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June 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

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The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 163.)

This conference at the gates of Jerusalem will, doubtless, result in the opening wide the entrances to its interior. Then the strong and mighty one attended by his multitude will descend from Olivet, and enter the gates of Zion amidst the rejoicings of his retinue, crying, “Hosanna to the Son of David; Blessed is he that cometh in the Name of Yahweh; Hosanna in the highest!” Of course, all the city will be moved, and say, “*Who is this?*” This question will be answered in a solemn assembly of the notables of the city. One will then put the inquiry in the form, “What are these wounds in thy hands?” the reply to which will reveal the crucified Nazarene to his astounded inquisitors—“The wounds with which I was wounded in the house of my friends” (Zech. xiii. 6). Thus, after an absence of over eighteen hundred years, the King of the Jews proves his identity to his subjects, as he had before proved it to the apostle Thomas; and, after the representation in the case of Joseph (the type of the Shepherd and Stone of Israel; Gen. xlix. 24), he makes himself known to his brethren according to the flesh in his appearance before them the second time. Upon this a like result ensues: “They look upon him whom they pierced, and mourn because of him as one mourns for an only son. . . . In that day there shall be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon (*Armageddon*)” (Zech. xii. 10). This national repentance results in the salvation of the tents of Judah, whose sin and uncleanness is covered and cleansed (verse 7; xiii. 1); and henceforth they rejoice in the Son of David as their king. Such is the development in relation to Judah of Apoc. i. 7: “Behold he cometh with clouds; and every eye shall see him, even they who pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen.”

The seven months ensuing “the great slaughter” will be occupied in burying the dead that the land may be cleansed (Ezek. xxxix. 11-16). This, however, does not interrupt the prosecution of the war. The Bethlehem born Judge of Israel being duly installed upon the throne of his father David as king over the little mustard seed like kingdom of Judah (Matt. xiii. 31, 32), invades the land of Assyria, and the land of Nimrod, and wastes them with the sword. Thus, he will not only deliver Judah

from the Assyrian when he cometh into their land, and treadeth within their borders; but the Rainbow Angel will also take away the dominion of the first three beasts of Daniel (ch. vii. 12). But, though deprived of dominion, they will still exist as national organizations; for "their lives shall be prolonged for a season and a time," or a thousand years. Their kingdoms will become the Rainbow Angel's, and they will be blessed in the new administration of their affairs. While Yahweh inherits Judah his portion in the Holy Land, and dwells in the midst of Zion, these nations are joined to him, and become his people (Zech. ii. 10, 12). The regeneration of Egypt, Israel, and Assyria becomes complete. His right hand is established in the rivers, and his left in the sea; and he is already higher than the kings of the earth (Ps. lxxxix. 25-27); and by his prowess he has changed the face of the east, having wrested those fair and luxuriant countries from the destroyer; and made the land that was desolate, the enchanting Paradise of God (Ezek. xxxvi. 35; Isai. li. 3). "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land, whom Yahweh Tz'va'oth shall bless, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isai. xix. 23-25).

But the vindication, or avengement, of the Holy Land (Dan. viii. 14), and the conquest and regeneration of Egypt and Assyria, do not consummate the work of the Rainbow Angel; they only serve to "place his right foot upon the sea;" and to prepare him for setting "his left upon the earth." He has conquered the lion, the bear, and leopard; he has taken away their dominion, and placed them under his own: but there still remains that "dreadful, and terrible, and exceedingly strong fourth beast," which came up out of the same sea as the others. This is not simply to lose its dominion, and yet continue as a body politic to exist like the others "for a season and a time." The contrary of this, would be the continuance of the European commonwealth as now constituted in church and state, but without human government, for a thousand years. This, however, can never be. The decree of heaven has long been on record for its utter and total destruction. The decree is this: "Because of the voice of the great words which the horn spake; I beheld till the beast was slain, and his body destroyed, and given to the burning flame" (Dan. vii. 11). This is the grand catastrophe of the apocalypse—the slaying of the Latin Catholic Beast, and the destroying of its body politic by the Rainbow Angel — by the Spirit manifested in the saints. His "pillars of fire" march through the countries of Europe with the destruction of a "burning flame;" the result of which is "judging among the nations, filling their countries with dead bodies, and the bruising of the Head over an extensive region" (Ps. cx. 6).

This exposition, then, of "the mystery of the Deity as he hath declared the glad tidings to his servants the prophets," defines the position of the Rainbow Angel; and brings him up before us as a colossus prepared to bestride the world. By his right foot being placed upon the sea, it plants his left foot, of course, upon daemorial and idol worshipping Spain, brings before him all the countries of the Latin and Greek churches, as Spain, France, Belgium, Holland, Britain and Ireland, Norway, Sweden, Denmark, Russia, Prussia, Germany, Austria, Switzerland, Italy, the Pope's temporality, Turkey, and Greece. In this enumeration there are protestant countries; but they all belong to the Fourth Beast dominion, being "the Harlots and Abominations of the earth" which all acknowledge the Church of Rome as their common "mother" — "the Mother of all the Churches."

Such is the commonwealth or body politic to be destroyed root and branch, by the saints when judgment is given to them, and they proceed to "prophesy before many peoples, and nations, and tongues, and kings" (ch. x. 11), Then will the high praises of AIL (*the Eternal Power*—THE FATHER) be in their mouths; and "a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their honorable ones with fetters of iron: to execute upon them the judgment written: this honor have all his saints. Praise ye YAH" (Ps. cxlix. 6-9).

(To be continued.)

Editorial

THE BIBLE—IT'S AUTHORITY AND INFLUENCE.

The following is an extract from *The Daily Telegraph and Morning Post* of Thursday, May 5th: —

The Archbishop of Canterbury, Dr. Lang, addressing the British and Foreign Bible Society at Queen's Hall yesterday, said: "We are too apt to exaggerate the dangers with which we may be encompassed, and I think that a little hopefulness and cheerfulness are just as necessary in these days as fearful faces."

The Primate added that the place of the Bible in English life was not what it used to be. Among the young there was a most lamentable ignorance of the greatest of all books, and the Church had to find a method of approaching the younger generation to vitalise its interest.

The spread of modern knowledge had in some way affected the credibility of the authority of the Bible, and the Church wished to banish that idea.

"There can be no question," he concluded, "that if the knowledge and use of the Bible were to vanish from our national life, the soul of the people would be permanently impoverished."

It is not often that we find ourselves in such a measure of agreement with the Archbishop. One of the most palpable, and also one of the most deplorable features of the present distressing age is the fact "*that the place of the Bible in English life is not what it used to be*" ... "*The spread of modern knowledge had in some way affected the credibility of the authority of the Bible.*"

The past half-century, or perhaps sixty years, has witnessed a remarkable revolution in the attitude of the world generally, and the religious world particularly, toward the Bible. In mid-Victorian days there was, at the least, a *professed* reverence for the Bible as the inspired word of God, although such profession was accompanied by much ignorance regarding the true character of its teaching. English family life, in the days of which we speak, was unquestionably favourably influenced by the place which the Bible then occupied in the minds of the people. To-day that influence has almost entirely disappeared, and in its place there exists either unbelief or callous indifference, with the inevitable accompaniment, moral deterioration. As the influence of the Bible has decreased, so moral laxity, immorality, and crime of various kinds have increased. They are undoubtedly to be regarded as cause and effect.

What is the reason for this decline in the influence of the Bible? Here our agreement with the Archbishop abruptly ends. Our contention is that the loss of influence which he deplures, is largely the consequence of the evil work of the system of which he is himself one of the greatest figures. Modern thought, and Higher Criticism, as existing in the Church to-day, have probably done more than anything else to depose the Bible from the place in English life which it formerly occupied.

In 1922 the Archbishops of Canterbury and York appointed a Commission to enquire into and to report on Christian Doctrine in the Church of England. The Report has recently been published, and furnishes ample proof of the existence in the Church of England of views being influentially advocated which are entirely destructive of the claims of the Bible to be the wholly inspired and infallible word of God.

Much is said in the report concerning inspiration; the value of what is said must, however, be assessed in the light of the context.

Under the section dealing with "*Scripture: Its Inspiration,*" we are informed (page 27): —

"Belief that the Bible is the inspired record of God's self-revelation to man, and of man's response to that revelation, is not for us a dogma imposed as a result of some theory of the mode of the composition of the books, but a conclusion drawn from the character of their contents and the spiritual insight displayed in them. . . . The Bible is more than a collection of utterances, some of which are 'inspiring and therefore inspired.'

"Thus the theme of the Bible as a whole is GOD, though the working out of this theme is in parts obscure. At times the limitations of the human writer and his age distort for us the presentation of this central theme, as when vindictiveness is attributed to God; but the theme itself is never wholly obscured, and in its completeness the Bible produces the conviction that it is not only about God, but that it is of God. . . . The tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century cannot be maintained in the light of the knowledge now at our disposal. It will already have become apparent that this belief in its inerrancy is in our judgment, in no way necessary to a full acceptance of the Bible as conveying to us God's revelation of Himself."

In the foregoing extracts from the Commission's Report is to be seen the real reason for the displacement of the Bible from its former place in English life. The Church has itself undermined its own *professed* foundation, and then with astonishing inconsistency, regards the result with dismay.

We purpose in the course of the next few issues taking up the consideration of the various views advocated in the Report, with the object of strengthening the convictions, both of ourselves and of our readers, in the things most surely believed amongst us. To hold the views, either partly or wholly, which are advanced in the Report, is fatal to the development of the robust faith which is so essential in these last days of Gentile darkness. Nothing but a profound and unshakeable conviction that the Scriptures are not only Divinely inspired, but also therefore infallible, will withstand the withering influences of the universal apostasy and corrupting systems around us, so much respected, as they are, by the world, but so abhorrent to the mind of God, as the Bible declares. These are ever-present dangers to which we are exposed in these days of so-called enlightenment and advancement in scientific investigation.

On the subject of the "Authority of the Bible," we quote the following (page31): —

"The Bible possesses authority for Christians on the ground that it is the classical literature of that progressive self-revelation of God in history which culminated in Jesus Christ.

"The Bible has been and is for the Christian Church the primary criterion of its teaching, and the chief source of guidance for its religious life.

"It further vindicates its authority by continuing to mediate to individuals the revelation which it records, and by nurturing their spiritual life.

"The fact that the Church has accepted this particular body of literature as canonical Scripture invests it as a whole with an authoritative character for all its members.

"Nevertheless, the use made of the Bible as an authoritative source of teaching should be controlled by the following considerations:

"(1) The authority ascribed to the Bible must not be interpreted as prejudging the conclusions of historical, critical, and scientific investigation in any field, not excluding that of the Biblical documents themselves.

"(2) Christian thinkers are not necessarily bound to the thought-forms employed by the Biblical writers.

"(3) The Biblical writings display a wide variety of literary type. In using the Biblical books as a standard of authoritative teaching, these facts must be taken into account. The supreme spiritual value of some parts of the Bible is not shared by all.

"(4) In estimating the relative spiritual value of different portions of the Bible, the standard is the Mind of Christ as unfolded in the experience of the Church, and appropriated by the individual Christian through His Spirit. That is to say, the stages of the Biblical revelation are to be judged in relation to its historical climax."

Here are plainly disclosed the pernicious views held by the members of the Commission, the effect of which is to exalt human attainments and learning, to the disparagement of the Bible. The result is to be seen in the deterioration of the Bible's influence in the world to-day.

In following issues of THE BEREAN CHRISTADELPHIAN we hope to take up the consideration of —

The Bible —What it claims to be.
Internal evidences of its Divine origin.
The evidence of fulfilled prophecy.
Its infallibility endorsed by Christ and His apostles.
Its Doctrines a condemnation of the Report.

W.J.W.

The Epistle to the Hebrews

CHAPTER V.

The beautiful sequence that this Epistle exhibits has already been remarked, as has also the bearing that one part of it has upon another. The chapter now before us is a case in point; it opens with the words, "*For every high priest,*" and in order to get the setting and to appreciate the apostle's argument, it is necessary to go back a little.

