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The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
Dogmas and reservations of the Papal and Protestant Churches

“The entrance of Thy Word giveth light; it giveth
understanding to the simple”

Edited by C. F. FORD, W. J. WHITE
and B. J. DOWLING

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Volume XXVI

JULY, 1938

NO. 307

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 203.)

THE ROARING OF THE ANGEL.

These are "the labours" to be performed by the Rainbowed Angel before he can "rest" (Apoc. xiv. 13). But, before he advances against the daemional and idol worshippers of "Christendom" so called, "he cries with a loud voice as when a lion roars." Being "the lion of the tribe of Judah," his proclamations are the roarings of that lion; and the carrying of them into effect, is the noise of the roaring (Ezek. xix. 1-9). Before *the noise* of his roaring lays waste their cities, and desolates their land and the fulness thereof, he is still awaiting the result of his manifesto to the nations of the west. Enthroned in Jerusalem his dwelling-place, he is fearless of attack. "I will be still," says the Spirit: "yet in my dwelling-place I will be without fear—as dry heat impending lighting, as a cloud of dew in the heat of harvest" (Isai. xviii. 4). Such will be the condition of the political aerial, styled in Apoc. xvi. 17, "the air," at the crisis when "the lightnings, and voices, and thunderings, and earthquakes, and great hail" (ch. xi. 19; iv. 5) shall be about to rend the heavens, shake the earth, and beat down the corrupters of the world. During this ominous sultriness, and portentous calm, the strong lion of Judah "sends of those who have escaped" "the whirlwinds of the south," of the saved remnant of Judah, "to the nations Tarshish, Pul, and Lud, sounders of the truth, to Tubal, and Javan, and the isles afar off, that have not heard his fame, nor seen his glory; and they shall declare the glory" of which he is the king "among the nations" (Isai. lxvi. 19). But, they will not only declare his glory throughout the west; they will also make known the *aion-evangile*, the good news concerning the millennial cycle, soon to commence in all its blessedness; and with a loud voice throughout the aerial, styled "mid-heaven," invite mankind to "fear the Deity, and give glory to him, because the hour of his judgment," which is to destroy the catholic and protestant constitution of things, "has come" (Apoc. xiv. 6, 7).

But this proclamation will not be complied with by the governments of the catholic world at least. They will "prepare war, and wake up their mighty men." The ten horn-royalties of the European Commonwealth will make war with the Lamb, and contend with him in battle (Apoc. xvii. 14; xix. 15). Foreseeing this issue the Rainbowed Angel will roar out of Zion, and utter his voice from

Jerusalem; and go forth as a MIGHTY MAN, and stir up jealousy as a man of war. He will cry, yea, roar; he shall prevail against his enemies. "I have," saith he, "holden my peace *mai-olahm*, from the (conclusion of the Mosaic) cycle; I have been still, and refrained myself: now I will cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs, and I will make rivers dry deserts, and I will dry up the pools" (Isai. xlii. 13-15). This testimony shows the import of the action expressed in the phrase "as a lion roareth." In the fearful conflict that ensues "he causes the nations to tremble, and the mountains of antiquity to be scattered, and the hills of the cycle to be bowed down: the goings of the cycle are his. He threshes the nations in his anger" (Hab. iii. 6,12). That great day is the great and terrible day of Yahweh. It is the day of the seven thunders when they utter their voices, in the midst of whose echoes, Babylon falls; and those who worship the beast and his image, and have the mark on their forehead, or on their hand, are tormented with fire and sulphur "in the presence of the holy angels, and in the presence of the Lamb;" that is, in the presence of the Rainbowed Angel. When these aerial reverberations shall have died away, and calm shall be restored to the trembling heavens, and the quaking earth, "the labours of the saints" will be finished, and they will enter into the rest, or sabbatism, that remains for the people of the Deity. There will then be found nothing answering to the image of Nebuchadnezzar; nor to the Fourth Beast of Daniel. They will have become "like the chaff of the summer threshing floors, carried away by the tempest; so that no place is found for them." The judgments of the seventh vial are exhausted; "for the Lamb has conquered;" and executed all the bitternesses of the little scroll. There is now no longer any Papacy to stultify humanity; all names and denominations are abolished, and all the political hills and mountains, or Gentile, imperial, regal, and republican states, that upheld them, are overthrown. A glorious consummation is this! The Laodicean Apostasy is destroyed; and all Europe delivered from the immense mass of ignorance and superstition that bewilders and demoralizes its catholic and protestant populations. No longer will it be possible for spiritual pretenders, and political knaves to mislead them for their own glorification and aggrandizement. This will be among the occupations gone. Clergy and ministerial craft will be ruined; and men will practise it, as sorcerers spiritualism under the Mosaic law, at the hazard of their lives. For "it shall come to pass when any shall yet prophesy (or, in modern phraseology, preach) then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets (clergy and parsons of all grades and classes) shall be ashamed every one of his vision when he hath prophesied: neither shall they wear a rough garment (or professional garb) to deceive," or impose upon the ignorant (Zech. xiii. 3, 4). For the nations conquered by the Lamb and those co-operating with him, who are called, and chosen, and faithful (Apoc. xvii. 14) are also enlightened by them; for "the earth is lightened by the glory of the Rainbowed Angel" (ch. xviii. 1). And under the influence of this light, "many peoples will go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and HE will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isai. ii. 3). Thus of a free and willing mind "the Gentiles will come from *the ends of the earth*, and shall say, Surely our fathers have inherited lies, vanities, and things in which there is no profit" (Jer. xvi. 19). Such will be the judgment of posterity upon the spiritual wisdom of their ancestors. The creeds, articles, and confessions of faith which are now cherished with so much zeal, will be pronounced by a succeeding generation mere lies and unprofitable vanities. And so they are. They can teach no man the way of salvation; and therefore they are mere "vanities;" and they teach what is either not true, or they nullify the truth; so that they are neither more nor less than "lies." These lies and unprofitable vanities, which constitute the poisonous elements of that "strong delusion," which Paul predicted the Deity would send upon the professors of Christianity "that they should believe the lie," as a punishment for their "not receiving the love of the truth to the end that they might be saved" (2 Thess. ii. 10, 11), these false teachings will all have been suppressed by the victorious heroes of the covenant, who will have "turned to the people a pure language;" and have taught them all to "call upon the name of Yahweh, and to serve him with one consent" (Zeph. iii. 9). What an extraordinary and unparalleled revolution will this be among the nations of the earth! Catholic, Protestant, Sectarian, Mohammedan, and Pagan, all without exception freed from their special ignorances and blasphemies, and meeting together unanimously in peace and concord; indignant at the old fooleries imposed upon them by their pious predecessors; enlightened in the truth; delivered from the crippling tyranny of

thieves and robbers in church and state; and blessed in Abraham and his seed; whom all nations, though conquered by them, joyfully proclaim to be the blessed (Ps. lxxii. 17-19). The sea upon which the Rainbow Angel stands in ch. xv. 2, will no longer be mingled with fire. It will cease to be troubled with unrest, casting up only mire and dirt (Isai. lvii. 20), but will have subsided into a calm which no storms nor tempests will disturb for a thousand years. It will be a glassy sea like to crystal before the throne (ch. iv. 6); the beast with seven heads and ten horns will have been exterminated from its waters (ch. xiii. 1); and it will have become transparent, and affording in every part transmission to the glorious, illuminating, and healing beams of the Sun of Righteousness, whose enlightening influence will pervade the earth to the dispersion of all darkness in its utmost corners, and profound depths. The present dead sea of nations will be filled with the choicest fish; fished by those incomparable "fishers of men," the companions of Deity in flesh (Matt. xiii. 47, 48; iv. 19). Upon this bright blue sea, purified by commingled fire from the colossal feet of the Rainbow Angel, the victorious saints will stand with the harps of the Deity. Each one will himself be a living harp, a living embodiment of melody and song. And such music will ascend as no concert of earth-borns has executed, and no inventor has composed before. This rainbowed multitude, in throng which no man can number, will sing what none besides themselves can sing—the great song of their redemption and triumph (ch. v. 9,10; xiv. 3; xv. 3, 4). Victory crowns their labours, and they rest in a strong and peaceful reign of a thousand years (ch. xx. 6).

(*To be continued.*)

Editorial

THE BIBLE —WHAT IT CLAIMS TO BE.

(*Continued from page 207.*)

On page 28 of the *Report* we are informed—

"God speaks to men through the Bible, which may therefore be rightly called 'the Word of God.' "

"Thus while rejecting the view that all parts of the Bible stand on one spiritual level, we also repudiate any effort to concentrate all attention on the directly edifying passages."

In reference to the first of the above extracts from the *Report*, we have to insist that it is not a correct treatment of the subject to say, "the Bible *may* be rightly called the Word of God"; it is not a question of what it *may* be rightly *called*, but of what it is. The former expression is suggestive of a concession condescendingly made to avoid arousing hostility or opposition, and entirely lacks the robust and whole-hearted declaration of the latter, namely, the Bible is the word of God. The whole tenor of the *Report* very clearly reveals the fact that the *Commission*, either wholly or partly, is unable to make this emphatic declaration of its belief concerning the nature of the Bible. The first extract is just one of those forms of speech so dangerous to the unwary, and in the use of which the leaders of the apostasy are so adept.

Nothing could possibly be plainer or more emphatic than the Bible's own statements concerning this matter; its claims are irresistible and unmistakable. In contrast to the almost apologetic and grudging admission that the Bible *may* be called the word of God, we append a few simple, yet emphatic, declarations from its own pages: —

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. i. 1).

In the *Report* under review there is an almost complete absence of any statement of Scripture such as that quoted above, but instead thereof we find much human learning and philosophising: many references to the *authority of the Church*, but little, if any recognition of the great and supreme truth that the apostle here so clearly states, and in harmony with which are such utterances as—

"Hear *the word of the Lord*, ye rulers of Sodom" (Isa. i. 10).

"Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Behold, I have put *my words* in thy mouth" (Jer. i. 9).

"The *word of the Lord* that came to Micah," etc. (Mic. i. 1).

"In the eighth month, in the second year of Darius, came the *word of the Lord* unto Zechariah" (Zech. i. 1).

These illustrations, as our readers are well aware, could be multiplied many times. There is a refreshing contrast between these simple, but emphatic declarations, and the half-hearted references to the subject in the *Report*. The reason is not far to seek: the Bible is no longer regarded by the leaders of the apostasy as the *word of the Lord*; if it were, there would be no point in stressing "the limitations of the human writer and his age"; neither would there be occasion to write—

"The authority ascribed to the Bible must not be interpreted as prejudging the conclusions of historical, critical, and scientific investigation;" etc.

These and many other similar statements in the *Report* could only proceed from men who reject the fundamental truth, that the Bible *is* the word of God. If the Bible's own claims in this matter be recognised and endorsed, no room exists for investigation, scientific or otherwise, which deceives by leading to a contrary, and therefore wrong, conclusion.

We commend to the *Commission* a study of the words written through the Psalmist, David, as found in Psalm cxix. Throughout this impressive Psalm, David, speaking by the Spirit of God, repeatedly refers to the Scriptures then in existence, as "thy word": "thy testimonies": "thy statutes": and other similar expressions, as for example—

"Thy word is a lamp unto my feet, and a light unto my path" (verse 105).

"The entrance of thy words giveth light" (verse 130).

"Thy word is true from the beginning" (verse 160).

These and many similar utterances to be found throughout the Scriptures very effectually dispose of the faith-destroying and God-dishonouring theories advanced in the *Report*. That we correctly describe them as God-dishonouring is plain from the following statement—

"For thou hast magnified thy word above all thy name" (Psa. cxxxviii. 2).

A whole-hearted and sincere belief of these truths will completely deliver us from the errors so widely held to-day in the religious world, and which were advocated with such disastrous results in the Brotherhood over fifty years ago: notably we refer to the theories—

(a) That the Bible *contains* the word of God: but that it is not wholly the word of God. That is, that only *portions* of the Scriptures are divinely inspired.

(b) That inspiration does *not* teach that which is otherwise ascertainable: such as historical facts.

These are some of the theories advanced by the leaders of religious thought, such as the members of the Commission to which we have referred. They are highly dangerous views, inasmuch as they are pleasing to the flesh, and destructive of the authority and influence which the Bible is intended to exercise.

Paul, moved by the Holy Spirit, informs us—

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

"That the man of God may be perfect, throughly furnished unto all good works" (2 Tim. iii. 16, 17).

This is definite and satisfying; there is no ambiguity here. No limits are here placed to inspiration: it is all Scripture. Neither are any learned theories to be found in this utterance of Paul's, such as are to be met with in the Commission's Report, but a simple statement of fact, which all who will, can accept and rest upon. This has been the foundation of our belief since the revival of the Truth now nearly a century ago, and we trust and believe it will remain so, though all the bishops and archbishops be ranged against it. The day of Christ, now so imminent, will infallibly declare who, in this matter, has been "on the Lord's side." We do not entertain any doubt as to the result.

