

Price 8d

August 1938

The Berean CHRISTADELPHIAN

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

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

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

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

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

CONTENTS	Page
The Rainbowed Angel (Dr. John Thomas)	281
Editorial—	
The Bible—Internal Evidences of its Divine Origin	285
When He Appears	288
Sound Speech	292
A Message from God	297
Distressed Fund	298
Jewish Relief Fund	298
Reflections	299
The Parable of the Good Shepherd (R.R.)	301
“Consider Him”	304
1 John v. 7	306
The Land and People of Israel	307
Prophetic Geography	308
Signs of the Times	309
Gleanings from the Daily Readings	312
<u>Ecclesial News</u>	<u>313</u>

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

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

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

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

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

BEXLEY HEATH. —*See Welling.*

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

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

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

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

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

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

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

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

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

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

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

CAMBRIDGE. —Mrs. Lewington, 29 Rathmore Road.

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

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

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

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

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

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

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

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

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

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

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

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

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

GUILDFORD. —A. Cochran, 27 Church Road.

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

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

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

ILFORD. —P.J.A. Coliapanian, 113 Herent Drive, Forest Gate, E7. (B.B. 5.30 p.m.)

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

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

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

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

LONDON (Fulham). —G. Cattle, 8 Bradbourne St., Parsons Green, S.W. 6. (B.B. 4 p.m.)

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

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

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

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

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

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

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

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

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

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

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

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

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

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

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

PLYMOUTH. —Oddfellows Hall, 148 Union St. (B.B. 11 a.m.), J. Widger, Rouken Glen, Watts Road, Tavistock.

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

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

PRESCOT (Lancs.)—G. W. Park, 8 Brookside, off Shaw Lane.

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

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

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

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

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

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

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

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

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

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

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

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

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

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

SWINDON (Wilts.). —J. H. Dyer, 11 Rodbourne Rd.

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

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

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

WELLINGTON (Salop). —W. C. Townsend, c/- Bata Shoe Store, New Street, (B.B. 3.30 p.m.)

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

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

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

AUSTRALIA.

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

NEW ZEALAND.

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

The Berean

CHRISTADELPHIAN

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

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

Edited by

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

Published by

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

Volume XXVI

AUGUST, 1938

NO. 308

The Rainbowed Angel

An exposition of the Tenth Chapter of the Apocalypse

By Dr. John Thomas

(Continued from Page 244.)

THE NEW WORLD AND THE ANGEL OF THE BOW.

The destruction of the fourth beast of Daniel by the Rainbowed Angel's pillars of fire will be the dissolution of the European commonwealth. When the old world hath fallen thus, what will be the destiny of the new? Will it escape "the burning flame?" and, when "the kingdoms of the old world become the kingdoms of Yahweh and of his Anointed," will the colonial and republican institutions of the American continent remain intact? Why should they so remain? American society is but an extension of European. Their civil and spiritual institutions are identical; their superstitions and blasphemies as God-dishonouring, word-nullifying, and perverse of "his way."

The earth is as corrupt as in the days of Noah; "for all flesh," in both hemispheres, "have corrupted his way upon the earth" (Gen. vi. 11, 12). It is only necessary to understand *the way of salvation* as taught by the apostles to see this. Seeing, then, that the Deity swept into the abyss the whole human family except Noah and his house for this crime, why should not the American world be punished, being guilty of the same iniquity? There is every reason to conclude that judgment will fall upon it with great severity. Its idolatry of self is God-defiant; and it needs to be taught that there is One almighty than the dollar, and stronger than the human will

There is no symbolical revelation of events to be developed upon the American arena; there are, however, general declarations, which show what must of necessity be developed in the course of the Rainbowed Angel's mission upon this continent from one end of it to the other. Thus, the principle is oracular, that "ALL nations shall come and worship before the all-powerful Yahweh Elohim;" and that "they will learn righteousness." This necessitates instructors, and a system of instruction, such as does not exist on earth at this time — an enlightening power no less than divine. It also requires a disposition, a child-like disposition, which exists not in the public mind, neither in the ignorant people, nor in their blind and conceited guides. To correct this fatal evil, and to break the power of ignorance, which is "the power of Satan," the angelic "pillars of fire" must march through the land; for it is

written, "When the judgments of Yahweh are in the earth the inhabitants of the world will learn righteousness" (Isa. xxvi. 9; Apoc. xv. 4).

And when they have learned this lesson, so difficult for individuals and nations, their lofty looks will be humbled, and their haughtiness will be bowed down, and Yahweh alone will be exalted (Isa. ii. 10, 11). British and American pride will be prostrate in the dust; and "the people the source of all power," an exploded fiction of the past. "In that day, Yahweh alone shall be exalted." Popular sovereignty will be a dead putrescent carcass; and all who derive their power and authority from it will be abased. Such a consummation as this, and so devoutly to be wished, can only be developed by Omnipotence—by the powerful angel of the covenant. The fate of the old world must necessarily be the fate of this whole American continent; for it is written of the Spirit, saying to the Son of David, "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. ii. 8). This is certainly comprehensive of the western hemisphere. The Eternal Spirit gives this to the Rainbow Angel in fee. All power and authority here must, therefore, be derived from him, not from the people; and in these there will be no democracy or republicanism, but divine and imperial despotism, pure and simple; for "he shall rule the nations with a rod of iron" (Ps. ii. 9; Apoc. xix. 15; i. 26, 27) "and Yahweh shall be king over *all the earth*; in that day there shall be one Yahweh, and his name one" (Zech. xiv. 9.) This is conclusive. No one believing the scripture can respect the traditions of Americanism. The Monroe doctrine, and the millennial perpetuity of the Union, will be a derision to the cloud-invested angel, as they are now to all who have "the patience of the saints," "the commandments of the Deity, and the faith of Jesus" (Apoc. xiv. 12). All the States of the new world will be taken possession of by them; for "the kingdom, and dominion, and the greatness of the kingdom under *the whole of the heavens* is given to the people of the saints of the Most High Ones . . . and *all dominions* shall serve and obey him" (Dan. vii. 27). It is manifest, therefore, that the destiny of all colonies, and republics, and empires, upon the American arena, has long since been decreed; and that destiny is unquestionably glorious and blessed—that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, coextensive with the globe, under which life, liberty, and property, will be secure; "mercy and truth meet together, and righteousness and peace embrace each other;" and "glory will be to the Deity in the highest heavens, over the earth peace, and goodwill among men" (Ps. lxxxv. 10; Luke ii. 14). "Hitherto is the end of the matter" (Dan. vii. 28). The wars of the Angel of the Bow culminate in the conquest of a peace, which extinguishes all belligerent conflagration in the earth for a thousand years.

THE ANGEL RESTS FROM HIS LABOURS.

Synchronical with this "end of the matter" is the blessedness of the dead in "rest from their labours." The end of the Exodus from Egypt, and the destruction of the fourth beast in all its relations, domestic and foreign, being now attained by their almighty prowess, the end of Micah's 40 years is duly arrived at. It is, therefore, written by command of a voice from the heaven, newly planted and firmly established (Isa. li. 16): "Blessed at this time are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labours; and their works He goes with them" (Apoc. xiv. 13). This is the time for the righteous dead, who have been caused to spring out of the earth, and afterwards been quickened by Christ who is their life, to be blessed in the Millennial Sabbatism. The millennial rest cannot be enjoyed by the called, and chosen, and faithful saints so long as the fourth beast ecclesiasticism is undestroyed. The *Lion-Mouth* of this system of ignorance and imposition "speaks great things and blasphemies," by which the Deity is blasphemed in "blaspheming his name, and his tabernacle, and them that dwell in the heaven" (Apoc. xiii. 5, 6). The saints, though resurrected and immortalized, can have no rest while this, their old enemy, who, in the days of their flesh, made war upon them and overcame them (ver. 7; xi. 7; Dan. vii. 21), remains unconquered and undestroyed. When this is compassed their rest is attained. *At this time*, or *from now*; the *now* beginning at this consummation of their works. They had "died in the Lord," which they only do when they die who believe the glad tidings of the kingdom of the Deity and name of Jesus Christ, and are subsequently immersed; they had been caused to spring forth from the earth; they had been judged; and, by quickening, had been organised into the cloud-invested angel of the covenant, or bow; and, following

the Lamb whithersoever he went, in all his wars, had conquered three of Daniel's beasts, and destroyed the fourth; and, in so doing, had delivered and regenerated the twelve tribes of Israel, restored all things, and abolished the superstition of the world. These are their works, the works of Jesus and his brethren, and the consummation of them, which brings to them rest for "a season and a time."

