that the Vatican is hostile to Jewish settlement in Palestine, and it may be that the Government is voicing Papal opinion. As a consequence of this statement, rumours are circulating that Italy would like to be able to arrange for the settlement of Jews in Libya or Abyssinia.

* * *

From far-off Japan comes a report of an anti-Semitic exhibition, arising, no doubt, out of the anti-Communist connection between Japan and Germany. It is intended to illustrate the alliance of Jews with Bolsheviks in carrying out an insidious anti-Japanese campaign. The *Jewish Chronicle* states, however, that there are only about 2,000 Jews in Japan.

* * *

Recently, the *Jewish Chronicle* issued a special Palestine number, not the least interesting part being the numerous advertisements of banks and business concerns, none of which was in existence twenty years ago. Palestine now possesses a purely Jewish port at Tel Aviv, the formal opening of which took place on 23rd February.

A new "luxury" hotel has been opened on the shores of the Dead Sea: the promoters of this new health resort are pressing for the name of the sea to be changed to the "Sea of life," on account of its abundance of minerals with health-giving properties.

During 1937 half a million trees were planted, by the Jewish National Fund, in Palestine. These replace the 70,000 that were maliciously destroyed by fire during the year.

* * *

The change of High Commissioners in Palestine has now taken place. Sir Arthur Wauchope being replaced by Sir Harold MacMichael. The former has succeeded in winning the affection of the Jews in Palestine: and the latter has begun well by stating his intention to obtain contact with all kinds of people in the country—not merely with those who are, or who call themselves, the leaders of public opinion. In a broadcast he made an appeal for compromise between Arab and Jew, and for swords to be turned into ploughshares. This is a vain hope, as it is a time of turning ploughshares into swords (Joel iii. 10). The breach between Arab and Jew is not likely to be healed; rather Arab antagonism can be expected (Psalm lxxxiii.) until Jesus comes to "speak peace to the nations."

CORRESPONDENCE

We greatly appreciate the articles appearing in the BEREAN. The Signs of the Times, and the various letters relating thereto, are very helpful, and the more we study them the more we realise that the time is rapidly approaching when the Master will be here. Your 'Reflections' on our walk, conversation, and the fashions of the world are greatly needed in these latter days. For it is stated, "Men shall be lovers of pleasure more than lovers of God," and we only hope that many who may be wandering from the straight road may through reading what you write, reflect, and be encouraged to walk in the narrow path which leads to the Kingdom. We pray you may have strength to continue in the good work as long as the magazine is needed. — Your brother in hope of Life,

E. J. YORK.

Western Australia.

* * *

Greetings in the Name of our Lord Jesus. We are all thrilled as we read of the doings at Southmead. Our school superintendent has in mind to get her scholars interested especially in that

little disabled boy who so longs for the return of Jesus, by writing to him, and the other boys and girls, hoping that a letter from America may help them to realise that Christadelphians all over the world are in love with their desire for the knowledge and love of Jesus. He is the great healer. May we be found worthy at his Coming. —Your fellow worker in God's vineyard,

ROBERT WILSON.

Mass, U.S.A.

* * *

I heartily agree with the remarks of bro. C. R. Crawley, of Luton, concerning brethren thanking the strangers for listening to the Truth. I would also like to point out that there is too much thanking going on in another direction, which appears to me to be absolutely unscriptural. I noticed in the February BEREAN that there were twelve ecclesias who thanked the brethren for their work in the Truth. We never find the Apostle Paul thanking anyone in this way, but God only. For example, he thanked God who "put the same earnest care in the heart of Titus" (2 Cor. viii. 16); and when brethren met Paul on his journey towards Rome "he thanked God and took courage" (Acts xxviii. 15). He did not thank them for going to meet him; Paul kept God always before his mental vision; he is an example for us to follow: as he said, "be followers of me, even as I follow Christ." Let us beware of falling below the apostolic standard. I would recommend brethren and sisters to read bro. Roberts' exhortation on "Paul and True Godliness" in *Further Seasons of Comfort* beginning at page 81. — Faithfully your sister in the one glorious hope of the Gospel,

H. MARSHALL.

Birmingham.

* * *

I would like to thank you for the encouraging reference you made on behalf of Bristol's efforts at Southmead in last month's BEREAN. I emphasize every word you said in answer to the critic who wants something "more upbuilding"; our experiences in the work and our happiness in doing it with God's blessing, more than neutralizes all that may be said against it. I am more than ever convinced that Sunday School work is not given the prominence it deserves. And if anyone desires evidence of this, let him get into *personal, active and warm-hearted* touch with the Sunday School in their district, and pour out the spirit of Jesus on it; let the children *see you love them*, and I venture to suggest you will *never get another such complaint* from any brother or sister.

He ought to have witnessed your departure from bro. Smith's house at Southmead last evening. I think he would have had the shock of his life had he witnessed those children wishing you good-bye. *Did you require more upbuilding?* —those little beaming faces, their eagerness to come near, to get that personal touch and hear your voice. Anyone who cannot "see it" is passing-by half the joys the Truth offers in the journey to the Kingdom.

You are a splendid physician—at least in the ailment from which our critic suffers. You have without doubt prescribed a wonderful tonic (and I am not sure that it would not prove a cure) for the "complaint." Change of atmosphere, change of scene, change of company, in cases like this, is a wonderful medicine. Our brethren will be delighted to help him in his convalescence; the energy and smiling faces of our children will invigorate him with new life, and the children's' joy that has been born of "the sweet stories of old" insidiously becomes our joy (not complaint), and we find we have no time to lose in building on the wonderful foundation God has so surely laid for us.

A brother who wants "something more upbuilding" ought to be with us for six months, infused with a fire-like zeal for the work of God in our Sunday School, and I have no fear in prophesying he will return home with quite a different tale to tell. — Fraternally yours,

F. WALKER.

Bristol

* * *

Recent references in the BEREAN to the work of the brethren and sisters of the Bristol Ecclesia, and the Sunday School at Southmead, caused the writer to seize the opportunity of visiting them, which he was privileged to do a few weeks ago. Bro. Frank Walker gave him a warm welcome, and after tea carried him to the house of bro. Higgs, who, with sis. Higgs and sis. Doris Higgs, also gave him a very warm welcome, and took him in his car to see the Southmead Sunday School. It was Saturday evening, and the children were assembled in the house of bro. and sis. Smith. The chief thing the writer noticed was that they were very obedient to their Superintendent, bro. Smith. It was remarked that doubtless these children would help to bring in the "grown ups" (which is what we want), which led the writer to remark that he would rather labour among them, than among the grown-ups. He would, indeed, for he has found the results much better, though not so quick in coming. The children sang heartily the hymn quoted by bro. Walker on page 61 of the BEREAN CHRISTADELPHIAN. May our Heavenly Father grant each one of them to know His Truth, and to walk in it.

I had a long chat with bro. Walker during the afternoon on some of the deeper things connected with the Truth. He revived in me a desire to look more carefully into the signification of things Mosaic, for which I am thankful to God, and to him, though I have still the idea that we have not yet given enough study to the question as to what the tent over the tabernacle was like. (I could never quite believe that the goats-hairs curtains were thrown over the tabernacle like a pall is thrown over a coffin), or to the question of the literal internal appearance of the rooms formed by the boards. It was indeed one sufficient to show the awful majesty of Yahweh of Hosts, the God of Israel.

J. H. DYER.

Swindon.

* * *

Bro. J. EVE (Eastleigh) says: "Indisputable proof has come into our hands as to the accuracy of bro. Gomer Jones' letter concerning the ecclesial news taken from the *Christadelphian* for April, 1933." — Bro. C. CRAWLEY (Luton) says: "We are very upbuilt by your 'Reflections' re the pagan nature of Christmas. How can we hope to be amongst those who will be used to 'blot out these things' from the peoples' remembrance in the days of the Kingdom, if we condone them now, and do not teach our children the need for separation in these matters, because they dishonour God?"—Letters of appreciation and commendation have also been received from bro. J. HUGHES (Melbourne), bro. A. J. STARR (New Zealand); bro. D. C. WILSON (Philadelphia), bro. J. H. CRAIG (Indiana), and others.

DISTRESSED BRETHREN AND SISTERS.