Regarding the *method* of the operation of inspiration, the Scriptures leave us in no uncertainty. We are informed by the apostle Peter—

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. i. 21).

which is in perfect accord with Paul's declaration—

"Well spake the Holy Spirit by Esaias the prophet unto our fathers," etc. (Acts xxviii. 25).

Jeremiah also was a prophet thus moved by the Holy Spirit, and as a result of his faithful proclamation of the word of the Lord he was brought into much affliction, and exclaimed—

"Because the word of the Lord was made a reproach unto me, and a derision, daily.

"Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. xx. 8, 9).

Jeremiah's experiences thus furnish us with a very informative illustration of the working of Divine inspiration; it cannot be better expressed than "holy men of God spake as they were *moved* by the Holy Spirit."

The men who were thus laid hold of and moved by the Spirit frequently uttered things which they did not understand (1 Pet. i. 10, 11), and at times "spake with other tongues" (Acts ii.). In all such cases, whether in Old or New Testament times, whether the word came through Moses, or the Psalmist, or by the prophets or apostles, as well as by "His Son, Jesus Christ," it was God who was the *mover*; it was God only who thus spake through these instruments; they were His mouth for the fulfilling of His will, and the revelation of His purpose.

Thus, "all scripture is given by inspiration of God," and *all* is therefore "profitable for doctrine . . . that the man of God may be perfect, throughly furnished unto all good works."

W.J.W.

(*To be continued.*)

ELDERS, BISHOPS, OVERSEERS.

Not so very long ago, we received a letter in which the writer thereof would have us understand that the Arranging brethren of his meeting were "Elders," who alone were authorized to speak for the ecclesia.

He did not specify the exact number of those who were thus gifted, and consequently possessed of greater authority than other serving brethren.

We have been wondering if such brethren understand "what they say or whereof they affirm" (1 Tim. i. 7).

Such claims are quite in harmony with those of the apostasy, who usurp authority and exercise lordship over their flocks; but they are not in accord with the condition of affairs that should exist in the ecclesias of to-day.

Believers are not now "made partakers of the Holy Spirit," as in the days of the Apostles, nor are they permitted to taste of "the powers of the world to come" (Heb. vi. 4, 5), by which certain members of the apostolic ecclesias were constituted elders, bishops or overseers.

In those days no difference of order seemed to subsist between elders and bishops, both were overseers (see Acts xx. 17, 28; Titus i. 5, 8; 1 Pet. v. 1, 2).

Peter was an elder (1 Pet. v. 1), and Paul exercised the same gift of power "to edification" (2 Cor. xiii. 10), as this was the Divine aim in sending "the Comforter which is the Holy Spirit" (John xiv. 26); and it was by this power manifested in spiritually-gifted men that Christ walked "in the midst" of the ecclesias, until the Spirit was withdrawn (see Rev. ii. 1; also *Eureka*, vol. 1, pp. 194, 196).

In apostolic times, Elders, Bishops or Overseers were "appointed," "ordained" or *set up*, by the Holy Spirit, and they were required to be exemplary characters (Titus i. 5-8).

For this reason Paul exhorted Timothy to "lay hands suddenly on no man" (1 Tim. v. 22); and he further appealed to Timothy, who was also an elder, to "stir up the gift of God which is in thee, by the putting on of my hands" (2 Tim. i. 6). Titus was in like manner appointed an elder by Paul (Titus i. 5).

While Paul was at Miletus, he sent to Ephesus, and called the elders of that ecclesia, and he expressly informed them that they had been appointed to that position by the Holy Spirit. His words read: "over which the Holy Spirit hath made you overseers" (Acts xx. 17, 28).

In later years, certain elders appointed like unto these, became negligent and indifferent as to fellowship, and despite the loving warnings and entreaties of Jesus to "repent" and "be zealous" for the Truth, they continued to countenance, favour and support error and false doctrine in the ecclesias, and because of this apathy toward purity of doctrine, Jesus withdrew the Holy Spirit—"the gift of God,"—or, to use the Apocalyptic symbol, he "spued them out of his mouth" (Rev. iii. 16-19).

In this striking and impressive lesson, we are clearly shown how vehemently Jesus abhors false teaching, error and declension; and also how we imperil our standing with Christ, if we continue to fellowship those who teach "contrary to the doctrine" of the Word. We are commanded to "avoid" all such (Romans xvi. 17), and to "have no company with" those who refuse to "obey" this word or commandment (2 Thess. iii. 14).

If, as the Scriptures abundantly testify, an elder was one who had been appointed or made such, by the Holy Spirit, then, it follows, that during the absence of Spirit's appointments by "the putting on of hands," no such distinctive title should be assumed; and no faithful brother would dare arrogate to himself a title to which he has no right.

As Dr. Thomas wrote, the Elderships were "anointed with the Spirit and shining with the gifts. An anointed eldership was a lightstand to a particular ecclesia" (*Eureka* vol. 1, p. 165).

This unhallowed ambition for outstanding titles and authority in the religious activities of to-day, should find no place in the ecclesias of the Living God in our time; and all such consuming desires to achieve distinction and pre-eminence in the ecclesias of our day springs from the impulses

of the flesh—from that high-flown "pride of life," so excessively manifest in the names and denominations of Christendom to-day.

The individual position of believers, at the present time, in relation to Christ, is identical with that of his disciples, before "the Holy Spirit was given" (John vii. 39), as it is written:

ONE IS YOUR MASTER, EVEN CHRIST: AND ALL YE ARE BRETHERN" (Matt. xxiii. 8).

The ecclesias do not elect Arranging brethren nor any other committee to act as Masters, but as servants to carry out their wishes. This is the duty of all serving brethren. They err as to the age in which they live, if they think they were elected to bear rule over the ecclesia.

In some places we have observed a habit of styling the Arranging brethren "the arranging board;" and a young brother, hearing this, suggested that they be called "a board of directors." All such worldly designations are very improper, because of their secularity.

The tendency of the use of such terms is toward the cultivation of a feeling of ascendancy, authority and power over others, —

Among *"the Gentiles they that ate great exercise authority, but IT SHALL NOT BE SO AMONG YOU: whosoever will be chief, let him be your servant"* (Jesus, in Matt. xx. 25-27).

Therefore, in the absence of any appointments, such as elders, bishops and overseers by the Holy Spirit, the general appellation of "serving brethren" should ever be kept in the foreground, as the only appropriate one in our time. B.J.D.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

(viii.)—AMEN.

Once again our daily readings from the Word for the past month appropriately introduce the two subjects to form the basis of this continued consideration.

To suggest that in the frequently used—and often formal— expression, "Amen," there is an application in a personal sense, would appear to a mind imbued with orthodox religious views as ludicrous. Those whose minds have, however, been enlightened by the glories of the Truth as it is in Jesus are favoured by an understanding which fits in appropriately in the picture we are endeavouring to point in this attempt to "consider Him."

Such must often have been impressed with the use of the word "verily" in the discourses of our Lord. Emphasis is thereby afforded, his utterances being prefixed by the phrase, "Verily, I say unto you . . ." There are over seventy recorded instances of this call to mark the *certainty* of all he says.

This is the same Greek word, "Amen," which appears untranslated at the end of various supplicatory passages, especially in the Apostolic letters, and is, as Dr. Thomas shows, taken from the Hebrew "ahmain," faithfulness. It is common for human promises to remain unfulfilled, perhaps from forgetfulness, neglect, inability or other causes.

The incident of Joseph in the Egyptian prison is a sufficient reminder (if any is necessary) of this phase of life. "Yet did not the chief butler remember Joseph, but forgat him."

But it cannot be so with Christ. Not one jot or one tittle of anything he has said can pass unfulfilled, for he is "the Amen, the faithful and true witness" (Rev. iii. 14).

Having, through the beloved John, declared himself the Alpha and Omega, the assurance is forthcoming, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen."

It matters not that the nations rage and the earth is moved, the patient watchers in Zion are encouraged and uplifted in the knowledge that death hath no more dominion over *him*, and that "all the promises of God in him are yea, and in him, Amen, unto the glory of God by (through, R.V.) US" (2 Cor. i. 20).

Looking, as we are daily, for his coming "a second time," this Apocalyptic description is full of meaning, revealing to the children of light an aspect of Christ's work which is hidden from those "that know not God, and that obey not the gospel of our Lord Jesus Christ."

Some of the things have been fulfilled, "which were written in the law of Moses and in the prophets and in the psalms" concerning him. That fuller understanding of the Scriptures which the risen Lord gave to his disciples on the Emmaus road comprised the glory which should follow, even though a long time should elapse during which a people for God's name would be called out from an apostate world.

Here is, then, the Amen witness, through whom all the other promises will most certainly be consummated.

To use the Doctor's words: "When he says he is '*the Amen*,' it is equivalent to saying that all the promises not fulfilled in his first coming will assuredly be accomplished when he comes again; and that this advent with glory is as certain as the existence of the Deity, which none but a fool would call in question" (*Eureka* i. p. 403).

The matter goes even further than the revelation of the Son of God from heaven, for the "multitudinous seed" will go with him in the great work which has to be done.

These will be those who, in whatever age, have been "firm believers of the promises," and constitute the "mighty ones of faithfulness."

They are weak, physically and numerically now, but are the called and the strong ones of the coming age, when they shall be "made perfect" and joined for ever in that deathless throng of the redeemed. Let us in contemplation read again Psalm lxxii., in which we delight and revel again in the certainty of the blessings of that reign of righteousness. Shall we not exclaim with David, "Blessed be his glorious Name for ever: and let the whole earth be filled with his glory: Amen, and Amen."

(ix.)—ANCHOR.

In olden times, when navigation was attended with many dangers and difficulties, ships carried as many as eight anchors, besides a principal one, which was termed the sheet anchor. During Paul's voyage to Rome, when he and the crew were shipwrecked, they found themselves one night running into danger. To prevent, as they hoped, loss of the ship, "they cast four anchors out of the stern, and wished for the day."

The Apostle uses the anchor as a simile of him who is our hope (Hebrews vi. 18-19). A ship at anchor may still be buffeted by the waves, but it is not moved away unless the cable is broken. All night the winds may howl, and threaten to carry everything before them. But the morning comes, and the little craft is still there. So, in the tempests of trouble, this divine Anchor will prevent "shipwreck

of the faith," for it is "both sure and stedfast." How necessary to heed the exhortation to "be no more children, tossed to and fro, and carried about with every wind of doctrine."

In that morning without clouds, soon to break, the Captain of our salvation will bring us into the desired haven. M. J.

A Sunday Morning Exhortation (31)

To everything there is a time, and a season to every purpose under heaven—a fixed season and an appointed time; so spake the preacher, the son of David. And about a thousand years later the same great truth was reiterated by the apostle Paul upon Mars Hill, when he said, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." And while it is true that Jesus declared to his apostles, "It is not for you to know the times and the seasons which the Father hath put in his own power"; that is to say, not to know beforehand the duration of such times and seasons, yet by means of the Scriptures the true servants of God have always been able to recognise the epoch in which they have lived in relation to the fulfilment of Gods promise; and of the times and seasons, they, like the Thessalonians of old, have needed not that Paul or any other inspired writer should write unto them.

Now this thought, that the Most High rules in the kingdoms of men, equally as regards their political geography as to their history, is a most comforting one to us, the servants of the God of heaven and of His dear Son, who have gathered as we have this morning around these emblems of His love. The world from which we have for the time being withdrawn that we might remember our absent Lord in the appointed way, is in an agony of despair. Trouble, fear and anxiety are everywhere apparent, a time such as never was truly; and humanly speaking there is no way out, no solution, but here there is—there should be—no trace of these fears and these anxieties that have overtaken the world, for these matters are all in the hands of the God of Israel under the shadow of whose wings you and I, though we are by birth and by nature sinners of the Gentiles, have come to trust. By virtue of our relationship with the Lord Jesus Christ, whose name we have the honour to bear, and whose name we have put on in baptism, we are God's children, God's sons and daughters by adoption through the Anointed One, and if we truly recognise that high position, if we really love our Master, and are endeavouring to serve Him faithfully, then that saying of Jesus spoken in the first place to his apostles is true of us also, that "the Father Himself loveth you because ye have loved me." Beloved of God—that is a beautiful thought. Are we worthy of it? No, we are not, except just in so far as one thing is concerned, just in so far as we are prepared to bow to the word of our God. And so, these things being as they are, we need not, as the world around us, be terrified or alarmed at the events we see transpiring, for these are the times before appointed which God has pre-determined. These changes and threatened changes of frontiers and the like, will only be in accordance with the bounds of their habitation, which have already been divinely preordained and are controlled, preparatory to that greatest of all changes, that mightiest of all earthquakes, when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ, never more, as we know, to assert themselves save just for that one brief moment prior to their final and complete annihilation.