But, in the text before us, we are given to understand that Jesus and his brethren did not do all these wonderful and mighty works by their own independent and inherent power. In the days of his flesh, Jesus said to the Jews, "I can of my own self do nothing;" and again, "Verily, verily, I say unto you, The Son can do nothing of himself . . . but what things soever the Father doeth, these also doeth the Son likewise" (John v. 19, 30); and "the Father who dwelleth in me He doeth the works" (John xiv. 10). This doctrine is incorporated in the apocalyptic symbology. It is true in regard to all the works of that remarkable prophecy. It is the Father, the Eternal Power, the Spirit, who doeth the works: as he said to Zechariah, "Not by might nor by power, but by my Spirit, saith YAHWEH Tz'vaoth" (ch. iv. 6). Of their own selves, Jesus and his brethren can do nothing. Their almightiness is of the Father-Spirit. "Whithersoever the Spirit was to go they went" (Ezek. i. 12, 20), and where they went, there the Spirit of their Father worked. Hence the peculiarity of the sentence, "and their works He goes with them." He attends upon them as a camp-follower. He is present in all their encampments; and all the defeats they give their enemies are by His power. How could it be otherwise? For, having been begotten and born of the Spirit, they are as much Spirit as that which has been begotten and born of the flesh is flesh (John iii. 6). Therefore, what they do must of necessity be done by the Spirit — "He goes with them;" and "their works," the works of the Angel of the Covenant, signified in his roaring, in the little scroll, and in the seven thunders, He does with almighty and invincible power.

(To be continued.)

Editorial

THE BIBLE.

INTERNAL EVIDENCES OF ITS DIVINE ORIGIN.

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. cxix. 18).

The Bible itself is surely the most convincing witness to its Divine origin. A careful and impartial examination of the character of its contents: its condemnation of man's inherent wickedness, and its revelation of God's greatness and righteousness: its indisputably high standard of morality enjoined upon all who accept its teaching: its demand for self-denial, self-effacement, submission to evil, and non-retaliation on the part of believers, rightly considered, are undeniable evidences that the Bible is not of human origin, but is Divine.

It is beyond contradiction that the Old Testament scriptures have come into our hands through Jewish instrumentality. If these Old Testament scriptures are not of Divine origin, or, in other words, if the writers were not moved by the Holy Spirit to write these scriptures, it must follow that they are the unaided work of Jews of some kind or other: Jewish patriots, Jewish idealists, Jewish priests, or others of the same race. Let us examine the latter theory, and ascertain if there are not insuperable difficulties to the acceptance of this view.

If there is one feature of the Old Testament writings more prominent than others, it certainly is the denunciation of Jewish wickedness and rebellion against their God. The Jews are repeatedly depicted as a nation which had received from God unparalleled blessings, which no other nation had any experience of; yet time and again these writings record the fact of their ingratitude, rebellion, and forgetfulness of these privileges. Are we to believe that this is the manner in which Jewish patriots or idealists would of their own unaided choice, have depicted their nation? On the contrary, would they not have extolled their virtues, their rigid adherence to the Jewish traditions and religion, and their unfading memory of the mighty events of their early national history? The inspired record is the exact opposite of this, and bears the incontestable impress of its Divine origin. A Jewish patriot could not

possibly have been the unaided author of such a scathing indictment of his nation as is contained in the prophecy of Ezekiel —

"And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me. . . . They are impudent children and stiffhearted. . . . And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious (Ezek. ii.).

Another of Israel's prophets, Isaiah, declares —

"Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

"Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." (Isa. i. 4-7).

It cannot be contemplated by any reasonable minds that such terrible denunciations could have emanated from unaided Jews, whether patriots, idealists, or any others: there is only one satisfactory explanation, and that the Bible itself provides:

"Hear, O heavens, and give ear, O earth; for the Lord hath spoken" (Isa. i. 2).

This conviction is greatly strengthened when we remember that it is the Jews themselves who for many centuries have been the custodians of these writings; they have jealously guarded them and preserved them, although they themselves are the subjects of such vehement denunciations. Is it conceivable that such would have occurred, apart from the revealed fact that these writings are of Divine origin, and Divinely committed to the Jewish nation?

The theory that they are the product of Jewish priestcraft receives a devastating blow at the hands of the prophets. Is there any possible reason why a Jewish priest should have penned the following indictments of his class, or why other Jewish priests should have so diligently preserved the words: —

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money" (Micah iii. 9-11).

"A wonderful and horrible thing is committed in the land: The prophets prophesy falsely, and the priests bear rule by their means" (Jer. v. 30-31).

"His (Israel's) watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

"Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." (Isa. lvi. 10-12).

We repeat that these are either the product of unaided Jewish writers depicting the enormities of the leaders of the nation, and preserved and guarded by Jews throughout the ages; or they are the

outcome of Divine inspiration: that is, "holy men of God spake as they were moved by the Holy Spirit." The first assumption is unreasonable and valueless; the latter is a demonstrable fact, accepted and tenaciously held by all who are led by the Spirit, which has declared through Paul:

"All scripture is given by inspiration of God."

The truth of this declaration is emphasised by a contemplation of the exalted morality of the Bible, which is immeasurably higher than, and superior to, anything which is natural to man. Obviously true is the apostle's description of the natural outcome of man's evil nature.

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v. 19-21).

These and all similar evil characteristics the Bible everywhere condemns in the plainest and most emphatic manner. "They that do such things shall not inherit the Kingdom of God." On the contrary, the Bible inculcates all that is noble: purity is enjoined upon all who come within its influence: chastity is exalted: honesty is demanded of its followers, not because it is the "best policy," but because of its righteousness: truthfulness is praised and lying denounced: evil-speaking and tale-bearing are prohibited; reverence towards God is obligatory: the poor are to be cared for, and not oppressed: retaliation and resistance of evil are forbidden: courtesy, kindness, sympathy, goodness, are to be the rule of conduct amongst those who are led by the Spirit.

Is not a collection of writings which thus denounces the evil that is in man, and which so consistently and strongly exhorts man to "follow that which is good," evidently of higher than human origin? Surely it is obviously Divine, for such lofty expressions and exalted teaching could never have proceeded from the evil heart of man. Truly, "Holy men of God spake as they were moved by the Holy Spirit."

W.J.W.

When He Appears

How joyous and refreshing were the tidings which greeted that little band of grief-stricken women who hastened to the sepulchre very early upon the first day of the week. "Why seek ye the living among the dead? He is not here, but is risen." Who can adequately express the relief and joy of our Lord, as he stepped from Joseph's tomb into the cool, invigorating air, on that resurrection morn? Free from pain and trouble, he was conscious that the battle had been fought and won, and now before him stretched an endless prospect of life and peace and purity and power and strength, in the possession of a glorious, undecaying nature.

It was the wonderful sequel to a life dedicated to God—a life of sacrifice, sorrow, and suffering, culminating in the horror of Calvary. We pause to think of him as he endured the contradiction of sinners against himself. With pity and love, we contemplate him impaled upon that cruel cross, the object of scorn, ridicule, and spite, the thorny crown pressing upon his noble brow, the life slowly ebbing from his torn and lacerated body, until he cries in anguish, "My God, my God, why hast thou forsaken me?" and then, "It is finished." He bowed his head, and gave up the spirit, the sufferings terminated by the calmness and stillness of death. We ask, what enabled him to endure it all? and the answer comes in the words of the Apostle to the Hebrews, "For the joy set before him, he endured the cross, despised the shame, and is set down at the right hand of the throne of God."

We are exhorted to "consider him, lest we be wearied and faint in our minds." All down the ages the servants of God have been strengthened to endure, by contemplating the certainty and glory of the hope set before them. It is a mistaken idea that God requires us to practice virtue for virtue's sake. He has shown His unfailing goodness and condescension in giving us strong incentive to serve

Him. Of Abraham, it is written, "He looked for a city which hath foundations, whose builder and maker is God." Of Moses, we read, "He had respect unto the recompense of the reward." We are all exhorted to "Cast not away our confidence, which hath great recompense of reward." How encouraging are the Apostle's words! Paul was a practical illustration of the counsel which, by inspiration, he gave to others. On one occasion, he enumerated his many trials and difficulties, his privations, his losses, his griefs and sorrows, his disappointments and setbacks. He put these, as it were, in one side of a scale, and in the other side, he put the glory to which he stood related. This was his conclusion, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal WEIGHT of glory."

Cannot we do the same with those many worries and troubles which we all experience, for every heart knoweth its own bitterness. Collect them all, and put them in the scale—business worries, family worries, domestic worries, financial worries, ecclesial worries, health worries, loneliness worries, persecution worries, and having put in all our real troubles then add those imaginary ones, fears, forebodings, anxieties, and frets, about matters which may never materialise. To poor, weak, frail mortals like ourselves, our troubles are very real and burdensome. But put in the other side of the scale the glorious promises of God, the prospect of eternal blessedness, endless ages of consummate well-being. Our troubles are as a handful of feathers to a lead weight, and, like Paul, we exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Our finite minds cannot rise to a full appreciation of all that is in store for the children of God. Nevertheless, the more we read the Scriptures, the more shall we know and understand. In the verse that forms the basis of this address, our attention is directed firstly to Christ. "When Christ who is our life shall appear . . ." He was the firstborn from the dead, the beginning of the Creation of God. He was the first to experience that wonderful change, in a moment, in the twinkling of an eye, when by the insurging of the Spirit mortality was swallowed up of life. Paul speaks of him as the effulgence (R.V.) of God's glory and the very image of His substance (R.V.). He was of such a nature that he could ascend even to the Father's presence, and sit at His right hand.