We do not apologise for appealing for increased support for this Fund. Generous support is continually reaching us, and much has been done and is still being done to lighten the burdens of our brethren and sisters in distress; but we could do far more if we had the means. We are frequently informed of cases of need which are straining our resources to such an extent that we are obliged to decrease our assistance in cases where we would rather increase it. The following extract from a sister's letter is an example of many such: "We have visited-----as arranged, and came away feeling depressed and sick at heart to find that a family of Christadelphians could suffer so and no one know it. Sister----- and I could not talk of what we had seen—we were too deeply moved. Patience, suffering, want— yet at the meetings every Sunday, and nothing said. The pinched look of starvation; the drawn faces, malnutrition evident in every one. We were so thankful to be able to supply the means of immediate help; and to encourage them with the assurance that assistance would be forthcoming as soon as our report was received. It is a most painful and deserving case, brother, and needs all the assistance you can give. May God bless this work you have undertaken; yea, He has and is blessing it. We feel it an honour to be allowed to participate in it."

During the past month we have expended £34-19s.-7d. for the benefit of brethren and sisters in need.

JEWISH RELIEF FUND.

The distress of nations, which is being intensified almost daily, is very largely falling upon those least able to bear it, particularly the Jews. Those who are Jews after the Spirit cannot hope to help in a great measure those who are Abraham's direct descendants who are Jews after the flesh. But they can do a little—and that little, if they are obedient to the teaching of Christ through the apostles, they will do. We have sent to the Polish Jews' Relief Fund a cheque for £8 14s. 6d., which includes all amounts received to date for this purpose, which is acknowledged as follows: —

Federation of Polish Jews in Great Britain.
2-3, St. James's Place, Duke St., London, E.C.3.

Dear Mr. Ford,

16th March, 1938.

I have to acknowledge with grateful thanks receipt of your cheque value £8-14-6. I can assure you that the amounts that you are thus sending to us are proving of great assistance. Your last remittance was used to help a widow (with six children) whose husband was killed in the recent pogrom in Bresk-Litosk. This woman was absolutely destitute. She appealed to our Committee in Warsaw, who investigated the case and found that some of them were suffering from tuberculosis, as the result of not having sufficient food, and arrangements were immediately made to supply their needs. We find the greatest amount of help to such large numbers in want can best be given by soup kitchens, in order to ensure that some of these unfortunates obtain at least one meal during the day, and they have sent over to us some actual photographs taken which I enclose for you to see. — With renewed thanks, permit me to remain, yours obediently,

J. GOLDBERG, *Secretary.*

Reflections

A brother who undertakes to speak or write upon the Truth should never object to criticism nor resent it. Constructive criticism should indeed be received gladly. Unfortunately some criticism is only fault finding, and that does not help. Of the constructive class is the following comment by bro. S. Vince, of Croydon:

"With reference to the last paragraph of the March Reflections, it occurred to me that an alien reading this might form the conclusion that Christadelphians do not believe that there is a punishment for the reprobate. Would it not be better to say that although the Scriptures predict final annihilation for the wicked, nevertheless they clearly show that the responsible evil doer will first receive punishment?"

We thank bro. Vince for drawing attention to our omission. The scriptural authority for his remarks will be found in Luxe xii. 47, 48.

* * *

A brother visiting a large ecclesia for the first time says: "Oh, how I wish I belonged to a large meeting like this. How different everything seems; such heartiness and enthusiasm." A sister from the big meeting was that morning visiting the brother's small meeting, and her remark on returning was "Oh, how I would like to be in a little meeting like that, where everyone knows everybody, all their troubles and worries; it is so much more like what an ecclesia ought to be, where all the members are really brethren and sisters, just like one family."

There is something to be said for both of these points of view. Probably the ideal ecclesia would be between the two, so far as numbers go, neither very small, nor very large, with a membership of perhaps about 100. That was the opinion of our late brother J. M. Evans, whose

judgment was the result of many years of experience. His remarks, which follow, will be found in *The Christadelphian Treasury*: —

"The highest interests of the Truth are usually achieved in ecclesias of moderate numbers. The ideal ecclesia is one in which the bulk of its members are engaged in the various activities of the Truth, each unit performing some function, however small, in the ecclesial organism; each brother and sister realising his or her responsibility, and discharging it in the most effective manner.

"In an ecclesia of medium size, which is fully alive to its duties, this ideal is by no means impracticable. It is quite true that small ecclesias may also attain this ideal, but they also suffer through lack of sufficient capable leaders, and are not such effective instruments in the propagation of the Truth as the larger assemblies.

"The great drawback of unusually large ecclesias is the decrease of personal responsibility, which becomes less and less as the members increase. That care for one another which is enjoined becomes more and more difficult as the ecclesial register lengthens, to such an extent that there are many of the members whose names even are unknown to one. The exercise of brotherly love to all becomes impossible. There is also the tendency to allow the work of the ecclesia to remain in the hands of a relatively small number.

"An ecclesia of moderate size is not so likely to degenerate into the condition of a church or chapel as a very large one."

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In the diaries and records of those who chronicle the events of the times, some such entries as the following are undoubtedly being made: —"The world is full of violence. Fear is increasing daily. Right is giving place to might, and the old bulwarks of civilisation against a return to barbarism seem on the point of bursting everywhere. Men's hearts are indeed failing them for fear, and wondering, what next?" But how few connect these things with the divine warning: "And then shall they see the Son of Man coming in a cloud with power and great glory" (Luke xxi. 27). Of the few who do see the connection, are all of them heeding the solemn assurance, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh!" C.F.F.

Our Plain Duty

AS TO MUNITION -MAKING.

(Rom. xii. 9; I Cor. x. 31-33.)

The subject of munition-making is very comprehensive. Immediately arises the question of where can we draw the line? If we consider for a moment our position in the last war, so long as we were prepared and allowed to do work of national importance which did not conflict with our religious convictions, our position was consistent and faithful. It was not wrong for brethren to approach the powers-that-be in order to state our position so that they might be favourably inclined towards us. It was not wrong for the brethren to consider any advances the powers-that-be might make. It was a matter of acting wisely in the circumstances in which we found ourselves placed, and seeing that sufficient consideration was given to us to meet our conscientious beliefs, that was all we could ask.

Our concern now is that although the war has been over twenty years, no advance has been made on the questions which were not so clear as they might have been during the last war. In war-time almost everything is called "munitions." We shall deal with the question of munition-making from just this one point of view—ammunition for the destruction of human life.

Now it was a great blot on the Christadelphian position to find some brethren and sisters making ammunition for the destruction of human life. They knew full well just what was going to

happen with these deadly instruments they were making. *Without the Camp* points to the sorry spectacle of 5 per cent, of the brethren and sisters being engaged in the manufacture of implements of destruction to their own peril, and to the peril of the other 95 per cent., who were persuaded that it was quite wrong to do it. It brought reproach upon the Brotherhood because it was an inconsistent attitude to the principles as given by the Lord Jesus Christ.

Now, to advise brethren and sisters to get as far away as possible from ammunition-making, and to leave it to the individual conscience as to whether they do it or not, is not sufficient. It does not go far enough in the matter. It will not help us when the critical moment comes upon us. What is our position then? Can brethren make ammunition which they know is for one purpose only, to maim and to mangle and to destroy?

It has been said that if a brother can do it in peace-time, he can do it in war-time, which is quite true; but this does not get to the matter. Can brethren consistently, and in the spirit of Christ, make ammunition to destroy men's lives? We are speaking of the present dispensation. There should be no doubt about it. It is a matter so obviously at variance with the principles of Christ's teaching and the spirit of the Scriptures, that we ought to be persuaded of it. To say there is no Scripture passage which could be brought forward is neither helpful, nor is it correct, unless it be a "Thou shalt not make ammunition" which is required. The whole spirit of the Sermon on the Mount, the 5th, 6th and 7th chapters of Matthew, the moral code which is to control the believer's life, is surely of itself clear, and should be sufficient.

The Scriptures quoted above bear upon the same point. They enunciate principles which control this, as every matter relative to our walk in the Truth. Romans xii. 9, "Abhor that which is evil; cleave to that which is good." Ammunition-making is an evil work. It is admitted to be so by those who have the control. It is necessary because of the evil heart of man. It is to satisfy his thirst for blood and revenge. Shall we be servants to such work? Bro. Jannaway in the *Christadelphian Treasury*, says,

"It was not only the black spot. It was altogether wrong, absolutely wrong, and those who sought to justify it did the Brotherhood a great disservice."

If we weigh those words, when a matter gets to the head of being "absolutely wrong," surely that is sufficient for us to refuse to make such instruments of destruction, and to refuse to countenance those who want to make them.