In the midst of a world rapidly hastening to its doom, we, the true servants of Jesus, must remain calm, calm in the confidence that we have in the word of our God. Surely it would indicate a serious lack of faith to be concerned or apprehensive, when our Father has expressly declared that all things are for our sakes, that all things work together for our good, not only in our private lives, but in the world around, that He will never leave us nor forsake us. Surely it ill becomes those who have for years possibly been constantly warning the strangers of the terrible events ahead, and of the time of trouble to come — and when those times do come to show signs of panic or of fear, or to hazard guesses as to the risks from possible air attack or any other sort of attack, or anxiety it may be for what those in authority may be or may not be going to do. Such things are beneath the dignity of the servants of Christ; they are unworthy of the faithful servants of Jesus who are awaiting his immediate personal return. Let it be the daily resolve of every one of us that whatever measures those in authority

may see fit to take, that we, with God's help, will stand firm to the trust which has been imposed upon us, of upholding the Truth in its purity, in doctrine and practice, and witnessing for it in these last of the last days, respectfully and courteously, but firmly and courageously. In times of especial emergency, should ever such arise, it will be quite sufficient for the servants of God if they just take reasonable precaution, and, for the rest, the Lord's hand is not shortened that it cannot save, and they that be with us are more than those that be with them.

That is the working out of a practical faith, a faith in the hand of God, and let us show it. How suitable are the words of the Psalmist to our position in these closing days: "My times are in thy hand . . . save me for thy mercies' sake . . . Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues." And the conclusion of that Psalm, "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord." Our Master has bidden us to take no anxious thought for the morrow, but to seek first the Kingdom of God, and this applies as much to the judgments which our Father has in store for the ungodly world as to the daily food and clothing which comes to us from His hand. Our beloved brother Frank Jannaway had to tell the authorities on more occasions than one that the Christadelphians were under the law of Christ, that they could not bear arms or vow allegiance to any earthly king, and that, if necessary, they were prepared to be shot rather than deny Christ. "Fear not them that kill the body" — those are the words of our Master; and what if our Father in His wisdom should see fit to require the laying down of a life as a testimony? To confess Christ before men is to ensure that Christ will confess us before his Father, for he has said so; and, moreover, he will not suffer us to be tried above what we are able to bear. And what a glorious hope for mortals whose tenure of life is most uncertain at the best, and who are so sadly reminded of it from time to time. "Be thou faithful unto death and I will give thee a crown of life"—that is the promise, and so, "Fear them not therefore."

But there are other ways of looking at this matter. Consider for a moment some of the instances of the way in which God works in the completion of a predetermined time. For example, you will remember he told Abraham that in four hundred years his seed should be delivered from their affliction, and so, as we read in the 7th chapter of the Acts, when the time of their promised deliverance drew near, he raised up Moses, that meekest of all men, faithful in all God's house, under whom Israel marched out of Egypt in triumph about four hundred and thirty years later. Again, when Judah were carried to Babylon under Nebuchadnezzar the prophet, Jeremiah was inspired to write that it should be for seventy years, and when that period had almost elapsed Daniel, a man greatly beloved of God, was studying the Scriptures and he knew the time had come to return. He understood the number of the years, and set his face to seek the Lord in prayer. Daniel himself was given a prophecy of the seventy weeks to the appearing of the Messiah the Prince, and when the time drew near there were watching those who were waiting for the consolation of Israel. Men were musing in their hearts of John whether he were the Christ or not, and what happened? As we read in our New Testament reading in the fourth chapter of the epistle to the Galatians: "When the fulness of the time was come God sent forth His Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." Daniel had been told that the Messiah must be cut off but not for himself, and here before us are the emblems which remind us of that great work which the Messiah accomplished, the wonderful redemption which he gained for us, those glorious promises of immortality and inheritance which he confirmed; and of nothing have there been more signs divinely given than of His promise to return to complete the mighty work of gathering together in one all the people of God and rewarding God's servants both small and great.

Let us think of one or two of them. God declared that He would punish Israel seven times for their sins, and without going too closely into dates, if we commence 2520 years from the captivity, that period has about elapsed. The seven times of the kingdoms of men, if they be dated from the vision of Nebuchadnezzar, are due to terminate in a few years time, about 1945, until which time Jerusalem was to be trodden down of the Gentiles until their times should be fulfilled. The down-treading of the saints for 1260 years commencing from 606/8 finished in 1866/8 with the loss of the

temporal power of the Pope, one of the landmarks in the prophecy; and if the Holy Spirit dates the 1335 years of Daniel from the same epoch— though, of course, we do not know whether this be so— then Daniel should stand in his lot in 1941/3. But apart from dates, concerning which there is no certainty in advance, we have the signs that the Lord Jesus Christ gives, and we can look around the world and see them being fulfilled before our eyes. We tell the stranger that, but let us remember it ourselves.

And if we look within, that is to say, among those who profess the name of Christ, then, with the warnings concerning these last times in our minds, we cannot but be filled with the conviction which amounts almost to a certainty, that the Lord Jesus Christ is at the very door. The time, whenever it may be, is fixed and set and determined beforehand, and at the time appointed he will come. In the fulness of time God sent forth His Son, who lived and suffered as it had been written of Him, to redeem them who were under the law, that we might receive the adoption of sons, and in like manner in the fulness of times he will return as he has promised. And what was his warning concerning that? We know the words very well indeed: "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh." God sent forth His Son to redeem us — Lift up your heads, for your redemption draweth nigh. Do we see these things begin to come to pass? Is there any one in this room that doubts it? Then are we looking up? Is it possible that we are looking down? We want to hold up our heads at a time like this. Then let us not be terrified. The judgments that are fast closing in on the world of the ungodly are no cause for the sons of God to be alarmed; rather are they to be regarded as a certain sign that our trials are nearly ended. We are a privileged people. Unto us has been made known the mystery of the gospel, the mystery of His will according to His good pleasure which He hath purposed in Himself; as we read in the letter to the Ephesians: "That in the dispensation of the fulness of times he might gather together in one all things in Christ." That is the position in which we stand. That is the central idea which holds us together as an ecclesia, as members of a brotherhood which binds us together until Christ shall come. In the meantime, we show forth our faith and love by doing this until he come. There is a time and a season for every purpose under heaven — said the preacher. This is a time — a time of self-examination. This is a season—a season of comfort. Let us use them as God would have us use them — such times and seasons as these. Let us turn our thoughts and minds within, each one of us, as we are here this morning, in the presence of our Master. What are we doing with our time? Seeing that we should be lifting up our heads for our redemption draweth nigh, in these last few days, or it may be hours, before our Lord shall return, how are we spending that time which may be available to us after the day's work is done? Are we spending any of it at all in the company of the world, and there are more ways than one of doing that. Now is the time to replenish our lamps with oil. There are many—God grant that none of us may be among them—who will wait right until the Bridegroom comes, and then they will realise the shortage and will run to the Spirit's oil stores to replenish their stock. But—it will be too late, then. Now is the time.

Are we making known to our friends and neighbours on every possible occasion the outline of our faith and belief in the imminence of the return of Christ? Never mind whether we think they are suitable people or not—are we witnessing for the Truth? This is the time when men's hearts are failing them for fear, and they will be more inclined to listen than on other occasions.

Are we manifesting a proper keenness for attending the meetings, for helping in every possible way our brother and our sister to gain the Kingdom which we are trying to gain? Are we visiting the sick and comforting the weary as opportunity allows? And looking right down deep within the heart of each one, each for himself and herself, is there any trace of pride or root of bitterness that needs to be cleared away before Christ comes? Now is the time—to-morrow it may be too late. We all need to pay the more earnest heed to the things which we have learned, especially as we see the day approaching. But given a genuine regard, a genuine love for Christ, and an earnest desire to serve him faithfully, which surely every one here present has, then what a season of comfort such an occasion as this provides. Think of the prospect of gathering together in that vast multitude which no man can number, in the company of our beloved Lord and Master, and of those dear ones from whom death has for the time being separated us, in the youth and vigour of immortality, and with the wisdom, the knowledge and the power of the divine nature, to sing the song of Moses and the Lamb. Think of those

words, that will assuredly be sung in that day. Will each one of us be singing them? God grant that we may; "We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. . . . Trust ye in the Lord for ever; for in Yahweh is the Rock of Ages." That is the song that will be sung in that day. Cunningly devised fables? No, a thousand times no; but words of soberness and truth based upon the impregnable rock of God's word.

These emblems remind us that Christ died for us, that his death and resurrection are the guarantee of the fulfilment of these glorious promises; and the words of Jesus are, "If I go away I will come again and receive you unto myself." And so let us do this in remembrance of him until he come.

C. H. LINDARS.

The Land and People of Israel

The troubled situation in Palestine continues, but there seems evidence of more definite military measures being taken to combat the "terrorism." In fact, greater numbers of British troops are being brought into the country, and the forces are being disposed in various parts of central and northern Palestine, the better to deal with the situation. We may well look for moves by Britain to strengthen her hold on the country, knowing what will be required of her in a day that cannot be far distant.

* * *

An illustration of the development of Palestine is provided in the growth of the Shemen Oil Company, whose works most of us will recall having seen in lantern slides. This firm has just celebrated its fifteenth anniversary, and from the smallest of beginnings has expanded into a big industrial concern, its 45 products being exported to some 68 countries.

As mentioned before, land at Haifa Bay has been acquired for an oil refinery, which will avoid the present necessity of transporting some two million tons of crude oil each year to Europe, to be refined. Test drillings for oil are also proceeding in Palestine, and, if successful, it will mean the establishment of a new oil industry in the country.

* * *

Some interesting observations have been made by a leader of a Jewish delegation from Roumania which recently visited Palestine to see if arrangements could be made for the immigration of young Roumanian Jews, whose position in their own country is hopeless. He said that until recently Jewish capitalists in Roumania were not much interested in Palestine, believing the position of the Jews there to be insecure: but now they were realising that Palestine offered greater safety for their capital than many countries in Europe.

These remarks illustrate a feeling that is to be found in almost all European countries where there are Jews, and there is no doubt that, as persecution increases, eyes will be turned more and more towards Palestine. As Ezekiel shows, there is security (xxxviii. 11, R.V.) to be found in the land of Israel under British protection: but Jewish capital will be of little use in the day of invasion of which the prophet speaks.

* * *

The persecution of Austrian Jews continues, and the Nuremberg "racial" laws are now in operation. The notorious anti-Jewish exhibition, "The Eternal Jew," is to be transferred from Munich to Vienna, and will be opened by Julius Streicher, the Jew-baiter, who will initiate a special anti-Jewish campaign. All these things may seem small and insignificant to us: but for the Jews affected there seems an up-to-date fulfilment of the words of the curse spoken through Moses so long ago, "Thy life shall hang in doubt before thee: and thou shalt fear day and night and shall have none assurance of thy life" (Deut. xxviii. 66).

In Germany, no advertisements from Jews will be allowed to appear in newspapers after June 30th, and from then the insertion of even a notice of birth or death will be a punishable offence. The Ministry of Agriculture has attributed a shortage of onions to Jewish influence abroad! They maintain that the raising of prices has made it impossible for adequate supplies to be purchased in view of an insufficiency of foreign currency in Germany. There seem to be few misfortunes or troubles in that country for which Jewish influence is not blamed.

* * *

The situation in those parts of Czecho-Slovakia in which German influence is most felt, does not augur well for the Jews, against whom unauthorised action is being taken. As in other countries, shops are picketed, and Jewish children are being forced to occupy separate benches in schools. The Jews are certainly having a foretaste of what can be expected as Nazi influence among the Sudeten Germans increases.

* * *

From time to time disquieting tendencies towards anti-Semitism have been observed in South Africa, this being one of the items on the programme of the Nationalist party, led by Dr. Malan. In the recent elections, this party has increased its power a little: but we may presume that anti-Jewish excesses will not appear in any substantial degree in a country that is one of the "young lions" of the Tarshish power.

Reflections

It is written in the Proverbs, "The Lord hath made all things for himself, yea, even the wicked for the day of evil." The quotation strongly applies to our own times. Terrible as are the outpouring of judgments recently witnessed in Austria, Spain, and elsewhere, they are intended for the punishment and correction of a God-dishonouring, pleasure-loving, apostate world. Let us remember that we live during the epoch of the outpouring of the "vials of the wrath of God," which were to descend primarily upon "the beast, and his image." The Spirit's pronouncement is, "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." The saints rejoin, "Even so, Lord God Almighty, true and righteous are thy judgments." We need to be careful that we do not allow our sympathies to becloud our understanding concerning the real significance of current political Events. Spain was, and still is, ardently Roman Catholic. Austria, with its capital at Vienna, was for centuries the headquarters of the Holy Roman Empire. The history of both countries is stained with the blood of "the two witnesses" (Rev. xi. 3). The mills of God grind slowly, but they grind surely.