The promise to us is that when he shall appear, we shall be like him, for we shall see him as he is. We are to be conformed to the image of the Son, having a nature and substance and glory comparable to his. "Christ our life!" How expressive and invigorating is the thought! Men talk now about the joy of living. In the fullest sense, it is unknown to men. Mortality cannot comprehend it. The universal principle operative to-day is "dying thou shalt die." Decay and dissolution are our present experience. There is a heaviness, a blight, which settles over all our activities. Disillusionment and disappointment characterise much that we undertake, and, like the Wise Man, we exclaim, "All is vanity and a striving after wind." But Christ is our Life. He is now in heaven, strong and immortal. He has declared, "Because I live, ye shall live also." The apostle Peter says that we are related "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." If we lay up treasure in heaven, it is safe and secure. There is no moth or rust to corrupt in the strong-rooms of Heaven.

Paul, says, "When Christ who is our life shall appear, then shall ye also appear with him in glory." Endowed with strong, imperishable bodies, imbued with Heavenly health and vigour, we shall experience the joy of perpetual youth and beauty. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Gone for ever the headaches and heartaches, the weariness, the depression, the propensities, the passions, the frailties, the fickleness of this body of sin. These vile bodies will be changed and fashioned like the glorious body of Christ. We are to appear with him *in glory*. Think what this means! We recall that striking incident which took place during our Lord's pilgrimage upon earth; how he took three of his disciples up into an high mountain apart, and then whilst he prayed, "the fashion of his countenance was altered." "His face did shine as the sun." His very clothes became affected. "His raiment became shining," "white and glistening," "white as the light," "exceeding white as snow, so as no fuller on earth can white them." A bright cloud overshadowed them, and Moses and

Elias appeared, and the disciples were sore afraid. Here was a concentration of Spirit, before which mortality shrank in fear and trepidation. Peter subsequently spoke of it as "the power and coming of our Lord." The whole incident was a realistic manifestation of the glory which awaits Christ, and all who shall appear with him.

Jesus referred to it in that sublime prayer recorded in John xvii. "The glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one. . . . Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me." That beautiful prayer will receive its answer when Jesus and his brethren are all glorified together, when there will exist that perfect affinity between the Father and His children. Our wills will be absorbed in His — one purpose, one nature, one glory, one creation, complete in Him, yet each saint will retain that independence, and personality, and identity by which he will individually enjoy the reception of all good.

What honour and renown will be bestowed upon the glorious company of the redeemed! Men and women, once lowly and despised and scorned and defamed, now elevated to the highest positions in the earth; once the poor in spirit, now the possessors of the Kingdom of Heaven; once the mourners, now the comforted; once the meek, now the owners of the earth; once the hungry and thirsty after righteousness, now filled to the brim; teaching the nations the ways of God, and superintending the worship of those suppliant crowds which throng the temple courts of Jerusalem; once the merciful, now the recipients of mercy; once the pure in heart, now the pure in nature, "seeing God"; once the peacemakers, now the peace administrators; once the persecuted for righteousness' sake, now the wielders of the iron rod, receiving the homage and respect of a righteous population.

The prophet Ezekiel saw in vision this multitude of glorious, immortal rulers, "They ran and returned as the appearance of a flash of lightning"—now in Jerusalem with Christ, and in a moment in the remotest parts of the earth, ruling it with righteousness and equity, dispensing blessings untold, healing the nations, and working miracles on a scale vastly greater than those performed in the first century, which were but a foretaste of the "powers of the age to come." Oh, the happiness, and joy, and laughter—real, pure laughter—that will pervade that wonderful company! How entrancing is the picture! It is no cunningly devised fable. These are words of soberness and truth. This is the hope of the Gospel, sealed by the precious blood of Christ, and guaranteed by his resurrection. Paul says, "When we were dead in sins, He hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus." This is our glorious destiny in Christ. Let us hold on to it, prize it, and ever remember it as a continual incentive to faithfulness. We possess a hope which the world cannot give, and shall not take away.

There is still a final thought to consider. Paul says, "When Christ who is our life shall appear." It reminds us of the oft-repeated question, "Lord, how long?" The question has ascended for many dark centuries to the throne of grace, but the answer is now becoming increasingly obvious. The prophetic times are fast running out. The sixth vial is well-nigh expended, and the intimation of the Master becomes daily more pressing. "Behold, I come as a thief." "Surely I come quickly." The response of every faithful heart is that of the apostle, "Even so, come, Lord Jesus." H. T. A.

Sound Speech

The title of our subject is contained in a letter written to a young brother in the first century:

"Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. *Sound speech* that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus ii.).

We must not suppose, however, that this exhortation was given exclusively to young men. A study of the Scriptures reveals that it was intended for all, whether brethren or sisters, irrespective of age, for we are all liable to err in the matter of sound speech.

The Apostles used speech for the purpose for which it was given, that is, to glorify God. We are told that man was made in the image of God, and so he was endowed with the power of ordered thought, and also with the additional power of expressing those thoughts in words, in speech. Now one of the qualities of Divine speech is truth; so we also are called upon to speak only the truth: lying is an abomination to God, and is condemned throughout the Scriptures. In the world to-day, truth is almost an unknown quantity, the majority of mankind seem to spend their time in seeking to avoid it. There are certain professions in existence which have for their object the endeavour to turn truth into error, and error into truth: to turn white into black, and black into white. Brethren and sisters will be wise, therefore, in avoiding such professions, and also of keeping in mind the apostolic command against going to law before the unbeliever.

The Apostle Paul was careful to speak only the truth, the object for which speech was given. He did not use flattering words, for he writes, "For neither at any time, used we flattering words, as ye know, nor a cloak of covetousness: God is witness." He was aware of what the Spirit said through the wise man, concerning "he that flattereth with his lips." Paul was a plain man, with a plain message, which was plainly told. Let us be followers of him, also, in this respect, as he was of Christ. There was no effort on his part to extol his own wisdom, or powers of eloquence, for in 1 Cor. ii. he writes:

"And I brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Here we have again the object of speech: the edifying of ourselves in the Faith, to the glory of God. We are called upon to use speech in the Divine service, and there are a hundred and one ways in which we can use it in that service.

These are general principles. Now let us bring the subject nearer home, for we need to do so in these days. There never was a time in the history of the world when there was more loose talk about than to-day. Lying is extolled as a virtue: it is looked upon as smartness, and it has been said that it is impossible for a truthful man to "get on in the world": and it certainly is difficult.

Our subject can be viewed from two aspects:

- (1) speech in a public capacity; and
- (2) speech in a private capacity.

We have not put public speaking first because it is first in importance, for more harm or more good can be done in private conversation than in public speaking. The Psalmist writes: "The mouth of the righteous speaketh wisdom." And from whence shall we get this wisdom? The Psalmist tells us, "my tongue shall speak of thy word"; and let us remember the exhortation, "if any man speak, let him speak as the oracles of God." We have heard these things many times before, brethren and sisters, but let us never get tired of hearing them. The human tendency is for something new—let us be satisfied with the old paths. That does not mean, of course, that there are no new ways of presenting "old truths," but it does mean that whatever way we adopt, we shall not fail to present "old truths." If this course is followed, if we take into account all the counsel of God, we shall all speak the same things. It is because brethren do not take into account ALL the counsel of God that we have divisions in regard to doctrine and practice. A text is taken, magnified out of all proportion to its setting, a construction is put upon it which the Author never intended, and the result difference of opinion and occasionally division.

Now in our speaking we are commanded to speak "the things which become sound doctrine" — and why? Because a man's attitude to God is governed very largely by his beliefs. For example, if a man believes that he is a part of God, that his immortal soul is a vital spark, that it is invaluable, how can such a man "do justly, love mercy, and walk humbly with his God"? Such a belief is calculated to develop conceit rather than humbleness of mind. Let a man recognise that he is of the earth earthy, that he is utterly dependent upon God for all that he has, or ever will have, and he is then at any rate in a position to "walk humbly with his God." So we see the necessity for speaking the things which become sound doctrine, over and above the fact that such has been commanded. Let us beware of yielding to the popular taste of watering down doctrine to suit the hearers: let us speak the truth and all the truth, "whether they will hear or whether they will forbear." We have been put in trust with the Gospel: it is not ours to alter or adjust.

Suppose we hear something from the platform which we think is not according to sound doctrine, what is our plain duty? We must put into operation the teaching of Jesus contained in the eighteenth chapter of Matthew: we may have misheard our brother: we may have misunderstood him. By following the teaching of the Master we shall localise the matter; for where a mistake has been made, the speaker will have the opportunity of adjusting his ideas. The tendency, however, in these days is to rush to the printer, send the pamphlets far and wide (a course which is unscriptural), and instead of gaining our brother, we cause him to adopt the wrong statement as a belief, whereas, perhaps originally it was only an idea, and could easily have been corrected, if the right course had been adopted.