It has given offence to all except the offenders, the 5 per cent. It has given offence to the people in general. It has given offence to the powers-that-be. It has given offence to the 95 per cent, of the brethren and sisters. We are commanded, as the second reference says, to "give none offence, neither to the Jews nor to the Gentiles, nor to the church of God," but, Paul says, "not seeking mine own profit, but the profit of many" (1 Cor. x. 31-33). Brethren and sisters, if these principles, these wise counsels, were applied more scrupulously in many things besides this one of which we are speaking, the ecclesias would be in a happier state than they are at the moment.

Again, how can brethren who make such, pray that God's blessing will rest upon what they are doing? How can they say that they do it to the glory of God? There are many things in which we offend the people of the world, but we do so because of the principles which have been enunciated in Matt. v. 6-7. In the case of Daniel and his three friends, and of Peter and John, it was "Whether it be right in the sight of God to hearken unto you more than God, judge ye. For we cannot but speak the things which we have seen and heard." Here the principles of Christ definitely defend us, but in the other case they do not. It is a matter in which the world has good cause to take offence. We feel that all in our fellowship must be persuaded of it.

The Truth does not allow us to take part in anything that is going to harm our fellowmen. Those in authority and the common people consider that the ammunition-maker is one with the soldier. As far back as 1914, Mr. Winston Churchill said,

"The Admiralty has been aided by the energy of the workmen in all yards . . . who had by so doing, made themselves COMRADES of their fellow-citizens who were fighting in the trenches."

How can we, as brethren of Christ, become "COMRADES" of such evil work, if we consider it on the principle of fellowship as enunciated to-night? How can we take up such a position as that? Then what of those who persist? If an ecclesia is faithful, it will deal with the matter. It must express itself and leave no doubt as to its position. It must deliver itself from association with them, either by persuading the offenders of the wrong they are doing—again repeating bro. Jannaway, "absolutely wrong" —or by dissociating from them. To play with the matter will jeopardise our position, when, as we have heard, we should be of one mind, and it will work confusion amongst us.

Again quoting bro. Jannaway in 1924 in the BEREAN, he says,

"We would most certainly refuse to represent brethren engaged in the manufacture of shells, hand-grenades and the like."

Why? Because, using his words again, it is "absolutely wrong." We cannot understand a statement of that nature coming from a brother unless he was persuaded that the whole tenor of Scripture teaching and the character of the Truth itself under the present dispensation are against brethren and sisters making such nefarious instruments of destruction, which are calculated by those who are "in the know" to destroy civilisation.

The teaching of Christ, as written in Matthew v. is, "Love your enemies; do good to them that hate you." There have been some, not in our fellowship, who have tried to twist that round to suit something else. "Love your enemies" is a principle which should control us in this question. This does not mean the ones nearest to us only, or just those in this country.

Again, "Resist not evil." This work is a part of the resisting of evil with evil. And again, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." Apply the principle, "*Do even so to them*" whatsoever ye would they should do to you. The spirit of a Christ-like disposition is the opposite to the mind which persuades itself that it can become in any shape or form a partner in mangling humanity, apart from the humanitarian point of view. We go higher than that.

Christ, "when he was reviled, reviled not again." How, therefore, can a brother reconcile his position in being in the arsenal? Its very objective is just for that purpose of providing for the army and for all the accoutrements that are required. It may be said that brethren can do work which is just as bad, in other works, as they do there. Quite true, but that does not justify the other. Granted there are many works which will be switched over, and are even preparing at the moment, in which brethren at the present time might have legitimate work to do, and in which, when the time comes, they would have to state their position concerning this matter. In fact, it has happened already. Brethren have gone and stated quite courteously that they could not do certain work on account of the principles which control their lives. It has been favourably received, and they have been allowed to do other work.

We know of three brethren, at least, who have refused better positions in life because they will have nothing to do with the association of making ammunition. They are prepared to sacrifice worldly gains for the honour of the Truth; to sacrifice advancement and monetary rewards, rather than bring the Truth into reproach. That is the only faithful position; it is the only true position.

The final decision of the authorities as given in the book, "CHRISTADELPHIANS AND MILITARY SERVICE," is "that they refuse to regard as genuine Christadelphians brethren who are engaged in the manufacture of implements of destruction." In the need for more men in the army, those who engage in so making are reckoned as eligible for the army.

Now, brethren and sisters, the London Standing Committee is responsible for that statement, and surely it was not circulated by the Committee for the mere sake of saying something. Should we not, therefore, accept it at its real value? Unless we are prepared to compromise — and that is the spirit of the times — it is a matter to us of great importance. What are we doing, therefore, to maintain the consistency of our position? Shall we let the matter hang about and hang on without definitely taking the stand, hoping that something will turn up? It won't. Our subject says, "Plain Duty." There is a lack of plain speaking in our days. The specific, practical application of the Truth is being excluded and resented rather than faced in these days in which we live. A tolerant spirit will numb and stifle us rather than give us a robust spirit in the Truth.

The future is unknown to us. We feel the strain of the trial, but it will be better for us in faithfulness to the Truth and to Christ to "love not our lives unto death." We do not wish to boast. We do not want to face it unless it is absolutely necessary, but that is the faithful position, rather than surrender the trust which has been committed to us in the Gospel. The cause is not ours; it is God's, and if we are faithful, nothing can happen, except He allows it, and if He allows it, it is for a purpose.
F. H. JAKEMAN.

"We would see Jesus!"

Jerusalem is full of people, for the Passover is "nigh at hand." Fervour and excitement runs high. The question passes from mouth to mouth, "What think ye, that he will not come to the feast?" (John xi. 56). Those from the "country" of Palestine (John xi. 55), discuss the question in a quite commonplace way, for they have become accustomed to his visits. In addition to these there are Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, Jews and proselytes (Acts ii. 10,11), and even strangers from Rome, mingling with the great congregation, listening in amazement to the wondrous stories they hear.

Even Caesar in his pomp and glory, and Rome in her power and might, pale into insignificance in the eyes of those in Jerusalem at this time; for the great "wonder man" is coming—"Jesus of Nazareth."

Let us join ourselves with those who are talking, and listen to what they say. A group is attentive as one of its number from Nain relates the joy "he" had brought to the house of that widow, whose son he had restored to her from the dead (Luke vii. 11-18); over yonder the one-time blind Bartimaeus from Jericho is telling his hearers of the restoration of his sight, and with joy filling those now brilliant eyes, which, however, are moistened with tears of gratitude, he repeats the gracious words of the Master, which meant so much to him—"Go thy way; thy faith hath made thee whole" (Mark x. 46-52); yet another group from Capernaum is relating the passage of words between Jesus and the Scribes over his power to forgive sins, and the erstwhile palsied man is there, a witness of his mighty power not only to forgive sins, but to impart power to those words, "Arise, take up thy bed, and walk" (Matt. ix. 1-8); and then reverently the story is told of that dear soul who so timidly touched the hem of his garment, and the Saviour's loving and reassuring words, "Daughter, be of good comfort, thy faith hath made thee whole" (Matt. ix. 20-22). Another group from Samaria tells the multitude about those nine Jews and one Samaritan who were lepers — all healed at the same time — and only the Samaritan was grateful enough to return thanks to his benefactor (Luke xvii. 11-18); while those residing in Jerusalem relate His compassionate act, when the self-righteous Scribes and Pharisees were condemned and made ashamed by the merciful announcement to that poor woman, "Neither do I condemn thee; go and sin no more" (John viii. 7); a little further on a man is in the midst of another group expostulating on the unrighteous attitude these Scribes and Pharisees have adopted towards Jesus, affirming that only recently he (personally) had been denounced by them and turned out of the synagogue, because he had dared to state the truth about his healer. Fearless, and with his whole being aglow with appreciation, he repeats to his astonished hearers the words he had used in his defence

before these evil men, "Whether he be a sinner or no, I know not; *one thing I know*, that whereas I was blind, now I SEE" (John ix. 25), aye, *and he SAW Jesus, too* (John ix. 35-38), and, overcome with emotion, he cried out, "Lord, I believe."