* * *

A Jew was recently illustrating the intensity of the hatred of his race by the Germans, and he said, "They have even erased the names of Jews who fell in the Great War from the Rolls of Honour. What more could any man give for the country of his birth than his very life-blood?" Truly, we witness the Time of Jacob's Trouble. We ask, why this long-continued suffering and shame for Israel? Two passages come to mind in reply, "They mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people" (2 Chron. xxxvi. 16). The second passage records the words of the rabble who clamoured for Christ's death, "His blood be on us and on our children" (Matt. xxvii. 25). Israel's history for well-nigh two thousand years is a solemn testimony to the immutability of God's word, and to the inspired statement that "our God is a consuming fire." Will the same principles be less operative in connection with Israel after the Spirit, if they neglect the Word, refuse Wisdom, and "tread under foot the Son of God?" To lightly esteem the Truth and its obligations, is to relate oneself to "a certain fearful looking for of judgment and fiery indignation." Let us learn the lesson of Israel's bitter experiences.

* * *

"What I say unto you I say unto all: Watch." What have we to watch? The Signs of the Times? Yes, and much more. Faithful watching is largely introspective. Jesus likened the situation to "a man taking a far journey, who left his house, and gave authority to his servants, *and to every man his work*, and commanded the porter to watch." In the Master's absence, the servants were to be busy in His service. Does our watching take this form? Are we zealous, enthusiastic, diligent, in the Truth's work, furthering its interests, building up our character, increasing our knowledge and faith, keeping our lamps well trimmed and supplied with the oil of the Word? "Occupy till I come." If Christ comes to find us so doing, it will be well for us. But what if we are indolent, apathetic, sleepy-headed, self-indulgent, hyper-critical, absent from the meetings when we could be present? Will Christ be pleased with our account? He requires good, conscientious, persevering workers, constantly watchful of His interests. Drones and idlers will be rejected in the day of rewards. But good work will be well paid. "Therefore, my beloved brethren, be ye steadfast, unmoveable, *always abounding in the work of the Lord*, forasmuch as ye know that your labour is not in vain in the Lord."

* * *

How intensely practical is the Truth which we have embraced. It is one of its distinguishing features from the many false systems of religion devised by man. Every moment of our waking hours we are surrounded by the obligations of the Truth. Thoughts, speech, actions, all come within the sphere of its influence. There is not a circumstance in which we could find ourselves, which is not bounded by the commandments of Christ. How imperative, therefore, that we should be thoroughly conversant with the Divine Law. It should be so deeply impressed upon us that we act almost intuitively under all conditions, according to its principles. This state of mind comes only with careful cultivation after prayerful, painstaking, perseverance in all our reading and meditation. It is here a little, there a little, line upon line, precept upon precept, a spiritual chewing of the cud. By this means alone will the commandments of Christ become the controlling force in all we think, and say, and do.

H.T.A.

The Parable of the Good Shepherd

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers" (Jno. x. 1-5).

"This parable," we are told, "Jesus spake unto them, but they understood not what things they were which he spake unto them." Presently, however, he explained, and anyone may understand who is capable of the necessary attention and discrimination. The explanation shows that Christ himself is the import of more than one feature of the parable. The sheep occupy a secondary place.

The parable itself was a literal truth apart from any spiritual application. Sheep-culture was a prominent occupation in the country, as it is to this day. It differed from modern sheep-raising as regards the domestic relations subsisting between the shepherd and the sheep. The sheep were provided with substantially-made folds, into which they were driven at night for safety from the wolves and other dangers. The fold had a solid entrance at which a porter waited, ready to deny entrance to those who were not entitled to it. The sheep-stealer did not present himself at the door, but clambered over some unprotected part of the wall. The lawful owner had no object in using any but the proper entrance. This owner also knew his own sheep as no western sheep-farmer knows his; and so intimate were the relations between them that they knew his voice and went after him when he called them to go forth upon the hill-sides for pasture — not driving, but leading them. To the voice of a stranger they could not be made obedient. They scampered off at the unaccustomed tones.

These are facts in which Jesus asks us to recognise a figure of himself and his people. It is profitable to trace the correspondence and its nature. The thing signified is, of course, much higher than the figure; but there is an analogy which helps the understanding of the matter. There is a variety of points, but all are beautiful and instructive. There is a shepherd, the fold, the door, the porter, the sheep, the wolf, the hireling shepherd, the shepherd's voice, the listening flock, the shepherd's death in defence of his sheep.

THE SHEPHERD. —"I," says Jesus, "am the good shepherd." Here is the key of the parable. How simple, yet how much there is in it. For who is the "I"? "Who art thou, Lord?" "I am Jesus of Nazareth." But who is he? The Son of Mary (and therefore of Joseph, David, Abraham, Adam), but, which is of much more consequence (for there were plenty of that sort of no benefit to themselves or their kind)—Jesus of Nazareth was the Son of God—begotten of the Holy Spirit, and therefore one with the Eternal Father, who sent him forth to be "righteousness, wisdom, sanctification, and redemption" to all who should receive him.

The Good Shepherd is God thus manifest in the flesh. It was not the first time the character had been so associated. It had been written (Isaiah xl. 10), "Behold the Lord God (*Yahweh Elohim*) will come with strong hand, and his arm shall rule for him. . . . He shall feed his flock *like a shepherd, etc!*" The Creator in Shepherd-manifestation by the Spirit; this is the glorious idea before us in the parable put forth by the Son of David, in the hearing of an undiscerning audience in the Temple. Here are power and kindness in combination. You may have power without kindness, and kindness without power: and either or both without wisdom. But when "the Creator of the ends of the earth" steps into the arena, we have all in combination. The wonderful phenomenon presented to view is of a kind, strong, wise, unerring, SHEPHERD-MAN, in whom the Father dwells.

THE SHEEPFOLD. —The place where the sheep are collected and defended—principally required at night. Paul says: "The night is far spent: the day is at hand." We are at no loss to recognise the night. It is now, while darkness prevails over all the earth in consequence of the hiding of the face of God (the glorious sun of the universe). During such a time, a fold for the sheep is necessary. If none had been provided, the sheep must have remained squandered and exposed to depredation and death.

Literally speaking, if God had made no arrangement for the spiritual development and nurture of men and women, barbarism must have prevailed for ever, as in the dark places of the African earth at the present day. The provision of sons and daughters must have remained an impossibility. But He has not left the earth in so hapless a state, His purpose being to fill the earth with His glory, in the sense of ultimately populating it with a race which should ascribe to Him the glory of His own works. He arranged for their development in due measure required by that purpose at various times. This arrangement, taking different forms at different times, according as His wisdom saw fit, took, in the days of Christ, the form of creating a community—founding a church or ecclesia—establishing a fold. This community by another figure is considered as a house or temple—"built on the foundation of the apostles and prophets; Jesus Christ himself being the chief corner-stone." By another figure, it is spoken of as a body of which Christ is the head. "There is one body," says Paul, "composed of many members."

We are unfavourably placed in the 19th century for judging of the character and the beauty of this institution, and its adaptation to realise the object of its appointment. We are living at the end of a disastrous history. As the Israelitish nation departed from divine ways after the death of Joshua, and the elders who overlived Joshua, so the community founded by the apostles changed, when the apostles and their co-labourers had passed away, from being "the House of God, the pillar and ground of the truth" into "the synagogue of Satan," whose constituents "turned away their ears from the truth, and turned unto fables," as Paul had foretold (Acts xx. 30; 2 Tim. iv. 4). Ecclesiastical history is a history of the corruptions and bickerings that ensued upon this change—the effect of which has been to blight and destroy, instead of conserving and invigorating the work of the gospel. What was once the fold for the sheep has become a well-fortified enclosure of fat wolves and other noxious creatures, from whose association the sheep of the flock have fled in panic long ago.

Whether we look at the Church of Rome or the Church of England, or other kindred communions, we see systems which suffocate, suppress, and destroy the truth, instead of nourishing and cherishing it. We see a different spectacle from what was presented to view in the first century, when the friends of Christ were organised into loving and enlightened communities, under the fostering care and guidance of shepherdly men, "feeding the flock of God, over which the Holy Spirit had made them overseers" (Acts xx. 28). It is a day of devastation and down treading for divine affairs, both in the national fold and the individual fold.

It would be a beautiful and a glorious thing if God were to permit a clearing out and renovation and revival of the fold in which real and healthy sheep might multiply and dwell in safety. The prophetic word does not justify any hope of this sort, till the Great Shepherd of the sheep Himself arrive, for, to the last, it speaks of darkness prevailing till the coming of Christ, and the prosperous ascendancy of antediluvian indifference till the very hour of his manifestation. The most to be done with present agency is for believers, in the spirit of loving co-operation, to approximate, as nearly as they can, to the primitive assemblies, doing all things decently and in order, and all things for the edification of all, in the spirit of mutual and affectionate submission in the fear of the Lord. By this co-operation, the one fold in little sections may be planted here and there, in which a little may be done in this evil day for the keeping alive of the testimony in the earth, and the development and preservation of a people controlled by the knowledge, love, and obedience of the truth. All such, in all time, are in the one fold in the highest sense; they are constituents of the one community that God is forming for Himself out of the mixed material of the passing generations, and every one of them will, at the appointed time, be gathered from the accomplished ages of probation, and set in his appointed place in the happy day when "there shall be one fold and one shepherd."

(To be continued.)

CORRESPONDENCE

Bro. Macdonald's remarks on the partition of Palestine (May BEREAN) were interesting and thought-provoking. The technical commission on partition is at present at work in the country, but the British Government will wait until their report is made before finally deciding what policy to adopt in Palestine. At present we can only express opinions, and it seems to us doubtful that the partition will ever take place.

We will recall that it is the lion Tarshish power that protects the whole land, and is in a position to defend it against the invader. Ezekiel tells of a partial restoration in which a measure of prosperity comes, and we must all admit that twenty years have wrought a wonderful change in the state of the land of Israel. While the merchants of Tarshish are there, surely nothing in the nature of a kingdom of Israel will be possible, as bro. Macdonald suggests. The kingdom was to "be no more" until the coming of the King "whose right it is" to remove the Gentile powers. The prophet speaks of the people dwelling "in the midst of the land." This is a difficult phrase, as "midst" is a rendering of a Hebrew word only appearing twice: but would it not imply the idea of a general settlement in the land—sufficient to give Palestine a considerable Jewish aspect, as, indeed, we should think it has now. Much more has been done in Palestine by the 400,000 Jews than by the millions or so of other inhabitants. But for what does the King of the North come down? Is it solely to destroy the Jewish enterprise? Surely, as well, it is to attack the protecting power: to pass on into Egypt to gain possession of Britain's trade artery — to possess the oil supplies coming from Irak to the Mediterranean coast. Even apart from Scripture facts, there are natural reasons why a northern invader should desire to evict England from the most important strategical position in the world.

One other point: the return of the "tenth" (Isaiah vi. 13) has reference to the day to come, when Israel is fully restored. The tenth is the remnant of Israel taken out, after their purging, from the nations. No longer a tree whose leaves fade (Isaiah i. 30), no longer a "seed of evil doers" (i. 4), but

the holy seed, of the fleshly stock of Abraham, in possession of the land, of which, however, the rulers will be the nation which has brought forth the fruit of the kingdom (Matt. xxi. 43; 1 Peter ii. 9).

In our opinion the state of Palestine, both economically and politically, is rapidly becoming as prosperous and important as the prophet declares it should be, so making it a prey for the invader. But if, as we think, Christ first comes for the saints, so that *with* them, he might repel the King of the North, we may well heed the exhortation with which bro. Macdonald concluded, "Let us not sleep . . . but watch."—Sincerely your brother,

S. F. JEACOCK.

St. Albans.

* * *

In the June BEREAN bro. G. H. Denney refers to *The Testimony*, and very pointedly avers that bro. A. H. Boulton's article therein on "The Canon of Scripture" is undoubtedly leaning to Partial Inspiration. The impression received from the arguments advanced in *The Testimony* is that the Bible has resulted from the efforts of man, and that much has depended upon man's judgment as to whether that which true believers have always received as divinely inspired, should even be included in the holy Scriptures at all. The effect is to undermine faith and weaken confidence: for if the Scriptures have come to us "by the will of man," and not wholly by operation of the Holy Spirit both in inspiration and preservation, then they have neither ability to make wise unto salvation, nor any commanding authority under which to subject our lives.

Sensing this trend, the Editor of the *Christadelphian* sets out to maintain "The Authoritative Inspiration of Holy Scripture," and, combating the ideas which undermine, accords to the Bible its supreme and rightful place. But the necessity for this evidences the existence of the error in their midst: it lays bare an element quite at variance, in this essential particular, with their basis of faith: and it follows that in the light of Clause 30 of their Constitution they stand exposed in the toleration of error on fundamental truth.