There is another aspect of public sound speech. It is written, "God is in heaven and thou upon earth, therefore let thy words be few." For the most part, the prayers recorded in the Bible are short, to the point, expressive. We cannot do better than follow these examples in our public prayers, avoiding repetition, and directing our prayer in the particular channel which the occasion demands.

This applies equally with regard to the proclamation of the Truth to the stranger. Let our lectures be clear, concise, simple, as well as doctrinally sound, and let them be of reasonable length. There is a tendency in these days towards long lectures, which we can testify from experience is not beneficial to the strangers. The mind can only absorb a certain amount at once, and if too much matter is introduced, and the time taken too long, instead of the points raised being clear in the listener's mind, accompanied by a thirst for more, there is confusion, and perhaps weariness in mind and body.

We now come to the individual aspect of sound speech in private conversation, which is perhaps the most important phase of the subject. It is surprising what an amount of exhortation there is in the Scriptures in connection with the proper use of the tongue. A little investigation shows that the tongue has not changed: it is the same to-day as two thousand years ago. In the letter of James we read:

"The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth. The tongue is a fire, a world of iniquity: so is the tongue among our members. . . . For every kind of beasts, and of birds and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame: it is an unruly evil, full of deadly poison."

The tongue can no man tame: there is only one thing that can tame it, and that is the Truth, practically applied. The tongue is a little member, but what a lot of trouble it can cause. Here we have a perversion of a God-given blessing. One of the objects of our experience in the Truth is to help us to control the tongue, that we might use it to the glory of God. We all know the specious arguments that are used in an endeavour to justify lack of control of this little member, "It is my nature—I soon flare up, but it is soon over." But is it? We may get over it quickly, but incalculable harm may have been done to others through our indiscretion; and let us remember it is still true that "a brother offended is harder to be won than a strong city." Again, let us beware of the brother who says, "I believe in calling

a spade a spade"—let us have the truth by all means, but let us be quite sure that it is for the truth's sake, and not that we might give vent to our own ruffled personal feelings.

The fact is that an uncontrolled tongue is unjustified from any point of view: we have been given a tongue to use, we have been told how to use it: therefore, we have no right to abuse that use.

In writing to the Colossians, the Apostle says, "Let your speech be always with grace." Some of the dictionary meanings of the word "grace" are attraction (and what more repulsive is there than an uncontrolled tongue), charm, elegance, favour, goodwill, beauty, excellence, behaviour. Here we have some of the characteristics of sound speech, exemplified in the sayings of Jesus, who "spake as never man spake." As in public, so in private life, we are called upon to speak the truth, recognising that there is a right way and a wrong way of expressing truth. The wise man says, "For my mouth shall speak the truth, and wickedness is an abomination to my lips." So there is not only a positive side, but also a negative one: not only have we to speak the truth, but refrain from untruth, or any other characteristic which is the opposite of grace. As we shall all recognise, this is not an easy task, for, as we have noted, we have a natural bias to an unruly tongue: it needs constant application of the Truth, with its sobering influence to enable us to take the proper course, and encourage ourselves in it.

In the first letter of Peter we read:

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. For the eyes of the Lord are over the righteous, and His ears are open to their prayers."

This is indeed a sobering fact: if God hears our prayers, then with equal certainty he hears everything we say which is not according to truth; nay, further, we sometimes sing:

"Thou knowest the words we mean to speak,
Ere from our opening lips they break."

We will not ask if we ALL fully realise the full import of these words—Do any of us realise it? Such investigation emphasises the fact that the TRUTH is a warfare, an earnest warfare, not something to be lightly undertaken.

Further, James says, "speak not evil one of another, brethren." Speaking evil of another is a natural tendency of the human mind, and does not the flesh revel in it? Anything to one's detriment, and the news spreads like wildfire. Why should we wish to speak evil of our brethren? If we had their eternal welfare at heart, as we should have, to say nothing of our own, we should have no desire or inclination to indulge in such a degrading practice. One of our aged brethren once remarked, "If we have nothing good to say about our brethren and sisters, let us keep our mouths shut" — this is sound Scriptural advice: let us follow it. In that sobering Psalm (xv.) we read, "Lord who shall abide in thy tabernacle" — and the answer, "He that backbiteth not with his tongue," etc. Backbiting is an ugly characteristic of the flesh, which will exclude from an entrance into the Kingdom of God. But surely brethren and sisters do not indulge in backbiting? Well, there is a possibility that they do; otherwise the exhortation, which is a command, would not have been recorded. In the letter to the Ephesians, Paul writes, under the control of the Spirit, "Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another?" Do we fully appreciate this great fact, that "we are members one of another"? Anything that might create disunity is prohibited, if we ourselves would remain in that unity. But is it possible that brethren and sisters will lie one to another, in view of the lofty position which is theirs? The exhortation (command) implies a possibility. Further, misrepresentation and exaggeration are forms of lying, and therefore to be avoided. Again, we may lie unintentionally: we may hear something to another's detriment, we pass it on to others: it may be untrue or exaggerated, but the responsibility of circulating it is ours. In the first letter to Timothy, reference is made to certain sisters who "speak things which they ought not." So both brethren and sisters are involved in the great conflict to control the tongue. We notice that lack of control is

associated in this passage with idleness, and so it is in practice. If our minds are filled with the Truth; if we are busy in the work of the Truth, whether publicly or privately; if we are really engaged in the Truth's warfare to overcome, that is, for the conquering of ourselves, we shall have no time or inclination to indulge in matters contrary to sound speech. In the letter to the Philippians, we are exhorted to think on things that are "true, honest, just, pure, lovely, of good report." And why? Because if we think on such things, we shall talk about them, for "out of the abundance of the heart the mouth speaketh." If we follow this exhortation, we shall avoid the world's channels of conversation, sport, the latest divorce news, murder trials, etc.

To those who follow the exhortation to sound speech, and to those only, will the invitation be issued to partake of the marriage supper of the Lamb, and of those so invited who will form the Lamb's bride, it is recorded, "Thy lips are like a thread of scarlet, and thy speech is comely." T.W.

A Message from God

God sent a message to Baruch by Jeremiah. What a mighty honour that the God of Israel, the Almighty Creator of all things, should send a message to a mortal man to comfort him! It may be said here, at all events, the case of Baruch differs from ours. For a time, no doubt, it does, but it is only a question of time. There is a time for everything. Our times and circumstances do not admit of individual messages as appropriate just at present, but there is a message waiting for us all. Christ comes with a message to every man who will appear before him. It will be individual to each man at the judgment seat. This may appear afar off, and not analogous to the message sent to Baruch. It will not seem either when the time arrives. It will be near, and pointed, and practical, and appropriate. It will be a message of comfort to the sorrowing and faithful. "He will satiate the weary soul, and replenish the sorrowful soul" (Jer. xxxi. 25). "He will comfort all that mourn. . . . He will give beauty for ashes, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness." For this joyful consummation, if we are among Zion's mourners, we have only to wait. It is difficult to wait, perhaps, but this waiting is the only attitude full of promise. "They shall not be ashamed that wait for me." "It shall be said in that day, Lo, this is our God, we have waited for him. . . . Let us be glad and rejoice in his salvation." Therefore, as Paul exhorts, "Cast not away your confidence which hath great recompense of reward. For he that shall come will not (always) tarry." The longest time possible to man is short. Every man's life is shut up at the end, not far off, like a road with a wall built across. We have only to wait till then, for the end of life is the arrival of resurrection to every man's consciousness. Thus, not a long way off, our message waits. May God give us a good message. R.R.

DISTRESSED BRETHREN AND SISTERS

We are glad to report continued support for this most admirable and worthy cause, as a recording brother describes it. Up to and including July 7th, we have received the amounts shown on page 4 of Cover Notes, and have disbursed £19 in sums varying from 10s to several pounds for the relief of our brethren and sisters in need. By the time this is read, the balance in hand will have been entirely expended, and further assistance will be needed to enable us to continue this branch of our labours.

JEWISH RELIEF FUND

Latest news from Poland is that the Jews are in dire distress, and suffering from increasing persecution. We have sent all we have received up to July 11th for their relief (£16 18s 7d) to the Federation for the Relief of Polish Jews, receipt for which reads as follows: —

Federation of Polish Jews in Great Britain
24, Aldgate, E.C.3. 12th July, 1938.

I have to acknowledge with grateful thanks receipt of your cheque value £16 18s 7d., contributed by the readers of your magazine. Our official receipt for same is enclosed herewith.

We have just received some most pitiful letters, and your contribution will be used to assist these cases.

The first is from a Jewish town named Orla na Powlasin z Grodzinska, Poland, which states that the entire town has been burned down, the people there are left homeless, with no clothes on their bodies or shoes on their feet. The local rabbi appeals to us to save them from complete starvation.