God has spoken in times past by the prophets, and latterly by a Son, the Lord Jesus Christ; the spoken word is a promise to bring many sons unto the glory with which He has declared He will fill the earth. His only-begotten Son, their elder brother, has been divinely fore-ordained to be the Captain of their salvation, and in order that he might be perfectly fitted for this great work, he was made in all points like unto his brethren, so that he might be a merciful and faithful high priest on their behalf, to make reconciliation for their sins, an element essential to their obtaining the promised glory; for this office of priest he was specially prepared by the circumstances of his birth and by the life of suffering to which in the Eternal Wisdom, he was subjected. The knowledge of their weak sinful nature which the Captain gained experimentally begat in him a love and sympathy for his brethren, and rendered him entirely suitable for the position of High Priest over the house of God.

The apostle, therefore invites his holy brethren as partakers of this heavenly calling to a consideration of the Apostle and High Priest of their profession, Christ Jesus, who was faithful to Him that appointed him, as a son over his Father's house, a divine building composed of lively stones, even those who hold fast the confidence and rejoicing of the hope firm unto the end. This consideration of Christ as a priest commences at chapter iv. verse 14, and continues through chapters v., vi., viii., ix., and x,— a comparison being drawn between the priesthood of Christ, and that of Aaron and Melchisedec, a comparison which, we must remember, would have a special interest to Jews, for whose instruction, the epistle was, in the first instance, written. This fifth chapter has as its special object, the demonstration of the divine appointment of Christ as the great High Priest, and his preparation for that office, while its duties and achievements are left to be dealt with in subsequent chapters.

Contemplating Jesus as the great High Priest, the apostle exhorts us to hold fast — a high priest at the throne of grace who knows by experience all the weakness and evil promptings of our nature, though himself sinless, is indeed a powerful advocate with the Father, so that we may with all confidence draw near, praying for that mercy and help which is so needful for us all. He then sets forth (chap. 5, verses 1-4) the qualifications of a high priest under the law—separated from among men, appointed to officiate before God on men's behalf, to offer their gifts and their sacrifices for sin; able to be compassionate toward the ignorant and erring, inasmuch as he is a fellow-partaker of their weakness; and because this is so, he should offer for his own sins as well as for those of the people. Moreover, a high priest is not self-elected, but is called of God as was Aaron.

Our reading of the Old Testament enables us to recognise in this description a statement in brief of what God required and expected in Israel's priests, but the Scriptures afford many instances of cases where the priests were anything but the faithful instructors and good examples they should have been; *e.g.*, Jeremiah viii. 10, "From the prophet even unto the priest, everyone dealeth falsely," and Malachi ii. 7, "For the priests lips should keep knowledge, and they should seek the law at his mouth, but ye are departed out of the way, ye have caused many to stumble at the law;" while in New Testament times the chief priests were notorious for their deceit, envy and cruelty, and at least one of them was a Sadducee, and "the Sadducees say that there is no resurrection, neither angel nor spirit."

When, however, we turn to the gospel records, we see how perfectly Jesus conformed to all the Divine requirements; his gracious words, "Come unto me all ye that labour and are heavy laden, and I will give you rest," show his solicitude for the weak and weary, while his readiness to share our weakness is testified in the words of the prophet Isaiah, confirmed in Matthew viii. 17, "Himself took our infirmities and bare our sicknesses." Albeit, he was not of the tribe of Levi, but of the royal tribe of Judah, of which tribe no man gave attendance at the altar, and of which Moses spake nothing concerning priesthood; how then could he be said to have been called as was Aaron? True, the prophet (Zech. vi. 13) had declared that the man whose name is the Branch should sit and rule upon his throne, and should be a priest upon his throne, but the Holy Spirit had placed upon record more explicit testimony than this, and the way in which the inspired apostle answers this question is one, the consideration of which affords the greatest delight to the lovers of God's Word, those prospective kings whose honour it is (Proverbs xxv. 2) to search out the deep things which God has seen fit to conceal. For nothing was ever divinely hidden but that it might be made manifest.

The apostle then first refers us to Psalm ii., where the Messiah, the Anointed of the Lord, is plainly spoken of as God's King and God's Son; from this psalm he quotes the decree, the Divine mandate, "Thou art my son, this day have I begotten thee (a reference to his resurrection, see Acts xiii. 33); ask of me and I will give thee the nations for thine inheritance." This passage he links up with Psalm cx. where God makes the same promise to His son in the words, "Sit thou at my right hand until I make thine enemies thy footstool" (the identical quotation which Jesus employed to prove his Divine sonship), following this by the statement, "The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedec." But was the son of God compassed with infirmity (verse 2)? Yes, certainly, in the days of his flesh, for the apostle continues, that it was in direct response to his faithful prayer, his supplications and entreaties, accompanied with strong crying and tears, and for his godly fear, that he was saved from death. Psalms 22 and 69 bear eloquent testimony to the truth of that statement, as witness such passages as, "I cry in the daytime, and in the night season"; "I am weary of my crying." Yes, though he were God's own well-beloved Son, yet learned he obedience by the things which he suffered, and being thus perfected, he became the author of eternal salvation to all them that obey him; and for this reason, the Eternal Spirit, looking forward, could address him through David as High Priest after the order of Melchisedec: called, indeed, of God, as was Aaron, but in this particular, as in all else, Christ's appointment was better than that of Aaron in that God confirmed it with an oath.

Of Melchisedec the apostle had many things to say and difficult to be explained, since those to whom he wrote were dull of spiritual perception, and he actually found it necessary to upbraid them for that they themselves needed instruction in first principles when they should have been teaching

others — spiritual infants requiring the milk of the elements of the faith when they should have arrived at the adult stage in the Truth, when the solid food of the deep things of God could be assimilated.

Is it possible that the same could be said of any of us? If it could, then let us lay to heart the reproof and exhortation under this head, which find expression in the next chapter, for surely, in these closing days of Gentile times, it is a vital necessity that the servants of Christ should, by reason of use, have their spiritual senses exercised to discern both good and evil, and how better can spiritual growth be promoted than by the study of writings such as these epistles?

What a comfort to the faithful servant of God to reflect that, notwithstanding the spiritual childhood of many of those to whom the epistle was originally sent, yet the apostle was moved to place on record some of the many deep things contained in the beautiful exposition regarding the order of Melchisedec which is to be found in subsequent chapters of this epistle to the Hebrews.

C.L.

The Parable of the Good Samaritan

The meaning of this parable is shown by the incident that called it forth, and by the application that Christ made of it. A certain interesting young man, who was rich, asked him what he must do to inherit eternal life. Jesus asked him what he found written in the law; to which the young man responded by quoting that summary of its principles contained in the words of Moses: "Thou shalt love the Lord thy God with all thy heart; and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Christ's answer was: "*Thou hast answered right: this do and thou shalt live.*"

This ought to have closed the colloquy, because the question was completely answered. But we are informed that the young man was "willing to justify himself." He evidently concluded — (probably from Christ's answer) — that Christ implied shortcoming on his part in the desired conformity to the command; not as to God, but as to his neighbour. He took quite a complacent view of his own case on this point. He was evidently of opinion that he not only rendered unto God the things that were God's, but that he fulfilled a neighbour's part as well, or at least if he did not, it was for lack of opportunity. Perhaps he was one of those who retire into a comfortable corner, and shut their eyes to the miseries of their race, and who become so absorbed in their own personal affairs as to forget that there are any neighbours to love and serve: or who, at the most, think their duty in that direction discharged by a reluctant donation unsympathetically flung here or there. "Willing to justify himself," he said, "And who is my neighbour?"

This is the question which the parable is designed to answer, and does answer. It has probably done more than anything else uttered by Christ to foster acts of disinterested kindness wherever his teaching has become influential. The parable does not introduce to notice a next-door neighbour or a fellow townsman or a compatriot, but a total stranger in faith and blood. And the man who acts the right part is not a priest or a Jew, but a detested Samaritan. The priest and the Jew are shown avoiding their duty. "*A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed came where he was, and when he saw him, he had compassion on him and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.'*"

The application of the parable Jesus drew from the man's own mouth by a question: "Which now, of these three, thinkest thou was neighbour unto him that fell among the thieves?" There could be

but one answer: "He that showed mercy on him." What then? "GO AND DO THOU LIKEWISE." Here is what is meant, then, by "Doing good unto all men as we have the opportunity." "Relieve the afflicted" when it is in your power. "Deal thy bread to the hungry; bring the poor that are cast out to thy house: when thou seest the naked, cover him; hide not thyself from thine own flesh (that is, from human nature). Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer: thou shalt cry and He shall say, 'Here am I'" (Isa. lviii. 7-9).

This practical benevolence towards the afflicted is the most beautiful of all the fruits of the Spirit. It is one, however, requiring hardihood for its cultivation. It has often to be brought forth in great bitterness. The tendency of things as regards man is to make you shut up the bowels of your compassion, and pass on with the Levite and the priest. It seems a hopeless, thankless, useless business. Nothing will keep a man to it but the constant setting of the eye on God and Christ, who have required it, and the constant realisation of the fleeting character of the state of things to which we are presently related, and the certainty of the glorious age that God has promised, which will chase away the self-denials and confusions incidental to the present evil world.

A word—not exactly on the other side, for there is not another side—but in deprecation of the extreme to which the helping of the distressed can be and is carried. Christ did not mean to hide any other part of the truth by telling the young man to imitate the Good Samaritan. He did not mean to say that salvation was to be found in the succouring of the destitute, though the succouring of the destitute is one of the duties connected with it. Though he shows a Jew disobedient, and a Samaritan doing a neighbourly part, he did not mean to deny or cast the least discredit on what he said to the woman at the well of Samaria, concerning the Samaritans and the Jews respectively: "Ye worship ye know not what: we (Jews) know what we worship, for salvation is of the Jews." Nor did he mean to weaken the words he spoke to his disciples, when he told them to "Go not into the way of the Samaritans:" or when he spoke to the Syrophenician woman of the non-Jewish people as "dogs."

The modern treatment of the subject calls for this remark. Where the Samaritan example is recognised at all, it is generally done with the effect of nullifying very much else of the teaching of the Spirit of God. The doing of good to the poor in the matter of temporal supplies is made to take the place of the "righteousness of God, which is by faith in Christ Jesus." The outcast position of Adam's race is denied: the mortal and hopeless relation of man to God, both by nature and character, is not admitted: the imperative necessity for the belief of the gospel, and submission to its requirements before men can become acceptable worshippers of God or heirs of eternal life, is completely ignored—because of the parable of the Good Samaritan. This is a great evil, and calls for circumspection: "We must contend earnestly for the faith once delivered to the saints," even against many who may seek to shine in the work of the Good Samaritan. We must, on the other hand, contend for the neighbourly part against those who would confine the service of Christ to the agitation of doctrines. We live in a world where there is a constant tendency to extremes; and even good itself carried to an extreme becomes evil. But there is less likelihood on the whole, perhaps, that the parable of the Good Samaritan will be overdone than that it will be overlooked. R.R.

The Conscription Peril

A GREAT DELIVERANCE LIABLE TO BE FORGOTTEN

The exhortations of our brethren have shown very clearly our plain duty, but it is not an easy duty. Obedience to Christ's commands upon the matters dealt with, calls for great faith and courage. We feel ourselves ostracized by our fellows — the objects of contempt, ridicule, and disdain. We are charged with being unpatriotic, disloyal, shirkers, and undutiful. We feel a strong sympathy with Antipas, the faithful witness commended by Jesus, whose name indicated his position in the world —

against all. The object of this present address is to remind ourselves as strongly as possible that we are not left to fight our battle alone. All down the ages the servants of God have had ample justification for their trust and confidence in Him. Like Paul, they can say of their afflictions, "*Out of them all the Lord delivered me,*" and where they have been called upon to endure the full force of the world's invective and malice, they have received strength equal to, nay, greater than, their needs. "*As thy days, so shall thy strength be,*" is the Divine promise which has never failed. This is amply illustrated in the history of the Truth; and especially is the wonderful deliverance from Compulsory Military Service which the brethren obtained in the years of the Great War, a standing testimony to the love and care and overruling providence of the Father for His children. Let the remembrance of it strengthen our faith and nerve us to face the trials which may yet lie ahead.