Now, curiously enough, the Editor of *The Christadelphian* in the current number points out to the Suffolk Street Fellowship that they are lax in fellowship, and, in quoting their Rules, says, "We observe at once the difference between the two sections. The Central Ecclesia *withdraws from any holding false doctrine*" This is not a true statement, and is altogether misleading. It may be so on paper according to rule, but the rule is certainly not applied. In *Article 5* of the Statement of Faith is summarised the Truth concerning the entrance of sin into the world. The sentence upon Adam "defiled, and became a physical law of his being, and was transmitted to all his posterity." In *Article 10*, that Jesus shared this "by partaking of their physical nature." It is demonstrable that brethren in the Central Fellowship openly repudiate this teaching, but it is tolerated and fellowshipped in the Clean Flesh doctrineers.

Here is a recent example from the pen of bro. A. D. Strickler (16th Oct., 1937), in answer to a questioner:

"You say: Am I to understand that you do not believe that Jesus Christ had 'sin in the flesh'? Certainly you are to so understand.

"Then you say: 'Also, that you do not believe that sin (in the flesh) was condemned in Jesus Christ?' If you believe that Jesus Christ had his own 'sin in the flesh,' and that it was condemned in his own body by crucifixion, I certainly do not believe that either."

Bro. H. Fry (Bournemouth) openly declares that in these things bro. Strickler is "more sound than his critics." He says "Christ could not put away his sin nature, and sacrifice could not accomplish it." But the Scriptures and the Statement of Faith say that he *did*.

These ideas are openly tolerated: and here is seen the grossest inconsistency. Antagonising the Young Christadelphians' Amity Movement operating from Suffolk Street, the Editor of *The*

Christadelphian says: "In this question of fellowship we come to the real cause of the difference between the two sections. There was willingness to tolerate erring inspiration fifty years ago. So far as the Rules go, any error may be tolerated to-day, even of 'vital elements.' The difference is a vital one, and re-union is impossible unless there is a change of attitude in this respect."

Thus while, justifiably on the evidence extant, he condemns Suffolk Street for looseness in fellowship, and refuses unity on this very basis, the Central Meeting stands condemned by the application of its own rule in the matter of harbouring and tolerating doctrinal error of grave nature in its own confines. Was there ever more glaring inconsistency in the name of Truth?

It becomes increasingly apparent that the ecclesias from which we have withdrawn are heading sheer for apostasy. To accept any overtures for unity or co-operation with them would be to surrender what is left of THE TRUTH in the earth. Therefore,

"Be pure in the doctrine: Be strong in the WORD,
Preserve in its brightness the two-edged Sword."

The strict adherence to our present firm and logical position will, in the loving mercy of God, permit the maintenance of his SAVING TRUTH, though it be in a minority.

K. T. JACKSON.

Bournemouth.

* * *

Greetings in the Master's Name. In these "critical times," when our "faith is being tried in the fire," we should give much encouragement to those who are doing their work faithfully. Editors of any paper are targets for the critics, much of which criticism is unjust. The BEREAN Editors have not escaped from such individuals—so it is the intention of this letter to give a little bit of the other side of the picture to encourage you in the Lord's work.

It has occurred to the writer many times that the brethren carry on the work of editing the BEREAN only after their daily work is finished, and that perhaps on many occasions they come home tired out, and in need of rest, but instead set to work to prepare the next issue—answer the numerous letters, etc., of the brotherhood. Keep it up, brethren, you are doing a very good work. The work of the BEREAN has been a guide to the brethren. Yes, it has guided them to the real and true Scriptural position on many subjects; especially has this been true with reference to divorce, alien marriage, smoking, voting, military service, munition making, and the separateness that should be maintained toward those who hold and teach false doctrine. These articles have not only been comforting, but, indeed, very instructive. Therefore, brethren, be not deterred by the unjust critics, but be assured that you have the support of those who are striving to stand for God's word in these perilous times. May it be that we shall all "stand in His Judgment."

Bro. Dowling has done splendid work in America. He enjoys the love and respect of the brethren here. Last September he came to Philadelphia by invitation of a number of brethren and sisters who sought his counsel. Everyone who met bro. Dowling on that occasion esteemed him highly as a real brother of Christ, and as having a splendid grasp of the Truth.

It is the writer's opinion that bro. Dowling is the right man in the right place. The conditions of the Brotherhood in America require brethren and sisters who will not compromise Truth. Your co-editor in America is one who can influence men and women to accept God's Word by his uncompromising stand for the Truth. It is only by such work that "the Lightstand" can be kept burning in its place. So, while passing through this "critical period"—while "faith is tried in the fire"—remember there are some brethren and sisters in America who pray for the continuance of the BEREAN's good work and that God's blessing may be upon it. With sincere best wishes and love in the Truth. —Your brother in Christ Jesus,
Philadelphia.

CARL E. GEORGE.

Signs of the Times

ECCLESIASTICAL.

"Having a FORM of Godliness, but denying the power thereof" (2 Tim. iii.).

CHURCH OF
ENGLAND
AND THE
39 ARTICLES.

The Dean of St. Paul's Cathedral, London, speaking in the House of Convocation of Canterbury on June 3rd, declared, "No minister when faced with the enquiry, What is this Christianity in which you believe? would think of saying, Go and read the 39 Articles. These do not speak about matters in which we are concerned.

They do not take present-day facts from the angle from which we approach them. They seem to be almost intolerably irrelevant." He considered that it was of the utmost importance that we should have a new and concise statement of the Christian faith as it was now believed by the Church.

Our comment is that the tendency in human nature to drift away from any position it may at first hold has always been in evidence. The danger of this has been faced again and again in our own community, and constant watchfulness as to purity of fellowship is imperative.

POLITICAL.

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

GERMAN AND
AUSTRIAN
LOAN DEFAULT.

On June 2nd the City Editor of the *News Chronicle*, Mr. O. R. Hobson, announced:—"German and Austrian government bonds fell heavily as the result of the news of the deadlock reached in the Berlin negotiations." He then went on to say that the German Government is

refusing to accept responsibility for the British and French loans to Austria, and is further proposing to declare its intention to default on its own external loans, *i.e.*, the "Dawes" and "Young" loans. The total annual sum required for interest on these two latter loans is approximately two million pounds, and the British Government has power under the Debts Clearing Office Act, 1934, to set up machinery to impound German and Austrian assets in this country.

CZECHO-
SLOVAKIA.

The great crisis of the month has been that which centred in Czecho-Slovakia. Before the Great War, Bohemia and Prague belonged to the German Empire by right of conquest, and practically the whole of the remainder of the present

realm belonged to Austria. The Czechs and Slovaks are related peoples, and joined together in a demand for independence at the end of the War. The Treaty of Versailles granted their desire. Some three million Germans out of the sixteen millions (approx.) of its population have lived quite peaceably and happily with their neighbours and under their elected government until the advent of Herr Hitler. He and Herr Henlein have been seeking for trouble and making it. It is generally felt that the British Prime Minister, by his strenuous efforts for peace, has prevented the German troops from marching into Czecho-Slovakia and accomplishing a coup d'etat similar to that in Austria.

Herr Hitler's strong objection to the understanding between Czechoslovakia and Russia must also be taken into account as a factor in the situation. This great man's promise to Italy not to interfere with the Czechs, made three years ago, is certainly not being kept.

There is here the making of a very disturbing situation for some time to come, for if Germany is determined to take this country, she will but bide her time as she has done before, and no man can

foresee the issue. It may be that the final fight between Fascism and Communism might come out of this.

"The River Euphrates" (Rev. xvi.).

TURKEY. An agreement respecting trade and credit facilities has just been concluded between Britain and Turkey. The sick man "of the 19th century (when, in relation to Palestine, the Euphratean waters were dried up) in 1919 settled in Angora in Asia Minor, and, with a dictator, Kemal Pasha, now known as Ataturk (Chief Turk), has gathered into the territory now ruled from there all the Turkish people it could. As a result, the population is now computed at 16,200,000, an increase of nearly a quarter in the last eight years.

"Wars and Rumours of Wars" (Luke xxi.).

SPAIN. It was confidently expected that General Franco would, by the end of May, have finished the campaign in Spain. Because of strong Russian reinforcements, and the reinvigorated Communist spirit to resist, he has not, although within close reach of all his most important objectives, been able to accomplish his plan.

Increased bombardment from the air has been carried out, and this in spite of Mr. A. Eden's announcement in February last that the British Government had been surveying the possibilities of stopping these massacres."

On June 2nd it was announced by the British Cabinet that it would no longer stand by while British merchantmen in Spanish ports were systematically sunk by General Franco's aeroplanes. Five British ships were sunk in the month before the date of writing this. A strong note of protest has been sent to General Franco, and to Rome and Berlin.

CHINA. British missionaries in Canton, where in three days alone in May, 1,100 people were killed, and over 3,000 wounded, sent this cablegram to the Archbishop of Canterbury on May 31: "We appeal to British Christians to urge the Government to restrain Japan."

The American Residents' Association cabled a similar message to State Secretary Cordell Hull.

But although both Britain and America have sent repeated protests, Japan still goes on with the terrible work of aerial bombardment. News comes as we write of another tremendous slaughter in Canton.

CHILE. Chile has given notice of her intention to leave the League of Nations. Of the States of South America, Costa Rica resigned in 1927, Brazil in 1928, Paraguay in 1937. Notice to leave was given in 1936 by Guatemala, Honduras and Nicaragua Mexico is "considering her position," it is said.

The League, described by the Archbishop of Canterbury as the only hope for peace in the world, lies dying.

So the things that, being unworthy, "remove being shaken, but the things which cannot be shaken remain" (Heb. xii. 27).

FRANCE
AND
ITALY. Relations have been steadily deteriorating between France and Italy, says the *Times*, since Signor Mussolini's Genoa speech, in which he said that he did not know if the Franco-Italian negotiations would reach a conclusion, since in one extremely vital matter, the war in Spain, we stand on opposite sides of the barricade."

Recriminations are also being exchanged because France has decided to double the number of black troops raised in Africa from 60,000 to 120,000.

Meanwhile, the Pope has appointed a Nuncio to General Franco's Government in Burgos. His envoy is Monsignor Cicognani, transferred from Vienna.

GERMAN
COLONIES. Under the slogan of Germany wants her Colonies back an exhibition in support of Germany's colonial claims has been opened in Spandau, Berlin.

"*When they shall cry Peace*" (1 Thess. v. 3).

AMERICA'S
VOICE. Mr. Cordell Hull, U.S.A. Secretary for State, at the close of May, issued a statement to all European and Asiatic Powers reminding them that the Briand-Kellogg pact outlawing war, and those who made war, was no less binding than when it was signed ten years ago. But peace cries have always preceded great wars, as history proves for the last three hundred years. Probably the greatest cry for peace that ever was will precede the great and terrible war visualised by Paul in the words, "Sudden destruction cometh upon them." It must not be forgotten that Paul associates both peace cries and the havoc of war with our Lord's second Advent, and its initial call to his saints.

"*And safety*" (1 Thess. v. 3).

ARMAMENTS. The justification put forward for the colossal preparations for war to-day by all nations is that they must provide for their own "safety." Herr Hitler in his book *Mein Kampf* (i.e., *My Struggle*), speaks of the "weakness" of Germany and Austria, and advocates, to use his own expressions, "strength and safety by preparedness." Mr. Neville Chamberlain and Sir John Simon have on many occasions pointed to the unsafe position of the British Empire in an armed world if efforts were not made to "be ready for any eventuality."

There never was greater distrust as between nations, and therefore the cry for "Safety" goes forth with increasing intensity. Hence the endeavours also for alliances and treaties and "understandings."

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

CONSCRIPTION. For over eight years we have told of the Conscription Act in draft, all prepared and ready at Whitehall to be put into operation at any moment. Endeavours have been made to conceal this fact, but on May 30th a question was addressed to Sir Thomas Inskip, British Minister of Defence, in the House of Commons, by Mr. Chester Ede, and he replied stating the existence of this draft bill as from 1922, with confirmation by each successive Government. Demand was made by many M.P.s for production of it, so that its terms might be examined. Later in the week the Prime Minister explained that while there would be "no conscription in peace time," it was very necessary to be ready to set up such a measure if war came, without delay. If the information we possess is correct, and we have no reason to doubt it, the draft Act differs in one particular of importance only from the last ones, 1916-18. No conscription of wealth or labour is included, and this

Mr. N. Chamberlain confirmed. But the important difference is that every man of military age will become automatically a "soldier." There will be no "sheltered occupation," and any application for exemption from army service will have to be made by the man or his employer. The Conscience Clause remains in practically the same form as before, but it appears as if individual application for exemption only may be the rule, and no community or organised body be given exemption so that its members need not go before the tribunal. All the "shadow tribunals" are ready, with all the papers, so that if war comes not a moment will be lost, and who can say when the storm will break, or whether God will take His children away before the great hour of trial? Let us watch and pray, and be ready.

THE
WORLD'S
NAVIES.