The next letter is from Kosow, Poland, reporting that the distress and misery amongst the Jews in that town is beyond imagination. Illness is ravaging them, the children particularly, as they are compelled to work as weavers at home, making tapestries, and whilst doing this they inhale the dust and particles of wool, and in consequence are stricken down with the dreaded scourge—consumption. A few weeks ago, representatives of the Government visited the town, and condemned fifty of the houses for sanitary reasons. Fifty families of the very poorest class were thus deprived of a roof over their heads, and now they are living in out-houses, as there is not sufficient money amongst them to find other accommodation. They implore us to help them in order to save their lives.

These two letters, taken from the batch that we have just received, clearly indicate the terrible tragedy of complete poverty and sickness and misery which prevails among the Jews in Poland.

The assistance that you so regularly send us is indeed very much appreciated, and we trust that, if it be within your readers power, they will increase their efforts to try and alleviate the sufferings of these poor descendants of Abraham. With renewed thanks and regards, permit me to remain—Yours faithfully,
J. GOLDBERG, *Secretary*.

Reflections

Have we the Truth which is able to make us wise unto salvation, or are we relying on being called Christadelphians?

We disbelieve in the immortality of the soul, and heaven going at death, and we believe Christ is coming to establish God's Kingdom on the earth. We have been baptised into Christ on our confession of faith in all the principles of the Truth this embraces. But if that is all which is necessary, then much of the New Testament, especially the epistles of the Apostles, need not have been written. Our salvation depends upon our observing and practising the rules we find in these writings, remembering the writers were chosen vessels of Christ, inspired by the Holy Spirit to speak and write as they did.

* * *

The article by T.W. on sound speech deserves close attention by every one who realises these things, and will cause thoughtful self-examination by all who are sincerely seeking the Kingdom of God and His Righteousness. The conviction is forced upon us, as we read the third chapter of James, that in many cases failure to attain that Kingdom will be due to unsound speech. "For the tongue is a fire, a world of iniquity . . . it defileth the whole body . . . and is set on fire of hell . . . it is an unruly evil, full of deadly poison."

Consider this chapter in relation to Matthew xviii. 15. There is probably no commandment which is more constantly ignored and disobeyed, with the resulting pain and distress to individuals and ecclesias. The exhortation is to strengthen the feeble, to encourage the faltering, to manifest loving

tenderness and compassion to the erring; but how many of the weak and erring have lost their faith and fallen away from the Truth because of backbiting and evil speaking?

The Speaker of the House of Commons, at the opening of the Session, prays the King to put the most favourable interpretation upon all the members may say or do; and even the unbelieving Gentiles have a saying, "Evil be to him who evil thinks." But some Christadelphians seem to act on opposite principles. The Scriptures declare emphatically over and over again, that God hates and abominates evil surmising, tale bearing, judging, backbiting, and smiting with the tongue. Have those who do such things the Truth? What will the day of the Lord be to them, seeing God has declared there is no place for such in His Kingdom? Paul warns everyone that knowledge, faith, ability to exhort and lecture, succouring the poor, and even martyrdom itself, will be of no avail if charity is lacking. And he says charity "is kind" and "thinketh no evil." There is certainly no kindness, but much evil thinking in the custom—with some the prevailing habit—of talking scandal about something which loses nothing in the telling, —"Have you heard about bro. —? do you know what they are saying about sis. —?" Or it may be bro. A. meets bro. B. "Good morning, bro. B., have you heard about bro. C?"

Bro. B.: "No, he is not ill, I hope?"

Bro. A.: "Oh, no, but they say"

Bro. B.: "One moment, bro. A., if it is anything to the detriment of bro. C, I don't want to hear it. Have you spoken to bro. C. about it?"

Bro. A.: "No! Why should I? It has nothing to do with me—it is no concern of mine."

Bro. B.: "If it has nothing to do with you, why do you talk about it? You say it is no concern of yours, but you have made it your concern by attempting to pass it on—you are in fault, brother. You know the Scriptures. Instead of spreading evil reports about bro. C, go to him and hear what he has to say. Very likely you will find it is untrue or exaggerated, or has a very simple explanation, but in any case Christ has commanded us to do so."

Every real Christadelphian will endorse bro. B.'s words, and put them into practice.

* * *

Jesus was not exempt from the malice of the tongue, and Paul experienced it to the full, "All in Asia are turned away from me," he wrote to Timothy; and to the Corinthians, "I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Dr. Thomas, out of his own experience, wrote to bro. Roberts, "You must be prepared to be slandered and misrepresented," and, years later, bro. Roberts was moved to write and publish a series of letters "to my enemies," men who, like Paul's detractors, were called brethren. How then can we, who are not to be compared to these noble characters, expect to escape similar experiences?

* * *

Don't be afraid of criticism. Only those who do things are criticised. The idler is ignored, but the doer is watched and criticised; sometimes from the envy and jealousy of small minds; sometimes from the sincere desire of noble minds to support and improve. Whatsoever thy hand findeth to do, do it with thy might, undeterred by the censure of those who are ready to find fault with your efforts. Be a doer, not a drone, and let the smiters revel in their smiting—for even that may be of God (2 Samuel xvi. 10).

* * *

H.T.A.'s remarks concerning Spain (see "Reflections," p. 260, par. 1) perplex a brother, who comments, "It is the Spanish insurgents under Franco who are ardently Roman Catholic; and it is they who are rapidly getting the victory over the Republican Government forces, in other words giving blood to drink to the enemies of the Roman Catholic superstition. That the Republicans are opposed to the rule of the priests is well known to everyone." We believe H.T.A.'s remarks are quite sound nevertheless. Franco may be the rod of God's anger (is it not a case of the "sins of the fathers"?) at the moment, but he will himself undoubtedly come under the rod in due time. C. F. F.

The Parable of the Good Shepherd

(Continued from page 265.)

THE DOOR. —Jesus says, "I am the door." This is one of those graphic figures that carry their meaning home at a stroke. By Christ only can we enter the sheepfold. He immediately adds a comment to this effect: "By me, if any man enter in, *he shall be saved.*" This is enough. Men who work apart from Christ work without hope; that is, any hope they indulge must prove illusory. Men are naturally without hope, as Paul testifies in Eph. ii. 12. They are straying on the inhospitable mountains of sin-caused evil and death. Remaining there, they must perish. There is a fold in the mountains, entering which, there is safety. The door of this fold is Christ; and how we enter in was expounded by the apostles. It was their work to do so. The mode is too simple for most men. It was defined by Christ himself in the memorable words about the Gospel which he addressed to the apostles before he sent them forth: "He that believeth and is baptised shall be saved" (Mark xvi. 16).

What this double process of faith and baptism does for the believer is stated by Paul, in terms which can only be read with one meaning: "As many of you as have been *baptised INTO Christ have put on Christ*" (Gal. iii. 27). When a man believes the Gospel apostolically delivered, and submits to the baptism apostolically enjoined, he enters in by the door of the sheepfold. He enters by Christ, than whom there is no other entrance— a negative fact of the first importance to recognise. Men who think there are other doors are liable to neglect him. There are many such nowadays. Almost all men nourish the idea that a fairly moral life will secure salvation (if there is any, of which many are in doubt). In this, they hold the views of "natural philosophy," which Paul, in his day, declared to be a foolish and a spoiling, because an untrue thing (1 Cor. iii. 18-19; Col. ii. 8). The foolishness of the world's wisdom has not become the wisdom of God with the progress of time. "The simplicity that is in Christ" remains the truth, though unfashionable now as ever. Christ is the door, and "by him," and by him alone, "if any man will enter in, he shall be saved."

THE PORTER. —"To him (the shepherd of the sheep) the porter openeth," says Jesus. If we are justified in giving a specific application to this, we might fix on Moses as the porter in the first degree, and John the Baptist in the second degree. Both acted in the porter capacity to Christ. As regards Moses, this may not be apparent on the first suggestion, but it will be found to be true. First, Jesus says, "He (Moses) wrote of me." Paul says, "Moses was faithful in all his house *as a servant, FOR A TESTIMONY* of those things which were to be spoken after, but Christ *as a son over his own house*, whose house are we" (Heb. iii. 5). And again, "The law was our schoolmaster *unto Christ*" (Gal. iii. 24). Again, "To him gave all the prophets witness" (Acts x. 43); and again, "Christ is *the end of the law* for righteousness to every one that believeth" (Rom. x. 4).

Thus Moses, in whom the Jewish leaders made their boast —the great pioneer of the (shortly-to-be-finished) work of God with Israel, was the great opener of the way for Christ, whom they rejected. Moses expressly told Israel (Deut. xviii. 18) that God would raise them up such an one to whom they would listen (which they had not done to Moses); and in all the laws and institutions delivered by his hand there was a shadowing of the glorious realities connected with this greater "prophet like unto Moses." In the case of John the Baptist, the analogy to the porter is still more obvious. He stood at the very threshold of the work of Christ, calling direct attention to him, and introducing him to all in Israel who feared God. He was sent to "prepare his way." "He was not that light, but was sent to bear witness of that light" (Jno. i. 8), and, having done his work, he announced: "He (Jesus) must increase, but I must decrease." He declared to them: "There standeth one among you whom ye know not. He it is that coming after me is preferred before me, whose shoe latchet I am not worthy to unloose; that he might be made manifest to Israel, therefore I am come baptising with water." John's work attracted great attention and exercised a powerful influence with the whole nation, as we saw in the chapter devoted to the consideration of that matter. To him Jesus appealed in confirmation of his own claims as the good shepherd. "Ye sent unto John, and he bare witness to truth. . . . He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I

have greater witness than that of John; the works that my Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me" (Jno. v. 33-36). To Jesus, the good shepherd, the porter-ministry of John the Baptist (which was known to the hearers of Christ's discourse), opened the door of the sheepfold, in which they might have recognised an incontestable evidence of his claims.

