

Price 8d

May 1938

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

Published by C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.
to whom all orders and subscriptions should be sent.

B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.
Subscription ...8/- per annum, post free.

CONTENTS	Page
The Rainbowed Angel (Dr. John Thomas)	161
The Proposed Partition of Palestine	163
Editorial	
The Efficacy of Baptism	167
Our Plain Duty	172
Reflections	176
The Waters of Shiloah	177
“Consider Him”	180
The Land and People of Israel	183
Signs of the Times	185
Correspondence	189
Distressed Fund	191
Jewish Relief Fund	191
<u>Ecclesial News</u>	<u>191</u>

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

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

ACCRINGTON (Lancs.)—*See Rochdale (Lancs.)*

BEDFORD. —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 11.15 a.m.)

BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

BEXLEY HEATH. —*See Welling.*

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

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. by app’tment).

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

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

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

BRIDPORT (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)

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

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

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

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

CAMBRIDGE. —Mrs. Lewington, 29 Rathmore Road.

CARDIFF. —G. Morse 42, Stanway Road, Ely. (B.B. 6.30 p.m.)

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

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

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

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

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

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 7 p.m. by appointment).

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

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

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

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

GLASGOW. —J. L. Wilson, 28 Barterholm Road, Paisley, near Glasgow. (B.B. 11.30.)

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

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

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W. 7.

HITCHIN. —N. G. Widger 4 Robin Hood Green Robley Hth, Welwyn, Herts. (B.B. 5. 30 p.m.)

HORN'S CROSS (Kent). —J. Hembling, 22 Carlton Avenue, Stone, Greenhithe.

HOVE (Sussex). —E.F. Ramus, Halstead Cres. Drive Woodingdean, Sussex (B.B. 11.15 a.m.)

ILFORD. —P.J.A. Coliapanian, 113 Herent Drive (B.B. 5.30 p.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

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

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

LONDON (Holloway, N.). —Geo. J. Barker 38 Ecclesbourne Gdns., N.13. (B.B. 11 a.m.)

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

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

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

LUTON. —S. G. Hodge 301 New Bedford Road.

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

MARGATE. —V. Lloyd, "Loxley," Maynard Ave. Westbrook. (B.B. 4.0 p.m.)

MOTHERWELL. —J. Brown 42 Range Road, Flemington. (B.B. 11.30 a.m.)

NEW BARNET —F. R. Wright, 71 Woodville Road.

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

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

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

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

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

PLYMOUTH (East) —H. R. Nicholls, 5 Norton Ave., Lipson.

PONTEFRACT. (Yorks.)—J. H. Lambert 50 Clayton Avenue, Upton, Nr. Pontefract

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

PURLEY. —*See Croydon.*

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

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

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

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

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

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

SHEFFIELD. —W. C. Newell, 379, Glossop Road, Sheffield 10.

SHERINGHAM (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

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

SOUTHEND. —W. L. Wille, 76 Ruskin Avenue, (B.B. 6 p.m.)

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

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

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

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

SWINDON (Wilts.). —J. H. Dyer, 29 Thomas St.

THORNE (Near Doncaster). —E. Foster, Caravan, 1 West Street.

TIER’S CROSS. —H. Thomas, Deer Parks, Tier’s Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WELLING (Kent). —J.E. Harrington, 2 Blendon Villas, Blendon Road, Bexley, Kent.

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

WORCESTER. —H. Blake, 56 St. Dunstan’s Cres.

AUSTRALIA.

VICTORIA. —J. Hughes, 6 Riddell Parade, Elsternwick, S.4. Melbourne.

NEW ZEALAND.

K. R. MacDonald, P.O. Box 55 Whangarei.

EAST AFRICA

F. Browning, Box 121, Nairobi, Kenya Colony.

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.

Published by
C. F. FORD, 19 Grove Road, Brixton, London, S.W.9.

Volume XXVI MAY, 1938 NO. 305

The Rainbowd Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas
(Continued from Page 123.)

There is reason to believe, that from the Idumaen Bozrah the Rainbowd Angel advances to the plains of Moab; and compassing the north end of the Dead Sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua. According to Hosea, Israel is allured and brought into the wilderness (of Paran). From thence, Solomon sees them coming up from the wilderness leaning for support upon the beloved (Cant. viii. 5), "coming out of the wilderness like pillars of smoke" (iii. 6). "I will bring her into the wilderness," saith the Spirit, "and I will give her her vineyards from thence, and *the Valley of Achor* for a door of hope: and she (Hephzibah and Beulah, with their inhabitants, the Messiah's national bride—Isa. lxii. 4, 5, 12) shall sing there *as in the days of her youth* (the days of Joshua), and as in the day when she came up out of the land of Egypt" (Hos. ii. 14, 15). The Valley of Achor, near Jericho, is "a door of hope;" when the Rainbowd Angel has led Israel to this encampment, it is only the *earnest* of the restoration of "the whole house of Israel." He has overthrown the king of the north throughout the land. The country has been evacuated; but the national graves of Israel have not yet been opened. They had been gathered "one by one" into the wilderness of Egypt; yet multitudes continued in the Assyrian empire, ready to perish, especially, too, since the overthrow of the Assyrian upon the mountains of Israel (Isa. xxvii. 12, 13; xxiv. 25). The van only of Israel's hosts had entered the door under the rainbow-banner; but from the plains of Jericho they looked in hope, sure and certain, of "the restitution of all things which the Deity hath spoken by the mouth of all the holy prophets" from the beginning of the Mosaic dispensation (Acts iii. 21).

From the Valley of Achor, the Rainbowd Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes Yahweh's throne in Jerusalem; that, as the Spirit has testified, "they may call Jerusalem the throne of Yahweh" (Jer. iii. 17). His face is, therefore, Zion-ward, and he takes up his line of march in that direction, until he stands with "his pillars of fire" upon the Mount of Olives, which is before Jerusalem upon the east. In the great shaking which threw down mountains, towers, and walls, the mount trembled at the presence of Deity in the

land; and divided asunder in the midst, leaving a very great valley between the halves of the mountain removed to the north and south. The people will be panic-stricken, and flee as they fled before the earthquake in the days of Uzziah king of Judah. After this, the Pillars of Fire appear upon the mount, and in view of "the City of the Great King."

But the remnant in the city know not that YAHWEH *Elohim Tz'vaoth* has returned to the mountain, whence, in the time of Ezekiel (ch. xi. 23) and in the days of the apostles (Acts i. 11) he had taken his departure. The prediction of Ezek. xliii. 2, is now fulfilled, that "the glory of the Elohim of Israel came *from the way of the east*; and his voice was like the noise of many waters; and the earth shined with his glory." This was the Rainbow Angel from the Valley of Achor, "the way of the east." The common idea is, that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mount Olivet. The text in Acts i. 11, is cited to prove it. But this says nothing about the place he should first descend to; but only that he should come again; and that he should come again "in like manner" as he departed. This was verified in his descent to Sinai; and, as we have seen, he arrived at the place of his departure, "travelling in his strength" "from the way of the east."

But the gates of the city before him are closed. He had said to them in the days of his flesh, "Ye shall not see me henceforth, till ye shall say, 'Blessed is he who cometh in the name of Yahweh' " (Matt. xxii. 39). That crisis has now arrived; and he sends his heralds of the rainbow to demand admission into the city for the king of glory. Approaching the gates, they exclaim, "Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (*olahm*), and the King of the glory shall come in!" But not knowing who he is, they inquire from within the city, "Who is this King of glory?" to which his heralds reply, "YAHWEH strong and mighty; *Yahweh mighty from war*: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of glory will come in!" But, the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in expectation of further information, they repeat the inquiry, "Who is He this King of the glory?" They are then further informed, that "YAHWEH *Tz'vaoth* He is the King of the glory," so amply revealed in the prophets (Ps. xxiv. 7-10).

(*To be continued.*)

The Proposed Partition of Palestine

In Ezekiel xxxviii. 12, it is written: "The people that are gathered out of the nations which have gotten cattle and goods that dwell in the midst of the land."

This prophecy has generally been understood by brethren and sisters, and rightly so, to refer to the latter-day restoration of the children of Israel to their own home land, but the manner of the return in detail could hardly be realised until the time came for the actual fulfilment of the prophecy.

The present position of this latter-day restoration of the Jews appears to be analogous to that of Abram on his entry into the Promised Land, and we would here draw attention to the *Parables of Christ* by bro. Roberts, in which he wrote: —

"The meaning of them is lost to most readers for want of the key— The Kingdom of God— which is absent from modern theology. With this key restored in the understanding of Moses and the Prophets, it is possible to get at their full meaning, and see their full beauty."

In this connection it will be interesting to consider —

The Parable of the Mustard Seed (Mark iv. 30-31): "And he (Jesus) said, Whereunto shall we liken the *Kingdom of God*, or with what comparison shall we compare it?"

It is like a grain of mustard seed which when it is sown in the earth, is less than all the seeds that be in the earth, but when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge in the shadow of it."

"When first planted in the Promises, it was confined to one old man, who must have seemed demented as he sallied forth from the midst of his friends to an unknown land."

In Gen. xii. 1, we find that Abram had been told to get out from his country, and kindred, and from his father's house, "unto a land that I will show thee."

This command of God Abram only partially obeyed at the beginning, for his father Terah and Lot went with him, but God's Plan required complete — *separation*.

Abram did not go directly into the Promised Land, a halt being made at Haran. Here, after a time, Terah died, and Abram went on with Lot. Settled in the land, dissension arose between Abram and Lot, and they agreed to separate.

Abram being now in the situation God required of him, separated from his kindred; for immediately after this we read:

"And the Lord said unto Abram after that Lot was separated from him: Lift up *now* thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; For all the land which thou seest, to thee will I give it; and to thy seed forever " (Gen. xiii. 14, 18).

The full significance of this will be perceived on reflection, and a realisation that the People of God must be *separated*, and maintain that separateness from all worldly influences, which are at enmity to God, before God works with them (2nd Cor. vi. 14-18), "For whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

Abram and Lot represented the two types. It was after that Lot was separated from him that Abram truly represented the Grain of Mustard Seed, beginning of the Kingdom of God in the nation of Israel.

Just so will the restoration of the Jews, now begun, result in the rebirth of the Kingdom of Israel in the flesh ("first that which is natural," 1 Cor. xv. 46) as a grain of mustard seed.

The separation of Jew and Arab must first take place in order for the Kingdom to be truly representative of Israel, which a mixture of Jew and Arab certainly is not. The proposed partition will accomplish this. The Commission appointed by the British Government to inquire into the position in Palestine, after a lengthy and painstaking hearing, found the aspirations of Jew and Arab to be so widely divergent as to be utterly irreconcilable, and could only recommend complete separation of the two peoples. Having reached the conclusion that the necessities of the case required the separation of Jews and Arabs, the Commission had further to consider how this separation was to be effected, and their recommendations were to partition the land into three parts, placing all the Jews in one part, the Arabs in the greater part, and reserving only a small portion, including Jerusalem and the ports of Jaffa and Tel-Aviv under the British mandate.

In terms of area, a New Zealand newspaper published a small map, and pointed out that the part allotted to the Jews comprised approximately 1,250,000 acres, and to the Arabs 15,000,000 acres.

The apparent necessities of the case requiring complete separation, it will be of interest to consider the views of Dr. Thomas on the latter-day restoration of Israel. In a letter written in 1852, and reproduced in the *Christadelphian* for 1882, we find the following: —

Testimony and reason thereupon show that there must be a resettlement of the Land of the Jews to a limited extent before the battle of Armageddon, for it is the prosperity of the Jewish Colony that whets the avarice of the autocrat, and stimulates him to invade the country, that he may spoil them of their goods and liberty (Ezekiel xxxviii. 9, 11, 12).

The pre-Adventual colonization of the Holy Land will speak in unmistakable and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in Power and Glory.

No one need expect that appearing until a Jewish colony be lifted up "as an ensign upon a hill," for to snatch that ensign out of the hand of Gog is the proximate cause of the Lord God's appearance on Mount Olivet again.

This being so, it surely must be obvious that Palestine as at present constituted could not fulfil the prophecy. The land covenanted to Abram must have a Jewish population, not a mixed multitude; hence the necessity for separation.

However, let us hear further from Dr. Thomas, in answer to a correspondent in 1854, and reproduced in the *Christadelphian* for May, 1876:

"The primary and partial, and ultimate and complete restoration of the Twelve Tribes of Israel is effected during the latter days."

The beginning of Restoration in the *extent* of it, is defined by the Prophet in the words, "the land brought back from the sword, and gathered out of many people; and brought out of the nations, dwelling safely, all of them without walls, and having neither bars nor gates; and therefore styled the land of unwall'd villages, in the midst of the land."