Many, too, there were, who would remember Him being present at previous Feasts. How they would recall that Feast of Tabernacles, when his teaching cast such a spell upon them; when to listen to the simple, beautiful, yet powerful language he would employ was not only a pleasure, but a thrill; when his teaching caused consternation amongst his hearers (John vii. 15); when his claims as the Messiah produced fierce discussion, which to this day has never been unanimously decided (John vii. 43); while his bold claims and challenges produced in some respect, in others antagonism (John vii. 16-19); and surely there would be some amongst them who would not have forgotten his gracious invitation, "If any man thirst, let him come unto me and drink. He that believeth on me, *as the Scripture said*, out of his belly shall flow living waters" (John vii. 37, 38).

Nor did these stories end here. Why, only a few days before, in that little village of Bethany (about two miles distant) the whole place had been stirred by the wonderful miracle of the resurrection of Lazarus (John xi.). Before the very eyes of the Jews gathered from all parts of the habitable world had this marvellous act been performed. It would seem to have been the apex of the demonstration of the truth of His glorious mission, for those assembled would carry that story to the uttermost parts of the known world. It is, I think, the last recorded miracle for the amelioration of the sufferings of humanity, before —

" . . . that dark and mournful night,
When Jews and Gentiles joined their power,
Against the Son of God to fight,
To mock His Name, His life devour."

The whole of the city is stirred by this mighty miracle! Did any doubt its truth? Half-an-hour's walk would dispel that doubt, by seeing Lazarus himself, and asking a few questions. The effect on the multitude was tremendous. The Pharisees had suffered a reverse in the synagogue at the hands of the "blind man's" testimony; they now suffer another at the graveside of Lazarus; and their rage knows no bounds; but the common people see that strange "man," who "went about doing good," now standing by the side of those sisters weeping at the loss of their brother. What will he do? Look at his face—what sympathy, and, yes! —HE IS WEEPING. This truly was no unconsiderate, arrogant, autocratic dictator! Nor did the iron rule of Rome ever manifest such association with human woes. This character can only be expressed in that prophetic language uttered so long ago: —

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord" (Luke iv. 18, 19).

Yes, it was that beautiful character the people "saw," and it was the character of the Son of God that drew the people with a magnetic influence; and in some cases compelled them to follow him to hear the "gracious words" that proceeded from his lips. The rulers "saw" it, too, and feeling the effect of that divine influence, exclaims: "Perceive ye, how ye prevail nothing? Behold, the world is gone after him" (John xii. 19).

And now the multitude has heard that he is coming to Jerusalem. Out they go to meet him; and even the little children are moved to acclaim him as their King. Right well are the beautiful prophecies of old fulfilled, that their King shall ride into Jerusalem sitting on an ass's colt (John xii. 14).

It is a moving scene: The whole populace rejoicing over their God-given King; while in the shadows are seen the lurking and sinister forms of the Scribes and Pharisees.

And Jesus—after he had given His faithful testimony for his Father, withdraws himself from these public demonstrations (John xii. 36).

It was at such a time that some Greek Jews who had come up to worship at the Feast, hearing these wondrous stories, and witnessing the excited multitude, approach Philip with the request, "Sir, we would see Jesus." It would seem that their desire was to see this "wonder" man, as a "wonder" man only, and this appears to be borne out by the subsequent conversation. Jesus never catered for gratifying the wishes of the "flesh"; his was not a mission to be placed on a pedestal to be worshipped by an admiring crowd—it was to give the Father's message; to seek the lost sheep; to say to the perishing, "Come;" and to be a living expression of his Father both in word and in deed (John x. 24-38). How beautifully is this borne out in the conversation following the above request (John xii. 23-26).

Can we, too, catch that wonderful trait of character? Can we "see" Jesus, as this beautiful facet of his being, shines forth in all its brilliancy? Do we endeavour to "copy" him here?

What a lesson to us. You, brother, when speaking to those "out of the way," and telling them the beautiful story of salvation—is it done, like Jesus, in that perfect spirit of meekness and self-effacement? When on the public platform, is the impression given to the hearer that one of very great importance is speaking? or is *self forgotten* and your whole energy thrown into "*the message*?" And you, sister; in your daily task and conversation, do you make sure that the Father and Jesus *shall* be to the front, and *self* recognised as only the human instrument through which that message is conveyed? Think of it! How much could be done for the Father, if we only "saw" Jesus more often in this beautiful aspect of His character. Shall we try to do so more earnestly as the days go by?

And however much we may desire to see Jesus in human form, as the Greek Jews did, we cannot—not yet. But there is the way described above in which He may be seen. And to this power of sight the Jews were blinded. Isaiah's description was that "when we shall see him, there is no beauty that we should desire Him" (Isa. liii. 2). Nevertheless, the Song of Solomon in chapter v. 10-16, uses all the most precious things obtainable on earth to describe his character, and ends up by saying, "He is altogether lovely."

Can we obtain pictures of his loveliness, and in this way be able to "see" him? Yes, indeed; Jesus said, "Had ye believed Moses ye would have believed me" (John v. 46). Here, then, is the divine portrait of the Lord Jesus—in types and shadows. Shall we set ourselves the task to examine this pictorial collection, and revel in some of their beauties? If we do, not only will it be a delightful occupation, but the things we shall see will become a power in us that will help us fight the good fight of faith; for observing the details that made up that character, it will energise us to endeavour to follow in his footsteps.

Then let us all together say, "We would see Jesus," and reverently perusing the Mosaic Law, drink in those God-given sweets of that lovely character.

In future issues we hope to deal with some of these beautiful Mosaic teachings (if the Lord will). May they be the means of drawing us closer to Jesus, and in trying to copy Him more faithfully, we shall appreciate his beauty, and shall then, too, proclaim Him to be "altogether lovely."

Jesus! Thou Sun of Righteousness —
Send forth Thy living rays;
Stir up Thy strength, Thy mightiness,
And manifest Thy praise.

FRANK WALKER.

Bristol.

Signs of the Times

ECCLESIASTICAL.

"Having a form of godliness" (2 Tim. iii. 5).

Religious liberty has been taken away in Germany by the Hitler regime. Only those who submit entirely to the Nazi dictation and agree to obey its orders in regard to services and publication of its propaganda under a long list of heads, are allowed to carry on public meetings. Pastor Martin Niemoller, leader of the opposition movement in the German Evangelical Church (who formally did all he could as one of the leading figures in the unrestrained submarine warfare of 1914-1918 to destroy anti-German ships and sailors, and who was then noted for his ruthless cruelties) has been in prison for eight months now, for his refusal to prostitute his church to the Fuehrer. The State Prosecutor has now asked for a sentence of twenty-two months' imprisonment. The trial is being held in secret, and not one line has appeared in the German Press about it. The idea of Church and State working together to a common end is not new. As far as apostate Christianity is concerned, it began with Constantine the Great. In all European countries the State makes the Church its handmaid.

The idea of the Church of God as the Bride of Christ, as set forth in the Bible, and the necessity of separation and preparation that she may be fit and ready at the return of the Bridegroom, has long been put away by the Apostasy.

The German Evangelical Church is near akin to the Methodist Church in this country, and Niemoller's real quarrel with Herr Hitler lies in his conviction that his church should not be subject to political rule, although he himself has offered to support faithfully the present system of government.

Surely this is a farcical business, and reduces any kind of religion to "a form of godliness" with no real power to convert from sin!

* * *

POLITICAL.

"Tarshish, Sheba, Dedan, and the Young Lions" (Ezekiel xxxviii. 13).

This passage indicates clearly the final isolation of the English-speaking peoples from all foreign alliances. There is no association of allies or leagues of nations with the Tarshish Power that protects the Jew in Palestine. Practically the whole of Europe, with Russia at its head, is, in the same chapter, shown as antagonistic to Britain. "Many people (or nations) with thee" is spoken of Russia. While it may be contended—and is—that all the place-names given in Ezek. xxxviii. 1 to 4, and 6, may be associated with present-day Russian territory, we hold to the view expressed by Dr. J. Thomas that "Gog of Magog" means a Russian head for Central Europe. This is to be found in *Elpis Israel*, pp. 386-8, 1st edn. Hence the events of February, 1938, have an immense significance to students of the Signs of the Times.

A great conflict of opinion has been known to exist for some months as between Mr. N. Chamberlain, Prime Minister, and Mr. A. Eden, Foreign Secretary, of the British Cabinet. This conflict has found its culmination for the moment in the resignation of Mr. Eden and his assistant, the Under-Secretary, Lord Cranborne, who is the grandson of the great Marquess of Salisbury who was twice Premier, and who was his own Foreign Secretary; a man of strong will who, to use his own words, "stood no nonsense from anybody." We say "for the moment" because the end is not yet.