THE SHEEP. —Who they are, Jesus makes plain: "My sheep *hear my voice*: and I know them, and *they follow me*" (Jno. x. 27). Here is their characteristic wherever found: men who submit to the word of Christ and do what he commands. This is a more cordial and distinct type of discipleship than is common among the multitude who recognise the lordship of Christ in the abstract. It is the only type of discipleship acceptable with him, and the type acceptable with him is the only type of ultimate value. He spoke very plainly on this subject more than once: "He that hath my commandments and keepeth them, he it is that loveth me" (Jno. xiv. 21). "Ye are my friends if ye do whatsoever I have commanded" (xv. 14). "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that *doeth the will of my Father* which is in heaven" (Matt. vii. 21).

The apostles spoke with equal plainness. Thus Paul: "If any man have not the spirit of Christ, he is none of his" (Rom. viii. 9). Thus John: "He that saith he abideth in him, ought himself also to walk even as he walked" (Jno. ii. 6). Thus Peter: "If, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Pet. ii. 20).

The men who submit to the word of Christ and obey his commandments are most aptly represented by sheep. The sheep is a strong but harmless animal, from which no living thing suffers injury. There could be no more powerful exhortation than the employment of such an animal to figure the disciples of Christ. He is himself *the Lamb of God*, and those who follow him are like him in the strength of their spiritual attachments and the guilelessness and inoffensiveness of their characters.

(To be continued.)

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST.

x. —ANCIENT OF DAYS.

Two fundamental doctrines stand out prominently in the vivid contrast afforded between the Truth and the errors of an apostate Christendom — God manifestation and the natural condition of man. Whilst there have been at various times some who have rejected the myth of the immortality of the soul, only those whose minds have been illuminated by "the whole counsel of God" can have the slightest conception of those things revealed concerning "the Name."

Wonderfully interwoven as a golden thread in the beautiful fabric of the "eternal purpose which He hath purposed in Christ Jesus" is the Memorial Name of God, first revealed to Israel (Ex. iii. 14, 15) as His chosen, and later to all becoming related to the covenants of promise in the appointed way (Matt. xxviii. 19).

Through the prophet Daniel is outlined (for the understanding of such) two great systems in the earth—one present, the other to come. The Kingdom of God is to supplant the kingdoms of men, the broad survey of which is given in the visions of Nebuchadnezzar (ch. ii.) and of Daniel himself (ch. vii.).

After four world-wide empires had passed away—characterised by four metals in the one case, and by four great beasts in the other—Daniel "beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool:

his throne was like the fiery flame, and his wheels as burning fire" (vii. 9). Conquest by fire is the work appointed to Christ when he "shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God" (2 Thess. i. 7, 8).

As Daniel's visions of the night unfolded, and he witnessed the slaying of the beast, in its Papal and Protestant phases, and its body (politic) "given to the burning flame," another personage appeared, coming with the clouds of heaven (see 1 Thess. iv. 17), and was brought into the august presence of the Ancient of Days.

Literally, it is not one person, but a composite body, and is styled, as Dr. Thomas shows, "a (not the) Son of Man." Although having in the vision the form of a man, it is that cloud of witnesses, or multitudinous seed of Christ, redeemed from the world and constituted a part of that mighty congregation of the saints who will presently execute judgments in the earth. Of them, the Ancient of Days, in the time of his fleshly manifestation, declared that he had "manifested the Father's name unto them" (John xvii. 6), as a result of which "they have known surely that I (Jesus) came out from thee."

Later, in "the revelation of Jesus Christ, which God gave unto him to shew unto his servants," the Apostle John saw "one like unto the Son of Man," whose characteristics were similar to those seen by Daniel.

The identification is simple, for he speaks, declaring himself to be "he that liveth, and was dead, and is alive for evermore, Amen." He is the head of the body, the perfect man (Eph. iv. 13).

To quote the author of *Eureka*: "The Ancient of Days is 'the Lord the Spirit,' the 'Quickening Spirit,' the Logos in David's flesh, who is the Head of this Son of Man" (i. p. 166). In controversy with the religious leaders, this One claimed, much to their consternation, "Before Abraham was, I am." Their minds could extend no further than their fleshly descent as a nation, but "in the *beginning* was the Word, and the Word was made flesh and dwelt among us" (John i.).

Four thousand years elapsed, and in a dream, Joseph, the espoused husband of Mary, was comforted by the assurance that she was to bring forth a son, whose name (as the Spirit in Isaiah had foretold) should be called Immanuel—God with us.

Nineteen centuries have rolled on, and we are waiting to see him "so come" in like manner as the disciples saw him go from the Mount of Olives, and to participate, if found worthy, in "the dominion and the glory which shall not pass away."

The events of the future are vividly portrayed in the *Exposition of Daniel* as follows: —

"The coming of the Ancient of Days is a great event in this prophecy. He is said to sit, and one like the Son of Man to be brought to him. When the prophecy was delivered he had not manifested himself in the flesh—the Son of Man had not been born; hence that peculiar representative mode of expression: but he has since been born, or manifested, and gone into a far country, where the manifested Son has appeared in the presence of the Ancient of Days, or the Father, for the purpose of receiving from him 'dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him; and all rulers obey him.' . . . When the times arrives, as the Ancient of Days embodied in holy spiritual nature, he will come and 'sit in Jerusalem, the Holy City, to judge all the nations round about. . . .' When the manifested Ancient of Days comes, the judgment is set and the books are opened; and whosoever is found written in the Lamb's Book of Life awakes to everlasting life."

The initial work confronting the saints of the Most High is demonstrated in Daniel vii., which has been of sustaining power to many a fainting pilgrim, bowed down by the difficulties and injustices inseparable from the kingdoms of men.

Opportunity to wear out the saints will no longer exist, for their time will have come to assist with Spirit invested authority in bringing the world to a recognition that the Most High rules in the kingdoms of men. Once more will the Divine prerogative be exerted, for though man is subject to decay and death, and in his brief span of mortal existence is in constant rebellion against the law of God, the Lord's arm is not shortened.

Amongst the many sublime pictures through Isaiah with which we comfort ourselves in these days of waiting, those words contained in ch. li. surely stimulate in this respect:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. The redeemed of the Lord shall return, and come with singing unto Zion; and ever-lasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

M. J.

1 John v. 7

There is no doubt whatever that this verse is not a part of the original letter. The R.V. omits it without comment. The words are not found in any of the Greek manuscripts, except three of comparatively recent date, nor in any of the Greek or Latin "fathers" of the first four centuries, except in a doubtful passage of Cyprian. A most interesting comment on the verse is made by Gibbon in ch. 37 of his *Decline and Fall*: writing of the North African "Christians," he says:

"Even the Scriptures themselves were profaned by their rash and sacrilegious hands. The memorable text which asserts the unity of the three who bear witness in heaven is condemned by the universal silence of the orthodox fathers, ancient versions, etc.

It was first alleged by the Catholic bishops summoned to the conference of Carthage. An allegorical interpretation in the form perhaps of a marginal note, invaded the text of the Latin Bibles, which were renewed and corrected in a dark period of ten centuries. After the invention of printing, the editors of the Greek testament yielded to their own prejudices or those of the times, and the pious fraud which was embraced with equal zeal at Rome and at Geneva has been infinitely multiplied in every country and every language of modern Europe."

The Land and People of Israel

A result of the disturbed conditions in Palestine has been shown in the unhappy execution of a Jewish youth, aged 18 at Acre gaol, convicted of firing shots at an Arab omnibus. It is said that he was the first Jew to be executed in Palestine, for bearing arms, since the destruction of Jerusalem by the Romans

* * *

At the time of writing, Jews are looking with some hope to the international conference at Evian, convened by U.S.A., to discuss means of dealing with the refugee problem, which has become acute as a result of the persecutions in Germany and Austria

Thirty nations, including Great Britain, are represented. The key to the problem lays, in reality, with England in whose power it is to permit a greater influx of Jews into Palestine. As pointed out before, immigration has been limited drastically, and the Government does not seem inclined to raise the number of entrants into what is now for Jews a real "land of promise." It is rather interesting to note that Palestinian matters were discussed with Italy in the recent agreement, though not committed to writing and the diplomatic correspondent of the *Jewish Chronicle* wonders how far the verbal assurances made to Italy are causing the British Government to hold a restraining hand on the Jewish entrants into Palestine.