This immigration and settlement is therefore not spread over the whole land, but principally confined to the *midst* or *navel* of the land, to that part, in other words, styled by Isaiah "a tenth." By reference to this passage the reader will see that this is a part of the prophecy concerning the desolation and subsequent restoration of Israel. It predicts that in the midst of widespread ruin, a tenth part should escape utter desolation; and that the people should return and occupy it, and browse it with cattle, "and shall return and be eaten."

The restoration in a limited degree—a tenth in the midst of the land, "in the midst of it."

We are now living in the days when the prophecies are being fulfilled in a very literal manner, and though it may not at first thoughts have been in harmony with preconceived ideas, it nevertheless appears to be in accord with the Scriptures, which require —

- (a) A partial restoration of Israel to begin with;
- (b) The restoration to be in the midst of the land (Ezek. xxxviii. 12);
- (c) At Rest, dwelling safely without walls, bars, or gates.

All three are in process of being fulfilled, and we must watch patiently for further details. Law and order to be restored first; then the partition; after which the Jews will dwell safely, all of them.

Some seem to think that the partition will deprive the Jews of protection, and the Jews will have to arm or be subject to attack. To this we would say: if the separation be part of God's plan, and we believe it is, then we can depend that all the protection necessary will be provided, as we read in the BEREAN for November, 1937, under the heading of "The Rainbow'd Angel": "The Elohim of olden time a refuge; and underneath the arms of Olahm; and He shall thrust out from before thee and shall command to destroy. Israel shall then dwell in *safety alone*."

The resurrection of the dry bones of Israel (Ezek. xxxvii) now appears to be very near a fulfilment; in the Jews being given nationality once more, and coming out of the graves of the nations, where they are politically buried, to a resurrection to national life, in the Promised Land, surely presages that we are at the very end of the times of the Gentiles, and the kingdom of Israel being established in the flesh (first that which is natural, says Paul), then we can expect afterward that which is spiritual to be imminent.

It is forty years in August last since the first Zionist Congress was held at Basle in Switzerland. How significant, then, that at the end of the forty years the proposal to make the Jews a nation should eventuate.

In view of these things, then, let us take heed to Paul's warning, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore, let us not sleep as do others; but let us watch and be sober" (1 Thess. v. 5-6).

K. R. MACDONALD.

Whangarei, N.Z.

Editorial

THE EFFICACY OF BAPTISM.

Concerning this matter, Dr. Thomas wrote as follows:

"Baptism being an institution that affords scope for the obedience of faith, and obedience to the faith can only be scripturally and rightly observed by a true believer—a believer of the truth as it is in Jesus: the religious use of water is of no efficacy to any other kind of subject." — *Eureka*, vol. 3, p. 358.

All through the successive generations since the time of Christ, baptism has been recognised and regarded by the faithful as the only mode or divinely appointed way of putting on Christ, who of God is made unto us His righteousness to and upon all them that believe (1 Cor. i. 30; Matt. vi. 33; Rom. iii. 22, and x. 3).

Dr. Thomas asked the question: "What must we do to become the subjects of God's righteousness?" His reply, to put it briefly, was, that we must believe the things concerning the Kingdom and the Name, and that the things concerning the Name, mean that God condemned sin in the flesh (or the sin element that dwelleth in the nature of which Jesus was a partaker) when the "sinful flesh" of his crucified son died upon the cross, and that he rose from the dead for the justification of all given to him for brethren by the Father (*Eureka*, vol. 1, p. 23; read also pp. 281-283, all to the same purport).

In other words, to qualify for baptism, we must believe that Jesus was a partaker of our sinful nature, as this is the only reasonable ground on which the death of the unsinning Son of God can be justified.

For this and other reasons, Dr. Thomas wrote, saying:

"To deny that Jesus came in sinful flesh is to destroy the sacrifice of Christ." — *Christadelphian*, 1873, p. 323.

Having never transgressed, it was impossible that he should be holden of death. Therefore, to be intelligently buried by baptism in the likeness of Christ's death, with the hope that we shall be in the

likeness of his resurrection, it is very important that we should understand why an un sinning man should die, and how he came to rise again.

That which was accomplished for us, but first for himself, in Christ's life, death and resurrection, must be discernedly understood before we can gladly receive the word and put on Christ, or, to use Dr. Thomas's words, "become the subjects of God's righteousness," prepared of God for us in His Son.

Therefore, the truth concerning the nature and the sacrifice of Christ and the doctrine of the Resurrection must be affectionately understood before the efficacy of baptism can be assured or established. It hath "pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21), and without faith it is impossible to please Him. The Scriptures abundantly testify, not only what the subject matter of the "preaching" was, but they also make it plain that the only proper subjects for baptism are those who believe the things concerning the Kingdom and the Name, which together constitute the "One Faith" and the "One Hope."

"He that BELIEVETH and is baptized shall be saved" (Mark xvi. 16).

"Then they that GLADLY RECEIVED his word were baptized" (Acts ii. 41).

"When then BELIEVED Philip preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were baptized" (Acts viii. 12).

In Acts viii. 5, we read that "Philip went down to the City of Samaria and preached Christ unto them."

To preach Christ is to preach the things concerning the Kingdom and Name (compare vs. 12 of the same chapter quoted (above), for God had sworn unto David that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon his throne (Acts ii. 30).

The Samaritans, however, were those with whom the Jews had no dealings; therefore, it was necessary to preach Christ unto them, that is, the things concerning the Kingdom and Name.

But the Jews, whether in their native country or abroad, believed in the Christ—their coming Messiah—but, as a people, they refused to believe that Jesus was the Christ.

Therefore, when Philip was commanded to "go south unto the way that goeth down from Jerusalem," where a certain eunuch of great authority had been worshipping, and join himself to the chariot of this devout and earnest reader of Isaiah's prophecy concerning One who was to pour out his soul unto death, and be numbered with transgressors, making intercession for them.

The eunuch desired Philip to come up and sit with him in his chariot. This Philip did, and in this instance "preached unto him Jesus"; that is, the things concerning the Name, or the nature and sacrifice of Jesus and his resurrection from the dead, through which he would justify many.

He taught the eunuch that in order to become a partaker of this justification by faith, and "live with him," he must be buried by baptism into his death, that he might be in the likeness of his resurrection (Rom. vi. 3-8).

The eunuch greatly desiring this, said; "Here is water!" Yes, sure enough, there was water, and there was more than an unctuous sprinkling bowl would hold, for it is written that they both went down into it.

The supply of water necessary to make the baptism efficacious must be sufficient for the subject to be "buried" or "planted" (covered over), in the likeness of Christ's death. The person baptized must be hidden from view—submerged in water, so that in emerging therefrom, he or she would be "born of water," coming forth to "walk in newness of life" (Rom. vi. 4-6; John iii. 5).

But the eunuch's statement went further as he made the inquiry: "What doth hinder me to be baptized?"

Philip, in his reply, used that hypothetical word "if," thus introducing the conditions that would allow and render his baptism efficacious, namely,

"If thou BELIEVEST with all thine heart THOU MAYEST."

These words of the Spirit-directed Philip form an inspired guide to all who are anxious to walk in the narrow way. Not only are the qualifications necessary for baptism made plain, but the Spirit in the preacher teaches us that to preach Christ is to preach the things concerning the Kingdom and Name; and to preach Jesus, is to preach that God was in the Anointed Jesus, redeeming our nature (of which he was a partaker) from death, making him (Jesus), not only the Lord our righteousness, but also our sanctification and redemption, the Only Name whereby we must be saved (Jer. xxiii. 6; 1 Cor. i. 30; Acts iv. 12).

The things of the Kingdom and Name constitute the first principles of the Oracles of God. These two things God hath joined together in the One Name and the "One Faith."

Around these two features of the "One Hope," which we have in our Lord Jesus, centre and concentrate all the light and glory of the Age to come; and no man has any right to teach that these two things, divinely conjoined in one, may be parted asunder, nor that either one of these may be regarded as non-essential to the efficacy of baptism.

Neither one of these two can be displaced: both must be gladly received and heartily believed to give life and vitality to the water-birth. We cannot preach Christ to the exclusion of Jesus, nor can we reverse the order, Jesus Christ and him CRUCIFIED was the sum and substance of the apostolic preaching of the word, and these things were written for our learning.

But Paul asks the question:

"How can they believe on him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? (Rom. x. 14, 15).

Philip was sent, directed by the Spirit (Acts viii. 29), and in the inspired record of his preaching we have an infallible proof that the efficacy of baptism lies chiefly in an intelligent reception and hearty belief of the things preached by the Spirit's messenger, Philip.

Some whose moments of Bible study are more of a pastime than of mental application, have hastily concluded that the efficacy of baptism lies in the fact that God has commanded it, and that the knowledge of this item of the Truth alone is sufficient to render the act efficacious.

If that were true, then John's baptism would have been quite sufficient in the case of the twelve men at Ephesus (Acts xix. 1-5), who were subjects of John's baptism, which, it is declared, was "the counsel of God" administered by "a man sent from God (Luke vii. 30; John i. 6)

If the command of God to be baptized had been a unit by itself, apart from any other qualifying commands which God united with it as some would have us believe, then John's baptism would have been all-sufficient, and Paul's action in having these men re-immersed would have been a work of supererogation quite unnecessary

Not so however. The things concerning the Saving Name of Jesus, must be understood and believed with all the heart before baptism can be efficacious.

While these men were believers in the kingdom, they were ignorant of the Holy Spirit power (Acts x. 38), by which the work of redemption for the Kingdom was accomplished in Jesus, and by which the Saving Name of the Father, Son, and Holy Spirit was manifested or made plain by Jesus in "the wholesome words, which he said "I have given unto them and they have received" (John xvii. 6-8)

Indeed, without the Holy Spirit power there could be neither Kingdom nor Saving Name, such as the Apostles preached saying:

"Neither is there salvation in any other" (Acts iv. 12).

When the men heard these things, they were re-immersed or baptised in the Name of the Lord Jesus.

About eight years after this event, Paul wrote his Epistle to the ecclesia in Ephesus, and he reminded them that they were sanctified and cleansed by their baptism into the Saving Name of Jesus, the things concerning which had been understandingly believed and obeyed by them, therefore he styles their baptism—

"A washing of water BY THE WORD" (Eph. v. 26)

What a concise and definite explanation is here "given by inspiration of God" of that wherein lies the efficacy of baptism, namely, a knowledge of the word.

In these wonderful words of Paul, the ordinance itself is clothed in its essential vesture—the engrafted word—the word of this salvation—the word by which also we are saved if we KEEP IT IN MEMORY (1 Cor. xv. 2).

Unless the mind of the subject for baptism be impregnated with the word, there can be no efficacy in it.

There can be no new creature in Christ Jesus — no "new man, renewed in knowledge" (2 Cor. v. 17; Col. iii. 10),

Dr. Thomas regarded his first immersion as worthless, because at that time he did not understand the Truth. Therefore, several years later, when he had gained a knowledge of the things of the Kingdom and Name, he followed the example of the believers in Ephesus (the twelve men) and was re-immersed.

He maintained that such re-immersion was not a re-baptism, but in reality his first scriptural baptism (see *Dr. Thomas' Life*, by R. R., p. 204, and *Eureka*, vol. 2, p. 666).

We have known others, with an experience in immersion somewhat similar to that of Dr. Thomas, who, being anxious to make their calling and election sure, followed the same scriptural example.

Our growth in knowledge after making a good confession of the faith does not render re-immersion necessary; because, by a diligent study of the word, our apprehension and understanding of the first principles in all their details will surely be expanded and extended to a considerable degree.

Nevertheless, the primary and indispensable condition which renders baptism efficacious, is a clear and hearty perception of the "One Faith," which consists of the things concerning the Kingdom and Name, or "that form of doctrine which was delivered" by the Apostles, in "words which the Holy Spirit" taught them (Acts x. 22; Rom. vi. 17; 1 Cor. ii. 13).

If there be any doubt about the matter, do as Dr. Thomas advised: give the Truth the benefit of the doubt.

We should humbly follow the counsel of Paul:

"Examine yourselves whether ye be in the Faith" (2 Cor. xiii. 5).

As in Paul's day, so in our own, there be many who need that someone teach them "which be the first principles of the Oracles of God" (Heb. v. 12).

Our position as to "sound doctrine" being assured, we should "go on unto perfection" of character, which can only be attained by "adding to our faith" those excellent and glowing "fruits of the Spirit" enumerated by the Apostles, and which can only be produced by letting "the word of Christ dwell in us richly in all wisdom" (Col. iii. 16).