Now the matters in dispute may be best summed up thus:

Mussolini, the Duce of Italy, has demanded the opening up of conversations with Britain on the following points (we quote from Commander Stephen King-Hall, February 25):

- (a) Money.
- (b) Recognition of Italy's Empire in Abyssinia.
- (c) Restriction of British naval forces in the Mediterranean to something less than parity with Italy.
- (d) That Italy shall share in the defence of the Suez Canal.
- (e) That Italy shall have a corridor between Libya and Ethiopia, thus cutting across Egypt.

Herr Hitler has demanded conversations at once regarding the restoration of Colonies held now under mandate by Britain that formerly belonged to Germany, *without regard to the League of Nations* (vide his speech, February 20).

Now Mr. Eden's mind in regard to these demands is, "We have been threatened by a foreign Power (Italy) in communications received from her. I stand firm by my statements in this connection. In my speech of resignation in the House of Commons, I refrained from referring to any documents, to any interviews with ambassadors, communications from foreign States, and so forth, but I definitely formed the opinion that the meaning of certain communications received from a foreign government (Italy) was 'now or never,' and that those communications read in the context of recent history were open to no other interpretation." Therefore, he recommended that Britain should refuse to even listen to such threats, and should demand that the pledges made and broken by Italy and Germany, in regard particularly to Spain, be first honoured by withdrawal from that distressed realm, before any new conversations began. (Leamington speech, Feb. 25.) Mr. Eden and the Cabinet saw that this policy might mean immediate, or at least very near, war. It would certainly need to be backed up by immediate and pressing preparation for war, involving Conscription.

Mr. Chamberlain opposed entirely Mr. Eden's policy, and declared in favour of opening up conversations with these "perjured potentates," as Mr. Attlee (leader of the Opposition) styled them, with a view to preparing a way of peace. He had in mind —

- (a) The evacuation of volunteers from Spain;
- (b) Withdrawal of troops from the Libyan border of Egypt.
- (c) Cessation of anti-British propaganda in Palestine, etc.

Mr. Eden refused to open up these talks, and practically stood for Britain's isolation. Hence his resignation and the appointment in his place of Lord Halifax, a High Churchman, who has already been to Germany on a mission of peace.

Now God evidently is holding back for a little time the isolation of Britain, but it is bound to come, and Mr. N. Chamberlain's endeavours will be watched with interest. He may reach the point of total failure predicted this month by Mr. W. E. Dodd, Ambassador till 1938 of the U.S.A. to Germany, or it may fall to his successor. Mr. Eden's policy will finally prevail. Listen to Mr. Dodd, "The co-operation of Great Britain and the United States is the only means of saving that social system which began with the Religious Reformation. With the Mediterranean under Mussolini's control, and the Balkan States under Hitler's direction, what would happen to the British Empire? With the Far East under Japanese and German domination, what would happen to the Philippines and the possessions of the Netherlands? Does not this mean that the democracies are everywhere in grave danger? There is one way out only: the British Empire and the U.S.A. must prevent the minorities from dominating them, and the majorities of the liberty-loving peoples must be duly informed. Thus only can this civilisation be saved."

MADNESS.

"The nations are mad" (Jeremiah li. 7).

Babylon's cup has made the nations drunk and mad. Hitler has now banned Mendelsohn's music *because its composer was a Jew*.

Hitler has also gone a step further with his approach towards the East of Europe and the Russian frontier by his virtual conquest of Austria. Herr Schushnigg, the Chancellor of that small country, has been obliged to yield to his demands. Evidently a threat of war was made, and the Chancellor sought to save his seven million people from its horrors.

Mr. H. Morrison, leader, London Labour Party, declared on February 20, "Herr Hitler and Signor Mussolini are capable of cheating each other, as they have done in regard to Austria, and they are certainly capable of cheating our not very brilliant Cabinet."

Mussolini's son, Vittorio, describing an air raid carried out by him in Spain, says, Feb. 24, "One group of horsemen gave me the impression of a budding rose unfolding as the bombs fell in their midst and blew them up. It was *exceptionally good fun*."

POISON, PESTILENCE.

Deutsche Wehr, the official organ of the German General Staff, says (February issue), "In the choice of poisonous and microbe warfare we must not be over-ambitious. It is very tempting to think of yellow fever, small-pox, spotted fever. For practical purposes, it would be necessary to breed huge quantities of flies or lice and keep a huge permanent supply of freshly-infected flies in stock."

It sets forth at length the preparations being made for the spreading of poisonous gas and deadly infection by bombs from the air.

Surely the nations are mad.

"Prepare war: wake up the mighty" (Joel iii.).

CONSCRIPTION.

As we have noted, Mr. Eden was in favour of a measure of Conscription in peace time, but his chief, Mr. Chamberlain, declared against it. For three weeks, Jan. 30th, and Feb. 6th and 13th, Sir Edward Grigg, a very prominent Conservative, has occupied in the *Observer*, England's oldest newspaper, a whole page advocating "The Case for National Service." For this reason he has been asked to resign his presidency of one of the Territorial Divisions of the National Efficiency Council.

When Mr. Chamberlain's policy fails, it will come. Mr. Chamberlain, as Chairman of the Military Tribunal in Birmingham in 1917, declared that he "could not see how Christadelphians could consistently make munitions for war purposes." Nor can we!

TRADE UNION FOR PARSONS.

Clergymen are forming a trade union with a view to affiliation to the Trades Council. The Secretary is the "Rev." Robert Doble, vicar of Great Chesterford, Essex. Says he, "The Union will give a Christian wing to the Labour Party."

Its first conference is fixed for March 16, at Whitfield's Tabernacle, London. The Secretary further says: "We have definite Socialist principles. The Church will have new power, such as it has never before had."

How the churches strive to ally themselves with the world! This is a lesson to those who hold the Truth, to keep clear of the world, the fashion of which changes, and at last will pass (1 John ii. 17).

G.H.D.

PROPHETIC GEOGRAPHY.

"But they shall not cleave one to another, even as iron is not mixed with clay" (Dan. ii. 43).

THE COMING NEW KINGDOM IN CENTRAL EUROPE. —Why does any move against Austria on the part of Germany arouse such agitation among the other powers of Europe? Why is it that even Germany hesitates to entirely destroy Austrian "independence"?

The answer is that there are to be ten kingdoms in existence upon the ancient Roman territory in the last days (Rev. xvii. 12). The popular idea is that Rome did not subdue Germany, but it will be found that Roman territory extended far into the heart of South Germany, including the greater part of Bavaria. It is Bavaria that is the missing horn-power that is yet to take its place among the European nations as an independent unit.

Charlemagne, the founder of the Holy Roman Empire (the Little Horn power of Dan. vii.), overthrew the Duke of the *Bavarians*, and incorporated his dominion in his own Empire (A.D. 788). Back in the year 744, the kingdom of the *Lombards* had been annexed by him; and in 796 *the Avars* (occupying Pannonia, the modern Hungary) were compelled to submit, and acknowledge themselves the subjects of Charlemagne. Bavarian colonies were established along the Danube and formed into a province called the East-Mark, which became the foundation upon which Austria (the East- Kingdom) afterwards rose (*History of Germany*, by Bayard Taylor, p. 115-120).

The three tribes mentioned were the "three horns" that were uprooted to make room for the Little Horn. In the latter days, however, to make up the number ten again, we have seen the revival of the Lombard (in the modern Italian) Kingdom and the province of Pannonia, become a separate unit as the modern Hungarian Kingdom. It remains for the world to witness the re-emergence of Bavaria as a separate unit which will incorporate her ancient offshoot Austria.

Hitler has endeavoured to obliterate the "main" line which divides North Germany (the *clay* element) from the Catholic states of the south, and has done what Bismarck could not accomplish, *i.e.*, taken away their autonomy. This attempt runs counter to the Divine word: "*the iron*" cannot mix with "*clay*." The attempt of the *clay* to submerge *the iron* will only reveal its own brittleness. If one carefully reads the news from Germany, he will be surprised at the constant reference that is made to Bavaria. Here is one example out of very many. Referring to the probable effects of Hitler's recent Army purge, the special correspondent of the *Sunday Express* in Germany notes (6th February of this year): "In Bavaria, for instance, the relations of the officer corps with the Roman Catholic Church are traditionally very close."