It is a thrilling story we have to tell. We could all wish that bro. Jannaway were here to tell it in his own inimitable way, but he being dead yet speaketh, for we have his book *Without the Camp*, to which we are indebted for a good deal of the information we shall put forward.

Now let us consider the salient features. The first point we want to remember is that the foundation of our deliverance, under the good hand of God, was laid by those worthy pioneers Dr. Thomas and bro. Roberts. As far back as 1860, Dr. Thomas had expressed his conviction and those of his friends, that the bearing of arms was inconsistent with faithfulness to Christ's commands. The very name Christadelphian originated during a time of warfare — during the Civil Wars which raged in America, 1861-65, when it was necessary for the brethren to adopt a distinctive name in order that they could claim exemption from military service. This they were granted on conscientious grounds.

To this faithful stand, bro. Roberts gave his whole-hearted consistent support, and there are many allusions to his uncompromising attitude found in the pages of *The Christadelphian* during the years of his editorship. In 1872, in an article on "A Militant State Service/" he wrote: —

"If we must pay heavy penalties, unless we choose to break the Law of God, let the penalties be paid. If we must be killed, and all our families with us, unless we forfeit the approbation of our Lord and Master, and lose Eternal Life at his coming, let us die at once. We are not to consider consequences at all. It is a mistake to hamper the question of duty with any secondary consideration whatever."

This was the kind of witness we were able to produce to prove that the conscientious objection to military service and the bearing of arms had been the denominational characteristic of the Christadelphians. It was of the highest value in presenting our claim for exemption to the Government. We were able to show that our objection was not a matter of convenience, hastily contrived in time of danger, but consistently held for many years. How we should appreciate the labours of these faithful pioneers and endeavour to preserve that spirit of valiance for the Truth with which they were imbued.

In 1878 bro. Roberts drew up a petition to present to the Government asking for exemption. In 1903 bro. C. C. Walker did the same. Neither of these projects were carried out, and it was not until 1913 that a number of brethren became anxious owing to increasing unrest in Europe, and renewed discussion on the advisability of petitioning Parliament took place.

In 1913, the late bro. J. M. Evans wrote a long letter which was inserted in the *Christadelphian*, inviting all the ecclesias to co-operate with a view to presenting a petition. Practically every ecclesia expressed its readiness to support the effort, but even whilst arrangements were being carried forward, and before they were brought to fruition, the world-war commenced in August, 1914.

On August 13, 1914, the Birmingham Ecclesia called a special meeting, at which it recorded its unshaken conviction that the commandments of Christ forbade the bearing of arms and bloodshedding, and agreed to a form of petition, but decided that the time was not opportune for its

presentation. The outstanding difference between this petition and that which was subsequently presented was the statement of clause 7:

Clause 7. —"That the conscientious objection of your petitioners does not extend to strictly non-combatant branches of National Service, but only to those which involve the bearing of arms or resort to force."

The keynote of the petition finally decided upon was — *total exemption*. It was duly signed by representatives of practically every ecclesia in the country, excepting Birmingham, and after some difficulty a Member of Parliament was found to make the presentation. On February 11th, 1915, Mr. Arnold Rowntree, M.P. for York, carried out the duty on our behalf.

For eighteen months various methods were adopted to stimulate voluntary enlistment, but at length the Government were constrained to take strong action, and compulsory military service was introduced. In January, 1916, the Military Service Act became law. It contained ample evidence, however, that God had overruled the men who were responsible for drawing it up, for it contained provisions whereby a man with a genuine conscientious objection could obtain absolute exemption. It is here where the petition, which had been in the hands of the Cabinet for eleven months was of such value. It showed that there were men in the country who were determined, if necessary, to die rather than betray their religious convictions. This was the primary result of the petition. We mention this because it did not, of itself, bring the Christadelphians exemption as a body, but, inasmuch as it influenced the Cabinet to respect conscientious objections, it paved the way for those conditions which in the end secured exemption for all the brethren, except in very special cases. This should suggest the policy which is the best to follow now.

The machinery set up by the Government to deal with the claims of conscientious objectors was the Tribunals; the Local Appeal, and, with permission, the Central Appeal. Before these the brethren had to appear to establish *individually* their claim for absolute freedom. Meanwhile, the London Standing Committee had been appointed to keep in touch with Parliamentary doings, and to advise the brethren of the best course to adopt. The Local Tribunals were composed mainly of members of local councils, who frequently had little or no qualifications for the task before them. They were often moved by prejudice and exaggerated ideas of their own importance in their decisions. Brow-beating and bullying methods were adopted, and the original purpose of the tribunal—to administer the Act —was completely disregarded. The brethren generally suffered badly at their hands. At best they received exemption from Combatant Service only, and this was frequently taken back again by the Appeal Tribunal. There are many brethren present here who could tell some very dreadful stories of their experiences before the tribunals. To one, the military representative said. "If I had my way I would have you sent to the Front to stop bullets meant for better men." The usual questions of derision and contempt were fired—"What would you do if the Germans came and attacked your mother or your wife or your sister?" "Supposing we were all conscientious objectors, what then?" "Aren't you ashamed of yourself, doing nothing to protect your country, whilst others are dying at the front?" These were the methods employed to deflect the brethren from their faithfulness, but happily there were few who gave way.

But worse was to come. The refusal to accept the Tribunal's decision brought nearer the possibility of prison. A brother would receive his calling-up notice. He would return it with a respectful covering letter of explanation. In due course he would be called on by a policeman, and taken to the local police court. Having spent the night in a cell, the brother would appear next day before the magistrate as a deserter. He would be fined, and handed over to the military authorities. Next, he would be marched through the streets to the recruiting depot, and ordered to sign up. Upon refusal, he would be marched off to the nearest barracks, and again subjected to coercive measures to compel him to give in. Eventually, he would be court-martialled, and given a term of imprisonment varying from two months to two years.

But the darkest hour is always before the dawn. Relief and release was coming, though the brethren knew not at the time how it was to be achieved. Bro. F. G. Jannaway, with his characteristic resourcefulness, hurriedly sought out Mr. Rowntree. He was not to be found, but in his absence, Mr. T. E. Harvey, M.P. for East Leeds, put some questions in Parliament concerning the position of Christadelphians who had been imprisoned. An enquiry was promised. On March 30th. 1916, Mr. Rowntree, who had returned from the country, informed bro. Jannaway that he had arranged for him to meet Mr. Tennant, the Under-Secretary of State for War, at the House of Commons.

After a long interview, in which our brother received a most sympathetic hearing, he was given a letter to take in person to Sir Reginald Brade, K.C.B., the Permanent Secretary to the War Office. The outcome of this interview was that arrangements were made for a test case to be heard before the Central Tribunal, and meanwhile instructions were sent direct from the War Office all over the country that imprisoned Christadelphians should immediately be released, and no further arrests made until the Test Case had been heard. Was not this as clear a deliverance wrought by the Lord as the release of Paul and Silas from the prison?

Needless to say, this favourable attitude of the War Office towards the Christadelphians called forth some bitter criticisms in the Press, especially the popular dailies.

On April 4th, 1916, the Test Case was heard before the Central Tribunal at Whitehall, London. Only three Christadelphians were present — the appellant, his father, and bro. Jannaway. Each gave evidence, and bro. Jannaway stated the Christadelphian position in full. The decision of the Tribunal was subsequently published. It provided exemption from combatant service only, but also provided that if bona fide Christadelphians engaged in work of national importance they would not be called upon for non-combatant service.

This was a great victory. It established our position by a ruling of the highest tribunal in the land; but unfortunately it was not acted up to by local tribunals. Within a month many more arrests had been made, and ominous reports were circulating as to the treatment meted out to conscientious objectors. Bro. Jannaway again communicated with the War Office, and, after a long interview with a certain unnamed general and colonel, agreed to produce as quickly as possible, a complete register of all eligible bona fide Christadelphians. This was done, and resulted in the release of many who had been arrested, provided, of course, that they engaged immediately in some work of national importance.

On 31st May, 1916, the 2nd Section of the Military Service Act became law, conscripting all married men between certain ages. It showed how urgently the Government needed men, and emphasised that only the overruling providence of God moved the Authorities to exempt the brethren.

More arrests followed, but immediately bro. Jannaway quoted the number in the War Office Register of the brother arrested, instructions were sent out for his release. This aroused the indignation of the Tribunals, who found their decisions being cancelled. They protested vigorously to the War Office, and this led to another development, which at first appeared quite startling. Brethren were requested by the London Standing Committee to actually withdraw their appeals for exemption. The reason was that the War Office had agreed to issue direct through bro. Jannaway Certificates of Absolute Exemption from all Military Service to bona fide Christadelphians, subject to their engaging in work of National Importance. But even this did not go far enough. What standing could an unknown civilian's certificate have in the eyes of the police or military authorities? It was no guarantee against re-arrest, and no cover for employers in retaining men in their service who apparently should be in the Army.

After much effort, the War Office itself agreed to issue certificates, provided the holder was guaranteed as to his bona fides by bro. Jannaway. These Army Council Certificates were very precious possessions. Thus it was that hundreds of Christadelphians were permitted during the remainder of the

war period to live quiet and peaceable lives in all godliness, when the country of their birth was fighting for its very existence.

Then the Pelham Committee was formed to define Work of National Importance, which generally meant farming or market gardening, and to this all faithful brethren gave themselves in real earnest. Married brethren were allowed to find work enabling them to earn sufficient for the upkeep of their dependants.

It must not be thought that everything henceforth was plain sailing—far from it. Many difficulties and trials presented themselves. On one occasion, the War Office drafted a new certificate which would have virtually made the Christadelphians a part of the Army Reserve; but bro. Jannaway's keen-sightedness and indomitable spirit prevented the catastrophe happening, and the certificate was never issued. The outcome largely of his labours, under the good hand of God, was to keep the Body of Christ right outside the Army, and his efforts were faithfully backed up by the vast majority of the brethren affected.

Our position to-day is unaltered. We stand to-day just where we did in 1916-17-18. Let us cling to that position. Let us not move from it in one single detail. Let us realise that God is with us, and will remain with us, as long as we trust in Him.

Many, alas, soon forgot the wonderful deliverance they had obtained. Within a few years those very principles for which the brethren had so valiantly stood were called in question. We to-day are a mere remnant who still adhere to the old position. Let not that fact discourage us. The Lord's arm is not shortened that it cannot save. When the need arises, God will show us the way out and manifest His protecting care.

Another war may soon be on us. Conscription of men, women, wealth and everything will doubtless quickly follow.

Let us quietly but firmly resolve that, come what may, we will hold fast the profession of our faith without wavering, and thus merit the approval of the Master when He comes to reward us according to our works.

We will conclude with some words of bro. Jannaway: —

"What shall we more say? Time and space forbid the enumeration of many other blessings that have been granted to us in the mercy of our Heavenly Father. One conclusion is inevitable. His guiding hand has controlled our affairs and those of our rulers, and to Him we owe this 'great deliverance.'

What shall we render to tie Lord for all His mercies thus so graciously bestowed? Think of the difficulties overcome, the dangers escaped, the liberty of conscience granted to us. We are FREE, free to serve Him and to keep His commandments. What are the taunts of the world, the sneers of the press, the loss of position and the financial sacrifices some have had to make, in comparison with the greatness or the deliverance that has been accomplished? If we are without the Camp, bearing Christ's reproach, let us not be downcast, but rather endeavour to reach the spiritual level of those of old who rejoiced that they were counted worthy to suffer shame for His Name. Let us remember that if we sutler with Him we shall also reign with Him, but if we deny Him He also will deny us.