We should give all diligence to the intensive cultivation of that Christ-like fruition, so eloquently visualized in the words of the Spirit by the Apostles (Gal. v. 22; 2 Pet. i. 5-8).

B.J.D.

Our Plain Duty

OUR OBLIGATIONS TO THE POWERS THAT BE.

In speaking on this subject to-night, we feel the responsibility of the position; and first of all we want to make an appeal to each one to put away prejudice, because there is nothing which so easily will warp our judgment as coming to it with prejudice. We want to come to it with one desire—to know the will of God and to do it. And if we come to it from that point of view we shall get some help.

The principles underlying our plain duty to the powers that be are simple and decided. We come to the Scriptures: they are quite clear: they are quite definite. Christ, speaking of it, said, "*Render to Caesar the things that are Caesar's, and to God the things which are God's.*" What are the things of Caesar? God is the possessor of heaven and earth. He made them: everything in them belongs to Him. What, then, are the things which belong to Caesar? Only those things which God gives him—and that is the underlying principle of the commandments of God in regard to the powers that be.

In speaking to Nebuchadnezzar, the inspired prophet conveyed this message, "This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." The powers that be are placed there by God, even the basest of men. In studying *Eureka*, we have come across this fact — that sometimes the basest of men have been the friends of the faithful, and those who are most upright and most esteemed from a worldly point of view have been their deadliest enemies. But both are placed there by God. We have the example in the case of Nebuchadnezzar and Zedekiah. Zedekiah was definitely told to submit to Nebuchadnezzar because God had given Israel into his hand.

If we were in Spain to-day, we should probably be under two separate Authorities on two different days. One day we might live in a town held by the Government, and the following day the town might be held by the Insurgents; but both are placed there by God. There is no power but of God, and we, brethren and sisters, are outside all these things. They are no part or lot of ours. They are no concern of ours, except insofar as they fulfil prophecy. We are strangers and pilgrims to this world.

These things being so, what is our plain duty towards these powers placed there by God? Now we want to turn to the Scriptures (Romans xiii. 1-2), "*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore*

resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves condemnation." Then in the 7th verse, "*Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*" We cannot put it more plainly. If we resist the powers that be we resist the ordinance of God. We are told to pay tribute and to give honour to whom honour is due; not like the Quaker who refuses to take off his hat in the presence of the king.

Then we turn to Titus iii. 1, "*Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.*" Not only to the king, but to those who are in authority under him, we have to submit, according to the Scriptures.

Again we turn to 1 Peter ii. 13, "*Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.*" We are to do it for God's sake, and in order that the ministry be not blamed—to put to silence the ignorance of foolish men.

Christ, in speaking of tribute to Peter, said, "*Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?*" Peter answered, "*Of strangers,*" and Christ said, "*Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.*" That was Christ's statement. He commanded Peter to go and catch a fish, and with the money in its mouth to pay tribute for himself and Peter, "*lest we offend them,*" We are to cause no offence to Jew or Gentile, or to the Church of God, and the brother or sister who refuses obedience to the powers that be is causing offence.

The commandment is plain and definite and simple; but there are exceptions. In Acts iv. 19, the Apostles said, "*Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard,*" and in the 5th chapter, verse 9, Peter said, "*We ought to obey God rather than men.*" Although the powers that be are placed there by God, if they command us to do anything out of harmony with God's will, we have to refuse obedience. Daniel did, and was put into the lions' den. Shadrach, Meshach and Abed-nego did, and were cast into the fiery furnace. So when we come to the Scriptures the whole matter is plain, definite and simple. We are to be obedient in all things which are not out of harmony with the declaration of God's will. It is in the mercy of God that it is so plain, because otherwise we should have hopeless division amongst ourselves as to what our duties to the powers that be consist in.

Now we want to say a few words on the application of these principles, and in the mercy of God, one of the most important is applied for us, "*Tribute to whom tribute is due.*" What is the tribute used for? We are told that 16/- out of every £1 goes to pay for past and future wars. Some of it goes to pay for teaching in church schools, and tithes go to the church itself. Supposing we had no command, what a position we should be in! One would conscientiously object to paying that which went to war, and another would object to paying that which went in tithes, and they would be withdrawing because they could not see eye to eye. But we are saved from those difficulties. We are not like the Nonconformist, who is a passive resister; no such thing as this. We are to render obedience to the powers that be. Our standpoint is not that we are guided by conscience. We are guided by the Word of God. If we were only guided by conscience, it would mean hopeless division amongst us. We are not concerned whether a thing is useful for the prosecution of war. We are guided by the Word of God. Our contention always is that debatable matters are governed by the plain and definite commands; and the plain and definite command is to be in subjection to the powers that be. Taxes are useful for the prosecution of the war, but we have to pay them, and when a brother talks of withdrawing from brethren engaged on farm work because what they are growing is going to the army he is speaking unscripturally; and when another brother refuses exemption unless it is unconditional and goes to prison in consequence, he is acting contrary to the Scriptures. The Word of God should guide us, and

the Word says we must submit to those things which are not contrary to the commandments of God. Growing produce is not contrary to the Word of God; making shells may be, but produce is not.

But while we are commanded to pay taxes, we are not commanded to buy war loan for the sake of gain. While we are commanded to be in subjection to the powers that be, we are not commanded to engage in the making of munitions for good wages. There is no such command, and it is a singular thing that, in the Providence of God, the Authorities in the last War insisted we engaged in work of national importance, but they never insisted that brethren and sisters should make shells and bombs. They gave a choice of occupations, and it was not in obedience to the commands of the higher powers that brethren made bombs, but for higher wages.

It is quite simple—the commandments of God come first, but we are bound to obey where the commandments are not violated. It may mean hardship, but we have been singing—

Should Thy wisdom, Lord, decree
Trials long and sharp for me;
Pain or sorrow, care or shame:
Father, glorify Thy Name.

It may mean shame. If the powers that be say, "Well, you won't fight in the army, you will have to empty the town's dustbins"—it might be that a brother who was an employer of labour would be called upon to empty the dustbins of his employees; very humiliating, but if the Authorities say so, we have no grounds for objection. It is not out of harmony with the Word of God.

Now, brethren and sisters, there is just one other thing in regard to the powers that be which is our plain duty. In 1 Timothy ii. 1, we find not the least of our duties with regard to the powers that be—"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Prayers, supplications, intercessions and giving of thanks for kings and all in authority, that we may lead a quiet and peaceable life in all godliness and honesty! Brethren and sisters, if we desire to live a peaceable quiet life, we have to obey this part of our plain duty. Supplications, prayers and giving of thanks for all men, and if we neglect it, we may not be allowed to live peaceable and quiet lives, and our position when the trial comes may be considerably altered by our failure or otherwise to observe this duty to the powers that be.

In conclusion, if any brother wants further information on this subject, there is a very beautiful exhortation in *Seasons of Comfort* by bro. Roberts, on "Obedience to Human Law." It is indeed our plain duty. The commandments are plain and simple, and it is in the mercy of God that they are so. The principles are not difficult in the main (though there may be some difficulty in their application), and it is ours to obey them.

J. B. STRAWSON.

Reflections

Referring to some remarks which appeared on page 68 of the February issue of the BEREAN, bro. A. Williamson, the publishing secretary of *The Testimony*, says that bro. H. A. Thompson is not the publisher, and takes no direct part in the publishing of that magazine. Further, that the brethren who constitute the promoting committee of *The Testimony* are unanimous in their affirmation of, and their adherence to, a wholly inspired Bible, and that the article by bro. A. H. Boulton had sole and specific reference to *The Canon of Scripture*, and not to inspiration.

* * *

If a brother has been scripturally withdrawn from by his ecclesia, his restoration to fellowship should be preceded by satisfactory evidence of repentance (change of mind) concerning the cause of

disfellowship. To stipulate that his re-fellowship should be accompanied by reinstatement in the ecclesial offices he held is not an indication of true repentance, but rather the reverse.

* * *

Further efforts to broaden the basis of fellowship at Bournemouth are shown by a leaflet announcing "A vivid talking film by the Religious Film Society, on 'William Tyndale'; the biography of the great Bible translator and martyr, to be shown at The Christadelphian Hall, Waverley Road, Bournemouth... *A silver collection will be taken.*" Bro. K. T. Jackson says: "Our ecclesia was invited to attend, but did not co-operate. The separateness demanded by the Truth is becoming conspicuous by its absence; a sure sign of the approaching advent of our Lord."

* * *

To say that a meeting for the breaking of bread must be abandoned because no brethren are present is going beyond what is written; it is neither scriptural nor reasonable. At such meetings it is the duty of the brethren to conduct the meeting, and, if there is only one brother present, he must do what has to be done; but if only sisters are present, then they should attend to the necessary arrangements, and most certainly not abandon the meeting. The directions laid down by Paul refer to the usual mixed meetings of brethren and sisters.

C.F.F.

The Waters of Shiloah

The saying "None so blind as those who will not see," could well be applied to the generation to which Jesus spoke; and it is particularly illustrated in the miracle of healing the man blind from birth (John ix.). The man who was healed said, "*Why, herein is a marvellous thing, that ye know not whence he is, and yet he hath opened mine eyes ... since the world began was it not heard that any man opened the eyes of one that was born blind*" (v. 30-32). Giving sight to the blind was one of the signs by which Messiah was to be known, as Jesus had pointed out (Luke iv. 18). By word and action Jesus proved himself to be the Son of God and the Messiah, the seed of the woman, and the son of David: yet by a people steeped in knowledge of the Scriptures, he was rejected. Their hearts were hardened and their minds blinded by self-importance and self-righteousness. The evident references by Jesus to their evil ways only served to harden the heart still further, and at last, in blind hatred, they preferred Barabbas to Jesus.

It is significant that, in the gospel records, Jesus is called "son of David" only three times; once by a Gentile woman (Matt. xv. 22), and then, on two occasions by blind men (Matt. ix. 27, and xx. 30)—men without natural sight, but who had a mental perception that was not in those who thought they could see and understand so well. True, the crowds cried, "*Hosanna to the son of David,*" when Jesus was entering Jerusalem; but the sincerity of the words was shown in the events of a few days later. To speak of Jesus as son of David was an evidence of faith: of belief in him as the son of God, for God had said to David concerning his seed, "*I will be his Father.*" For their faith, the blind men were healed: but there could be no healing of the mental blindness of the greater part of the nation. They were like so many of their fathers, especially those in the days of Isaiah. The prophet was in the midst of a blind and perverse people, on whom the word of God had little effect. They were self-righteous and wise—relying on themselves and on other nations for help, so that Isaiah was commissioned (ch. vi. 9), "*Go and tell this people, Hear ye indeed but understand not: and see ye indeed, but perceive not.*" John records, "These things, said Isaiah, when he saw the glory of the Messiah, and spoke of him" (John xii. 41). Thus the message through Isaiah in his own day was later borne by a greater than he, as is illustrated in response to the call, "*I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me*" (Isaiah vi. 8). This was the response of the son to come, who said, "*Lo, I come . . . to do thy will, O God.*"

But little notice was given to the message either of Isaiah or Jesus. In the days of the former, the house of David was threatened with invasion, and, in distress, turned to Assyria for help. In

reproof for this "blindness," God declared, "*Forasmuch as this people refuseth the waters of Shiloah that go softly . . . therefore the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory*" (Isaiah viii. 6-7).

The waters of Shiloah were near Jerusalem, a refreshing pool, and as easily at hand was the word of God through the prophet, to whom Judah should have turned for guidance; but, preferring other counsel, they suffered the overflow of Assyrian invasion and bondage. The word Shiloah meant "sent," and stood for an apt type of the prophetic word in both Isaiah and Jesus, who spoke willingly in response to the question, "*Whom shall I send?*"

Now if the "waters of Shiloah" were refused at the lips of Isaiah, how much more at the gracious lips of Jesus: and what a lesson was conveyed to the disobedient nation in sending the blind man to be healed at the pool of Siloam—the same waters of Shiloah to which Isaiah had referred (John ix. 7). The miracle performed was sufficient evidence, had the people been willing to receive it, that Jesus had been "sent" of God; that *there* was the prophet with a message as refreshing as the waters of Shiloah.

The blind man stood typical of the nation as it should have been. Jesus put clay on his eyes, making him, as it were, still more blind: but he found his sight by going to wash at Siloam. So Jesus, by answering fools according to their folly, blinded the nation still more, as it was written he should (Matt. xiii. 13-15); but the Jews could have obtained sight to "see" the Truth, had they but accepted the soft gracious and refreshing water of life, spoken by him who had been sent to them.