The division of Germany can, however, only come about by a European struggle of great intensity; the fall of the anti-Jewish leader may serve to provide the world with a penultimate object lesson of the fate which awaits those who "curse" Israel. What is more, it may well be the signal for the removal of the saints from the scene of conflict.

A.T.A.

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).

* * *

BRIDGEND (Glam.). —*Christadelphian Meeting Room, 40, Caroline St.* We have been much cheered and upbuilt in the Truth by the visits of bro. Ivor Rees and bro. D. M. Williams, of Newport, and we greatly appreciated their services, particularly so as sickness has laid aside two of our members on the speakers' list. Our bro. Winston is only just recovering, but hopes to be among us again soon in the mercy of our Heavenly Father. Bro. Webber has been conveyed to Cardiff Royal Infirmary, where he now lies. We pray fervently that treatment will have the desired results of restoring him to full health. We have been pleased to welcome to the Table of the Lord bro. Ivor Rees and bro. and sis. D. M. Williams (Newport) and bro. I. Gardiner (Cardiff). —GOMER JONES, *Rec. bro.*

BRISTOL. —*Druids Hall 8, Perry Road (top of Colston St.). Sundays: Breaking of Bread, 11 a.m. Tuesdays: Lecture, 7-30 p.m.* We intend, if the Lord will, opening our new hall at Southmead on March 26, when bro. D. C. Jakeman, of Dudley, will be our lecturer. Great interest is being shown by the children, and some of their parents, and we are hoping for good results soon. We have received the following anonymous contributions to our building fund, for which we are very grateful: —P.C., £2; London, 10/-; sister of like precious faith, 10/-; J.H.L., 6/2; C.G.G., £1-5-0; J.C.Q., £3; E.D., 10/-; C.C., 2/6. On June 6th we shall God willing, hold a Fraternal Gathering; further particulars next month. —A. G. HIGGS, *Rec. bro.*

COLCHESTER. —*Oddfellows' Hall, George Street, off High Street Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m.* This small ecclesia rejoice to record the immersion of two more into the Saving Name of Jesus Christ. After a good confession in the presence of the Presiding brethren of the Clapham Ecclesia, Mr. FREDERICK ALEXANDER KING and Mrs. MAY KING were baptised in the Avondale Hall, Clapham, on February 27th, on behalf of this ecclesia. We pray and trust they will both grow to the full stature of the man in Christ Jesus, realising the high calling, and so eventually enter into life, and be partakers of that glorious reward in the Kingdom of God upon His earth. May God's richest blessing rest upon them. —L. WELLS, *Rec. bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6-30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* On the 5th February we held our Sunday School Tea and Prize-giving, at which we were joined by the Sutton Sunday School, and together we had a very enjoyable and profitable time. Bro. W. R. Mitchell spoke to the children on the Land of Israel, his address being illustrated by many lantern slides, the lantern being operated by bro. F. J. Morse. After the address bro. Mitchell distributed the prizes to the children of both Schools. We thank the brethren mentioned for their help. On Saturday the 26th February, we held our Ecclesial Tea and Fraternal Gathering. A large number of brethren and sisters from other ecclesias joined us, and a very profitable time was spent, considering some of the things concerning our Great Hope. Bro. G. H. Denney, of Holloway, spoke upon "Signs of the Times"; bro. F. Beighton, of Seven Kings, upon "Who shall ascend into the Hill of the Lord"; and bro. E. W. Evans, of Clapham, upon "The Redeemer shall come to Zion."—Since our last report, we have been pleased to welcome to the Table of the Lord: brethren W. J. White, D. L. Jenkins, R. C. Wright, bro. and sis. A. K. Clements,

sisters P. Crosskey, Maud White, A. Karley (Clapham), bro. Blake (Sutton), bro. Thomas (Ilford), and sis. Milroy (Brighton). Brethren White, Jenkins, Wright, and Clements gave us Words of Exhortation on the occasions of their visits, and we thank them for their help. —ARTHUR A. JEACOCK, *Rec. bro.*

EASTLEIGH (Hants.). —82, Leigh Road. *Sundays: Breaking of Bread, 3 p.m. Thursdays: Bible Class, 7-30 p.m.* Greetings. Once again, with gratitude to our Heavenly Father, we record the addition to our numbers of bro. and sis. F. Hayes, bro. John Hayes, and sis. E. Hayes, former members of the Southampton (Temperance Hall) Ecclesia, who, being dissatisfied with the doctrinal laxity in the Temperance Hall fellowship, and having been proved to be of one mind with us, will in future meet with us. In this connection, we thank the Bournemouth brethren, who again have manifested their willingness to help. We would also like to thank brethren K. Jackson (Bournemouth) and M. Kirby (Clapham), who have ministered to us faithful words of exhortation; also to bro. H. L. Evans (Clapham) for his repeated help at our Bible Class, particularly the lantern lecture on *Palestine*, given to us on Thursday, March 3rd. In addition to the above, we have also been strengthened by the company at the Table of the Lord of brethren E. Callow (Bournemouth), P. Walpole (Clapham), and sis. Ella Hosking (Porthleven). — A. V. JAMES, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street Tradeston. Sundays: Breaking of Bread, 11-30 a.m.; School, 1-15 p.m.; Lecture, 6-30.* Greetings in the Master's Name. We continue to sow the good seed of the Gospel, in the hope that those who have ears to hear may heed the call. The small attendance of the stranger, however, bears ample testimony to the world's lack of interest in things spiritual—surely one of the signs of the nearness of Christ's manifestation? The following brethren assisted us in the proclamation of the Word: J. McKay, A. McKay, and G. Dickson, of Motherwell. Visitors at the Table of the Lord have been brethren J. McKay and G. Dickson, of Motherwell; and bro. F. P. Restall, of Edinburgh. Bro. Dickson and bro. J. McKay gave us the word of exhortation on the occasion of their visit. We thank all the brethren concerned for their labours among us. — We have also to report that bro. and sis. A. Paterson, of the Motherwell Ecclesia, now meet with us; also sisters G. McKay and M. Drummond. — With love to all of like precious faith, JAMES L. WILSON, *Rec. bro.*

HORNS CROSS (Kent). — Greetings. As intimated in the Fulham (London) intelligence last month, our ecclesia will be merged into the ecclesia there, with the exception of our sis. T. Newton, who will in future meet with the Welling brethren, to whom we commend her in love, trusting they will be mutually blest. We regret that our help to the ecclesia at Welling will now be at an end, but we trust there will be others raised up to give the helping hand, and we sincerely commend them to the brethren, thanking our Heavenly Father for the happy service we have enjoyed with them in keeping the light-stand burning, and praying His blessing may richly rest upon them. While these partings are painful to us all, we earnestly look for the day when we shall in God's mercy, unitedly work in bringing the world in subjection to our Heavenly Father's will. In the meantime, we hope to labour on in a new sphere, with our brethren and sisters at Fulham, praying it will be to the glory of our Heavenly Father's Name. We have welcomed in the service of the Truth brethren J. Squire and R. A. Parkes (Clapham) and A. E. Headon (St. Albans), also, as visitors to the Table, sister E. J. Stares (Clapham) and sister A. Stafford (Margate), also our Welling brethren and sisters. We thank very heartily all the brethren who have worked with us here from time to time in the Master's service. — Sincerely your brother in love, J. HEMBLING.