The Navies of the world have increased, or are being increased by nearly 50 per cent, above the pre-1914 standard. The figures just published by the World Research Society (of the Strand, London), of warships built or ordered for building for the principal nations, are as follows: —

British Empire	277 ships	1,583,888 tonnage.
U.S.A.	200 „	1,204,795
Japan	194	787,430
France	200	640,154
Italy	233	501,007
Germany	106	366,156

The British Empire has the largest world coast line to defend. The statistics regarding Russia are not available.

A. R. P. France plans to remove the whole of the population from Paris when war comes. The plans, it is declared, are ready to work, and provide for 400 trains a day.

Sir Samuel Hoare described preparations in Britain in the House of Commons on June 1st. Among other things "millions of sandbags" are ready. London's open-air spaces would be largely used for dug-outs.

TYRANNY
IN AUSTRIA. Dr. von Seyss-Inquart, on June 1st, stated that Nazism was not prospering in Austria, and that the people resent the imprisonment of over 40,000 worthy citizens, including many Jews. G. H. D.

DISTRESSED BRETHREN AND SISTERS.

We have been enabled to assist some of our brethren and sisters in need during the past month, through the generous help of our readers, to the extent of £18 13s. 4d.

Further donations have been received since the amounts recorded on page 4 of cover, and these will be included in next month's acknowledgments.

JEWISH RELIEF FUND.

A cheque for £8 0s. 10d. has been sent to the Polish Relief Committee, which has been acknowledged as follows. Several sums have been received too late for inclusion in this remittance, and these will be added to next month's acknowledgments and remittance.

Federation of Polish Jews in Great Britain,
24, Aldgate, London, E.C.3. 14th. June, 1938.

I acknowledge with very many thanks receipt of your cheque value £8 0s. 10d. from Christadelphians, through the medium of your journal. Our official receipt for same is herewith enclosed. [A further remittance has since been sent. —ED.]

We have just received word from three towns in Poland that the entire Jewish population's houses are being burnt to the ground, and these poor souls are now residing in any accommodation that they can find, such as out-houses where cattle are kept, etc. They beseech us to let them have immediately some assistance, and last Thursday we sent them along what we had in hand up to that time, but this was like a drop in the ocean to what is required.

The amount received from you is very much appreciated, and I do hope that you will long continue to be able to give us active support and co-operation. —With regards and best wishes, permit me to remain, yours sincerely,
J. GOLDBERG, *Secretary*.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

All such Intelligence should be sent to bro C. F. Ford at 19, Grove Road, Brixton, London, S.W. 9 not later than the 7th of each month for the following month's issue.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 19, Pearl Street, Clinton, Mass., U.S.A.

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

* * *

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.* In harmony with the expressed mind of the Dudley Ecclesia, as published in the May BEREAN (Ecclesial News), the following resolution has been passed by unanimous vote of the brethren and sisters meeting here:

We, the Bournemouth Ecclesia, believe that the principles of Christ are opposed to the brethren and sisters making ammunition for the destruction of human life. We are, therefore, prepared to maintain this position in our ecclesia as a matter involving fellowship, and any brother or sister who persists in engaging in this evil work will be approached in the Spirit of Matt. xviii., whilst refusal to recognise the scriptural teaching involved will necessitate withdrawal in faithfulness to the commands of Christ. We trust that oneness of mind will be maintained on this matter by all ecclesias in fellowship.

Assisting us in the work of proclaiming the Truth since last report have been brethren J. Eve (Eastleigh) and L. K. Hodge (Clapham), whose labours are gratefully acknowledged. To the Table of

the Lord we have welcomed sis. Agnes Osborn (Bridport) and sisters Helen and Phyllis Gale (Dorchester). —K. T. JACKSON, *Rec. bro.*

BRISTOL. —“*Berean Hall,*” *Ascot Road, Southmead. Sundays. Breaking of Bread, 11; School, 3.15, Evening Meeting, 6.30. Tuesdays. Bible Class, 7.30.* Our Tea and Fraternal took place on Whit Monday, and a most enjoyable and uplifting time was spent by the 70 brethren and sisters who met with us from Birmingham, Brockhollands, Clapham, Dudley, North London, New Tredegar, Newport, Putney, and Plymouth. Five speakers spoke to us of the wonderful and glorious provision made by our Heavenly Father for His children throughout the ages, all under the heading of “Jehovah Jireh.” Our heartfelt thanks are due to all the brethren and sisters who have so ably supported us. The bitters and sweets are blended together in all our experiences, and now, after eight months of absence from the Table of the Lord, the ecclesia had to pass the following resolution: “This ecclesia, having failed in their many efforts of reconciliation, now sorrowfully propose that they withdraw fellowship from bro. and sis. Bailey for refusing to obey Christ’s commands in Matthew xviii. 15-17, which has caused them to make false accusations against the ecclesia, and, refusing to withdraw same, makes fellowship impossible.” Will the brotherhood please realise that the ecclesia have faithfully exercised great patience and restraint, in dealing with both cases of brethren Chant and Bailey, and now, until the opportunity arises for re-fellowship with either or both of these brethren, we must decline to answer any further correspondence on the matter. The Editor of the BEREAN has investigated the matter, and is in entire agreement with our attitude. —A. G. HIGGS, *Rec. bro.*

COVENTRY. —*Ragged Schools, near Broadgate. Sundays: Breaking of Bread, 11-30 a.m.; Lecture, 6-30 p.m. Bible Class, Thursdays, 8-0 p.m.* We wish to express our thanks to the brethren from Birmingham and Dudley, who have ministered to our needs, for their help, by way of exhortation and lectures. Their work for us has been much appreciated. We have also welcomed around the Table of the Lord many visitors from Birmingham, Blackheath, Dudley, Ealing, Leicester, Nuneaton, and Rochdale. We continue to have a number of strangers listening to the Gospel messages, and we pray that their interest may manifest itself in acceptance of the Truth and its requirements. — Your brother in the patient waiting, O. CLEE, *Rec. bro.*

DORCHESTER. —“*Shirley,*” *Coburg Road. Breaking of Bread, 1 p.m. (by appointment).* Greeting in Jesus to all who love His appearing. Since our report we have once again circularised the town with the Good News of the Gospel, and latterly some of the surrounding villages. So far there has been little response, apart from hearing of a pulpit reference to the circulars of another religion. Still, we continue to sow in hope, at the same time building each other up in our Holy Faith. We were encouraged at Easter with a visit from bro. and sis. Jackson, of Bournemouth, and are thankful for the edification and pleasure thus afforded us. —Sincerely your brother in the Lord, S. F. OSBORN, *Rec. bro.*

DUDLEY. —*Christadelphian Hall Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6-30 p.m.; Bible Class, Wednesday, 7-30 p.m.* Greetings. Bro. J. Hingley and sis. E. Forrest have been united in marriage, and they have the best wishes of the ecclesia. They will be helpers of each other's joy in an endeavour to gain the prize of life and glory. — Having expressed herself of one mind with the ecclesia, we have accepted sis. A. Meese into fellowship. — We are also pleased to report that sis. M. Shaw, who came from Brantford some eighteen months ago, has joined us in fellowship, and will be a member of our ecclesia. —We have had the help of the following brethren: H. Atkinson (Clapham), C. Cambray (Newport), W. Southall (Birmingham). We thank them for their labours. Our visitors have been sis. Atkinson, bro. and sis. Goodwin (St. Albans), bro. Newell, bro. Foster, bro. and sis. Lambert, bro. and sis. Price (Shifnal), bro. Johnson (Newport), bro. and sis. Surter (Blackheath), bro. and sis. Burrows (Coventry). —Faithfully your brother, FRED H. JAKEMAN, *Rec. bro.*

GLASGOW. — *Co-operative Memorial Building, 71 Kingston Street Tradeston.* Greetings to the Household of Faith. Since last report, we have had the pleasure of the company of the following brethren at the Table of the Lord: F. P. Restall (Edinburgh), J. McKay and G. Dickson (Motherwell),

the two last-named giving the word of exhortation on the occasion of their visit. Our Sunday evening lectures have terminated for the summer months, but we hope to restart in the early winter, if the Lord will. On 11th May, we held a special meeting to discuss our position in relation to the Military question. The following resolution was passed:—"That we shall not engage in the manufacture of anything for the destruction of life, viz., guns, rifles, shells, bombs, explosives of all kinds, bombing aeroplanes, and gas for use in warfare."—We have also had the assistance of brethren A. McKay, J. McKay, and G. Dickson, of Motherwell, in proclaiming the Word. Should any of the brethren or sisters be passing this way on holiday or business, they will be assured of a hearty welcome. — Sincerely your bro., JAMES L. WILSON, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* Death has once more visited us, and removed our sister C. P. Morris, who fell asleep on 1st June, aged 85. Our sister was approaching 70 years of age when she obeyed the Truth, and since then she has been an example of faithful attendance at the meetings right up to her illness a few months back. She was laid to rest in Streatham Cemetery on 8th June, to await the call from Him whom she strove so faithfully to serve. The following visiting brethren and sisters have been welcomed at the Table of the Lord: bro. A. Clapcott (W. Ealing); sis. Hall (Brighton); sis. Spencer, sis. Furneaux and sis. E. Furneaux (Hove), sis. Phillips (Plymouth), sis. Squires, sis. Mary Squires, sis. Allen (Luton), sis. Townsend, bro. Southall (Birmingham), bro. James, bro. Hayes (Eastleigh), bro. D. C. Jakeman (Dudley), sis. Marjorie and sis. Mabel Hayward (Ipswich), sis. Clarke, sis. R. Clarke, and sis. Miles (Putney). —F. C. WOOD, *Asst. Rec. bro.*

LONDON (Fulham). —*12, Lettice Rd., Parsons Green, S.W.6. Sundays: Breaking of Bread, 4 p.m.; Lecture, 6-30 p.m.* We have been greatly cheered and helped in our ecclesial work here by the company of the following brethren and sisters during the month of May: brethren J. Adams (Hitchin), F. Maundrill (Clapham), I. Evans (Clapham), D. L. Jenkins (Clapham), W. Buck (Sutton), all of whom gave us encouraging words of exhortation at the Lord's Table, and lectured in the evenings. We have also had the following visitors: sis. Adams (Hitchin), sisters Maundrill, I. Evans, Haines, bro. and sis. Packham, bro. and sis. Fox (Clapham), sis. Buck (Sutton), sis. Chapman (Putney), bro. and sis. Ask, bro. and sis. S. H. Nicholson, sis. R. Nicholson and sis. Eato (West Ealing), bro. and sis. F. Jeacock and sis. Piffin (Holloway). So far we have had two strangers at the lectures, but hope, by prayer and effort on our part, this number may be increased (if the Lord will). —L. CATTLE, *Rec. bro.*

LONDON (Holloway). —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* We have an addition to our numbers by the transfer from the Brighton Ecclesia of bro. Percy Bath. We also lose to Swansea Ecclesia bro. and sis. R. H. Smith, who have gone to live in that district. We have had the company of bro. Crosskey (Clapham), bro. Phillips (Sutton), bro. M. L. Evans (Clapham), bro. Crawley (Luton), sisters B. Draper and Armenson (Clapham), at the Table of the Lord. — G. J. BARKER, *Rec. bro.*

LONDON (Putney). —*Ambleside School, 125, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6-30 p.m. Thursdays: Bible Class, 8 p.m.* We have now settled down at the above address. While our stay was at first on a temporary basis only, the difficulties seem to have been removed, and we are proceeding now with full advertising arrangements. The only objection to the meeting place is that it is a private "house-school," but this has been partly overcome by the provision of a proper notice-board. Visitors to the lectures have been fairly frequent, and should no doubt increase in number, now we can advertise. — We regret to have to report that we have been obliged to withdraw from bro. L. S. Baker, on account of his continued absence from the Lord's Table. We can only pray that our brother will come to realise the need for remaining in the Lord during these last days, and will return once again. — We have been grateful for the assistance of the following brethren, who have spoken at our Sunday and mid-week meetings: brethren M. Joslin, C. Kitchen, J. G.