Their treatment of the blind man who was cured was sufficient to show their attitude towards Jesus. Soon after, in blindness of anger, they crucified the Lord of Glory. When Paul wrote of them he could say that they were blinded "unto this day": and Israel, in common with nearly all the world, is still blind to the teaching of their Messiah, and will be, until the words of the prophet are fulfilled, "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee*" (Isaiah lx. 1).

Now there were some of whom Jesus said, "*Blessed are your eyes, for they see*" (Matt. xiii. 16). With the disciples there was a willingness to learn of their Master which gave them a mental and moral perception not possessed by the leaders of the nation, so that shortly before his death they could say, "*Now are we sure that thou knowest all things and needest not that any man should ask thee: by this we believe that thou camest forth from God*" (John xvi. 30).

Their teachableness is laid before us as an example just as the blindness of Israel is set forth as a warning. We all know the Truth—that is, its general doctrinal principles; but do we perceive that the knowledge of such things requires us to live in accordance with the spirit of those principles? Do we perceive that possessors of "the Truth" must walk in truth: that those who profess to be children of God must endeavour to live as the head of the family directs: that if we believe in the complete overturning of all the ways and systems of the world, we must not be willing partners in its evil ways? There are many ways in which we can apply the idea of perception to the responsibilities of our service. Particularly appropriate is perception of the Signs of the Times. We can all follow them eagerly. We know what tendencies to expect. Scanning the newspapers is a daily and interesting duty. But it is well that we realise the implications of the signs. They all point to the advent which will be the day of decision—whether or not we shall find eternal life in the Kingdom of God. The thought we must have is that expressed by Peter, "*What manner of persons ought ye to be in all holy living and godliness*" (2 Peter iii. 11, R.V.).

Observation of the signs is a stimulus to faith, but faith is not wholly based on what we read in the newspapers. If faith were to rely on daily political movements, it would move up and down like a thermometer, and possibly cease to exist through despair. Our faith is built on the strongest foundations, on infallible promises, conveyed in an infallible record. It is deep trust in and study of the Scriptures that will give us the depth of perception we need to maintain faith and hope. This was the

counsel Jesus gave to the ecclesia at Laodicea which had lost its faith. He exhorted them, "*Anoint thine eyes with eyesalve, that thou mayest see*" (Rev. iii. 18). Bro. Thomas wrote of the exhortation:

"The Spirit's eyesalve is the word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes (that is, of their understanding), ... *inoint* them well with it, they would be brought to see how wretched, pitiable, poor, blind, and naked they really were."

This is the cure for dimness of perception, of whatever degree it may be. It is easy enough to read, with natural sight; but we need to read with understanding so that the reading brings appreciation of the glorious hope to which we are related, and perception of the responsibility which is a consequence of that knowledge. This is well shown in Ephesians i. 18, where Paul desires that, as a consequence of the believers' knowledge of the Truth, "*The eyes of your understanding being enlightened.*" The R.V. has, "*The eyes of your heart,*" showing that the Truth's enlightenment is both mental and moral, the knowledge of the Truth being the essential basis of the building of right character. Peter confirms this when he writes of *adding* various qualities to the faith given us in the "great and precious promises": and points out that "*He that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins*" (2 Peter i. 9). The R.V. shows the particular definition of blindness, "*He that lacketh these things is blind, seeing only what is near . . .*" The Apostle uses a word from which we obtain the term "myopic," meaning shortsightedness.

If the qualities enumerated by the Apostle are not exhibited as additions to, and as a result of, our belief in the Truth — then we are "shortsighted even to blindness." If this applies to us, it means that we do not perceive that the building of character is the only means of fitting us for future inheritance. Rather let us, like Abraham, "see afar off," and show by our works the reality of our faith, and when Jesus is here be able to "See him as he is" by the reception from him of his own Divine nature. S.J.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

(iv.) —ADVOCATE.

Let us imagine ourselves inside a court of human justice. Amidst the subdued hum of the spectators, the accused is brought to the bar, his indictment is read, witnesses are examined, and the case against him is fully argued. He listens intently whilst another (possibly his only friend in the crowded court) makes a touching and eloquent speech, carefully dissecting the adverse testimony, and, in the end, possibly, overturning all the evidence. He concludes with an appeal, not to the *clemency* of the adjudicators, but to their *justice*, and pleads for the acquittal of his client.

Such advocates, in proportion to their skill and experience, command handsome fees in accord with all the principles of worldly wisdom.

Of the children of light, however, it is written: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous (1 John ii. 1) To such we can come "without money and without price knowing that "he shall stand at the right hand of the poor, to save him from them that would condemn his soul (Psalm cix. 31) The Greek word translated "advocate" is *parakletos*, and is rendered "comforted" in chapters xiv., xv., and xvi., of the Gospel by John

He who trod this earth 'in the likeness of sinful flesh is able to feel for his brethren and sisters, he knows how at every step —in spite of all the encouragement—there is some new manifestation of that evil which is present with us. Well does our sympathising friend and comforter know this, and

therefore has assured us through the Spirit in John, that he is always beside us, interceding with the Father.

Such an advocate is Jesus Christ for us in the high court of Heaven, for he is "Jesus Christ the righteous. In the presence of the righteous judge, he appears for us not to get the better of strict justice by some cunning manoeuvre or adroit management, some plausible or pathetic appeal to pity but to plead without compromise or subterfuge, upon the terms of righteousness and mercy

Do we look for dignity in our Advocate? He is lifted up in the heavenly places, far above principality, and power, and might and dominion, and every name that is named."

Do we sometimes feel unwilling to tell our troubles to one who is so lofty? It is written, "The Lord will maintain the cause of the afflicted, and the right of the poor, and though the Lord be high, yet He hath respect to the lowly."

Do we ask for eloquence? "Never man spake like this man," and "Him the Father heareth always." "For he ever liveth to make intercession for them that come unto God by him." It is the advocacy of the elder brother, and if we rightly consider the relation to God which the Truth (as John had been putting it) is designed to bring us, the footing upon which it places us the divine sympathy and fellowship for which it opens the way the walk on which it sets us, then we appreciate the more the meaning of those words to which we often give utterance —

Our advocate abides in heaven,
That erring saints may be forgiven.

(v)—ALTAR

An altar was that whereon all offerings to God were to be laid. There were two in the tabernacle—the brazen altar for sacrifices in the outer court, and the golden altar for incense in the Holy Place before the veil. Both were types of Christ. The first principle which Israel had to learn was that man cannot approach God acceptably except by sacrifice. "In the type" (brother Roberts points out in *The Law of Moses*), "it was an animal, whose life-blood poured out was a confession that God is just in requiring death as the visitation on sin. . . . He proposed this enforcement in the actual blood-shedding of an actual representative man, in whom the individuality of all other accepted men should be merged in the way appointed in the institutions of the Gospel."

Hence "the blood of bulls and goats (sacrificed upon the great altar) could not take away sin," but was the shadow of good things to come, pointing forward to that acceptable man, whose descent could be traced from Adam, and yet kept the law perfectly.

Of such importance is it to have a correct understanding of the sacrificial mission of Christ, that we quote again from the *Law of Moses* (p. 151): —

"God required that there should be an actual assertion of the violated principle of His supremacy in the death of the men under sin. Animals were not sinners: their death was no meeting of the case. It was a mere prophecy in figure of what was coming. God purposed the death of one representing all who should be one with that one; who should thus die for them, and by whose stripes they should be healed, and with whose blood by a figure they should be washed: not, however, on the principle of substitution, for God's righteousness is not violated in the death of Christ, but 'declared' . . . His death does not release them from death at once, as it would do if his death had been a substitutionary death; it merely opens the way for a gradual deliverance from death on a principle which conserves the supremacy of God."

Concerning the altar of incense, we are reminded that this typifies acceptable prayer in accordance with the exhortation to offer "the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name."

This "sacrifice" can only be offered by those who are "in Christ," who is our altar. In the daily round and common task; in the vicinity of the home circle; in the companionship of the household of Faith; in the solitude of nature—we *have an altar*.

In joy or sorrow, in life or when passing through the valley of the shadow—we *have an altar*.

Just as there were sacrifices "according to the pattern" prescribed, offered under the Mosaic dispensation, so there are those which are commanded spiritual Israel, *viz.*: —

a) *Prayer*. David asked that his prayer might be "set before Him as incense, and the lifting up of his hands as the evening sacrifice." We are commanded to "pray always"—for daily food, temporal blessings, for pardon, grace, enlightenment, and for the coming of the glorious Kingdom of God on earth.

b) *Praise* is a sacrifice. And this we are to offer continually, "even the fruit of our lips, giving thanks to His name." What a delightful sight is a whole assembly, joining in one unison, to offer this sacrifice; but also—

"Praise in the common things of life,
In goings out and in;
Praise in each duty and each deed,
However small and mean."

c) *Good Works* are sacrifices. "To do good and to communicate, forget not; for with such sacrifices God is well pleased." They are "an odour of a sweet smell to God." A life "holy in all manner of conversation" is an incense most acceptable, whilst an idle, querulous, fault-finding life is a noisome vapour—an abomination to God (Isa. i. 3).

d) We must offer *ourselves* on the altar. Our bodies are "living sacrifices." The contrite heart is an offering He will not despise.

The bringing of these offerings is an exclusive privilege of those only who have been obedient in conforming to the Divine requirements, even of God who is the Lord "which hath shewed us light."

Therefore, "bind the sacrifice with cords, even unto the horns of the altar" (Psalm cxviii. 27).
M.J.

The Land and People of Israel

Harrowing details have been reported in the newspapers showing the distress, fear and perplexity that have been brought to the 180,000 Jews in Austria, following Germany's annexation of that country. No time was lost in introducing the worst forms of Nazi treatment and intimidation. Their helplessness was increased by the immediate closing of the frontiers of surrounding countries to prevent the rush of refugees over the Austrian borders. General Goering has said, "All Jews must leave Austria . . . the Jews must get out: not because of hatred, but because of necessity. The Jews should understand we do not care to live with them . . . we don't like Jews, and they don't like us. We will make them glad to go away. Vienna shall be free from Jews."

The *Jewish Chronicle* comments: "The latest development opens a fresh and alarming chapter in the Jewish tragedy. How could lawlessness rage anywhere without Jews being among the first to be

drawn into the vortex? . . . One more has been added to the black areas where the Jew is not held an ordinary human being, but is thrust into the depths of obloquy and poverty."

* * *

The British Government is pursuing its policy of restricting Jewish immigration into Palestine. For the eight months ending in March, 1938, not more than 8,000 immigrants have been allowed to enter the country. For the next 12 months arbitrary restriction is to continue. The principle of allowing as many to enter as can properly be absorbed has been abandoned, while the boundaries of the Partition have not been defined. (The Commission has now been formed, and will soon go out to Palestine to work on the details proposed in the Partition plan.)

The new immigration schedule for the next six months permits only 1,000 of the labouring class, 2 000 of the capitalist class (with a capital of £1,000 each), and sundry other students and dependents

So, with the door of Palestine practically closed the Jews of Europe are in an unhappy plight. The *Jewish Chronicle* says, "By discarding the crazy Partition Scheme, together with all similar short-sighted, little-minded policies which have nibbled into the grandeur of the Balfour Declaration and the Mandate . . . with a real determination to throw open as wide as economically possible the doors of Palestine to Jewish immigration, the British Government could at one stroke reduce a running sore of European discontent cement, still more strongly the moral union of this country with the United States, establish a bulwark of peace and security in the Middle East and lay the foundations for a Mediterranean fellowship which would go far to remove the grave anxieties at present centred in that area." Their hopes will by no means come to pass, but it may be that, in the near future Britain will adopt a policy that will enable persecuted Israel to find in Palestine much more of a National Home than he has found in the past.

* * *

Figures of Palestine's population at the end of 1937 are —Moslems, 816,891 (61.2%) Jews 395,845 (29.6%), Christians, 110,874 (8.3%), and others, 11,643 (0.9%), a total population of 1,335,253. It may be useful to quote the figure of Jewish population in contrast to the numbers of Jews in the land but a score or so years ago

* * *

Crime and unrest in Palestine continue. In January of this year there were twelve murders and twenty-one attempted murders, besides numerous instances of assault. In 1937 there were 194 murders, 281 attempted murders, and 2,358 cases of serious assault. The ordinary Arab, it is stated has little desire for such an unsettled situation but the terrorism is maintained by their political leaders. While the Jerusalem Mufti escaped arrest by fleeing to Syria, he remains a thorn in the eyes of the Palestine Government by the influence he still exerts from his place of refuge in French territory.

* * *

The Iraq Petroleum Company is commencing to build a petroleum refinery at Haifa, costing about £400,000. The pipe-line from Irak already terminates at Haifa and the refining of the oil at that port will provide an important fuelling base for the British Mediterranean Fleet. Thus, in another small way the political importance of Palestine to Britain is seen.