H. T. ATKINSON.

The Land and People of Israel

The latest decree against the Jews in Germany demands the registration by June 30th of all property valued at 5,000 marks (£400) or over. This census is the beginning of the end of all Jewish economic interest in the country.

Businesses, small and large, will pass into Aryan hands, payment being made in bonds which will be useless outside Germany. A comparative few will be able to live on the proceeds of the sale of their businesses while the majority of Jews affected will simply become impoverished.

A Nazi paper said of the decrees, "We are serious about it this time ... the great twilight of the Jews is falling. They see that the position is really serious at last."

* * *

In Vienna the maltreatment of the Jews continues, although the hooliganism of the first few weeks of German occupation was supposed to be checked by protection from the authorities. In the state schools of Vienna, the Jewish children are being separated from all others, public baths will not admit Jews, Jewish staff of all Austrian newspapers have been dismissed. These are but a few of the measures being taken, so similar to the happenings in Germany in the past. The Government has decided to appoint a new Jewish communal council in Vienna, the majority of the 36 members being Zionists. This means that the co-operation of the Jewish Agency for Palestine will be sought in order that a large Jewish immigration can be arranged. However, the question of entry into Palestine is a matter for the British Government to decide, and the present policy, as mentioned last month, is one of firm restriction.

* * *

In other countries, the Jews are faced with serious problems. Drastic laws are soon to become effective in Hungary by which Jews will constitute no more than 20% of those engaged in every aspect of the economic life of the country.

Jew-baiters in Belgium are active, evidently with German support. Anti-semitism is being agitated by the Rexist Party, and many Jewish diamond merchants are considering moving their businesses to the U.S.A., to the great concern of the non-Jewish diamond workers at Antwerp.

* * *

The technical commission on partition duly arrived in Palestine at the end of April, and began their work by a general tour of inspection of the country. On their arrival anti-Jewish and anti-British demonstrations were held by Egyptian students in Cairo, stating that Moslems could never accept the intended partition. Similarly, protest meetings were held in Syria, and the Syrian Parliament passed a vote of protest against British policy in Palestine.

These are small things, and maybe of little importance in themselves but they are straws which show the way the wind is blowing, showing what opposition the Jews will encounter from both North and South of Palestine when the King of the North comes down.

* * *

On account of the continued entry of bandit gangs, the Northern boundary of Palestine is to be completely fenced with barbed wire. The cost will exceed £100,000, and the work will take three months. There has been no cessation in the unrest and terror which Arab agitators are fomenting in the

country. It is significant that the Jews are forbidden to take any offensive against the terrorists, although there are many young men able and willing to resort to arms for this purpose. They may defend themselves and their colonies, and may return the fire of attackers, but may not pursue them beyond a certain point.

Britain reserves to herself the duty of maintaining order (such as it is), this being an interesting commentary on the prophecy that the Jews should dwell without walls, having neither bars nor gates, relying on the merchants of Tarshish for their protection.

CORRESPONDENCE

I should like to utter a word of warning, through the pages of the BEREAN, as I fear that the ecclesias are faced with a grave danger in the establishment of various committees (formed by delegates from the ecclesias) to deal with the military situation. There is not much doubt that the Apostasy in early centuries was speeded up and strengthened by similar conferences, and if we are not careful, we shall find such Committees a fruitful source of division and apostasy.

Such things were proposed in the time of bro. Roberts, and strenuously opposed by him, and were equally condemned by Dr. Thomas. In regard to one such proposal, bro. Roberts wrote, It is impossible to offer too strenuous an opposition to such a proposal. It is a proposal that will not be accepted by enlightened believers in Christ who discern the true mission of the truth in its present stage. It is true that the suggested conference of delegates was a more ambitious one than the present committees, but that does not take away the dangers which are inseparably connected with such things.

The views of both bro. Roberts and bro. Thomas are given in the *Christadelphian* for 1885, pages 166 to 169, and brethren will be wise in giving them their serious consideration. To some of us, the need for such a warning has been manifest by some of the utterances made at recent delegates meetings. —Yours in the Master's service,

J. B. STRAWSON.

Nottingham.

* * *

The statement in February number, page 69, re "*The Testimony*," is that this magazine is published by bro. H. A. Thompson and others belonging to the Central Birmingham fellowship. On its cover (page 2), the names of the managing committee are generally given, and bro. Thompson undoubtedly deserves to be put first, and on Page 4 the statement is printed, Published *on behalf of* the Testimony Committee by A. Williamson, described on Page 2, as publishing Secretary. If the Committee are unanimous in their affirmation of and adherence to a wholly inspired Bible, why did they publish bro. A. H. Boulton's article? And the fact that the article was headed "The Canon of Scripture" does not alter the outstanding fact that the article advocated Partial Inspiration. Bro. Boulton has sympathies with those brethren who have condoned this error, and recently spoke for them at a Fraternal Gathering in North London. "Evil communications corrupt good manners." Look, for example, at this extract:

"As long as there were living men who could speak at first hand of Jesus, *the written word was of secondary importance.*"

With reference to Hebrews, the Catholic Epistles and the Apocalypse, bro. Boulton informs us that his way is not clear, for these books "were the subject of dispute as to their inspiration and consequent incorporation in the Canon." Hence, he recommends the works of the Higher Critics for guidance thereon.

Then he says, "The place in the canon *least secure* is that occupied by 2 Peter." "The selection of canonical books was no arbitrary choice, but *the expression* of an instinctive recognition" by Church Councils. " It (the Bible) grew from the toil and experience of men who in their lives knew and felt a power greater than themselves. ... It came from their experience of God."

No wonder the writer has some doubts about 2 Peter with its emphatic declaration: "Holy men of God spake as they were moved by the Holy Spirit."

It is no wonder that the Birmingham *Christadelphian* devoted so many pages to combat this insidious teaching. —Yours in the One Hope,

GEO. H. DENNEY.

Crouch End, N.8.

* * *

Greeting. The Timothy Library kindly sent me on loan the *Christadelphian* for 1893 (the year in which I obeyed the Truth). I wanted to compare the situation as seen by the brethren then with that as we see it now. I found that the much more advanced signs, the more distinct speaking of the vision, had made the magazine we now have much brighter than the one we had then. This was also partly due to the fact that instead of a few writers there are many more than then, and that their articles are not as lengthy, being more condensed, brief, bright, and concise statements of the matters with which they deal.

Have just finished reading a work on *English Church History*. As bearing on the question of division, there is something in it which we might do well to heed. It in effect says the surest way to unity is to be faithful to what we believe is the Truth. This is sound. Had we not made the stand we did in 1923, is it not possible that we might be much more divided than we are? There is at least one section united in upholding the Truth in its purity.

I noticed that the meeting places mentioned in the 1893 *Christadelphian* were not much more numerous than the brethren "in fellowship" mentioned on pages 2 and 3 of the cover of the BEREAN. Love to all the Household. —Faithfully your brother in Christ,

J. H. DYER.

Swindon.

Reflections

An esteemed brother has somewhat against us. He writes: "The good work which the BEREAN CHRISTADELPHIAN seeks to do is (to my mind) greatly marred by several unsavoury features. I wish to refer now particularly to the breaking of the command of Christ (Matthew vi. 1-4) by the manner in which private and ecclesial contributions of money, etc., are announced on the back cover of the Berean." The command referred to is, "When thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogue and in the streets, that they may have glory of men ... but when thou doest alms, let not thy left hand know what thy right hand doeth."

We think our readers will share our surprise that the acknowledgments which are made in our cover notes call for this condemnation. In most cases the contributions are anonymous, and acknowledged as "Anon.," or by some initial or nom de plume, as requested by the sender, which conveys to us (and therefore, we are entitled to conclude, to our readers), no indication as to the identity of the sender. But our critic complains of "the growing use of well-known initials," and instances two, one of which is quite unknown to us, and the other, which we admit should not have been given, was purely an oversight; the brother concerned has contributed frequently, and always as "Anon.," the error is ours, but it *was* an error, and not intentional—we are as zealous to obey the commandment as is our censor.

* * *

Our brother proceeds to apply the same strictures to the name of any ecclesia which contributes to the Jewish Relief Fund or the Distressed Fund being mentioned. But from this point of view we entirely dissent. An ecclesia consists of many members, and no one can say who subscribes or who does not subscribe. *The Christadelphian* of fifty years ago contains many instances of such acknowledgments; and the Spirit-directed apostle Paul did not hesitate to name the ecclesias whose gifts to "the poor saints" were entrusted to his care.

"I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem,"

and he goes on to point out that in doing so these brethren and sisters have only done what it was their duty to do (Romans xv. 25-27). There is no comparison between such acknowledgments and that which Christ condemns as "sounding a trumpet as the hypocrites do . . . that they may have glory of men."

Still our brother has "somewhat against us." He says, "There is prevalent in the BEREAN a spirit (of which the contribution list seems to be a part) of desire to honour one another . . . the marked and ostentatious praise publicly noised abroad by the published letters to the BEREAN seem to warn one of the deceitful dangers of our day and take our minds to the words of Christ. '*Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets.*'"

We have always looked upon the letters of appreciation, some of which we publish from time to time, as being written to encourage the brethren who so willingly respond to requests to assist by contributing articles for the benefit of our readers. These are almost invariably brethren whose time is already fully taken up by the work of the Truth, and their ready response means burning the midnight oil and encroaching upon much-needed time for rest. To publish letters from readers assuring these brethren that their labours are appreciated, and thus encourage them to renewed efforts, is not "ostentatious," nor is it done from a desire to honour one another; it would be, in our judgment, quite wrong to suppress them. It seems extraordinary to suggest that Luke vi. 26, applies to us. We can assure our critic, and we speak for our co-editors and previous editors as well, that the conduct of the BEREAN produces, to use a well-known phrase, far more "kicks than ha'pence."

Paul had no hesitation in referring to one of the brethren as "a brother whose praise is in all the churches"; what was this but "marked and ostentatious praise publicly noised abroad"? Bro. Roberts was censured in much the same way as our present critic censures us — this was his reply:

"Flattery is an abomination; but this is not to be confounded with the kindly recognition of honest merit. A man does not flatter who says, 'Well done' if the doing be well. The Lord himself will do this. There is more danger of erring in the other direction, and withholding an encouraging word that would strengthen the feeble knees. It is a world of extremes just now: praise is loud where it is unmerited, and there is acrid silence or envious disparagement where approbation might be truthfully bestowed. The Lord will distribute his just awards by and bye: and in faith of this true men can endure."

Our brother concludes, "There are many other matters not to be referred to now. God willing, more later." Well! well! "Let the righteous smite me." But the words come to our mind which our late brother Frank Jannaway used when he gave up the task, "Who'd be an editor?" C.F.F.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.
(vi.) —ALTOGETHER LOVELY.

In the foreword to this series, it was intimated that the object of presenting in this form some of the rays reflected by the precious stones to be found by "the merchantman seeking goodly pearls," is that we may build up a mental picture of the One whose name as Christadelphians we bear.

In a word, to attempt to gather together some thoughts and teachings (for which purpose we shall dip liberally into some of the Truth's literature) which will help us all to "consider him" as the "altogether lovely."

It is appropriate that, having once more pondered upon the sublime imagery of the Song of Songs, it should fall this month to include some remarks therefrom. It is common to hear the expressions "a lovely face," or "a lovely character," although often too much attention is paid to the former in comparison with the necessity of developing the latter by "a meek and quiet spirit, which is in the sight of God of great price" (1 Peter iii. 4).

Neither the face nor character, however, of any human being is perfect. As a set-off to most estimable qualities, there is some visible failing. One may be studious in the Word, but selfish withal. Another of placid temper, but slothful; yet another "speaking with the tongues of men and of angels," but devoid of love.