Mitchell, W. R. Mitchell, C. Parks, R. A. Parks, L. J. Walker, and T. Wilson (Clapham), and A.T. Abbotts and A. A. Jeacock (Croydon). Since last report we have had the company at the Table of the Lord of brethren C. Kitchen and C. Parks, and sisters D. Higgs (Bristol), O. Hissey and Rangecroft (Clapham), and P. Squires (Luton). — J. A. BALCHIN, *Rec. bro.*

LONDON (West Ealing). — *Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6-30 p.m. Bible Class, Thursday, 8 p.m., 49, Uxbridge Road, Ealing, W.5.* We still hold forth the Word of Life to those who will heed, but the response is small. We record the transfer of sis. Helen Mitchell to Fulham Ecclesia, to whose care we commend her. The following have visited us at Breaking of Bread: bro. and sis. D. L. and sis. I. Jenkins, and sis. Learman, of Clapham, bro. Blake and sis. E. Hill (of Sutton), sis. E. Butt (of Clapham), and bro. Horner (of Sutton). Their company with us has been appreciated. — T. G. BRETT, *Rec. bro.*

MOTHERWELL (Scotland). — *Orange Hall Milton Street Sundays: Breaking of Bread, 11-30 a.m.; School, 1-15 p.m.* Greetings to all of like precious faith. We are pleased to place on record that Miss SARAH B. HINSHILWOOD was baptised into Jesus Christ on Thursday, May 12th, after a good confession of the Kingdom and the Name. We pray that our new sister will adorn the doctrine of Christ in faith and practice, so that she may be found approved in the day of his coming. — J. BROWN, *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 been pleased to have the help of brethren E. Hingley, Wes. Southall, J. Allen (Dudley), and bro. T. Phipps (Birmingham). We have also been pleased to welcome to our fellowship sisters E. Hingley, J. Allen, and T. Phipps, also bro. W. C. Newell (Sheffield), and bro. and sis. J. R. Evans (Clapham). — J. B. STRAWSON, *Rec. bro.*

PEMBERTON (Wigan). — *Chatsworth Street. Sundays: School 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6-30 p.m. Bible Class, Wednesday, at 7-15 p.m.* On May 28th we held our Tea and Fraternal Gathering. Three practical addresses under the heading of "The duties of the Brethren and Sisters of Christ," were given as follows: 1, In the ecclesia, Bro. T. Phipps, of Great Bridge; 2, In the world, bro. J. Silcock, of Pemberton; and, 3, In the home, Bro. W. Cockcroft, Senr., of Oldham. A profitable and upbuilding time was spent together, brethren and sisters from the following places joining with us: Birmingham, Blackburn, Coventry, Heywood, Maghull, Oldham, Prescott, Sheffield, Southport. Bro. T. Phipps and bro. W. Cockcroft, Junr., have assisted us in the proclamation of the Truth, bro. Cockcroft, in addition to the usual lecture on Sunday, delivering a special lecture on Saturday, May 14th. We thank all the brethren for their services. — B. LITTLER, *Rec. bro.*

PLYMOUTH. — *Oddfellows' Hall 148, Union Street (near Railway Arch). Sundays: 11 a.m. and 6-30 p.m. Thursday: Bible Class, 7 p.m.* We have pleasure in reporting that the difference which had existed at Plymouth for some time has been settled on a Scriptural basis, and thus peace, harmony, and true fellowship restored. Consequently we shall be pleased to welcome to the Memorial Table brethren and sisters of ecclesias on the BEREAN basis who may be in this neighbourhood. Such visits are more welcome than many imagine, seeing the nearest ecclesia is more than a hundred miles away. We are pleased to report the consummation of our efforts for peace and harmony. At our opening united service bro. Hone (of Clapham) gave us the word of exhortation at the Memorial Table, and also lectured in the evening, when a number of interested strangers were present. His service was much appreciated by all the brethren and sisters. Visitors have been bro. and sis. P. L. Hone and bro. A. Hone, Clapham, sis. Crawley and bro. and sis. S. G. Hodge, Luton. — J. WIDGER, *Rec. bro.*

PLYMOUTH (East). — We are pleased to be able to report that our Heavenly Father has again demonstrated His love and mercy towards men by calling two more from darkness to the marvellous Light of His Truth. They are WILLIAM GEORGE RAYMOND WORDEN and his wife EDITH LINDA WORDEN (both formerly Congregationalist), who have received the Word with gladness, and after witnessing a good confession of the things of the Kingdom and of the Name of

Jesus Christ, were immersed into his Saving Name on May 25th. It is our earnest prayer that, having entered the WAY and embraced the TRUTH, they may faithfully run the race and win the crown of LIFE at the coming of our Lord and Master. It also gives us great pleasure to announce that the ecclesial trouble in Plymouth has come to an end, a basis of reconciliation on Scriptural lines having been endorsed by the two ecclesias, which have been separated for a long period. As the result of this reconciliation, the ecclesias have become one, and the "East Plymouth" Ecclesia ceases to exist. We shall in future be known as the "Plymouth Ecclesia," and shall all meet at the Oddfellows' Hall. The writer is relinquishing the duties of Recording brother, and all future ecclesial communications should be addressed to brother J. Widger, Rouken Glen, Watt's Road, Tavistock, Devon. —Faithfully your brother in Jesus' Name, HUBERT R. NICHOLLS, *Rec. bro.*

ST. ALBANS. —*Sundays: 11 a.m. and 6-30 p.m. Thursdays: 8 p.m., at Oddfellows' Hall, 95, Victoria Street.* We are glad to place on record the happy time spent at St. Albans over the Whitsun week-end by so many brethren and sisters. A marquee had been erected in a secluded spot on the outskirts of the town, and here, on the Saturday, some 28 brethren and sisters assembled, having tea together, after which bro. Cuer (Crayford) gave an address at an informal meeting. On the Sunday a still larger company had tea together, and we were glad to see so many visitors (especially from Dudley) at both meetings at our hall. On the Monday it was a pleasure to see such an excellent response to our invitation, and we are sure that an enjoyable day was spent by all. At the afternoon meeting three encouraging addresses were given by brethren E. A. Clements, W. Webster, and S. Shakespeare, taken from the day's readings in Hebrews, xiii. We feel that we must express hearty appreciation of the support given to us by visitors from so many ecclesias, and particularly do we appreciate the willing and able help given by the party of brethren and sisters who were able to spend the week-end with us. —By a majority decision of the ecclesia, a change will take place in the evening on which our Bible Class is held. Instead of Tuesday, we will meet on Thursday evenings from and including 7th July. —We have now completed six months of tenancy in our new hall, and must record that the attendance of the stranger has been anything but encouraging. The apathy seems general throughout the country, and, unfortunately, is liable to make ecclesias apathetic, too. We have in mind, if the Lord will, holding some lectures at Hatfield later on in the year. —S. JEACOCK, *Rec. bro.*

SWINDON (Wilts.). —11, *Rodboume Road. Breaking of Bread at 6-30 p.m., or by appointment.* We are still sowing the seed, and hope and pray that our Heavenly Father in His mercy will give the harvest. The death of bro. Wharton, coming so close on that of bro. Jeacock, was a terrible blow. Would it not be well if some of our brethren remembered some words once written (I think it was by bro. F. G. Jannaway): To many a hard-toiling brother it might be said, "Why shouldst thou destroy thyself." The work must be done, but surely the labourers could be still further increased. Meanwhile there comes to the writer's mind —

Help, Lord, because the godly man
Doth daily fade away;
And from among the sons of men
The faithful do decay.

J. H. DYER, *Rec. bro.*

WHITWORTH. —19, *Tonacliffe Terr. Greetings.* Since last report we have been pleased to welcome at the Table of the Lord brother Frank Alsop and sister Alsop, both of Coventry; also for some few weeks we have had the company and help of brother Townsend, late of Birmingham, who was working in this district, but now has removed to Wellington, Shropshire. We commend him to the brethren and sisters near there, trusting they will be of mutual help on the way to the Kingdom. The Signs of the Times indicate the nearness of our Lord's return. May we hold fast the Faith, and abide in that Day. —With love in the Truth. —T. HEYWORTH, *Rec. bro.*

AUSTRALIA

BAIRNSDALE (Victoria). —63, *Murphy Street*. — Greetings in our most holy Faith. I have the pleasant duty to inform you that my mother, Mrs. F. L. PATE, and my brother's wife, Mrs. A. M. PATE, were both, after a good confession of Faith, witnessed by my brother (both in the flesh and in the Faith) and myself, baptised into the only Name under heaven whereby men might be saved. Our fellowship in company was only of short duration, however, as my brother and his wife and two children left this morning (15th April) for Omeo, where they will be in isolation (Omeo is a country town some eighty miles from Bairnsdale). We are hopeful, however, that his labours in that region may bear fruit. After all, there is nothing like scattering the seed. We all hope that our Lord will not delay his coming much longer, and the signs certainly show that we must expect him at any time. — With love begotten of the Truth, your brother in Israel's Hope, EDWARD PATE.

CANADA

TORONTO (Ont.). —*Kimbourne Hall 1484 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* At our Fraternal Gathering on Good Friday the attendance was approximately five hundred, the largest in our history. Visitors were welcomed from Buffalo and Selkirk (J.N.Y.), Canton and Mansfield (Ohio), Detroit (Mich.), Hawley (Pa.), and Worcester (Mass.); Brantford, Guelph, Hamilton, London, Mount Albert, Oshawa and St. Catharines (Ont.), Montreal (Que.), and Winnipeg (Man.). Owing to lack of accommodation in Kimbourne Hall, the gathering was held in the Oddfellows' Temple on College Street. The general topic of the day was *The Last Message of Love and Warning from Christ*. The following addresses were given in the afternoon: "A Special Prophecy for the Servants of God" (Rev. i. 1), bro. J. P. Vibert (Hamilton); "Blessed They Who Understand and Observe" (Rev. i. 3), bro. D. Gwalchmai (London); "The Time is at Hand" (Rev. i. 3), bro. B. J. Dowling (Worcester). Our first speaker emphasized the importance of the special prophecy to be communicated to the "many members" of the One Body by the angel through John. The second stressed the importance of understanding that the Apocalypse was given that the servants of God might discern the progress of events; that they should watch and keep their garments, and be constantly vigilant lest the day of the Lord come "as a snare" upon us. The third speaker called attention to the fact that the events symbolised soon commenced their progressive development in John's day. He also emphasized the apparent nearness of those events in which the saints will actively participate. Our hearts burned within us as he talked of Zion's awakening, and, coincident with it, the distress of nations with perplexity, of the nearness of redemption, and the rich reward for faithful adherence to God's commandments throughout these "perilous times." — After tea, the evening meeting opened at 7 p.m. The Toronto brethren and sisters presented a cantata entitled "The Resurrection Morn," and the ever-popular anthem, "King of Kings." Our Recording brother then addressed us on the fourth division of the general topic, taking for his subject, "In the Lord's Day" (Rev. i. 10). He spoke to us of how John was in spirit in "the day which the Lord hath made", the millennial day of peace and blessedness which Abraham rejoiced to see, the day when Christ and the saints will perform their appointed mission in the subjection of all things to the Father, and the glorious consummation, when the glory of Yahweh will cover the earth as the waters cover the sea. — On the Sunday morning following, bro. B. J. Dowling gave us stirring words of exhortation, and, in the evening, lectured on the subject, "Christendom Astray, A Sweeping Indictment: Is it True?" At both meetings our hall was filled. We earnestly hope that the memory of this refreshing time will be as pleasant to our visiting brethren and sisters as it is to us. — Our message to the believers scattered abroad, this time, brings both joy and sorrow. We are very happy to report that JAMES LINTON and his wife, ELIZABETH, were both immersed into the Saving Name of Jesus on April 13th. We hope they will increase in knowledge and wisdom of the Lord, and eventually gain an entrance into the Kingdom of God. It is interesting to note that our new brother is a son of our bro. and sis. J. C. Linton, and a brother of Charles B. Linton, whose immersion was reported in our news appearing in the May issue of the BEREAN. Our sorrow concerns the death of sis. Mary Ann Luff, who fell asleep in Jesus on May 11th, at the home of her daughter, sis. Elizabeth Luff. She was conveyed to a funeral chapel, where the writer addressed those

assembled, and in a brief way outlined the faith of our beloved sister. From there she was taken to Brantford (Ont.) for interment on May 14th, to rest in hope of the coming of the Lord. Since our last report we have had an unusual number of visitors, and therefore will not attempt to give their names, except in the case of bro. and sis. Will J. Turner and their daughter, sis. Phyllis Turner, who came from Winnipeg (Man.), a distance of about 900 miles, to attend our Fraternal Gathering. —GEO. A. GIBSON, *Rec. bro.*

MONTREAL (Quebec). —*Allies Hall 618, Charton Street Pt. St. Charles. Sundays: School, 10 a.m.; Breaking of Bread, 11 a.m. Bible Class on Wednesdays, 8 p.m., at 523, Charron St.* We are sorry to have to announce withdrawal from sis. Reilly, for conduct unbecoming a sister of Christ. Should she apply to any ecclesia for fellowship, we would advise them to get in touch with the undersigned. — J. V. RICHMOND, *Rec. bro.*