* * *

In Poland the Jews have further suffered by the decision of the Parliament to prohibit shechita (the ritual slaughter of animals for Jewish consumption). On account of the decision, a day of mourning was proclaimed in all Polish Jewish communities. The Jewish leaders have declared that they would refrain from eating meat altogether if the bill becomes law.

* * *

Latvia is a country of which not much is heard but its Jewish population of 97,000 out of a total of about two millions is being pushed to economic ruin by the ruthless policy of the Government. An anti-Jewish campaign is being conducted under a cloak of general laws, one of which gives the Government authority to take possession of any commercial enterprise if it is in the interest of the State to do so. This has meant the taking over of many Jewish businesses and while payment is made, it is forbidden either to take the money out of the country, or to use it for the purpose of new enterprise. Many other anti-Jewish measures are being put into force, but this is sufficient to show the experience befalling the Jews in one of the smallest of the countries of the world.

Signs of the Times

ECCLESIASTICAL.

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

Following his conquest of Austria, Herr Hitler made it plain to the Catholic Bishops of that country that he expected, or demanded, their support. These gentlemen, in obedience to him, issued a declaration on March 26th that their flocks should support Hitler in the plebiscite to be taken in April. Cardinal Innitzer, of Vienna, signed the declaration first, without consulting the Pope. On April 1st the Vatican broadcasting station said: "It is not the duty of the clergy to issue political statements. It is not the Holy See which is playing at politics, but the bishops." The Pope has summoned the Cardinal to Rome. Meantime, the bishops' proclamation has, by order of the German Government, been made into a poster and placed on hoardings all over Germany and Austria. These things truly exhibit themselves as a fulfilment of the "sign" quoted at the head of this article, but they also greatly justify our own position of absolute separation from worldly politics. Let us strictly maintain that position.

POLITICAL.

"Tarshish and the merchants thereof" (Ezek. xxxviii. 13).

Mr. Neville Chamberlain, it appears, has in mind opening up conversations with Italy, with possible gain commercially by agreement with that country. The U.S.A. newspapers, for instance, the *Boston Globe*, speak of him as "the merchant, Chamberlain."

Lord Perth and Count Ciano have had a number of meetings to discuss the points we enumerated in these columns last month, but whatever agreement may be arrived at, the isolation of Britain is bound to come.

Viscount Cecil, speaking at a special meeting of the League of Nations Union on April 1st, on the development of Italy's Navy, and especially referring to Mussolini's boast that Italy now "possessed the strongest submarine fleet in the world," said, "It is difficult to see against whom submarine strength can be directed *unless it be against Britain.*"

U.S.A. AND THE SITUATION.

"Prepare War" (Joel iii.).

Representative McReynolds, of Tennessee, Chairman of the U.S.A. Committee on Foreign Affairs, said (March, 1938):

"Hitler is now openly allied with Italy and Japan. It looks as if he purposes, by might, if necessary, to recover the lost Colonies of Germany, and that he wants *more* than that. I consider the European situation to be serious. On account of the conditions there, our only course is to *equip*

ourselves properly with a Navy that will protect both our coasts. After the Colonies are acquired, Hitler will, like Alexander the Great, be looking for other countries to conquer.”

Immediately upon this, Hitler's conquest of Austria was announced. This has been succeeded by a call to the authorities in Czecko-Slovakia to meet him in conference in Berlin. Probably the same procedure will be adopted as with Austria, although many authorities in U.S.A. and elsewhere think he will move south-east, *i.e.*, to Jugo-Slavia next, through Hungary. But always should be kept in mind, in judging the importance of these events, that a Russian head, and not a German one, is yet to be seen in Central Europe.

CONSCRIPTION.

We have obtained a copy of a Resolution being sent to Conservative Associations in the United Kingdom for submission to meetings. Our copy, obtained from the Winchester Division Association, reads thus: —

"That in view of the inability of the League of Nations to deal with major world issues and the unfortunate but obvious advent of an age of power politics, this meeting is of opinion that the nation should adopt some form of conscription for purposes of defence, or at least the national registration of the whole adult population."

In spite of Mr. N. Chamberlain's assurance that there will be "no conscription in peace time," it is clear that public opinion is being worked up. Meetings are passing this resolution unanimously, according to Press reports.

Let us close our ranks, and be prepared.

ITALY.

Mussolini gave these figures on March 30th: —

Inhabitants of Italy: 44 millions.

Troops: 9 millions, of whom 4 millions could be regarded as front-line fighters.

Fleet: 240,000 tons.

Bases and Depots for Fuel: All specially reinforced and fortified.

Aviation: First in the world; 58,000 workers engaged on constructing air planes and air engines. Said he, regarding the war in Spain, "Our C.R.32 planes have played havoc with the fastest Curtis and Tatra planes in the skies of Spain."

SPAIN.

The war here draws to its close, and General Franco, with the help of Germany and Italy, has victory in his grasp. The Communist element, in spite of Russian help, is defeated for the moment. Which will win in the wider field of Europe, Fascist or Communist, we cannot yet see.

LITHUANIA — POLAND.

The special correspondent of the *News-Chronicle* in Kovno, capital of Lithuania, says, "Soviet Russia has been put to the test of strength as a friend of Lithuania, *and has failed* her. Warsaw will now pursue a policy of reconciliation. The diplomatic and military moves are considered to be an invaluable key to German and Polish ambitions. The Lithuanian minister in Moscow reported to his Government that *owing to the internal disorders* in the Soviet capital, Russian help could not be relied upon.

RUSSIA.

The internal disorders referred to above are very pronounced; eighteen death sentences passed on prominent leaders have been carried out, and a further batch of arrests of very well-known officials and others is announced as we write.

"*KNOWLEDGE SHALL BE INCREASED*" (Dan. xii.).

While it is contended that this passage refers in the main to spiritual knowledge of the Signs of the Times, it is nevertheless beyond question that the statement is true in the general sense. Not only knowledge resulting from education, but knowledge of current events by means of broadcasting, has reached the whole world. The Pope is now having built a new broadcasting station four times more powerful than the present one operating from the Vatican. This new radio unit will be able to reach all countries of the Catholic faith. A German firm has the contract. Broadcasts from the present station are made in six modern languages, in addition to Latin. Their object is stated by the Papal authorities to be "the dissemination of knowledge regarding Papal teaching and policy."

JAPAN AND CHINA.

"*Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts.*"
(Jer. xxv. 32).

The war between China and Japan continues its sanguinary course with varying fortunes. Russia is helping China, and Japan's friends are Italy and Germany. The end will probably be the development of a military spirit in China, which has never before been the case.

The Bishop of Chelmsford, in his *Diocesan Chronicle*, March issue, says:

"A panic, closely resembling insanity, is running like an epidemic over the whole world, crushing out all the chivalry, decency and humanity in human nature.

"We used to hear a great deal about the progress and enlightenment produced by civilisation and education.

"These refining influences are now proved to be absolutely futile in effecting any real change for the better in human nature, for an unbiased judge would be driven to the conclusion that Europe is a much more savage place than it has been for perhaps 1,000 years.

Guernica and Barcelona

Massacres like those of the general population of Guernica, and the women and children in Barcelona have no parallel in past history.

A civilisation which can give birth to the shameful persecution of the Jews, the spraying of mustard gas upon Abyssinian villages, the lying and dishonesty which makes a mock of treaties and agreements, is a civilisation not worth preserving.

This statement is important from two points of view. First, it illustrates Jeremiah's sign clearly. Secondly, it shows up in relief the fact that if the people who call themselves "Christian" were by their clergy ordered to join no army, and to refuse to fight one another any more, and if the sheep obeyed that order, European war would be impossible.

We rest in hope, waiting the advent of the true Prince of Peace, "who maketh wars to cease" at last.

AUSTRIA.

Says the *News Chronicle*, March 28th —

"Scores of unhappy Austrians on the German black list commit suicide daily. Tens of thousands go in fear of their lives at every moment of the day and night. Hundreds of thousands are imprisoned and tortured in soul, and know that a chance word or an unguarded look may seal their doom."

Speaking in a broadcast which was relayed to the British Broadcasting Corporation, and also broadcast in German and Spanish, Mr. Cordell Hull, U.S. A. Secretary of State, fervently denounced what he styled "International lawlessness," and asked "if the doctrine of force should be once more enthroned."

The answer is in Revelation xvi. 14-17, which, we suspect, Mr. Hull has never read. G.H.D.

CORRESPONDENCE

I am writing on behalf of the Holloway Ecclesia to express their love and best wishes. Naturally we have not escaped the difficulties of the times, one or two of our members being unable to obtain employment. But we are convinced that these things will not rack the minds of the brethren and sisters much longer and through that conviction we rejoice at the prospect of the blessings soon to be bestowed upon the approved ones.

May we all through God's mercy be permitted to be among those happy recipients is the prayer of your brother in the glorious hope of the Gospel.

C. H. BATH

Enfield Middlesex

* * *

Whilst in Bristol recently I had the opportunity of reading the first seventy proof-sheets of the forthcoming book *Jehovah-Jireh* publication of which is anticipated if the Lord wills in July. Already many brethren and sisters have ordered and are looking forward to this latest addition to the Truth's literature.

Admittedly it is somewhat out of the ordinary but it should be of great encouragement not only to those engaged or interested in Sunday School work but to all—young or old—who need a tonic in these harassing and perplexing days. The author with some 40 years experience in teaching children deals in his inimitable style with the commencement of a school in a suburb of Bristol and traces in vivid and colourful manner the opening up of a new lightstand in an unexpected quarter. Through it all he sees God's provision as much in apparently fortuitous circumstances as in any bygone age. What may be the outcome only the Father knows. There is no question however that the little flock in the West have entered into the work with a real zest in the name of Him who said Suffer little children to come unto me and forbid them not — Your brother in watching for His coming.

M. JOSLIN

Wallington Surrey

* * *

We are no doubt in the time of distress of nations with perplexity, and it behoves all those who realise the fact to be as men that wait not inactive, but whatsoever thy hand findeth to do, do it with thy might.

The news from Bristol and the Southmead Sunday School is very cheering indeed and we trust it may be the means of many of the parents of these children seeing the light and embracing the Glorious Truth.

We carry on a Public Lecture effort each Sunday evening but few indeed appear interested however it is for us to persevere in Faith nothing wavering and those who are to hear will hear—Love in the One Faith your brother in Christ,

K. R MACDONALD

New Zealand

* * *

Love in Christ! How often these words are used but do we really mean them—do we understand them? Love in Christ is not the ordinary human love we feel for those who are nearest and dearest to us. Love as we know it, is usually selfish and confined.

Love in Christ is very different. We can have it for those whom we have never seen not knowing where they reside or the form of their features.

It is not a *personal affection*, but a fervent desire for the spiritual welfare of each member of the household. We can have "love in Christ" for those whose ways we dislike and even loathe. Even if their ways are evil we can still have "love in Christ" for them, praying earnestly that they may "know themselves" and repent. Where "love in Christ" fills the heart, there is no room for bitterness; forgiving a wrong becomes easy.

So let us plant the seed of "love in Christ" in our hearts, and water it with our prayers, and, indeed, our tears, and pray God to give us an increase.

May God, who ever watches over Israel, bless and guide your work, and may you find a place in that kingdom of peace and love, which we daily expect, is the prayer of your sister in the same hope.

AMY M. FELTHAM.

Coventry.

* * *

Loving Greetings in our Master's Name. We were very pleased to hear from you, and also from bro. Smith, about their wonderful Sunday School at Southmead. I think that it is a good thing to tell us about these things in the BEREAN, because it gives us fresh courage to go on, knowing that there are still ears to hear and work to do. Sister Grace is in touch with several young sisters now, through reading the "Intelligence"; this morning she received a nice letter from a young sister in Australia.

You know, in many meetings there are only one or two young brothers or sisters, and they get a little lonesome, because they cannot mix with the world. I sometimes think that it might be a good idea to have a list of these young folks, so that they could get in touch with each other, and then they would see that other young Christadelphians the world over have similar trials to their own, and the going might be a little easier.

We do enjoy the magazine so much: the articles running just now are very instructive.

Brother Dowling surely does write some wonderful thoughts on the sacrifice of Christ. I enjoy reading the letters from the different brethren, too; it is nice to get a variety of ideas. Oh, how we long to be always with all of those of like precious faith! But it may not be long, if we are found faithful. It looks as if the ten kings are fast lining up under the "Beast," but we know that Christ with the saints will overcome them.