* * *

A mark of progress in Palestine is shown in the completion of the new G.P.O. in Jerusalem in which is contained an automatic telephone exchange for the city. Several other towns have this kind of exchange already, and in Jerusalem there are over 2,300 telephone subscribers. It is also interesting to see how Palestine has become an important link in the Empire air services that now extend to Australia. The air-liners call at the ancient Philistine city of Gaza, and sea-planes at the Sea of Galilee.

* * *

Antagonism to Jews in Germany and Austria both officially and unofficially, has been accentuated in the past few months. Perhaps we may recommend the reading of the *Manchester Guardian Weekly*, the *Zionist Review*, or the *Jewish Chronicle* for detailed accounts of the cruel treatment of the people of Israel. The ordinary daily press is, for the most part, not to be trusted to give unvarnished accounts of what is happening. *The Times* comments on the situation in Austria, "In Austria and Vienna no vestige of decency or humanity has checked the will to destroy and there has been an unbroken orgy of Jew-baiting such as Europe has not known since the darkest days of the Middle Ages."

On Sunday, June 26th, a pagan festival of the summer solstice was held at the holy hill of Nesselberg, in Francoma. At the service, Herr Julius Streicher is reported to have said, "Let all Jews die! Only when the last Jew is dead, and the last germ of this disease has disappeared, will the sun shine again over the nations of the earth."

On the order of Herr Hitler himself, the Great Synagogue of the Jews at Munich is to be demolished in order to make way for a Nazi entertainment hall and car park. A most inadequate sum was offered as compensation. History is providing a little irony. It was in the same synagogue that violent opposition was shown by the rabbis to the proposal of Dr Herzl to convene in Munich the first Zionist Conference. That was over forty years ago—and now, the majority of Jews would be only too glad to take advantage of the fruit of Dr. Herzl's work, and emigrate to Palestine.

Prophetic Geography

"He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8).

THE LAND OF THE MAGOG. — The great leader of the nations in the latter days is described as "Gog (of the) land of *the* Magog." The use of the definite article before Magog in the Hebrew text points to the fact that the people of that name were well known to the prophet's contemporaries. History supports this understanding of the text, because the Magog (or, as Josephus says the Greeks called them, *the Scythians*) played a large part in bringing about the fall of Assyria and remained in possession of parts of northern Mesopotamia until just before the fall of Babylon, when Cyrus commenced his career of conquest by overthrowing them.

The land of the Magog would not, of course, be the lands in Asia they had (so recent to the time of the prophet) acquired by conquest, but the land from which they came, and to which they retreated. For the complete understanding of the prophecy of Ezekiel it is necessary to know the general position of that land.

When Doctor Thomas wrote *Elpis Israel* and the *Exposition of Daniel*, the only evidence available was that which could be culled from Greek writers. Since then, however, archaeologists have traced out the areas in which Scythian dominion and culture held sway. The conclusion they arrive at is that the area in which the Scythians held undisputed sway was South Russia, while in some measure their culture percolated through to Western Europe, but not to any very large extent.

Professor Gordon Childe, in an article published in the *Encyclopedia of Modern Knowledge* (p. 1497-99), writes, "These Scythian hordes who poured into Russia from the north-east, found

various backward tribes in possession of the country. Some were driven out; other tribes in South Russia were fain to accept the Scyths as overlords . . . in the end the Scyths managed to found a stable and centralized state in which diverse peoples were combined under a single head in a sort of feudal system." There is a striking analogy to the present state of affairs in Russia in this statement, for the Union of Soviet Republics consists of many different national units, but there can be no doubt that there also exists a strongly centralised control over all their activities.

The same writer also states, "The brilliant civilisation of South Russia had little influence beyond the Carpathians . . . nevertheless, some Scythian ideas percolated far to the west." This last fact accounts for the somewhat vague way in which the western bounds of the Scythia are traced by the Greeks, but the evidence seems to justify the statement contained in a recently published Bible Dictionary that "this name (Scythia) was applied originally to the region immediately north of the Black Sea, and east of the Carpathian mountains."

It is only by extending the term "Scythia" to embrace lands west of the Carpathian mountains that any case at all can be made out for regarding Gog as having a German origin. That the modern representatives of Scythia may extend their influence over German lands, as did the ancient Scyths, is quite another matter.

A.T.A.

Signs of the Times

ECCLESIASTICAL

"Turned unto fables" (2 Tim. iv. 4)

THE BISHOP OF ELY. The Bishop of Ely, in his Diocesan Gazette this quarter, declares that he believes in the existence of demons or spirits of evil who exercise great influence in the world's affairs. But he says that he cannot stand up and say that Jesus was born of the Virgin Mary by the action of the Holy Spirit, or that He rose again the third day according to the Scripture. He feels that if he did so it would not be "compatible with honesty."

PEACE PLEDGE UNION. Founded by the late Canon Shephard, the Peace Pledge Union from time to time issues a manifesto. Here is an extract from their latest one. — "We believe that the policy described as Collective Security is both wrong and impracticable Britain's increasing military power involves conscription at home, and an intensified race in armaments and military alliances which lead inevitably to war. We are left with the choice between this and a policy of complete and constructive pacifism."

But how little do these people understand the Bible!

POLITICAL.

"A time of trouble" (Dan. xii. 1).

CZECHO-SLOVAKIA. The Czech Government has offered the Sudeten Germans prominent posts in the Ministry, the Army and in the Finance and other State official departments, on condition that the Sudeten leaders agree to —

A democratic constitution.
Loyalty to the State.

No internal divisions of territory.

No change in foreign policy, and therefore no interference with the Russian understanding.

The supreme condition is the second one, loyalty. The obstacle in the way would appear to be the desire of the Nazi party under Herr Henlein for unity with the Nazis of Germany. The trouble appears to remain.

FRANCE AND JAPAN. Apprehensive of the designs of Japan, France has occupied the Paracel Islands, south-east of Hainan Island, off French Indo-China. Tokio has "informed" Britain. The islands are coral reefs, with a very small population.

RANSOM FOR BARON L. DE ROTHSCHILD. Baron Louis de Rothschild, head of the Austrian branch of the Rothschild family, is a prisoner in Vienna since Herr Hitler seized Austria. He is being held to ransom by the Nazis for a sum in the region of two million pounds. The Nazis make this demand on the pretext of a claim against the Baron in connection with the affairs of the Credit Anstalt Bank.

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

GERMANY AND AUSTRIAN LOAN DEFAULT. After very great pressure from the British Government, a settlement has been reached with the German authorities in respect of the outstanding loans made to Germany and Austria by Britain. The other countries involved in the matter, U.S.A., Italy, and France, have not been included in the settlement. A reduction in the rate of interest is the principal feature of the arrangement. It will be interesting to see what these other countries will do.

SPAIN. The war in Spain continues. The British pact with Italy waits its ratification, which depends upon the evacuation of Italian soldiers from Spain. General Franco works very hard to gain the complete victory over the Barcelona Government and its armies, which, it is generally expected, he will finally accomplish.

British ships making for Spanish ports have been bombed on numerous occasions, and much discussion has resulted in the Houses of Parliament. But the view of the British Cabinet is that if reprisals were carried out against General Franco, England would be involved in the war, and this they are not prepared for.

"The people that delight in war" (Ps. lxxviii. 30)

THE REWARDS OF WAR. In a special interview with Mr. D. Lloyd George, the *Daily Herald* says "I stood with Mr. Lloyd George in a sitting-room at Churt, facing two large glass cases filled with beautiful caskets. All were presentation caskets holding the freedom of some of those many cities and towns which, because they believed he won the war, made Mr. Lloyd George a Freeman."

Mr. Lloyd George's comment was I got all those for killing my fellow-men. All of them represent bloodshed. Now, you remember my work for social reform — National Health Insurance, and all that sort of thing. Nobody gave me anything for that "

It follows that human nature delights in war, as the Scripture says, while at the same time it condemns and deplors it. A Government speaker advocating national fitness was recently asked what was the use of doing as he recommended if the young men were to kill or be killed in the near future. The Chairman of the meeting ruled the question out of order. The Vicar of Swindon this month, commenting upon the present situation, said — “Everything we hold dear is now at stake. Unless Christianity gets going again, all humanitarian feelings will be crucified. Freedom will be a forgotten concept, and the world will become a colossal parade-ground on which humanity will be drilled, regimented and enslaved. Who can save us from this appalling horror?”

But he did not go on to answer the question by pointing to the Second Coming of our Lord, to accomplish the words of the Psalmist, and to scatter the war-makers and break in pieces the oppressors.

JAPAN AND CHINA The hostilities between China and Japan continue their terrible course. To the horrors of aerial bombardment have now been added the terrors of a tremendous flood caused by the bursting of the banks of the Yellow River. Over 3,500 towns and villages are inundated, and the sufferers number three-quarters of a million.

"Wars and rumours of wars" (Luke xxi.).

MR. N. CHAMBERLAIN AT KETTERING. Speaking at Kettering, on July 2nd, England's Prime Minister said "Almost every week we hear rumours of war on this question and that in different parts of the world, and all the principal nations are spending their precious savings on devising and manufacturing the most efficient instruments for the destruction of one another. I wonder whether, since the world began, has it ever seen such a spectacle of human madness and folly."