We read of one who was a great man and honourable, "but he was a leper" (2 Kings v. 1); of another concerning whom "from the sole of his foot even to the crown of his head, there was no blemish in him," but Absalom "stole the hearts of the men of Israel," and turned traitor to his father (2 Samuel, xv. 6; xvii. 1).

Solomon was wiser than any that had ever lived, but he bowed to false gods.

Peter, a sturdy, well-intentioned follower of his Master— but the jeers of a maidservant were too much for his vows of allegiance.

If we place our finger upon some Bible character of whom there is nothing but good recorded, and who is apparently free from such obvious faults, he or she is still a sinner, standing in need of the cleansing operation of the Spirit Word.

Our eyes turn then to the one and only of the sons of men of whom it is or can be said that he is "altogether lovely."

There is not a quality which He does not possess in all its perfection. The Apostle John, who was "an eye-witness of his majesty," reveals that when he dwelt among them in flesh, he was "full of grace of truth" (John i. 14).

In the ecstasy of delight with which she beholds her "beloved," the Bride pours out her praises as she revels in contemplation of the comeliness of her espoused. Then, as if words fail her for expression, or if she has overlooked any attribute of One so wonderful, she reaches the grand climax: "Yea he is altogether lovely" (Song v. 10-16).

Of all who have ever endeavoured to set forth worthily a description of him who is "fairer than the children of men," there is none, surely, but who has felt the total inadequacy of mouth or pen for the task. Yet he who performed a cure on the eyes of a man born blind is still waiting to illuminate our dark minds that we may "behold the beauty of the Lord." Introducing to his readers the principal character in *Nazareth Revisited*, brother Roberts says:

"Jesus, while upon earth, said, 'Come unto me all ye that labour and are heavy laden, and I will give you rest.' These words appeal to a need most felt by those who are most alive in an intellectual sense; men who discern in the starry immensities around them the sphere of

immeasurable aspiration—the potentiality of unutterable heights of faculty and glorious life—who, looking into themselves and out upon the face of the fair earth which they tread, with its multitudinous manifestation of life, with some latent intuition of the high meaning of things, have their hearts drawn out into infinite longings which nothing in human life, as it now is, can satisfy. All men experience the vanity of life as it is now upon earth, but none so keenly as these."

What satisfaction is offered to all such whose eyes are longing to be opened? An unsearchable shoreless sea of unimaginable loveliness, for, as our brother proceeds to show in chapter 2 of the same work:

"There is nothing in common between Christ and the age in which he was born, or any other age, before or since. Whether we take character, principles, aims, views, capacities, deportment, or achievements, he stands, not only at a measureless altitude above, but absolutely disconnected from the common ways and tendencies of men."

To "see the King in His beauty" and be satisfied to awake in His likeness, has ever been the desire of those who have awaited the call: "Behold, the Bridegroom cometh," for —

Then shall they see His lovely face,
With strong immortal eyes;
And feast upon His boundless grace
With joy that never dies.

(VII) —APPLE TREE.

"As the apple tree among the trees of the wood, so is my beloved among the sons."

Commentators appear to agree that by the word "tappuach," translated apple-tree, to which Jesus Christ is here compared, is most likely meant the citron, which, in the East, is very beautiful, and grows to a great size. A powerful reviving scent is given off, perfuming the air, refreshing the weary traveller, and inviting him to rest.

At one season of the year, the golden apples and snow-white blossoms hang both together on the tree, which probably explains Prov. xxv. 11, "A word fitly spoken is like apples of gold in pictures of silver."

On the other hand, one writer maintains "that there is only one fruit which meets all the requirements, and that is the apricot, which is abundant in the Holy Land."

However, the citron is used at the present day by the Jews, as "the fruit of goodly trees" at the feast of the ingathering of the harvest (Lev. xxiii. 40), together with the palm-branch, myrtle and willows of the brook.

Inasmuch as the Feast of Tabernacles exceeded in joyfulness even those that preceded it (*Law of Moses*, p. 80), the imagery of Solomon would appear fitting as applying to Him who is to gather in the wheat "in the time of harvest" (Matt. xiii. 30), for "he that goeth forth and weepeth, bearing precious seed (the gospel of the Kingdom) shall doubtless come again with rejoicing, bringing his sheaves with him."

Contemplation of trees at once opens up a wide avenue of thought, beginning with "every tree that is pleasant to the sight, and good for food," and including the tree of knowledge and the tree of lives which were in Eden.

Just as "the Messiah is likened to an apple tree," so his brethren are to "the trees of the wood" (*Eureka* i. 209). Their branches will stretch away over the whole earth, laden with blessings for the nations (Rev. xxii. 2). Never again will occasion arise for Divine denunciation to be sounded, as, for example, through Joel:

"Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men" (i. 11-12).

Instead, when love is freely shown to Israel, "they that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine" (Hosea xiv. 7).

Only this Tree of trees can furnish us with food and medicine, shelter and support. Each that has tasted is prepared to say: "I sat down under His shadow with great delight, and His fruit was sweet to my taste."

M.J.

Signs of the Times

ECCLESIASTICAL.

"*With whom the kings of the earth have committed fornication*" (Rev. xvii. 2).

Herr Hitler has had a triumphal entry into Rome. On May 1st the Pope left Rome and went to Castel Gandolfo, his "country residence," to stay till Hitler's visit was over.

But among the names of those who have been invited to meet Germany's dictator and share in the welcome given to him are a whole host of Catholic adherents and dignitaries. Signor Mussolini is himself a member of the Catholic Church. Yet in a book written by himself before he became Italy's dictator, he said, "The morality of Jesus Christ leads to brutishness and cowardice, and perpetuates human misery" (quoted by G. Megaro in *Mussolini in the Making*).

POLITICAL.

"*Tarshish and all the young lions*" (Ezek. xxxviii.).

PEACE WITH IRELAND. An agreement has been reached on some seven-teen points by the British Government, the Irish Free State, and the Government of Northern Ireland. Eire is to pay ten million pounds to the British Exchequer to settle the Land Values dispute, and agrees to remove trade barriers and to fortify strategic points in consultation with Britain. Britain removes the duties now placed upon Irish imports, and meets many other small differences in a friendly and generous way. So the "young lion" of Eire is to be made happy in the family circle.

BRITAIN AND FRANCE. Meetings have taken place in London between M. Daladier and the French Foreign Minister and the British Cabinet. As a result of this *The Observer* says: "The relations of Britain and France have been cemented into a solid defensive alliance which will henceforth be based on full practical arrangements for mutual security." "The balance of armaments has tipped heavily against democracy. It will take Britain and France together all their time to right that balance, especially in respect of air power. If they did not set themselves with their

whole fibre to do it now *they would assuredly be too late for peace*, and might be too late for war,"

The fact remains, however, that "Gomer," in Ezekiel, xxxviii. 6, is with the Russian confederacy at the last, and not with Britain and her young lions.

"*Prepare War*" (Joel iii.).

CZECHO
SLOVAKIA. One of the greatest problems in Central Europe is that of the position of some three million Germans who live in the Republic of Czechoslovakia. Much dispute prevails as to the facts.

President Benes contends that all the promises made to the German minority have been kept, but that nothing satisfies them. The German leader, an avowed adherent of Hitler, whose name is Henlein, asks for autonomy, which he makes plain would lead soon to union with Germany. The French and Russian Governments have both guaranteed Czechoslovakia's independence, and a very serious situation will arise if the Government of President Benes determines to resist the demands of Henlein and to bring its army into the field. As a precaution the military preparedness of this Central European State is being hastened on.

UNTO
CAESAR. Mr. F. A. Voigt has published this month a book with the title *Unto Caesar*. It is a terrific analysis of both Communism and Fascism. He describes the tyrannies of each, their ambitions and their preparation for a great clash, and demonstrates the dangers for democracy that lie ahead in Europe.

SPAIN. With further great consignments of war material from Germany and Italy, General Franco continues to gain ground, and four-fifths of Spain is now under his rule. *The Observer* meanwhile calls him "that great Christian gentleman," and the Pope has sent him his blessing.

CONSCRIPTION. By order of the Lord Lieutenant, Baron Rochdale, and by the approval of the Minister for War, Mr. Hore Belisha, who has just returned from a visit to France, Malta, and Italy, the whole county of Middlesex has been placarded with huge posters exhorting the men thereof to "JOIN THE TERRITORIALS" "*before it is too late!*"

AUSTRIA. Since Germany took Austria into itself 52,000 people have been put into prison. Herr Ludwig, the chief of the Government Press Department for many years, and his right-hand man, Colonel Adam, men whom the Nazis feared and hated, have been made, says the *News Chronicle*, "to perform menial and repulsive tasks in prison."

At least one prisoner of the Nazis at Graz is required to stand out in the exercise yard each morning and to say, "I, so-and-so, a swine, am present." Ex-Chancellor Schuschnigg's hair has turned quite white in prison. These excesses are being quoted in the press of Russia and Czecho-Slovakia to impress upon the people the necessity of preparedness for war, when Germany makes her swoop.

BRITISH BUDGET
& ARMAMENTS. The *News Chronicle* on April 26, the day of the introduction of the Budget by Sir John Simon, published a graph showing the increase of expenditure, 1929 to 1939, and depicting the relation of the cost of armament thereto.

From this it appears that the Army, Navy and Air Force now take one-third approximately of the Government's income; the astounding figure of 300 million pounds out of a total of 900 millions. But the further fact emerges that National Debt service takes a further 230 millions, and this is to pay for past wars.

So that considerably more than half of the taxes levied are to pay for war. The standard rate of Income Tax has been put up to 5/6 in the £1 up to £2,000, with a gradually steeper rate beyond under the head of Surtax.

U. S. A.
AIRPLANES
FOR BRITAIN.

A deputation from the British Government which is investigating the capacity of American industry to make up the leeway in British production for the Royal Air Force has arrived in New York. No political obstacles will be raised, and the large increase in strength demanded by the British Government will thus be secured. The Amalgamated Engineers' Union of Great Britain have refused "dilution," as the introduction of new labour to aircraft factories is styled, and have also demurred on principle to the huge increase of armaments. But evidently nothing is to stand in the way of Joel iii.

"In the last days, perilous times" (2 Tim. iii. 1).

NAZI
CELLS.

The *Swindon Advertiser* has been calling attention to the great increase of German immigrants to England lately. It declares that Nazi cells are now organised in that town, and many others, and that Gestapo activity is evident therein. The Gestapo is the German Secret Police service, and controls the German spy system. The *Advertiser's* special correspondent in Vienna also gives particulars of most terrible things happening to Jews and others in Austria.

"Treaty breakers" (2 Tim. iii. 3).

THE AGREEMENT
WITH ITALY.

With a record of broken agreements unparalleled in human history, Signor Mussolini has now completed a new agreement with the British Government on the lines we quoted two months ago from Commander King-Hall. It will in due course go the way of the Kellogg Pact and others, but in the meantime it appears to give great satisfaction to Mr. Neville Chamberlain and his colleagues.

Mr. A. Eden, in a speech at the St. George's dinner in London this month, again emphatically condemned the dictatorships of Europe, and most eloquently maintained his policy of refusal to coquet with them.

Mr. D. Lloyd George the next day called attention to the agreement and styled it the second Roman conquest of Britain.

GERMANY
AND
SYLT.

A treaty was made between Britain and Germany in the days when Lord Salisbury was Premier, whereby Germany undertook not to fortify Heligoland when this island was ceded to her. The Versailles Peace Treaty carried further conditions relating to fortifications and naval bases. To-day, according to the *Daily Mirror* —

German engineers and soldiers, working by stealth, have converted into the strongest fortress in the world the little island of Sylt, off Jutland. Sylt will soon be a grave menace to Britain and to Denmark, for on a tiny island that once yielded a meagre living for a handful of farmers, Hitler has 3,000 engineers busily transforming it into a naval and aerial stronghold.

No one is allowed to land at Sylt; no aeroplane or boat is allowed to approach it. The original islanders are being rapidly moved away to other farms on the mainland — and they are led away blindfold.