It is hard for brethren with children these days; one needs the wisdom of Solomon—perhaps a little advice and encouragement for them in the magazine might help.

I will close with love in "The Truth" to you and yours, and may God give you strength and wisdom to direct your work in His service. —I am, your sister in Christ,

ETHEL BLUNT.

California.

* * *

Bro. A. BEARD (Librarian, West Ealing Ecclesia) says: "The BEREAN MAGAZINE is a boon, and it is eagerly awaited by the brethren and sisters at West Ealing. I wish to express my gratitude for the useful matter contained in every issue, to those brethren who help to maintain such a high standard as it has attained." — Similar letters are acknowledged from bro. N. DRAPER (Shrops.), sis. ADA M. TILBURY (Andover), bro. RONALD BRAY (Birmingham), bro. J. H. DYER (Swindon), sis. B. SENNETT (Brighton), bro. S. PIGGOTT (Kidderminster); sis. GRACE BLUNT (Santa Barbara, Calif., U.S.A.), and others.

DISTRESSED BRETHREN AND SISTERS

The response to our appeal in last month's BEREAN has been very encouraging and various suggestions have been made for supporting and augmenting this fund—which are under consideration and for which we thank the writers.

During the past month we have been enabled to help some of our brethren and sisters in need to the extent of £40 14s 6d which we have applied to their assistance.

JEWISH RELIEF FUND

We have again to report increased support for our effort to alleviate the misery of the Jews in Poland whose sufferings as described in the *Jewish Chronicle* and other Jewish papers are terrible. We have forwarded a cheque for £16 10s 6d to the Polish Jews Relief Committee which includes all amounts received to date and which is acknowledged as follows:

Federation of Polish Jews in Great Britain
2-3 St James s Place Duke Street London. C 3
11th April 1938

I have to acknowledge with very grateful thanks receipt of your cheque value £16 10s 6d. I can assure you and your friends that coming as this does for Passover Relief it is most opportune, as the position in Poland unfortunately has been made more difficult by reason of those of our co-religionists of Polish origin who were residing in Austria and have now returned to their native country penniless. These of course, have all to be looked after and fed and your co operation and constant support is appreciated — With renewed thanks believe me yours faithfully,

J GOLDBERG, *Secretary*

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).

* * *

BISHOPS STORTFORD (Herts.). —*Fincham's Hall, Hockerill Street Breaking of Bread, 3-45 Lecture 6-30 Bible Class, Fridays, 8 p.m., at 31, New Path.* Loving greetings in the Name of Christ We are grateful to the Eternal Father for His loving-kindness and also rejoice that we are blessed with the enquiring stranger. We had a lantern lecture on Feb. 5th, subject, Palestine Is it Peace or War? and had thirteen strangers and also 44 brethren and sisters from Clapham, Colchester, Hitchin, Luton, and St. Albans. The following brethren and sisters have visited us since our last news, the brethren assisting us in the work of the Master bro. J. Neal (Ely), bro. and sis. Mettam, bro and sis. Widger (Hitchin), bro R. Hodge, bro. L. Evans, bro. M. L. Evans, bro. J. Squires, bro. R. Parkes, bro. and sis. Bayles, bro D. Jenkins (Clapham), bro. G. Hodge, bro. and sis. J. Hodges (Luton), bro. T. Robinson (Bury), bro. and sis. Headen (St. Albans). We shall welcome any brother or sister who may pass this way. —Your brother in the Hope of Israel, GURTH I. LOVEWELL, *Rec. bro.*

BOURNEMOUTH. —*Richmond Hall Charminster Road (corner of Alma Road). Sundays Breaking of Bread, 10-45 a.m., Lecture, 6-30 p.m. Thursdays: Bible Class, 8 p.m.* Brother Joseph Bate, from Southport (Birmingham Central Fellowship), having given a full and complete endorsement of our position, has been welcomed amongst us. Sister Ella Hosking, who recently came to us from Porthleven, has returned to Plymouth. We commend her to the brethren and sisters there. The service of the Truth continues in the mercy of God, though few indeed have ears to hear, notwithstanding the ominous signs of the Coming Day of the Lord. The assistance of visiting brethren has been very acceptable, and we are thankful for their help. Brethren J Eve (Eastleigh), W. E. White, and H. M. Doust (Clapham), E. J Light (Plymouth) have proclaimed the good news in public lectures, bro Light also exhorting us to the maintenance of good works at the memorial feast. An effort is being made to link up more closely with ecclesias in the South, to an effective co-operation in maintaining a faithful attitude in these perilous times. Our visitors have been brethren H. E. and Arnold Purser (Clapham), sisters Potier and Henderson (Hove), Joyce Jackson (Clapham), and E. J. Light (E. Plymouth). —K. T. JACKSON, *Rec. bro.*

BRIGHTON. —*YMCA Lecture Hall Old Steine. Sundays. Breaking of Bread, 11-15 a.m., Lecture, 6-30 p.m. Wednesdays: Bible Class, 8-0 p.m.* We have had around the Lord's Table the company of brethren W. E. White, J. T. Warwick, H. Southgate, D L. Jenkins, and F. C. Wood, of Clapham, who have by the word of exhortation warned, encouraged, and strengthened us in our fight of faith against the evils and lukewarm tendencies of these closing and perilous days of gentile domination. The necessity having arisen, we shall in future hold an evening Breaking of Bread once in each month at 5-30 p.m., for some of our number who are unable to meet with us on Sunday morning. We gain by removal sister Howlett, sister R. Evans, and brother H. Whitelock, of Hove Ecclesia, also bro. E. Austin, of Luton Ecclesia. —E. JONES, *Rec. bro.*

BRISTOL. —*Berean Hall, Ascot Road, Southmead. Sundays: Breaking of Bread, 11 a.m., Sunday School and Bible Class, 3-15, Bible and Adult Class, 6-30 p.m. Lecture, Saturday evening, 7-30.* The Ecclesia has now transferred its activities from the Druids Hall, and are meeting at the above address. A bus from the Centre or Old Market will bring intending visitors within three minutes of the

Hall. If desired, Road Instructions will be sent to any who wish to travel by motor-car. On Saturday, March 26th, bro. D. C. Jakeman gave the opening lecture to a crowded hall, 35 strangers, 40 children (not infants), and 21 brethren and sisters being present. Many of the strangers spoke feelingly of the beautiful things they heard in relation to the speedy coming of Christ, and assured us they would be coming again. Bro. Jakeman also stayed for the week-end, and gave us the Word of Exhortation, and then addressed the Sunday School and Bible Class on Sunday evening (children and adults being present). His subject was 'A little man with a big heart' (Luke xix). The attendance on the second week was 3 strangers, 17 children, and 11 brethren and sisters. Bro. Joslin was the speaker, and he gave an address that thoroughly interested all present. We are very grateful to brethren and sisters from Dudley, Bournemouth, Clapham, Putney, N. London, who have supported us. We have also had the pleasure of the company at the Table of the Lord of bro. and sis D. C. Jakeman, sis. P. Jakeman, bro. D. Hingley (Dudley), brethren C. F. Ford, Paul Ford, C. Gill, A. Tuckwell and M. Joslin (Clapham) sisters Corfe and Dormer (Putney), sis Burrows (Coventry), and bro. and sis. Tandy (Weston-s-Mare)—The Father has indeed BLESSED our efforts, and our gratitude can be best expressed in the continual effort to spread forth the Good News of the Kingdom and bring praise and honour to His Great and Glorious Name. We acknowledge with thanks the receipt of the following anonymous gifts 6/2, T.L., 30/-, Helpers, 30/-, G.M.M. The subject for our proposed Fraternal on June 6th will be "Jehovah Jireh." A hearty welcome awaits all who can join us on that occasion. Programmes ready shortly. — 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.* We hope, if the Lord will, to hold our second Annual Tea and Fraternal on Whit Monday, when we hope to see a large number of brethren and sisters. Further particulars will be issued later. — With greetings in Christ to the Household sincerely your brother, L. WELLS.

DUDLEY. — *Christadelphian Hall, Scotts Green Sunday: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesdays, 7-30 p.m.* Greetings. After having expressed themselves in agreement with our position, we have accepted bro. and sis. S. White in fellowship. Sis. Taylor (formerly sis. Beddard) has also returned to our fellowship. We are pleased to report that Mr. L. FERGUSON and Miss F. BARNES witnessed good confessions of the Truth as it is in Jesus, and were baptised into Christ on Wednesday, March 30th. We trust our new brother and sister will adorn the doctrine of Christ in all things, that they may finally receive that gracious gift of immortality. We have been helped in the Service of the Truth by brethren W. J. Webster, W. Cockcroft (Oldham), F. W. Brooks, and C. Lindars (Clapham). Bro. P. L. Hone has also visited us. Sis. Hodges, of Bedford, having come to reside in this district, will meet with us. Our Ecclesial Fraternal Gathering will be held, God willing, on Saturday, May 7th, to which we give a hearty invitation to all brethren and sisters in fellowship. At the Quarterly Business Meeting of the ecclesia, on April 6th, the following resolution was passed unanimously *re* ammunition making — "We, the Scotts Green, Dudley, Ecclesia, believe that the principles of Christ are opposed to brethren and sisters making ammunition for the destruction of human life. We are, therefore, prepared to maintain this position in our ecclesia as a matter involving fellowship, and any brother or sister who persists in engaging in this evil work will be approached in the spirit of Matthew xviii., whilst refusal to recognise the scriptural teaching involved will necessitate withdrawal in faithfulness to the commands of Christ. We trust that oneness of mind will be maintained on this matter by all ecclesias in fellowship." — Faithfully your brother in Jesus, FRED H. JAKEMAN.

EASTLEIGH (Hants.). — *82, Leigh Road Sundays: Breaking of Bread, 3 p.m. Thursdays: Bible Class, 7-30 p.m.* We greatly rejoice in that another of Adam's children has put on the Saving Name of Jesus in the appointed way. After a truly remarkable confession of the Faith, Mrs. LOUISA CATHERINE SPRULES was immersed at St. Mary Bourne, Hants. Our sister is well advanced in age (85 years) and has lived to see that the Arm of the Lord is not shortened, but that even at the eleventh hour He calls labourers to His vineyard. It is our prayer that she may gain the approval of the Lord in the day of His Coming. We are grateful for the assistance of bro. K. Jackson, of Bournemouth, on this occasion. We have been pleased to welcome to the Table of the Lord sis. E. Jeacock (Clapham), and sis. Amy Hosking (Porthleven). — A. V JAMES, *Rec. bro*

HITCHIN (Herts.). —*Hermitage Halls, Hermitage Road, Breaking of Bread, 5-30 p.m.; Lectures, 7 p.m.* On March 5th we held our Fraternal Gathering, and were greatly cheered by the company of brethren and sisters who joined us. Brethren H. S. Shorter (Hitchin), W. Southall (Birmingham), W. Wille (Southend), and G. H. Denney (Holloway) gave us uplifting exhortations under the general theme of "The Care of the Ecclesia." We are still encouraged by the attendance of strangers at the lectures, and we are thankful to our Heavenly Father for the services of visiting brethren who have strengthened us in exhortation and lecture. We have also appreciated the company of brethren and sisters from various meetings who have visited us. — NORMAN G WIDGER, *Rec. bro.*

ILFORD. —96, *Cranbrook Road Sundays: Breaking of Bread, 5.30 p.m. Lecture, 7 p.m. Thursdays: 8 p.m., 27, Wanstead Park Road, M.I.C. and Eureka.* We are very happy to record the immersion on 9th March, 1938, of STANLEY RUSSELL MARLING. We trust our brother will run the race faithfully and obtain Eternal Life. This increase is offset by the transfer to Seven Kings of sister Mills. Our visitors since last report have been bro. and sis. Barker (Holloway), bro. L. J. Walker (Clapham), bro. and sis. Widger (Hitchin), sis. Widger (Holloway), bro. and sis. Mettam (Hitchin), bro. Jenkins (Clapham), bro. Ivor Evans (Clapham). We sincerely thank all the brethren for their help in lecturing, and trust the aforementioned result of their labours is encouraging. —P. J. A. COLIAPANIAN, *Rec. bro.*