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We rejoice in that two more have put on the Saving Name of Jesus in the appointed way, namely, on 27th February, Mrs. MARY ETHEL PACKHAM (wife of bro. Packham, and formerly Exclusive Brethren), and Miss BETTY THORPE (daughter of our bro. and sis. Thorpe and ex-Sunday School scholar). We pray that they with us may gain Eternal Life. For reasons of convenience, bro. Packham has transferred from the

Putney Ecclesia, and will in future meet with us. The following visitors have been welcomed at the Table of the Lord: bro. and sis. W. Rivers (Holloway), bro. C. W. Packham (Putney), bro. D. Hunt-Smith (Sutton), bro. and sis. G. E. Willmore (West Ealing), bro. Penn (Welling), and sisters P. and M. Squires (Luton). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* We have been pleased to welcome to the Table of the Lord the following: bro. and sis. J. Adams (Hitchin), bro. and sis. Goodwin (St. Albans), sis. Mallard (St. Albans), bro. Kitchen (Clapham), sis. Hissy, sis. Arminson (Clapham), and sis. Tozer (West Ealing). We are also pleased to report that our bro. Mercer, who has been seriously ill in hospital, is improving, and we hope to have him again with us in the near future. —GEO. J. BARKER, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11-0 a.m. and 6-30 p.m. Thursdays, 8 p.m.* Sincere greetings. We thank the following brethren for their labour of love in this part of the Master's Vineyard during the month of February: bro. L. J. Walker (Clapham), bro. A. A. Jeacock (Croydon), bro. J. L. Mettam (Hitchin). We also have been pleased to have the company of bro. C. Wright, bro. R. Hodge, sis. V. Hawley, sis. M. Day, all of Clapham; sis. Mettam (Hitchin), sis. A. A. Jeacock (Croydon), and bro. and sis. R. Hodges (St. Albans). We take this final opportunity of reminding the brethren and sisters of the Tea and Fraternal Gathering which we purpose holding on Monday, April 18th, if the Lord will. We shall be pleased to see as many as can come along. — Sincerely your brother, S. G. HODGE, *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 report a further increase in our numbers, bro. and sis. W. E. Christopher, until recently in fellowship with the Temperance Hall, having realised the unscriptural position of those ecclesias, after a satisfactory interview, have joined this ecclesia. We trust this will prove to our mutual upbuilding in the faith once delivered to the saints. We are continuing the special lectures at Netherfield, the attendance of strangers, although not large, has been regular. We have therefore arranged a further four lectures. Since our last report we have had the help of brethren T. Wilson (Clapham) and W. Southall (Birmingham) in the word of the Truth, and have been pleased to welcome as visitors sis. R. Mercer (Holloway) and sis. M. Smith (Ollerton), sis. Spencer (Hove), and bro. W. C. Newell (Sheffield). — J. B. STRAW SON, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Rd. (opposite Technical Institute), Sundays: Breaking of Bread, 11 a.m., School, 2-45 p.m., Lecture, 6-30 p.m. Wednesday: Meeting, 7 p.m. Thursdays: Elpis Israel Class, 7-30 p.m.* Greetings to all of like precious faith. On February 13th we had a visit from bro. Gomer Jones, of Bridgend, who exhorted and lectured for us. We have been pleased also to welcome around the Table of our absent Lord bro. and sis. Nutt, bro. and sis. Shakespeare (Dudley), and sis. Jenkins (Brockhollands). On Saturday, February 26th, we held our Sunday School Tea and Prize Distribution, 52 children and adults being present. In the evening an enjoyable time was spent with recitations by the children, and lantern slides shown by bro. Cambray, of children and customs of Bible Lands, also a very good moving picture of the Life of Joseph, which was much appreciated. At the prize-giving bro. Gomer Jones, of Bridgend, presented the prizes to the children, with appropriate words. We also rejoice in the response of another or the Sons of Adam to the glorious invitation of the Gospel, Mr. F. JOHNSON having been baptised into the Saving Name of Christ Jesus on Sunday, March 6th. Our prayers are that our brother may run the race worthily, and gain an everlasting inheritance in that glorious kingdom which is yet to be set up at the return of our Lord and Master. — Your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *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. Bible Class, Thursdays, 7-30 p.m.* On February 26th we held our Ecclesial Tea and Sunday School prize-giving at the Mikado Cafe. In his remarks the Chairman (bro. Mitchell) reminded us of the fact that although the response by the

stranger was often negligible, yet here we could always find good ground for sowing the seed of the Gospel in the receptive minds of our children, also that although our school was small, it was a very good representation for an ecclesia of 15 members. We pray that our Heavenly Father will guide us in the task of bringing up the children He has given us in the nurture and admonition of the Lord. We spent an enjoyable time in one another's company, and welcomed sis. Amy Hosking (Porthleven) on this occasion. —H. R. NICHOLLS, *Rec. bro.*

ST. ALBANS. —*Oddfellows' Hall, 95, Victoria Street. Sundays: 11 a.m. and 6-30 p.m. Tuesdays, 8 p.m.* In our new hall we have not been able to attract many visitors as yet to the lectures, although the attendance at the time of writing seems to have improved a little. It may be we shall have to wait until the hall becomes better known. If the Lord will, we shall arrange one or two outings during the summer, and propose Whit Monday for the first. We have obtained the use of a field on a farm only about ten minutes from the centre of the town, an excellent position near the Roman ruins, etc. Further particulars will be provided later on, and we trust that we shall have co-operation from brethren and sisters to make it a happy time together in the unity of the Faith and in the enjoyment of some of those natural blessings with which we are bountifully provided. —S. JEACOCK, *Rec. bro.*

UNITED STATES

DETROIT (Mich.). —*F.O.E. Hall 275, Ferry Ave. E. Sundays: 10 a.m., 11-30 a.m., and 7-30 p.m. Wednesdays: 8 p.m.* Part of our intelligence is a little late, as some of our visitors will recognise. It has been our privilege to welcome the following since last reporting: bro. H. Deakin (Union, N.J.), bro. and sis. Taylor (Saginaw), bro. and sis. Clements, sis. Gray, Senr., sis. Jean Gray (Chicago), bro. and sis. F. Gulbe (Ithaca), sis. Pauline Aue, sis. Fenn (Jersey City), sis. Dorothy Whitehouse, sis. Rachel Whitehouse, sis. Helen Boyle, bro. Paul Phillips, bro. Phillip Phillips, bro. and sis. Wooliscroft, Senr., bro. and sis. Wooliscroft, Junr. (Canton), bro. and sis. Carney, Senr. (Mansfield, Ohio), bro. and sis. Carney, Junr., sis. Arleen Carney (Houston, Texas), bro. and sis. Jos. H. Lloyd (Midland, Tex.), sis. Cockie (Fostoria), sis. Jentsch (Akron); sis. Mary Styles, sis. Eunice Styles, bro. H. W. Styles, sis. Jean Marlett, sis. Vera Farr, sis. Nellie Livermore, bro. Edmison, bro. Brewer (Brantford), bro. and sis. Tinker, Senr., sis. Tinker, Junr., sis. Irene Baines (Montreal), bro. and sis. Gwalchmai, Senr., bro. and sis. Ted Howard (London), sis. Cliff. Styles, sis. Esther Hickman (Iroquois Falls), bro. J. P. Vibert, bro. and sis. L. Holt (Hamilton), bro. and sis. G. Ellis, sis. Jean Ellis (Oshawa), bro. and sis. Lome Sparham (Chatham), sis. Tuite (Essex), sis. Mary Briggs, sis. Linton Robb, bro. and sis. Jackson, Senr., sis. Helen Jackson, bro. J. Marsden, bro. and sis. Grant, sis. Hazel Grant, sis. Irene Gibson, bro. Garfield Robinson (Toronto), bro. Wm. Robinson (Guelph). The following assisted with the spoken Word, to our edification and encouragement: brethren Deakin, Styles, Vibert, Holt, Gulbe, Gwalchmai, Brewer, Phillip Phillips, Clements. Sis. Lillian Johnson, from Houston, Texas, has been residing in Detroit for some months, and meets with us; sis. Hickman, Senr., and sis. Florrie Hickman have returned from Iroquois Falls; bro. McKee has removed to England; sis. Allan, Senr., has paid a visit to relations in Britain, but is with us again; sis. Higgs is at present in England, also on a visit. —G. GROWCOTT, *Rec. bro.*

GLENDALE (Calif.). —*Hahn's Hall 103 N. Brand Blvd. Sundays: Sunday School 9-30 a.m.; Memorial Service, 11 a.m.; Lecture, 7 p.m.* We are glad to report that our little ecclesia is growing in strength, and also in numbers. On January 18th we had the pleasure of baptizing Miss NELLIE RUTH WARRENDER—daughter of the writer—into the Saving Name of Jesus Christ, and we trust that she will hold fast to the profession of the Faith during the few and evil days that now remain, and finally receive the crown of life with all the faithful. We derive much benefit from the mid-week Bible Class, as a valuable connecting link between the Sunday meetings. The portions of Scripture for the day are read, and expository comments are made; and thus many interesting points are brought out which cannot be referred to at the Sunday meetings. —B. A. WARRENDER, *Rec. bro.*

ITHACA, N.Y. —We are pleased to report the increase in our little meeting by two sisters. Sister Whitaker, from Jersey City, and sister K. E. Sweitzer, from Hawley, Pa. We are always glad to

receive in our association both spiritually and temporally all those of like precious faith and fellowship on the basis of this magazine. —FRED GULBE, *Rec. bro.*