HAMILTON (Ont.). —*I.O.O.F. Hall, King William & Wentworth Sts. Memorial Service, 11 a.m., Lecture, 7 p.m., Sunday School, 9-45 a.m. Bible Class, Wednesday, 8 p.m.* Since our last report the hand of death has been in our midst, it is with much sorrow we record the death of our beloved sister Mary Wright, aged 86. Our sister fell asleep in Jesus after a long probation in the Truth. She was truly a Mother in Israel, a loving character, and endeared by all, during her lifetime she manifested those good works which are well pleasing in the sight of God, and always encouraged those of like faith. Our sister was laid to rest in Mount Pleasant Cemetery, Brantford, by our brother J. P. Vibert. We are pleased to record the obedience in the waters of baptism of JANET ANDERSON ADAM, age 17, daughter of bro. and sis. A. Adam, on February 16th. After a good confession of the one Faith, our sister was immersed into the All Saving Name of Jesus. May she run the race with patience, and be accepted at the return of our Lord and Master. We have been assisted in the service of the Truth by bro. Newnham, of Toronto, bro. D. Gwalchmai, of London, Ont. We express our appreciation to our brethren who have so kindly assisted us in the service of the Truth by the word of exhortation and proclamation of the Truth as it is in Jesus. We have been pleased to welcome the following brethren and sisters to the Table of the Lord: bro. and sis. Newnham, bro. R. Newnham, sis. M. Newnham, bro. and sis. S. Currie, sis. Round, sis. Crisp, of Toronto, bro. and sis. D. Gwalchmai, London, Ont., bro. and sis. Pryer, Fort Eric, sis. M. Barber, Guelph, sis. Luff, Brantford. We are always pleased to welcome those of like Faith. —E. D. COPE, *Rec. bro.*

UNITED STATES

HAWLEY (Pa.). —*Oddfellows' Hall Main Street Sundays: School 10-45 a.m.; Memorial Service, 11-30 a.m. Lectures first Sunday each month, 10-45 a.m.* We are endeavouring to keep our lamps trimmed, and the light burning, which is to say, God helping, us, we will keep the doctrine pure, and the ecclesia united with our living head, the Lord Jesus. We purpose to begin our mid-week classes soon again. The following visitors have been welcomed at the Table of the Lord: bro. and sis. Fred Gulbe, of Ithaca, N.Y., sis. Jochem, of Lackawaxen, Pa., brethren Russell, Frisbie, Chas. Buckheit and M. Mason, Jr., all of Baltimore, Md.; brethren Kenneth Frisbie and David Sommerville, of Washington, D.C.; bro. and sis. Garfield Cooper, of Scranton, Pa. (formerly of Pottsville, Pa.); sister Laura Jones, of Glendale, Pa., sis. Emily Sommerville, of Newark, N.J., bro. and sis. John Sommerville, of Jersey City, N.J. —We wish to thank brethren Fred Gulbe, Garfield Cooper, John and David Sommerville, for giving us acceptable words of exhortation. — Sis. Catherine Sweitzer is caring for an invalid sister in Rutherford, and will, presumably, meet with Jersey City Ecclesia. — Many are the encouraging signs which herald the dawn of Zion's glad morning. Our brotherly greeting to all of like precious faith everywhere: may all prepare to meet the Lord who comes suddenly. —W. A. SOMMERVILLE, *Rec. bro.*

HOUSTON (Texas). —*420, Drennan Street. Sunday: 10 a.m., Bible Class; 11 a.m., Memorial Meeting; 5-30 p.m., Meeting of Mutual Improvement Class; 7-30 p.m., Lecture. Wednesday: 7 p.m., Bible Class. Saturday, 7 p.m., Bible Class.* We are happy and indeed thankful to the Giver of every good and perfect gift to have bro. and sis. Roy Harrington back with us, after having spent

several months in California. Bro. and sis. H. R. Johnson and family, of Refugio, Texas, have been welcomed visitors in our midst since we last wrote; bro. Johnson delivered a very strengthening exhortation, in which he vividly pointed out that our time of "waiting" was almost over, and encouraged us to "hold fast till the end."—If it be the Lord's will, the Fraternal Gathering will be held at Hye, Texas, some time during the month of July; the exact date will be announced later, and we extend a most cordial invitation to all of like precious faith who possibly can, to attend and assist in making it a success. The location at Hye is ideal, the meeting grounds are situated on the bank of the beautiful Perdanales River, with its mammoth oak trees furnishing inviting camp sites. — Yours fraternally in behalf of the Houston Ecclesia, J. T. SMITH, *Rec. bro.*

PHILADELPHIA (Pa.). —*Sunday School 9-30 a.m.; Breaking of Bread, 10-30 a.m.* The brethren and sisters who withdrew from the Arch Street Ecclesia in this city decided that the best interests of the Truth would be served by establishing another ecclesia. These brethren and sisters held a meeting on March 19th, and adopted the following resolution: "Be it resolved that we be known as the Philadelphia Christadelphian Ecclesia, and that our basis of Faith be in accordance with the BEREAN standards." — On March 27th, we are happy to report, Mr. DAVID ROTENBERGER was immersed into the name of Jesus, and given the right hand of fellowship on April 3rd. May our new brother so run the race that he may receive the crown of life that fadeth not away. Our brother is the husband of sis. May Rotenberger (nee Owens). — Our Sunday School is well attended, and we are encouraged in the work, because the scholars have shown a keen interest in the study of the Scriptures. Our morning meetings are well attended also. The brethren and sisters realise the comfort and strength that can be obtained from meeting around the Lord's Table to "keep Him in memory." Thirty-seven members were in attendance on one Sunday out of a membership of thirty-eight. — We look with pleasure each month to receiving the BEREAN magazine. Its monthly visits on many occasions have been a source of comfort to us. We want the Editors to know that we appreciate their hard work. You are doing a good work, brethren; you have our support, best wishes and prayers for it to continue. May God bless your work and cause it to prosper. — Sincerely your brother in Christ, CARL E. GEORGE, *Rec. bro.*

POMONA (Calif.). —*Christadelphian House of Worship, Gibbs and 9th Streets. Sunday School 9-45; Memorial Service, 11; Bible Lecture, 7.* Since our last report we have had the pleasure of assisting three more young people, all members of the Sunday School, into the Saving Name of Christ, viz.: PAULINE COCKE, R. H. RAGSDALE, and DOROTHY WOLFE. Also added to our number is bro. Gerald Tomlinson, recently baptized while on a visit to Sacramento. We have gained by removal from Portland, bro. Frank Blunt. While rejoicing that a few more at this eleventh hour have entered the Ark of Safety, we are at the same time saddened by the death of our beloved sister Emily Smead, wife of bro. Roy Smead; yet in our sorrow rejoicing that she died with the hope of a glorious resurrection. We have been greatly encouraged of late by increased attendance at the evening lectures, mostly young people. And so we press onward, hoping that the planting and watering may bring forth fruit unto eternal life. As the nations feverishly prepare for Armageddon, may we with like zeal and energy prepare to meet our Judge and Lord at the judgment seat. — OSCAR BEAUCHAMP, *Rec. bro.*

SANTA BARBARA (Calif.). —*K.P. Hall 222 H. Carrillo St. Sunday School 9.45; Memorial, 11 a.m. Lecture, first Sunday of each month, 3 p.m.* Since last we wrote we have suffered the loss of a much-loved member of our Ecclesia in the death of bro. R. H. Livingstone, on March 24th, in his 81st year. He was laid to rest in the Goleta Cemetery, free from the troubles that beset the human race in this evil day, bro. Round, of Pasadena, doing that which was necessary at the graveside, in the presence of many brethren and friends. As long as our brother was physically able, he set a fine example to all by his regular attendance at all meetings, including Sunday School, where he always brought a spirit of goodwill in his kindly smile and word of good cheer. Our public work continues, as for some time past, with a lecture on the first Sunday of each month, for which we are indebted to the loving sacrifice on the part of brethren who come a long distance that they might serve us and all who will hear. In this, as a dear old brother would often remark, we are helped in the saving of ourselves, though there is not much response on the part of the public. — W. L. R. *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.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
South Perth, West Australia. —Miss M. Jones, 24 Brandon Street.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Wagga, N.S.Wales. —C. W. Saxon, Sunnyside, Coolamon.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —E. D. Cope, 120 Flatt Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Vancouver, B.C.—E. Mitchell, 750 E. 33rd. Ave. Phone: Fraser 1567 L.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg. —W. J. Turner, 108 Home Street.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Ajlune, Wash. —Mrs. M. Jordan.
Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.
Beaukiss, Texas. —A. C. Harrison, Route 3 Beaukiss, Texas.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Geo. Kling, 79 Mang Ave., Kenmore. N.Y.
Canton, Ohio. —P. Phillips, 317 Young Ave., N.E.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Copperas Cove, Texas. S.S. Wolfe
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 532 Spencer Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.

Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Hebron, Texas. —J. Lloyd.
Houston, Texas. — J. T. Smith, Goose Creek, P.O. Box 645. Telephone No. 546J.
Ithaca, N.Y.—F. Gulbe, Freeville, R.D. 3 Dryden Road, Tompkins Co., N.Y.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —L. H. Norwood, 1801 San Marcus Street, Compton, Calif.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Midland, Texas. —Joseph H. Lloyd 810 S. Carrizo Street.
Newark, N.J. —W. Dean, 517, So. 21st Street, Irvington, N.J.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 2411 N.E. 7th Ave., Portland.
Rochester, N.Y. —Oscar Knight, 67 Alexander Street.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Saratoga, Wyoming. —E. W. Banta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Stonewall, Texas. —Clarence Martin.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

SPARE CLOTHING. —We have decided to discontinue this effort during the hot weather and holiday season.

JEWISH RELIEF FUND. —The following amounts have been received: —Anon. 5/-; Coventry, 26/-; S.M.C., 7/6; 2 sisters, 25/-; A sister, 10/-; Anon., 10/-; L.A., 2/6; W.T., 15/-. This a/c is made up to June 8th.

SUTTON (SURREY). —On and after Sunday, June 26th, the meetings will be held at the Garden Hall, Wellesley Road, (Near Sutton Station).

EMPLOYMENT OFFERED. —Brother wanted for coal deliveries. Experience of horses essential. Apply: —Bro. F. W. Stevenson, "Fredesia," Victoria Street, St. Albans, Herts.

BROTHER DYER asks us to remind the "esteemed" brother referred to in "Reflections" (page 222) that it is written, "Let your light so shine before men, that they may see your good works".

ENCOURAGING. —Bro. J. Cattle, an American sister, bro. L.; D.; Sis. S.; F.; B. W.; Bro. J., and several others, urge us not to be disturbed by the criticism of modern Tobiahs and Sanballats. Bro W. says "don't waste time trying to please everybody, or answering every petty fault finder; bro. Roberts had plenty of similar experiences, and he simply ignored them."

DISTRESSED FUND. —We acknowledge receipt of the following amounts: — An ecclesia, £3; Anon., 5/-; Salop 20/-; Anon., 2/6; £2; 10/-; 18/3; £3; S.M.C., 12/6; Matt. vi. 1-4, 20/-; Two sisters,

25/-; A sister, 10/-; A brother, 10 dollars; An ecclesia, £5; West Ealing, 14/10. A/c made up to June 8th.

BOOKS FOR DISPOSAL (offers wanted). —Russia (2 Vols.), by Wallace; Charles the Great, by Thomas Hodgson; Henry VII., by James Gairdner; History of Greece, by Dr. Wm. Smith's series; Pitman's Commercial History, Illustrative of Ezekiel 27, Is. 23 etc., etc; Stories of French History (for the little ones), by Charlotte M. Yonge; The Papacy, by J. A. Wylie LL.D.; Popular Lectures on the Essays and Reviews, by John Cumming; A Dictionary of Birmingham, with maps; Decisive battles of the world, by Creasey; Masters in History (Gibbon and etc.), by P. Anton; Clough's Certificate History (1783-1815); The Berean Magazine 1920-1928, some copies missing. Above are in good condition. Bro. D. (c/o Publisher).

DEATH OF SIS. TANDY. —With sorrow we report that death has visited and robbed us of our beloved Sister Tandy, wife of our Bro. A. E. Tandy of Bleadon, Weston-Super-Mare. She fell asleep on June 10th, after an operation following a fall which fractured her thigh. We laid her to rest at Bleadon on June 15th, bro. F. Walker speaking words of comfort at the graveside. Our deepest sympathy goes out to our Bro. Tandy who has lost his Sister helpmeet of the past 40 years, and to his son. We pray God will comfort them both—(per bro. A. G. Higgs).

“JEHOVAH JIREH”. —A book with a wonderful story of God's present-day working in the Household of Faith, and a spiritual incentive to increased activity in the Master's vineyard. The Finger of God is traced in the actual life of an ecclesia, together with a recital of the co-operation of the brethren and sisters throughout the world. Not only is it a story; it contains spiritual instruction, upbuilding and comfort. It is, therefore, a splendid book for the holidays, or when one feels "down" or "depressed"—for the strong and uplifting Hand of God is revealed throughout. 290 pages, and 36 illustrations. Bound in a choice blue cloth, with white lettering, it will be both an attractive volume and suitable for presentation purposes. The edition is limited, and there is no anticipation of a reprint. It will be ready by the time this is in your hands. Price 3/6; by post 3/10. May be obtained from F. Walker, 41 Stokes Croft, Bristol, 1., or from the Publisher of the "Berean".