LEICESTER. —71, *London Road. Sundays: Breaking of Bread, 5 p.m., Lecture, 6-15 p.m. Bible Class, Thursdays, 8-0 p.m.* It is with much joy and gratitude to our Heavenly Father that we are able to report that in His long-suffering and love He has been pleased to call two more out of nature's darkness into the glorious light of the truth. On April 7th Mr. GEORGE BENNETT GARNER and Mrs. EMILY ELIZABETH GARNER put on the Saving Name of the Lord Jesus Christ in the way appointed, and we pray the Father's blessing on our brother and sister that they may walk worthy of the high and noble calling in Christ Jesus, and finally find acceptance at the hands of our Righteous Judge and Elder Brother. We appreciate the help and encouragement in the work of the Truth from the following visitors, whom we have been pleased to welcome to the Table of the Lord: brethren H. W. Hathaway, E. C. Clements, M. L. Evans, S. G. Warwick, F. C. Wood, C. Kitchen, F. W. Brooks, R. C. Wright, E. J. B. Evans (Clapham), E. Hingley, Wes. Southall (Dudley), S. F. Jeacock (St. Albans), A. Headon (St. Albans), G. Mynott (Nottingham), bro. and sis. Burrows (Coventry), sisters E. Hingley (Dudley), O. Hissey (Clapham), and E. Hathaway (Clapham). — A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays. Mutual Improvement Class, 9-45 a.m., Breaking of Bread, 11 a.m., School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We have been deeply affected by the tragic death of bro. C. Wharton, who fell asleep suddenly on 17th March, after a probation of 33 years. Bro. Wharton was answering a question at the Bible Class when he collapsed and died within a few minutes. Bro. Wharton was beloved of all, being one of those outstanding characters whose quiet confidence and ready sympathy was an encouragement to everyone, whilst his exhortations always helped and strengthened us in the Truth. We laid him to rest in Lambeth Cemetery on 23rd March, in the presence of a large number of brethren and sisters. Our loving sympathy is extended to sis. Wharton and her three children, sister Mary and brother John being joint-heirs of the promises, and the youngest son being in the Sunday School. With our minds fixed on the Kingdom, we look forward to reunion at the resurrection, which we are convinced will not be far distant. We are sorry to lose the company of bro. C. R. Wright, who will in future meet with those of like precious faith at Putney. We have been encouraged by the baptisms of the following Sunday School scholars, and we rejoice with the parents who have been blessed to see their children obey the Truth; and we earnestly pray that one and all may receive the prize of eternal life. —On 13th March, CECIL MARTYN LINDARS (son of bro. and sis. C. H. Lindars); 20th March, DAVID WILLIAM SOUTHGATE (son of bro. and sis. H. Southgate); 27th March, MARY EVANS (daughter of bro. and sis. I. P. Evans). The following visitors have been welcomed to the Table of our Lord: sis. Eato, bro.

Dexter (W. Ealing); sis. Homer, bro. and sis. C. Clements (Sutton); sis. Heyworth (Croydon), sis. P. Squires (Luton), sis. Miles, sis. Clark (Putney); sis. Mills (Seven Kings); sis. Mercer, and bro. W. Rivers (Holloway)—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 had the pleasure of the company of bro. and sis. S. Burton (Luton), bro. P. Bath (Brighton), sisters G. H. and V. Lethbridge (Sutton). It is with sorrow and regret we learn of the falling asleep of Bro. Wharton, and look forward to the day when sorrow shall for ever flee away. —G. J. BARKER, *Rec. bro.*

LONDON (Putney). — *Ambleside School 125, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6-30 p.m. Thursdays: Bible Class, 8 p.m.* We have had a welcome addition to our membership in bro. C. R. Wright, who has been transferred from the Clapham Ecclesia, but no increase in numbers is involved, as bro. C. W. Packham has been transferred to that ecclesia. — Because of the smallness of our numbers, we have been largely dependent on the help of other ecclesias at both Sunday and Thursday meetings, and we would take this opportunity of thanking the following brethren who have assisted us since our last report: H. T. Atkinson, F. W. Brooks, E. A. Clements, S. J. Douglas, J. Evans, M. L. Evans, W. P. Lane, and R. W. Parks (Clapham), C. A. Ask (W. Ealing), and E. C. Clements (Sutton). In addition, sis. C. Ask and sis. Eato (W. Ealing), sis. P. Squires (Luton) and sis. Cordial (Clapham) have met with us at the Table. —J. A. BALCHIN, *Rec. bro.*

LONDON (Fulham). — *12, Lettice Street, nr. Parsons Green Rlwy. Stn. Breaking of Bread, 4 p.m.; Lecture, 6-30 p.m.* We have now settled down to regular ecclesial work, advertising the lectures and arranging for mid-week Bible Class. We praise God for His goodness in providing us with a suitable meeting place, and the company of earnest brethren and sisters to carry on the Truth's warfare. During the past month we have had the company of bro. and sis. Maundrell (of Clapham), bro. Maundrell assisting us by exhortation and lectures; also sis. H. Mitchell (of West Ealing), who will meet with us at Fulham; we welcome her addition to our numbers. —G. CATTLE, *Rec. bro.*

LONDON (W. Ealing). — *Leighton Hall Elthorne Park Road, W.7. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6-30 p.m. Bible Class, 49, Uxbridge Road, Ealing, W.5., Thursdays, 8 p.m.* The two special lectures which we gave at East Acton being attended by some interested strangers, we decided, God willing, to hold two further lectures in April, the first to be entitled "Apostolic Christianity: Is it Taught To-day?" and the second, "Bible Salvation: What it is, and how to obtain it." We pray for our Heavenly Father's blessing on our effort to make known the true Gospel. The following brethren and sisters have been welcomed to the Table of the Lord since last report: brethren R. C. Wright, H. M. Doust, sisters M. and E. Butt, Learman, and bro. and sis. Fox, of Clapham; sisters Wood, Junr., and E. Hill, and brethren Hunt-Smith and Blake, of Sutton; bro. F. Beighton, of Seven Kings; and bro. and sis. N. G. Widger, of Hitchin. —T. G. BRETT, *Rec. bro.*

MOTHERWELL (Scotland). — *Orange Hall Milton Street. Sundays: Breaking of Bread, 11-30 a.m.; School, 1-15 p.m.; Lecture, 6-30 p.m.* Greetings to all of like precious faith. We have been pleased to welcome to the Table of the Lord bro. and sis. J. L. Wilson, of the Glasgow Ecclesia; and bro. F. P. Restall, of Edinburgh. Bro. Wilson ministered unto us the faithful words of exhortation. Brethren J. L. Wilson and D. Clark, of the Glasgow Ecclesia, and bro. F. P. Restall, of Edinburgh, have given us a helping hand in the work of proclaiming the Truth in this part of the vineyard. The following have transferred their membership from the Motherwell to the Glasgow Ecclesia: bro. and sis. R. H. Ross, bro. and sis. A. Paterson, and sisters M. McKay and M. M. Drummond. —J. BROWN, *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. Wednesdays: Meeting, 7 p.m. Thursdays: Elpis Israel Class, 7-30 p.m.* Greetings in the Master's Name. It is with pleasure we report

that, on March 27th, we had a visit from our bro. Roland Smith, of Birmingham, who gave us faithful words of exhortation, and lectured in the evening. Also, during the month, we have been pleased to welcome around the Table of our Absent Lord the following brethren and sisters: bro. and sis. G. Morse, bro. and sis. Gardiner, of Cardiff; and bro. and sis. Roland Smith, of Birmingham. —Sincerely your brother in Israel's Hope, DAVID M. WILLIAMS, *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 that bro. F. Gillard and sis. R. Clarke, of Derby, having realised the unscriptural position of the Corn Exchange Meeting, with which they were previously in fellowship, after satisfactory interviews, have become members of this ecclesia. As it is now possible for sis. D. Harcastle, of Lincoln, who was previously in isolation, to get over to Nottingham, she has become a member of this Ecclesia. At the Fraternal Gathering on April 2nd, we had a most upbuilding time, the attendance numbered about 70, and the speakers were brethren S. F. Jeacock (St. Albans), N. Widger (Hitchin) and W. Southall (Birmingham). We have now concluded the series of lectures at Netherfield, having delivered 13 in all, with a fair attendance of strangers. A good report of each lecture has appeared in the local paper. Our visiting lecturers have been brethren M. L. Evans (Clapham), F. H. Jakeman (Dudley) and S F Jeacock (St Albans) and we have been pleased to receive as visitors bro. and sis. Mercer (Holloway) sis. Spencer (Hove) sis. N. Eato (Leicester) and sis. S. F. Jeacock (St. Albans). —J. B. STRAWSON *Rec. bro.*

PEMBERTON (Wigan). —*Chatsworth Street Sundays: School 2 p.m., Breaking of Bread 3 p.m. Lecture 6.30 p.m. Wednesdays Bible Class 7-15 p.m.* Since last writing we have been assisted in the service of the Truth by the following brethren W. Cockcroft Senr., W Cockcroft Junr., (of Oldham) E. Hingley (Dudley) and J. B. Strawson (Nottingham), whose services were much appreciated. We have also been pleased to welcome as visitors the following brethren and sisters sis. E. Hingley sis. P. Jakeman and bro. D. Hingley (of Dudley) sis. D. Jannaway (of Southport) sis. E. Mallinson (of Liverpool) sis. B. Ball (of Maghull) and sis. J. B. Strawson (of Nottingham). We are sorry to lose owing to having removed to Whiston, near Liverpool, bro. J. Harrison sis. E. Harrison, and sis. Evelyn Harrison. Our brother and sisters are now in isolation there being no ecclesia in that district. Our prayer is that they may remain steadfast in their new surroundings. — B. LITTLER *Rec. bro.*

PLYMOUTH (East). — *Christadelphian Meeting Room Clairmont School Beaumont Road St Judes Sundays Breaking of Bread 11.0.a.m. Lecture, 6-30 p.m. Thursdays Bible Class 7-30 p.m.* Since our last report we have again had the company on several occasions of our sisters Amy and Ella Hosking (Porthleven) whom we have welcomed in fellowship at the Lord's Table. These sisters form the only ecclesia in fellowship in Cornwall and live some eighty miles west of Plymouth. At their own request they have now become associate members of this (the nearest) ecclesia as they desire to become members of our meeting. We have accordingly enrolled them on our ecclesial register. We still continue to witness for the Truth but with little visible result nevertheless we will labour and faint not. — H. R. NICHOLLS *Rec. bro.*

ROCHDALE (Lancs.). —19, *Tonacliffe Terrace Whitworth.* Loving greetings to the Household. There is little to report in this part of the vineyard. Truly, people are lovers of pleasure more than of God to their eternal loss. The war spirit is being encouraged by the great preparations for all to join in voluntary services, which will all come under State control (Defence Corps *etc.*) With this spirit about us we continue to contend for the Faith once delivered to the saints being able to confound the wise of the world by the Word of the Living God. Our position is to keep ourselves unspotted from the world, keep separate, be not entangled with forms documents, agreements, etc, which entrap. Let us labour for the Master who will soon be here, that we may abide in the day of his coming. — Since our last report we have been pleased to welcome at the Table of the Lord bro. Frank Alsop, of Coventry, and bro. Hugh Brown of Motherwell Scotland. —Faithfully your brother in Israel's Hope. —T. HEYWORTH

SEVEN KINGS. —*Mayfield Hall 686, Green Lane. Sundays Breaking of Bread, 11 a.m. Lecture 6-30 p.m. Wednesdays Bible Class, 8-15 p.m.* It was our pleasing duty on March 19th last to baptise into the Saving Name Mr. ALBERT WILLIAM ADAMS (38) and Mrs. MIRA BEATRICE ADAMS (33) and we pray God's blessing will rest upon them during their probation, and that they will with us attain the Kingdom when our Lord returns. Although residing close to the meeting, yet our new brother and sister came into contact with the Truth through a conversation on current world politics with a brother from afar, who was in this district in the cause of his business, and who pointed out the sure sequel to the world's troubles that The God of Heaven shall set up a Kingdom. So one can plant and others water, and we are thankful to the Father for the increase. Recent visitors have been bro. Carter (Crayford), bro. and sis. S. Jeacock, bro. and sis. Hart, and bro. and sis. Hodges (St. Albans), sisters G. Corfe and M. Dormer (Putney), brethren S. Douglass, E. A. Clements, J. G. Mitchell, L. J. Walker, F. J. Westley, and T. Wilson (Clapham). Willing help in the way of speaking has been given by several of the brethren. —WM J. WEBSTER, *Rec. bro.*

SWANSEA. —*Sundays. Breaking of Bread, 11 a.m., Lectures, 6-30 p.m.* We send loving greetings to the faithful in Christ Jesus. We still continue, with the help of our Heavenly Father, in our work for the Truth, and while apparently there is little response to the efforts put forth, yet we feel the necessity of faithfully proclaiming the Gospel, and also warning the people of the impending judgments soon to be meted out to the ungodly. — Since our last report, we have been pleased to have the company of bro. and sis. Smith (Holloway) around the Table of our Lord. Bro. W. J. Morse having relinquished the position of Recording brother, the undersigned has been elected. Please note address for future correspondence, 320, Trewyddfa Rd., Landore, Swansea —Sincerely your brother in Christ Jesus, STANLEY J. BOWEN, *Rec. bro.*