LOS ANGELES (Calif.). —*Independent Foresters Bldg., 1324 South Hope Street. Sunday School 9-30 a.m.; Breaking of Bread, 11-00 a.m.; Lecture, 7-30 p.m.* Fifteen brethren and sisters living in or near Glendale (about ten miles from Los Angeles) have formed an ecclesia in that city, which has a population of about 70,000, and efforts will be made to spread the Gospel message to those who have ears to hear. Bro. Fred Buckler, formerly of Bournemouth (Temperance Hall fellowship), having endorsed our stand, has been welcomed into our fellowship. We have also gained by removal from Elizabeth, New Jersey, bro. and sis. Bruce Spangenburg, and from Newark, New Jersey, bro. and sis. P. E. Laidlaw, and sisters Helen and Alice Laidlaw. Their company and fellowship is much enjoyed. We have had the pleasure of welcoming the following visitors: bro. and sis. H. Corbin (Denver), sis. Brenner (San Diego), bro. and sis. G. Burnett, (Fresno), sis. Scarborough, bro. and sis. W. Blunt, sis. J. R. Livingston, bro. R. H. Livingston, and bro. and sisters J. G. Livingston (all of Santa Barbara); sis. E. Gotthardt (Detroit), bro. and sis. Randell (of Portland, Oregon). Bro. Randell favored us by exhorting and lecturing very acceptably. We are also enjoying an extended visit from sister Sarah Prentice and bro. Edward Prentice, of Worcester, Mass. On June 30th sister May Clegg and bro. Crozier Zuinn were united in marriage, and on August 14th sister Hilda Joyce Rounq and bro. Raymond G. Andrews; and on August 15th sis. Cynthia Gillett and bro. Howard H. Magill were also united in marriage. Our prayer is that these young people may eventually take part in the Marriage Supper of the Lamb. —The Light Bearers' League has concluded a busy year in the endeavour to spread the Gospel in outlying districts. We pray that God's blessing may be upon the efforts put forth. We sorrowfully record the death on Nov. 25th of sis. Laura Ellen Snape. Our sister, though she suffered much, was an example to all in her love and zeal for the Truth. Sister Snape was laid to rest in Mountain View Cemetery, Pasadena. Bro. Warrender conducted the necessary services. It is also our sorrowful duty to record the death of sister Eliza L. Lane, of San Diego (mother of sis. Brenner), which took place in that city on December 28th. Bro. J. C. M. Sharp kindly undertook the journey to San Diego, and performed the necessary services. Our sympathy is extended to the bereaved. —Bro. L. H. Norwood has been elected Recording brother for 1938. —R. R. LIVINGSTONE, *Rec. bro.*

WORCESTER (Mass.). —*Levana Hall Sawyer Bldg., 393, Main St. Breaking of Bread Service, 10-30 a.m.; Sunday School, 12; Lecture, 7 p.m.* We are encouraged by quite a number of strangers attending our lectures who seem to be quite interested; what the outcome will be we leave with the Lord. "One can plant, and another water, but it is our Father in Heaven that gives the increase." On Dec. 25th we held our annual Christmas dinner and entertainment, being very well attended and enjoyed by all. It was sponsored by the Sunday School, the entertainment following after the dinner, at the end of which prizes were given to the Sunday School scholars for marks received on their lessons. We enjoyed the company of quite a number of the Boston brethren and sisters. We have been encouraged on our way Zionward by the presence at our meeting of the following brethren and sisters: bro. and sis. Dean, bro. and sis. Faust, sister Laidlaw, Senr., sis. Alice and Helen Laidlaw; sis. Lillian Rankin and bro. Leonard Rankin (all of Newark, N.J.), bro. and sis. Gibson, sis. Nora Gibson (from Toronto, Canada), bro. and sis. Strong, bro. and sis. Ricketson, bro. and sis. Wilson, sis. Esther Wilson, bro. and sis. Davey, bro. Will Davy, sis. Susan and Hilda Davey, bro. and sis. McFadden, bro. and sis. Sargent, sister Lumley, Senr., sis. Jackson, sis. Peterson, bro. and sister Coye, bro. and sister Bruce (all of Boston, Mass.) —Bro. Gibson spoke words of comfort at the Memorial Service on August 29th, on his visit to Worcester, as also did brethren Ricketson, Dean, Bruce, and McFadden. — On Dec. 12th bro. Edgar Round, of Pasadena, Calif., spoke encouraging words at the Breaking of Bread service, and lectured for us in the evening—Sincerely your brother in Christ, RUSSELL H. WAID, *Asst 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. — E. Dando, 51 Hickey St., Cessnock.
Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.
Launceston, Tasmania. — Carmel Gee, 14 Frankland Street.
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. — R. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. — E. D. Cope, 120 Flatt Avenue.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. — W. D. Gwalchmai, 18 May Street.
Moncton, N.B. — Wm. E. Hayward, 12 Waterloo Street.
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. — E. Mitchell, 750, E. 33rd Ave. Phone: Fraser 1567 L.
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 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. — Geo. Kling, 79 Mang Ave., Kenmori, N.Y.
Canton, Ohio. — P. Phillips, 317 Young Ave., 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
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. — G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. — E. G. 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, Freeville, R.D. 3 Dryden Road, Tompkins Co., N.Y.
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.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 2411 N.E. 7th Ave., Portland.
Rochester, N.Y. —Oscar Knight, 67 Alexander Street.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
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

JEWISH RELIEF FUND. —We have received the following amounts: —A.Y., £3; M.Y., £1; In Israel's Hope, £1; A.L.; 2/6; Anon.£1; H.J., £2; Anon, 5/-; X.Y.Z., 2/-; Anon. 5/-.

SPARE CLOTHING. —Parcels have been received from—: New Tredegar, Birmingham, Peckham. Old Coulsdon, Wallington, Anon, (and 1/-), Moseley, A Sister in Sussex, Erdington, Coventry. Address all parcels and correspondence to 18 Rickman Hill, Coulsdon, Surrey.

FORTHCOMING FRATERNAL MEETINGS. —LUTON, April 18th; BRISTOL (Southmead), June 6th; ST. ALBANS, June 6th.

SPECIAL LECTURES. —SOUTHMEAD (Bristol), Saturdays, April 2nd, 9th, 16th, 23rd, 30th.

BOOKS WANTED. —Any by Dr. Thomas and bro. R. Roberts, also *Christadelphian Treasury* and *Christadelphian Answers*. —Publisher.

THANKS. —Bro. R. Mercer, wishes to thank all the brethren and sisters of the Nottingham Ecclesia for the kindness and comforting help shown to him in his recent illness while staying in Nottingham.

CHANGE OF ADDRESS—Bros. J. Hembling and H. Linggood to 42 Chiddingstone St., Fulham, S.W.6.

HOLIDAYS IN LONDON. —Mrs. Buxton, 1 Ferndale Road, Clapham. S.W.4., can supply Bed and Breakfast. Ten minutes from Clapham meetings.

BOARD RESIDENCE IN LONDON. —A brother or sister can be accommodated by Sister (Mrs.) Skuse, 4 Bencroft Road, Streatham Vale, S.W.16.

JEHOVAH JIREH. —A leaflet describing this publication by bro. Frank Walker will be found inserted in this issue. It deals with the Sunday School at Southmead to which reference has already been made in the "*Berean*". Further copies may be obtained from Mr. F. Walker, 41 Stokes Croft, Bristol. 1.

JEWISH TERROR IN AUSTRIA. —A Reign of Terror prevails following the German domination of Austria. Over 200 Jews have committed suicide; thousands have been dismissed from their employment; whole streets of Jewish shops have been completely gutted by looters—resistance being followed by immediate arrest; several thousands of prominent Jews have disappeared and the *News-Chronicle* reports that: "*A reign of terror never known in Germany, even in 1934 exists to-day in Austria.*"

DISTRESS FUND. —The following amounts have been received: Holloway, £2; Anon, £1; Anon, £25; W., 2/-; V., 2/6; Miriam, £1; Anon, 5/-; X.Y.Z., 2/-.

BROTHER C. WHARTON. —We deeply regret having to record the sudden death of this much respected brother of the Clapham Ecclesia, at the Bible Class, on Thursday, 17th March. He thus died as he had lived, serving the Truth. No doubt this would have been in harmony with his own wishes. Our loving sympathy is extended to Sister Wharton and her three children.