*"Come out of her, my people, that ye be not partakers of her sins" (Rev. xviii. 4).
"For her sins have reached unto heaven."*

War is the natural punishment for evil doers
A. R. P. in the national sense. But to-day the brethren
are being called upon by the Government, and
by their employers under pressure from the authorities, to join the Air Raid Precautions organisations in their respective towns. No brother can join these and preserve his separateness. While no taking of oaths of allegiance is required, yet such organisations are under the control of the Government, and some of its advocates have publicly said that to join such means that in time of war they would be linked with the Special Constabulary.

Speaking to the annual meeting of the Hornsey Conservative Association, Captain Euan Wallace, M.P., said that all should join who could, because, if not, further measures would have to be taken.

But we must all stand firm and give a reason for the hope that is within us. The only Scriptural course is to be outside all the world's organisations for war and its consequences.

"Do good to all men," but as a free citizen of God's Kingdom, and not of man's. G.H.D.

DISTRESSED BROTHERS AND SISTERS.

Again, we would remind our readers that much good can be done, and distress relieved, by contributions to this fund. We should have liked to double the £13 8s. 10d. which has been sent to brethren and sisters in need, or used on their behalf, during the past month.

Perhaps we may be able to do so this month, with our readers' assistance. A sister writes: "Sister badly needs glasses; she is injuring her eyes by attempting to read without them. She shrinks from letting her needs be known, and her small widow's allowance leaves no margin. Can you help her?" A brother writes: "I have never asked help of any one, but now I am sick and out of work, and cannot help myself. Our small meeting have no funds. We are a poor and feeble folk. Please could the BEREAN do anything?" A sister writes: "I have just come out of hospital, and the doctor says I ought to go away for change for a week or two, if possible—or I may get a relapse if I return to work at once. I know there are many whose needs are greater than mine, so I don't ask for help, but leave it with you, brother." These cases have all been investigated and assisted, but we are nearly at the end of our resources, and appeals are frequent.

JEWISH RELIEF FUND.

This fund needs the earnest attention of all who recognise the duty and wisdom and privilege of blessing the descendants of faithful Abraham.

The sufferings of the Jews in Poland and elsewhere increase continually. We cannot say what any brother or sister or ecclesia can do or ought to do to help them, but we do feel that, as a body, we

ought and can do far more than we are doing. Receipts since last report have not been sufficient to make a special remittance, and are therefore held over till next month, when we hope we shall have a substantial amount in hand. Remember the promise, "I will bless them that bless thee."

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).

* * *

BIRMINGHAM. —*The Meeting Room, 174, Edmund Street. Sunday. Breaking of Bread, 11 a.m., Lecture, 6-30. Wednesday: Bible Class, 8 p.m.* It is with sorrow we have to report the death of bro. W. Fell, Senior, at the age of 72. Our brother came to a knowledge of the Truth about four years ago. His probation, therefore, has been short, but he manifested a right disposition. On the other hand, we are pleased to report the obedience of faith in baptism, on the part of Mr. and Mrs. F. MILLICHIP, on February 17th, Mr. and Mrs. L. ALLCOCK and Mr. and Mrs. E. SANDERS on March 31st. All these immersions took place at Dudley, and the co-operation of the brethren there on these occasions is greatly appreciated. We have others interested, and so we are encouraged in the patient and persistent carrying out of those responsibilities normal to every ecclesia. We have welcomed the following at the Table of the Lord bro. D. C. Jakeman, bro. and sis. F. H. Jakeman, bro. and sis. T. Hughes, bro. S. Hughes, bro. S. Jackson, bro. and sis. S. Shakespeare, bro. Wesley Southall (Dudley), bro. and sis Deadman, sis. Irving (Clapham), bro. Evans (Brighton), bro. Hilton, bro. . Franklin, and bro. O. Clee (Coventry), bro. Strawson (Nottingham), bro. and sis. Christmas (Bury St. Edmunds), and bro. J. T. Allen (Dudley). We are sorry to have to report our withdrawal from bro and sis. R. Fell, for refusing to accept the decision of the ecclesia, when carrying out their scriptural obligations in a case of withdrawal of fellowship. —W. SOUTHALL, *Rec. bro.*

BOTHENHAMPTON (nr. Bridport). —*Home Cot Breaking of Bread at 3 p.m.* Sincere greetings in our Most Holy Faith. During the month of April we have been pleased to welcome around the Table of our absent Lord our bro. Jackson, of Bournemouth, who gave us words of exhortation which were very refreshing and upbuilding, and much appreciated, also we would like to take this opportunity of thanking all those who have so kindly sent us words of comfort and cheer by letter and exhortation, remembering our labour is not in vain in the Lord. We extend a hearty welcome to any brethren and sisters of like precious faith who may be coming this way during the summer. —Your sister in Israel's Hope, DOROTHY HALLETT.

BRIDGEND (Glam.). —*Christadelphian Meeting Room, 40, Caroline St.* Greetings in Jesus. Since our last intelligence we have been pleased to welcome back to our meeting bro. and sister I. G. Gardiner, of Cardiff. Bro. J. Webber has recently been discharged from the Royal Infirmary, Cardiff, and is slowly progressing. Our recent special lantern lectures, which we held at a little village called Jaleston, on the outskirts of this town, failed to produce the results anticipated. One person shewed signs of recovery from Babylon's wine of spiritual fornication, but, alas, had not the strength or will to survive. We thank brethren F. Lewis and C. Cambray, of Newport, for their assistance in the proclamation of the Truth. We acknowledge with much thanks the gift of £1-0-0 from a brother who wishes to remain anonymous, as also 10/- from "Anon." of Oxford for our distressed brethren and sisters. —GOMER JONES, *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.* Since last report we have lost by removal brother Arthur and sister Mary Brown. They are settling in the West of England, and will meet when possible with the Household in those parts. On April 23rd a Fraternal Tea and Meeting was arranged, when we had the happy companionship of brethren and sisters from Eastleigh, Hitchin, Clapham, Dudley, Dorchester, Bridport, and Plymouth. After tea, a very profitable season was spent in considering together the theme, "Holiness becometh thine house, O Lord." Brother Eve (Eastleigh) addressed us on the question of our *Labour*, exhorting us to work "with our hands, the thing which is good," as opposed to such occupations as munition making, etc. Bro. Fred Jakeman (Dudley) enjoined upon us the necessity for strict separation, showing the true relationship of the brotherhood to the "powers that be," analysing the claims of Caesar and of the Truth. Bro. H. T. Atkinson (Clapham) spoke of our high calling—its essential holiness—and giving us confidence in the promises of God, took us forward to the ultimate dwelling of God with men. The meeting provided much spiritual uplift, and we were all strengthened and refreshed. To our Heavenly Father be thanks for his goodness in these things. On Thursday, April 21st, bro. J. Adams (Hitchin) gave us an edifying address at the Bible Class, while on Sunday, April 17th, bro. C. F. Clements (Sutton) and, on Sunday, April 24th, bro. F. H. Jakeman (Dudley) ministered to us in acceptable exhortation at the Memorial Feast. We have been very grateful for the good offices of the brethren amongst us, rejoicing in the holy associations of Divine truth. Our thanks are due to bro. J. T. Warwick (Clapham) for the public proclamation of the Word. Sister Cyril Clements (Sutton) and sis. Adams (Hitchin) have been welcomed to the Lord's Table. — Our fraternal greeting to all the Household of Faith. —K. T. JACKSON, *Rec. bro.*

CAMBRIDGE. —The sisters resident in this town of "learning," being desirous that a further effort should be made to turn some from the wisdom of this world to the Spirit's teaching, a course of six lectures was arranged. They began in January, and concluded in April, one being a lantern lecture on "Palestine." Many brethren and sisters from the surrounding meetings supported the effort, and the average attendance of strangers was three. The speakers were brethren J. H. Neal (Ely), and H. T. Atkinson, H. W. Hathaway, F. W. Brooks, M. Joslin and F. C. Wood (Clapham). —*Per H. P.C.*

COLCHESTER. — *Oddfellows' Hall George Street, off High Street.* *Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m.* If the Lord permit, we shall be holding our second Annual Tea and Fraternal Gathering on Monday, June 6th. Tea will be taken at Jacklin's Cafe, High Street, at 4-15 p.m., and the Fraternal Gathering will be held in the Oddfellows' Hall at 6 o'clock. Subject for consideration, *Who shall stand when he appeareth?* (Mal. iii. 2). We extend a warm welcome to our brethren and sisters to be with us. If Recording brethren could let us know approximately the number to be expected, it would help with the catering arrangements. Programmes will be circulated very shortly. —L. WELLS, *Rec. bro.*

DUDLEY. —*Christadelphian Hall Scotts Green.* *Sunday: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesday, 7-30 p.m.* We are pleased to report that Mr. A. W. FROST and Mrs. E. FROST (husband and wife) were baptised into Jesus Christ on Wednesday, April 20th, after a good confession of the Kingdom and the Name. We feel sure our brother and sister will adorn

the doctrine of Christ in faith and practice, so that they may be found approved in the day of his coming. Bro. H. W. Hathaway (Clapham), bro. Barton (Wigan) and bro. Clee (Coventry) have helped us in the Service of the Truth, for which we thank them. — Faithfully your brother in Jesus, FRED H. JAKEMAN, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesdays, 7-30 p.m.* Since our last report we have been visited by the following brethren and sisters whom we have been very pleased to see and have their company around the Table of the Lord: bro. and sis. C. R. Crawley (Luton), bro. Brooks, bro. Packham, and sis. P. Banter (Clapham), bro. and sis. Pettitt and sis. E. Pettitt (Brighton), bro. Headon (St. Albans), bro. Denney, and bro. and sis. Mercer (Holloway), bro. and sis. Higgs and sis. D. Higgs (Bristol). Sis. R. Nicholson (W. Ealing), sis. G. Corfe (Putney), sisters J. Keen and A. Dealey (St. Albans), sisters G. Molter, Crumplin, and bro. and sis. E. W. Evans, bro. and sis. H. Hathaway (all of Clapham), bro. and sis. Mettam (Hitchin), and sis. D. Parsons (Croydon). Also sis. D. Whitmore (Croydon), who attended the evening Breaking of Bread meeting held on the last Sunday of the month (5-45) for the benefit of those unable to attend the morning memorial. We appreciate very much the labour of the brethren who so willingly gave themselves to the work of the Truth. The words of exhortation are great helps in these difficult days. —E. F. RAMUS, *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.* Greetings. We have once again been saddened by the hand of death. Our sister E. M. Walker died on 14th April, after much suffering and affliction. Bro. F. G. Ford spoke words of comfort from the Truth when our sister was laid to rest on the 21st April, in the City of London Cemetery. Our sister Walker was 75 years of age, and had been an ardent and devoted lover of the Truth for many years, and we shall greatly miss her. Such partings make us desire more keenly the quick coming of Jesus. We have been pleased to welcome brother Hunt-Smith (Sutton) and bro. Wille (Southend), and we thank them for their help. —P. J. A. COLIAPANIAN, *Rec. bro.*

IPSWICH. —78, *Rosebery Rd. Sundays: Breaking of Bread, 11.15 a.m. Lecture, monthly, 3 p.m.* Since our last report we have enjoyed the company of the following brethren and sisters who have cheered us by their presence and upbuilding exhortations and lectures. Brethren H. L. Hayward, E. Williams, P. Kemp, D. L. Jenkins, P. Robinson, H. M. Doust, E. A. Clements, H. P. Christmas, M. L. Evans, sisters Evans, Hayward, Robinson, Palfrey, and V. Draper. We continue to get two or three strangers. One lady seems interested. We hope the seed sown may bring forth fruit to the honour and glory of our Heavenly Father. —W. P. HAYWARD.