SWINDON (Wilts.). —11, *Rodbourne Road.* There are only two of us here in fellowship. We are both sure that munition making as defined by bro. Jakeman in the article, "Our Plain Duty," is not a right thing for Christadelphians to engage in. Our one or two interested friends still show an interest in the Truth and we hope and pray that they may soon obey it. —J. H. DYER, *Rec. bro.*

CANADA

BRANTFORD. — *Christadelphian Hall, 44 George Street. Sundays. 9.45 and 11 a.m. and 7 p.m. Thursday: 8 p.m., Eureka Class.* New Year's Day found us in Hamilton once again, sharing in the good things, temporal and spiritual, at the annual Fraternal Gathering, and the following Friday evening we held our Sunday School entertainment and prize-distribution. Visitors to the Table of the Lord include sis. Martin (Toronto), bro. Arthur Livermore, and sis. Higham (Detroit), bro. and sis. Marshall (London), bro. Hope Johnson (Montreal) and sis. Clifford Styles (Iroquois Falls). —H. W. STYLES, *Rec. bro.*

OSHAWA (Ont.). —354, *Division Street.* Love and greetings to the Household of Faith. It is some time since a report appeared from here, but in the mercy of God we are still carrying on our little meeting, doing what we can in a humble way to spread the only true Gospel, and to upbuild each other in our most holy faith. We were very pleased that bro. and sis. Beaseley, of Toronto, decided to make their home here, at least whilst it is possible for our brother to remain in employment (as reported in the Toronto intelligence), their coming has strengthened our hands, being so few in number. Our bro. Gleecoft is at present in Guelph, Ont., and bro. F. Barnard appears to have given up the race; we pray he may change his mind and decide, with the Father's help, to endure until the end. We still continue our weekly adverts., making known our beliefs, and directing our friends attention to *Christendom Astray* in the Public Library, also offering free literature. We have had no visible results lately, but our bro. C. Tackaberry's efforts of a similar nature at St. Catherine's, Ont., have borne fruit, in that now we have a sister rejoicing in the Hope of Israel in that town, which is 102 miles from Oshawa, and about 15 miles from the world-famous Niagara Falls. The Hamilton Ecclesia, being much nearer than we, our brother kindly watered the seed sown, and eventually baptised this new candidate for Eternal Life; may she gain the great reward. This sister will be in isolation, and doubtless would be greatly cheered

by a visit or a letter from others of like precious faith. The address. (Sis.) Mrs. Ada de Rusha, 9, Rodman Street, St. Catherine's, Ont., Canada. —We were so sorry to hear of the falling asleep of bro. W. Jeacock, that faithful writer for so many years of the "Signs of the Times"; may the Lord soon come to awaken him. The writer knew him personally, and extends loving sympathy to those he leaves behind. We are pleased that bro. G. H. Denney, former Editor of the BEREAN, has come forward to fill the gap. We have been happy to welcome the following visitors to the Table of the Lord. Bro. F. Higham (Detroit), who ministered unto us words of comfort and exhortation, bro. Cook, bro. and sis. McCharles and sis. Jean Marlett (Brantford), bro. H. Smallwood, bro. and sis. Geo. Jackson, Sen., bro. and sis. Geo. Jackson, Jr., and sis. Helen Jackson (Toronto). —Your brother in Christ, GEO. ELLIS.

TORONTO (Ont.). —*Kimbourne Hall 1484 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* We are very happy to report the following additions to our ecclesial membership: on December 8th, MARGARET NEWNHAM, daughter of bro. and sis. H. J. Newnham; March 2nd, ROBERT HAMILTON; March 9th, CHARLES B. LINTON, son of bro. and sis. J. C. Linton; and on March 23rd, MARGUERITE LINTON, wife of Charles B. Linton. These were all immersed into the Saving Name of Jesus, and they have our very best wishes and our sincere prayers for a faithful walk in that newness of life so essential to salvation. By transfer from the Detroit Ecclesia, we have gained the company of bro. and sis. Henry Jones, who have returned to make their home in Toronto. We are very happy to have them with us again. The assistance of visiting brethren is always appreciated, and therefore to the following we say, thank you, and may what you have done in our midst be registered in the Book of Life; brethren Geo. Ellis, Oshawa; W. D. Gwalchmai, Jr., London (Ont.); Arthur Leaper and Will J. Turner, Winnipeg; Thomas Shaw, Detroit; and Edgar Round, Los Angeles. We have also had the pleasure of the company of a number of visitors; sisters Vera Farr, Eunice Styles and Mary Styles (Brantford), brethren Ingvar Nicholson, John Fotheringham, Jr., sisters Holt, Senr., Cope, Senr., and Lilian Cope (Hamilton), bro. Cecil Tackaberry, sisters Ellis and Jean Ellis (Oshawa). To the brethren engaged in the publication of THE BEREAN CHRISTADELPHIAN we send greetings, and take this opportunity of expressing our sincere appreciation of the high standard they are maintaining in "our" magazine. —GEO. A. GIBSON, *Rec. bro.*

UNITED STATES

BALTIMORE (Md.). —*Popular Grove Hall 1315 Popular Grove St. Bible Class, Tuesdays, 8-00 p.m. Breaking of Bread, Sunday, 11-00 a.m.; Sunday School, 9-45 a.m.* Greetings in the Master's Name. It is indeed gratifying to see the Lord's work prosper to the extent shown in the news from Southmead (England). Although such progress is not seen here, we are glad and thankful that the Truth is being spread abroad. A word of praise is also due to the Editors of the BEREAN for their faithful love and labor devoted to the Christadelphians. In these perilous times, the ecclesias need to be constantly reminded of the principles of our Faith and edified to walk faithful to their first love. Bro. Burte Owens formerly of Worcester (Mass.) is now enrolled with us having changed his residence to Baltimore. We have had many visitors some who have given us edification in the things of the Spirit bro. and sis. D. Cooper brethren D. Sommerville R. Frisbie K. Frisbie (from Hawley Pa.) bro. and sis. A. Packie (from Newark N.J.) bro. and sis. O. Johnson and bro. D. C. Wilson from Phila. Pa. — Yours in Israel's Hope HENRY A CARLILE *Rec. bro.* 3727 Darrison Ave. Baltimore Md.

BOSTON (Mass.). —*Fraternal Hall Ritz Plaza 218 Huntington Ave. Lecture 10.30 a.m. Sunday School 11.45 a.m. Breaking of Bread 12.45 p.m.* Since last report we have had two occasions on which we have met and shown our gladness in the Lord collectively. The first one was our annual Sunday School entertainment held on New Year's Day. On this occasion the scholars are awarded according to their work which should serve as an incentive to strive for those rewards that shall be everlasting to be given by the Lord Jesus at His return from Heaven to establish His Kingdom. On February 22nd three exhortations were given on the subject of our work in the Truth the first *Our Work at Home* given by the writer the second *Our Work in the World* by bro. J. F. Williams the third *Our Work in the Ecclesia* by bro. Edgar Sargent. At our last Business Meeting we were called upon to perform a necessary but unwelcome task namely to withdraw our fellowship from sis. Ella Pring and

bro. Charles Black for continued absence from the Table of the Lord. During the same time we have received back to the Table sis. Jean Bartlet and sis. Olive Gunn. A new field of endeavor seems to have presented itself to us owing to the conversations of bro. John Davey and his family with their neighbors the result being a lecture given at bro. Davey's home by bro. Kenneth MacKellar on Friday March 4th on the subject *The Bible and What it Teaches*. Six strangers were present and were so interested that it was thought more lectures ought to follow this is being arranged for in spite of the fact that two of our lecturing brethren have been unable due to sickness to take their turn one bro. Robert Wilson is now home from the hospital the other bro. John Bruce is still seriously ill at home. May the Glad Day soon come when God will invest His faithful children with Immortal Health and surround them with everlasting joy. —H. S. RICKETSON *Rec. bro.*

CHICAGO (Illinois). —*Sheridan Hall 1920 Irving Park Boulevard Worship 10.30 Sunday School 11-45.* Loving greetings to all of like precious faith. Since our last report we have had the pleasure of welcoming to the Table of the Lord bro. Richards (of Detroit) and sis. Grinni (of Winnipeg). The writer and sis. Clements visited in Detroit during the month of January which is always a pleasure and an inspiration also visited bro. and sis. Taylor in Saginaw Mich. who are in isolation. We enjoy the BEREAN very much. Wish we had a question under discussion like bro. Jeacock left behind at all times it is so helpful for those in isolation. —W. J. CLEMENTS *Rec. bro.*

SACRAMENTO (Calif.). —We are very pleased to announce that we have been permitted the privilege of assisting one in putting on the Name of Christ. GERALD TOMLINSON (aged 21) was baptized here on the 26th of January after having witnessed an excellent confession of the One Faith. He was immersed on the occasion of a visit here and has now returned to his residence in Pomona Cal. — Yours sincerely JOHN HENSLEY.

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

FORTHCOMING FRATERNAL MEETINGS. —DUDLEY, May 7th; CLAPHAM, (British Museum), May 28th; COLCHESTER, June 6th; SOUTHMEAD, (Bristol), June 6th; ST. ALBANS, June 6th; WEST EALING, June 6th.

THANKS. —Bro. J. Lorriman, S.M. Ward, A. Block, Eastville Hospital, Stapleton Road, Bristol, thanks the brethren and sisters who have written him, and regrets he is unable to reply personally. Further letters will be greatly appreciated.

BOOKS WANTED. —Any by Dr. Thomas and Bro. R. Roberts; especially *Diary of a Voyage* and *Autobiography*. Also *Christadelphian Treasury* and *Christadelphian Answers*.

SOMME HARVEST 20 YEARS AFTER. —The bodies of 768 British soldiers were found on the battlefields of France last year—679 on the Somme. In 189 cases, states the Imperial War Graves Commission's annual report the bodies were identified. In the same period the French official search parties found and reburied in Pas-de-Calais alone the bodies of 231 French and 483 German soldiers. —(See Ezekiel xxxix).

JEHOVAH JIREH. —This book is nearing completion and early application is desired as many orders are in hand and only a limited number are available. Particulars from Bro. F. Walker, 41 Stokes Croft, Bristol.

CHANGE OF ADDRESS. —Sister (Miss) A. Wright to 26 Grange Road, Bishops Stortford, Herts.

SPRING MUSEUM OUTING. —The Spring Museum Outing of the South London (Clapham) Bible and Mutual Improvement Class will this year, God willing, be to the British Museum on Saturday, May 28th. Parties will leave the Entrance Hall from 1.45 to 2.45 p.m. Tea at 4.30 p.m. at the Express Dairy Company's Tea Rooms, 25 Hart Street, W.C.I., followed by Fraternal Meeting at 6 p.m. An affectionate invitation is extended to all brethren and sisters in fellowship.

LANTERN FOR SALE in good condition, complete with carrying case. Suitable for small meeting or home: Price 30/-. Apply C., c/o Editors.

THANKS. —Sister Wharton desires to thank the very many brethren and sisters who have written her letters of sympathy and comfort in her recent bereavement. These letters have been a source of much consolation to Sister Wharton and her family; they are too numerous to be individually acknowledged.

THANKS. —Bro. C. F. Evans wishes to thank the Brethren and Sisters for their letters of sympathy on the loss of his beloved wife, Sister Asenath. It was also Sister Evans' wish to express her deep appreciation to all those who sent numerous tokens of kindness and cheer to her during her prolonged illness.

JEWISH RELIEF FUND. —We have received the following amounts: —Oddfellows Hall Ecclesia, £2-7-7; J.C.Q., £3; K.M.W., 10/-; Detroit Ecclesia, £4-18-9; Anon, £2-10-0; Sympathiser, £1; A brother and sister, 10 dollars; Fellow Pilgrim, 5/-.

SPARE CLOTHING. —The sisters in charge of this effort will be glad to receive parcels addressed to 18 Rickman Hill, Coulsdon, Surrey. Parcels have been received from Coventry, Brixton, and one postmark illegible.

DISTRESSED FUND. —The following amounts have been received: —An ecclesia, £3; J.C.Q., £9; K.M.W., 10/-; M.S., 5/-; Eastleigh Ecclesia, £1-13-6; Plymouth Ecclesia, £2-13-6; Anon, £2; Fellow Pilgrims, 5/-; A.S. £3; S. £1; An ecclesia, £2; Salop., £1; Holloway, £1; A sister, £5; Anon, 10/-; B.S., £1; A brother, £10.