FRANCHE (nr. Kidderminster). —*"Eureka" Bridgnorth Road.* Greetings in Christ. Since our last report we have been pleased to welcome the following brethren and sisters around the Table of the Lord, who have helped us in the service of the Truth: bro. and sis. Wes. Southall, bro. and sis. Passey, sis. Wilton, and sis. G. Shaw (Dudley). Although we do not get much encouragement in finding any earnest seekers after Truth, it is a great encouragement to meet and converse with those of like precious faith concerning the things which are most surely believed among us, and stimulates us in these evil days to press forward toward the mark of the prize of the high calling we have in Christ Jesus. — With love in the Truth, faithfully your brother, H. PIGOTT.

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* Again we have been saddened by the death of one of our number, sister A. N. Evans, the wife of bro. C. F. Evans, and the daughter of our late bro. Bellamy, who fell asleep in Christ on 11th April, after a protracted illness. Sister Evans was laid to rest in Streatham Cemetery on 14th April, there to await the resurrection. Our loving sympathy is extended to bro. Evans, and also to sister Jenkins and the other members of the family in their sad loss. We have been encouraged by the baptism of two more of our Sunday School

scholars, and we pray earnestly that they may endure to the end. On 24th April MARY MIRIAM TAYLOR (daughter of bro. and sis. P. F. TAYLOR), and on 8th May EILEEN MABEL CLEMENTS (daughter of our bro. and sis. G. M. Clements). The following visitors have been welcomed at the Table of the Lord, namely: sis. A. Hosking (Porthleven), sis. D. Wilkins (Plymouth), bro. and sis. F. Jakeman (Dudley); sis. Hall (Brighton), bro. and sis. Townsend, and bro. Thompson (Birmingham); bro. Price and bro. Faherty, Junr., and sis. Faherty, Junr. (Shifnal); sis. Lander (Newport); sister Squires, sis. Mary and sis. P. Squires, sis. Allen (Luton); bro. and sis. Webster (Seven Kings); bro. Thomas, bro. Marling and bro. Vincent (Ilford); bro. Cambray (Newport); sis. Eato (W. Ealing); bro. and sis. C. F. Clements (Sutton), bro. N. Marchant, and sis. P. Marchant (Ropley); bro. Restall (Edinburgh); sis. Yeates (Bridport). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Holloway). —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital tubes Highgate or Holloway Road). Sundays: 11-0 a.m. and 7-0 p.m. Wednesdays: 8 p.m.* We have had the company of bro. P. Bath (Brighton), bro. and sis. Townsend (Birmingham), bro. and sis. E. C. Clements (Clapham) and sis. Arminson (Clapham) at the Table of the Lord. We purpose holding (God willing) our Ecclesial Outing on Saturday, June 18th, to Chorley Wood, and shall be pleased to welcome brethren and sisters who can join us on that occasion. We would like to correct the report that this ecclesia is holding a special instruction class for the education of younger brethren on military service matters. The ecclesia, at their quarterly business meeting of April 6th, decided not to hold such a class, and therefore any effort taking place in this direction is of a private nature. —GEO J. BARKER, *Rec. bro.*

LONDON (W. Ealing). —*Leighton Hall Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6-30 p.m. Thursday: Bible Class, 8 p.m., 49, Uxbridge Road, Ealing, W. 5.* The two special efforts referred to in our last month's intelligence brought but a limited response; nevertheless we pray our Heavenly Father will bless the effort as seemeth good to Him. Bro. S. Kemp and sis. E. Davey were united in marriage on April 11th. We trust they will find their new relationship a help on the way to the Kingdom. The following brethren and sisters have been welcomed to the Table of the Lord during April; sis. Learman, of Clapham, sis. E. Hill, of Sutton, and bro. L. J. Carter, of Crayford. —T. G. BRETT, *Rec. bro.*

LUTON. —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m. Thursdays, 8 p.m.* Since our last report the following brethren have assisted us in the service of the Truth: bro. Adams (Hitchin), bro. R. Hodges (St. Albans), bro. Balchin (Putney), bro. C. Wright (Putney), and brethren H. L. Evans, T. Wilson, E. A. Clements (Clapham). Visitors at the Table of the Lord have been sis. H. L. Evans, sis. V. Hawley, bro. R. Hodge, sis. M. Day, sis. E. Maundrill, bro. and sis. Jones, bro. W. Mitchell, bro. H. Mitchell, and bro. J. Doust (all of Clapham), bro. and sis. Wells, sis. Watsham (Colchester), bro. and sis. Ask, sis. Eato (West Ealing), sis. R. Hodges (St. Albans), sis. Townsend (Hitchin), sis. Adams (Hitchin.) Bro. E. Austin having been in residence near Brighton for some time, has decided to join the ecclesia at Brighton; we therefore commend him unto the brethren and sisters there; our loss is their gain. It is with much pleasure that we report the return to fellowship of bro. and sis. Day, after having realised their mistake in joining those who are separated from us on the Divorce Question. —S. G. HODGE, *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 to the Household of Faith. It is with pleasure we announce that on Easter Monday, April 18th, we held our annual Tea and Fraternal Gathering, which was well supported by our brethren and sisters of like precious faith. The general feeling expressed by those present was that we had had a very profitable and upbuilding time around God's most holy Word of Truth, whereby we were strengthened and encouraged to hold fast unto the end. The speakers on this occasion were bro. D. C. Jakeman (Dudley), bro. Llewellyn Evans (London), bro. Gomer Jones (Bridgend), and bro. F. Lewis (Newport, Mon.) We regret to announce that on Tuesday, April 12th, our bro. D. Gough died suddenly, at the age of 79. He faithfully attended the meetings up to the last, being present on Sunday, the 10th, and then looking forward to our fraternal on the following Easter

Monday. But we sorrow not as those who have no hope, for we have the hope of a Glorious Resurrection from the Dead at the appearing of our Lord Jesus Christ from Heaven. Our sympathy and prayers are for our aged sis. Gough in her hour of bereavement. —Since our last report we have been pleased to welcome around the Table of our absent Lord: bro. and sis. Sharp, bro. and sis. Smith, bro. and sis. Shakespeare, bro. and sis. Nutt, bro. and sis. Hingley, bro. and sis. J. Allen, sis. Hazel Allen (Dudley); bro. and sis. Heading (St. Albans), bro. and sis. Wright (Holloway), bro. and sis. G. E. Morse (Cardiff), and sis. Jaine (Brockhollands). We have also been pleased to have another visit from bro. Gomer Jones, of Bridgend, on May 8th, who gave us the word of exhortation and lectured in the evening, four strangers being present. We were pleased also to welcome sis. Jones, of Bridgend. It is with pleasure we notify the Household of Faith that Mr. SMITH was baptised into the Saving Name of Christ Jesus on Sunday, May 8th. May he run the race worthily, and so gain an everlasting inheritance in the Glorious Kingdom at the return of the Lord Jesus from Heaven. —Your sincere brother in the bonds of the Gospel, 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.* Since our last report we have had the help of bro. D. C. Jakeman (Dudley), G. M. Clements, and H. W. Hathaway (Clapham) in the work of the Truth, and we have also been pleased to welcome as visitors, sis. D. C. Jakeman (Dudley), and bro. and sis. J. R. Evans (Clapham). While the attendance of strangers has not been large, it has been regular. Some or them appear to be earnestly seeking the Truth. —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*Priory Buildings, Union Street. Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We purpose—God Willing—holding a Fraternal Gathering in our own room on Saturday, June 25th. Tea, 4.30; Meeting, 6.0 p.m. Programmes by post, later. Subject: "The Joy that is set before us." (1) *The Saints in Glory*; (2) *Zion's Glad Morning*; (3) *All Nations Blessed*. All brethren and sisters in fellowship are cordially invited. We have been greatly cheered and encouraged by the company of brethren and sisters at the Lord's Table, from Whitworth, Birmingham, Billingham, Durham, Clapham, Pemberton, Dudley, Liverpool, Coventry and Sheffield. We thank the brethren who have laboured for us in the service of the Truth. —W. COCKCROFT, Jnr., *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. Greetings. We are sorry to report the loss of bro. and sis. G. W. Park, through removal from this district. They are now residing at Prescott, near Liverpool, and will in future, along with bro. J. Harrison and sisters Elizabeth and Evelyn Harrison, of whom mention was made in the magazine for May, break bread at their home. We greatly appreciate the work of our bro. S. Shakespeare, who in addition to usual lecture on Sunday, gave a special lecture on Saturday night, April 23rd. We have been pleased to welcome as visitors sis. Shakespeare (Dudley), sis. D. Jannaway (Southport), and bro. Redman (Clapham). —B. LITTLER, *Rec. bro.*

PLYMOUTH (East). —*Christadelphian Meeting Room, Clairmont School, Beaumont Road, St. Judes. Sundays: 11 a.m., Breaking of Bread; 6-30 p.m., Lecture. Thursdays: Bible Class, 7-30 p.m.* About sixty years ago, when quite a young man, brother Alfred Sleep was immersed into the Saving Name of Christ. For many years he was a champion for the Truth in Plymouth, and later at St. Austell, but we regret that of recent years he was separated from us through a trouble which arose in the Antipodes. Brethren who knew him will be sorry to learn that he fell asleep on April 15, in his 83rd year, and it is for their information that this notice is inserted. He was interred at Plymouth on the 28th, where a few members of this ecclesia who knew him in earlier days were also present. The brother who laid him to rest testified to his sixty years of labour and patient waiting, and those who knew him are witnesses to many of the instances in his life when he was a shining example to us that we should "always abound in the work of the Lord." —We are pleased to report that sis. Ella Hosking, having returned from Bournemouth, has obtained employment in Plymouth, and will be meeting with us for an indefinite period. —H. R. NICHOLLS, *Rec. bro.*

PRESCOT (Lancs.). — 8, *Brookside, off Shaw Lane. Breaking of Bread, 3 p.m. Bible Class, Thursday, 7 p.m.* Loving greetings to the Household. Because of family removal and employment, the following brethren and sisters now dwelling in this district have arranged to meet together at the home of the writer for Breaking of Bread and Bible Class, until such times as the Deity increases our number, and we are privileged to procure a room in the town: sis. Evelyn Harrison, sis. Elizabeth Harrison, bro. Joseph Harrison, sis. Margaret Park, bro. George William Park. We realise this is a new district wherein we must sow the good seed of the Kingdom privately until we are able to do it publicly. We are pleased to have had in our company around the Table of the Lord bro. and sis. Barton (Pemberton), sis M. Bullough, and sis. E. Mallinson (Liverpool), whose presence was very much appreciated. Will any brother or sister from a distance who may intend visiting us kindly let us know beforehand. We appreciate the kind thought of our fellow brethren and sisters of the ecclesia at Pemberton (to which ecclesia we previously belonged) for their prayer that we may remain steadfast in our new surroundings. This we are determined to do during the absence of our Master, to maintain the purity of the Truth, and contend earnestly for the faith, and follow in the footsteps of Christ and his apostles and latter-day pioneers of the Truth brethren J Thomas and R Roberts — Sincerely your brother in Jesus Anointed, G W PARK

ST. ALBANS. — *Sundays, 11a.m. and 6-30 p.m. Tuesdays 8 p.m., at Oddfellows Hall 95, Victoria Street.* On Saturday, April 30th, we had bro. S. Shakespeare (Dudley) with us, and he gave us a stirring address on A Call to Arms, The Nearness of Jesus Christ, “What Manner of Men We Ought To Be.” The meeting was well attended, and we much appreciate the support given us by a number of other ecclesias. A stimulating and upbuilding time was spent by us all. As mentioned before, we hope to hold an outdoor Fraternal Meeting on Whit Monday, June 6th. We have obtained the exclusive use of a field at Verulam Hill (Tingey’s) Farm, which is quite near the centre of the town. The lane leading to the farm will be found at the bottom of Holywell Hill, near the bridge over the Verulamium. Full details will be set out on programmes, and any information will be gladly sent on application to the Recording brother. Brethren and sisters will be at the field in the morning. The general arrangements are as follows 12 o’clock, Readings, 1 o’clock, Lunch, 4 o’clock, Fraternal Meeting, 5-30, Tea, (all in the marquee). The field is near to the Roman excavations and the lake and park of Verulamium. —S JEACOCK, *Rec bro.*

SOUTHEND-ON-SEA. — 76, *Ruskin Avenue Buses, green, from both stations and Victoria Circus to either Tennyson Avenue (Cemetery bus) or Ruskin Ave (Plough bus) Breaking of Bread: Sundays, 6 p.m., by appointment, except 1st Sundays in month.* Since our last report we have been pleased to welcome to the Table of the Lord bro. and sis. Hart, bro. and sis. Hodges (St. Albans), sisters Hutley and Allwood, and bro. and sis. Young (Clapham). We have had some encouraging meetings together, and on several occasions bro. Young has exhorted or presided at our Breaking of Bread, for which service of love we think it scriptural and necessary to thank him. This mutual thanks, acknowledging all these things, also as from God, serve to engender that fervent love which the apostle Peter exhorts us above all things to have amongst ourselves. Intending visitors please let us know beforehand, and they will receive a loving welcome. —WM. LESLIE WILLE, *Rec. bro.*

SUTTON (Surrey). — *Grove Hall Bridge Road. Sundays: Breaking of Bread, 11 a.m., Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* We have much pleasure in reporting that GLADYS MARY KING, younger daughter of the writer, was baptised into the Saving Name on March 28th, at the Croydon Public Baths. Our prayer is that she may be faithful, and so be accounted worthy of the great reward. A course of four special lectures delivered on Wednesday evenings in April was attended by an average of eleven interested friends. The general subject was “The World on the Eve of Stupendous Changes — Political, Social, and Religious.” The lecturers were brethren G. H. Denney, W. J. White, H. W. Hathaway, and G. M. Clements. We have also been assisted in the proclamation of the Truth by the following brethren W. J. Atkinson, M. F. Kirby, and W. J. White (Clapham), J. L. Mettam and N. G. Widger (Hitchin), D. T. Warwick (Croydon), A. H. Warry (W. Ealing), C. R. Crawley (Luton), and F. W. Beighton (Seven Kings). Visitors since last report: bro. and sis. Kirby and sisters Brewer, Greenacre, F. Haines, James, Joslin,

Joslin, Jr., N. Ramus, J. Southgate, Singleton, H. Walpole, F. Warwick, and F. Wood (Clapham), bro. and sis. D. T. Warwick and bro. Vince (Croydon), brethren Dexter, D. Gray, and Warry, and sisters Gillespie and Gray (W. Ealing), sisters Pettit and E. Pettit (Brighton), brethren Widger (Hitchin), Wille (Southend), D. L. Denney (Nottingham), Beighton (Seven Kings), Crawley (Luton), and sister P. Marchant (Ropley). —G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11-0 a.m.; Lecture, 6-30 p.m.* Greetings in our Master's Name. We continue to hold forth the good news of the Kingdom of our Lord and Saviour Jesus Christ, in the few and evil days that remain. We have been cheered and encouraged by the removal of bro. and sis. R. H. Smith, of Holloway, to this part, who have now become members of this ecclesia, and we extend to them a hearty welcome. It also gives us much pleasure to report that we had the company of bro. George Morse, of Cardiff, on April 17th, who gave us words of upbuilding and encouragement at the memorial table. —Sincerely your brother in Christ, STANLEY J. BOWEN, *Rec. bro.*

SWANSEA (Plasmarl). —321, *Trewyddfa Road. Breaking of Bread, 6-15 p.m., Sundays. Wednesdays, Bible Class, 7-30 p.m.* Greetings. Since last report we have had great pleasure in having the company of sister Phyllis Bowen (St. Albans) around the Memorial Table of our dear Lord. We still continue in the mercy of God in a humble way to spread and uphold the Gospel of the Kingdom of God, also building each other up in our most holy faith, as we see the times of the Gentiles fast running out. —Sincerely your brother in Israel's Hope, LESLIE H. BOWEN, *Rec. bro.*

CANADA

MONTREAL (Quebec). —*Allies Hall 618, Charron Street Pt. St. Charles. Sunday School: Sundays, 10 a.m.; Breaking of Bread, 11 a.m.; Bible Class, Wednesday, 8 p.m., at 523, Charron St.* It affords us great pleasure to report the immersion of MAY ALICE BUSH, on January 30th, after a good confession, and was received into fellowship the same day. Our prayer is that she may be found worthy of the crown of life by the Master at his return. We are sorry to announce the loss, by removal to Rutherford, N.J., of bro. and sis. P. L. Aue, after a sojourn here of eight years. Brother Aue will be greatly missed by us, as he was a great help. However, our loss will be another ecclesia's gain. Bro. A. H. Davis has moved to the country, where he will be in isolation, having secured employment there, and sis. Reilly expects to return shortly to the United States. We have just brought to a close our lectures for the season. The attendance was poor, but we did not expect it otherwise these days, when people are so indifferent to religious things. Visitors have been sis. C. F. Aue, Rutherford, N.J., and bro. and sis. Manicom (London, Ont.). — J. V. RICHMOND.

UNITED STATES

BOSTON (Mass.). —*Fraternal Hall, Ritz Plaza, 218, Huntington Ave. Lecture, 10-30 a.m.; Sunday School, 11.45 a.m.; Breaking of Bread, 12.45 p.m.* It is our sad duty to report the death of our brother John Thomas Bruce, on April 2nd, and on April 5th he was laid to rest in Wyoming Cemetery, in Melrose, Mass. Bro. Bruce has been an active member of the Boston Ecclesia for more than thirty-five years, seventeen of which he held the office of Recording brother. His career in the Truth was marked by his fervent love of the brethren, and many who have visited the Boston Ecclesia can testify to the ability he possessed to extend a hearty welcome to those visiting the ecclesia. We trust that he will be among those who will hear the Master say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Bro. Bruce leaves to mourn his sister wife, and two daughters, who are not in the Truth. The signs of the times tell us that the race is almost at an end, that the Master of the house will have soon risen up, and will shut to the door. What will be our portion then? Will our voices be raised in the triumphant songs of victory, or in discordant cries of hopelessness and despair? Let us each repeat the lines of that well-known hymn, "Oh, may I *now* be wise, while still that hour is in future stored, and live acceptably to him who is my judge and Lord."—H. S. RICKETSON, *Rec. bro.*

CHICAGO (Illinois). —*Sheridan Hall, 1920, Irving Park Boulevard Breaking of Bread, 10-30, Sunday School 11-45.* We have the pleasure of announcing the baptism of Mr. PAUL EDWARDS, on February 26th. We are especially thankful, as we have so few who respond to the invitation of the Word in this large city. We pray that he may be faithful unto the end, and receive the promised reward. Since our last report, bro Richards, of Detroit, has met with us. —W. J. CLEMENTS, 5807, Magnolia Ave.

DETROIT (Mich.). —*F.O.E. Hall, 275 Ferry Ave. E. Sundays: 10 a.m., 11-30 a.m., and 7-30 p.m., Thursdays, 8 p.m.* Bro. Henry Jones having been transferred from Windsor to Toronto, he and sis. Jones have now moved their residence to that city. Recent visitors have been sis. Jentsch (Akron), sis. Tuite (Essex), sis. Clifford Styles, and sis. Esther Hickman (Iroquois Falls). Sisters Styles and Hickman were with us several weeks. We regret to announce withdrawal from bro. and sis. Jas. Carr, mainly because of continued absence from the Table of the Lord. —G. GROWCOTT, *Rec. bro.*

HOUSTON (Texas). —*420, Drennan Street Sunday: 10 a.m., Bible Class, 11 a.m., Breaking of Bread, 5-30 p.m., Mutual Improvement Class, 7-30 p.m., Lecture. Wednesday, 7 p.m., Elpis Israel Class. Saturday, 7 p.m., Elpis Israel Class.* Since last writing we have had the pleasure of a visit from bro. and sis. Running, of the Chicago Ecclesia, we were truly disappointed due to the fact that they were traveling on a schedule that would permit them but very little time in our midst. We are few in number, and always appreciate visits by those of like precious faith, and are hereby extending a hearty welcome and a cordial invitation to all brethren and sisters that may be passing our way. Since the weather has begun to moderate, we have been utilizing our Sunday afternoons to an advantage spiritually and physically. Immediately after the Memorial meeting, practically the whole ecclesia retires to a near-by wooded park, where lunch is served, after which Bible games and Bible discussions are the order of the afternoon, until time to return to the hall for the evening meetings. We find that these outings are very profitable, giving us an opportunity to enjoy the companionship of the brotherhood, as well as providing a relaxation from the routine of everyday life. Sister Novella Smith, of Goose Creek, Texas P.O. Box 645, our children's Sunday School teacher, has requested that we invite others doing the same work to submit to her at the above address a list of their pupils with their addresses in order that she may encourage correspondence between them and the members of her class, hoping in this way to stimulate an interest in the minds of the children who are being trained to tread the straight and narrow way. All co-operation in this line will be greatly appreciated. —Yours fraternally, J. T. SMITH, *Rec. bro.*

AUSTRALIA

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.

Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.

Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.

Melbourne. — James Hughes, 6 Riddell Parade, Elsternwick.

Launceston, Tasmania. — Carmel Gee, 14 Frankland Street.

Inglewood, Victoria. —W. H. Appleby, Sullivan Street.

Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.

South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.

Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.

Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.

Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —R. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 12 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
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Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

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Lubec (North) Maine. —A. L. Bangs.
Mason, Texas. —E. Eastman.

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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

ERRATA IN MAY ISSUE—Page 181, line 6, "comforted" should read "Comforter."
Page 183, line 12, quotation should read Isaiah i. 13.

FORTHCOMING FRATERNAL MEETINGS. —COLCHESTER, June, 6th; BRISTOL (Southmead), June 6th; ST. ALBANS, June 6th; LONDON (Holloway), June 18th; OLDHAM, June 25th.

ZIONISM. —For the information of brethren and sisters who would like to keep abreast of Jewish and (particularly) Zionist affairs, the *Zionist Review* is now published as a weekly (2d.) Full details of subscription can be obtained from the Zionist Federation, 75 Great Russell Street, W.C 1.

THANKS. —Sis. D. L. Jenkins and sis. E. H. V. Williams wish to thank the brethren and sisters for their kind letters of sympathy on the death of their sister (sis. C. F. Evans). Also for the many acts of kindness shown from time to time during her long illness.

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 Wallington (2), Hove, E.L.S., St. Albans, Old Coulsdon, Hamilton, Hitchin, Seven Kings, Barking and Coventry.

JEWISH RELIEF FUND. —We have received the following amounts: —Anon. (K), £1; Anon., 5 dollars; Mercy, 10/-; A.E.P., 10/6.

DISTRESSED FUND. —We acknowledge receipt of the following amounts: — O.C., £3-7-1; Anon. (Notts.), 5/-; Anon., 2/6; Anon. (K), £1; A sister, £1, West Ealing, 20/1; Holloway, £1.

BOOKS WANTED. —*Diary of a Voyage; My Days and My Ways; Christadelphian Treasury; Christadelphian Answers*; any by Dr. Thomas. — Write Publisher.

WEST EALING. —We note with regret you are pained and distressed that we had to ask for a copy of the Ecclesial News which went astray. Unfortunately with a multiplicity of papers to deal with, sometimes one gets mislaid. We can only express regrets for the delay.

A BROTHER. —Your article *may* be very good, but it is useless sending anything for publication with the stipulation that it must be printed exactly as written, without alteration or editing. An editor's duty is to edit. Please send stamps for return if desired.

GLASGOW. —During the last two weeks in June all ecclesial correspondence should be sent to bro. D. Clark, 124 Croftpark Avenue, Croftfoot, Glasgow, S.4, as the recording brother will be away from home.

THANKS. —Many thanks for kind and encouraging letters to bro J. Dyer, bro. and sis. C. H. Styles, sis. Bessie Briggs, sis. Ideson and others.