CHACO. Ominous reports are to hand from Paraguay and Bolivia. Frantic efforts have been made at a peace conference in Buenos Aires to prevent a renewal of the Gran Chaco border war between Paraguay and Bolivia. Italy is fomenting the quarrel, and according to *La Nacion* newspaper, has provided for Paraguay thirty Caproni bombers and twenty-seven Fiat fighter 'planes.

"Prepare war" (Joel iii.).

CONSCRIPTION IN U.S A. Mr. Mauntz A. Hallgren, writing in the *Readers Digest* for September, 1937, which a brother has kindly sent (a magazine published in Pleasantville, New York), says of the U.S.A. Government intentions — “In the next war service with the military forces will be wholly compulsory. The General Staff has ready for automatic enactment by Congress on the day that war begins a bill setting up an airtight ‘selective service’ system from which no man can hope to escape.”

We are glad to know that our brethren in U.S.A. are alive to the situation.

SPIES IN IN U.S.A. Charges of conspiring to aid the transmission to the German Government of information relating to the defence of the United States have been brought in New York against eighteen persons. Thirteen of them are in Germany, including two members of the German Ministry of War, four are in prison in Sing-Sing, and the remaining one is Mrs. Jordan, now in prison in Edinburgh.

It is interesting to compare Germany's treatment of spies on her own defences. Since January this year fifteen people have been beheaded on charges of betrayal of State secrets.

RUSSIA'S
ELECTION. A general election has just taken place in Russia. The most striking feature of the speeches has been the militant note. The party propagandists missed no opportunity to drive home Stalin's recent appeal to the people to be "ready for mobilisation." Kalinin, president of the Navy, told the shipyard workers at Leningrad, "The Soviet must build a navy bigger than Britain's. There must be no Capitalist Power with a bigger navy (than ours)."

CONSCRIPTION. *The People* newspaper has recently given what it terms "details of the draft Conscription bill" referred to in our last number. While acknowledging that tribunals are all provided for, it goes on to say, "There will be no provision for exemption on conscientious grounds." We thank the brethren who have sent this cutting from various ecclesias, but we believe in the Divine Providence, and we do not believe that the *People* is correct.

TRENCHES
AND DUG-OUTS. Sir Samuel Hoare announces plans for trenches and dug-outs in London parks, to accommodate 1,500,000 people in time of war. Oxford and Cambridge colleges, he also said, would be used for casualty clearing stations.

We take this opportunity of thanking the brethren who help us by sending useful clippings.

G.H.D.

GLEANINGS FROM THE DAILY READINGS.

JUDGES xiii.

THE BIRTH OF SAMSON. — The mother of Samson was barren like several other notable women, connected with God's purpose. It pleased God to select such women, on the principle that His "strength is made perfect in weakness." Sarah, Rebecca, Hannah, and Elizabeth are all illustrations to the point.

Samson's father was afraid they would die, as a result of seeing the Angel; but his wife showed more discernment, and rightly concluded that to receive their offering was to indicate his favour, especially as he had brought them such good tidings.

Samson's strength was of God. "The Spirit of God came mightily upon him, and he rent him—the lion—as he would have rent a kid. He was a Nazarite unto God—for life; and when the decree of God was violated in the cutting off of his hair, his strength departed.

His death was extremely pathetic and heroic. Groping in blindness, he felt the pillars of the great house of entertainment, and, praying earnestly to be strengthened "only this once, he bowed himself with might," and down came the house with three thousand people on the roof. He knew those pillars would give way. He did not mind: his prayer was answered, and he died with the Philistines. His death combined the most touching pathos with glorious heroism.

He is honourably mentioned in Hebrews xi., and may be he will be one of the princes of the Kingdom in the Age to come.

ISAIAH xxxvii.

THE SIN OF SENNACHERIB, AND ITS SWIFT PUNISHMENT FROM GOD. —The king of Assyria, in sending his blasphemous letter to Hezekiah, had signed his own death-warrant and also that of his mighty army. In coming against Judah at that time, he had overstepped the bounds allotted, and then added to his sin by a direct challenge to the God of Israel. Poor man! He didn't know his history, or he would have been afraid. The destroying angel put an end to all his pretensions of military might, and vindicated the majesty of the Holy One of Israel. "The Assyrian came down like the wolf on the fold," but by the morning his host had "melted like snow in the glance of the Lord."

The latter-day Assyrian, we know, will suffer a like fate and one equally just.

1 PETER iii. iv. v.

Jesus said to Peter, "When thou art converted, strengthen thy brethren;" and right well did Peter carry out the injunction, as his two Epistles testify. Peter, in characteristic fervent fashion, and by Divine inspiration, gives us a wealth of instruction in these chapters.

Firstly, sisters who are wives are enjoined so to act that if their husbands are not obedient to the Truth, they may "be won by the conversation of the wives;" to cultivate the adornment of the *heart and mind*, and not the adornment of the *person*, like the world around us. These qualities are little regarded in these days, but in the Day of Christ, they will be as passports to the Kingdom and Eternal Life.

Then husbands are admonished to honour their wives, having regard to their physical weakness, and remember that they are "heirs together of the grace of life," otherwise, their prayers may not be acceptable.

Finally, unity of mind and spirit is enjoined upon all. We must be thoughtful of each other; loving, sympathetic and courteous, even under provocation. If we value the *Prize* of eternal life, we must strictly guard our utterance as being always under the eyes of the Lord, who will "keep us from all the wiles of the adversary," if we are faithful.

If, in the inscrutable wisdom of God, we have to suffer for well-doing, we are in good company; Christ also suffered the just for the unjust. By the Spirit, Christ preached to the disobedient in the days of the Flood. Noah was the speaker, but "The testimony of Jesus is the spirit of prophecy," and the theme and inspiration is the same in all ages.

In chapter four, we are bidden to *arm* ourselves with the mind of Christ. In proportion as we do this, we will fight the good fight of faith successfully, and keep in subjection the old man with all his evil ways. Above all things, fervent love is commanded as covering a multitude of sins. We all have many sins that need covering, and so let us remember this. Our accountability to Christ's judgment is twice mentioned in this chapter. If we could always remember this, our conduct sometimes would be very different.

In chapter five, the elders are enjoined to feed the flock of God. A certain measure of *oversight* is quite compatible with deep humility, and when this is the case, many pitfalls and offences are avoided. "Wisdom is profitable to direct." Humbleness is the pre-requisite to final exaltation.

In proportion as we carry out these exhortations, so will we be able to cast all our care upon Him, with the assurance that He careth for us.

B. A. W.

Ecclesial News

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

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

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

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

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

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

* * *

BRIDGEND (Glam.). —*Christadelphian Hall 40, Caroline Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6-30. Mondays, at 8 o'clock, Mutual Improvement Class. Wednesdays: Bible Class, 7-30 p.m.* We continue to work in the Master's service here, and have been ably assisted in the good work by brethren Ivor Rees, C. Cambray, and F. Lewis, of the Newport Ecclesia, whose untiring labours have been a source of spiritual uplift and comfort. We are grateful to an anonymous brother for his gift of 30/-, and also "Anon" (Oxford postmark) for 10/-. These gifts are being used as suggested. It gave us much pleasure to welcome around the Table of our absent Lord: bro. and sis. I. Rees, bro. and sis. F. Lewis, and bro. C. Cambray, all of Newport; and bro. and sis. George Morse, Cardiff. —GOMER JONES, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m.; Wednesdays, Bible Class, 8 p.m.* Since last writing we have been much encouraged by the company of many brethren and sisters, for which we are very grateful. We still continue to proclaim the word as once delivered to the saints, and we thank the brethren for their willing services in the Master's work. We lose by removal bro. and sis. Pettitt, sis. E. Pettitt, to Hove Ecclesia, and bro. P. Bath, to Holloway Ecclesia. —E. JONES, *Rec. bro.*

DORCHESTER. —*"Shirley," Coburg Road. Breaking of Bread, 7 p.m.* Being of one mind with the Dudley and Bournemouth ecclesias re ammunition making, we, the Dorchester Ecclesia, believe that the principles of Christ are opposed to brethren and sisters making ammunition for the destruction of human life. We are, therefore, prepared to maintain this position in our ecclesia as a matter involving fellowship, and any brother or sister who persists in engaging in this evil work will be approached in the spirit of 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. —S. F. OSBORNE, *Rec. bro.*

EASTLEIGH (Hants.). —*82, Leigh Road. Sundays: Breaking of Bread, 3-15 p.m.* Greetings in the One Hope of Life. Since our last report, we have had great pleasure in welcoming the following brethren and sisters to the Table of the Lord: bro. and sis. H. L. Evans, brethren Broughton, Haines,

Irving, sis. Singleton, sis. Penn (Clapham); bro. and sis. R. Smith, sis. D. Smith, bro. Padbury (Birmingham); sis. A. Wright (Bishops Stortford), bro. and sis. A. L. Hingley, bro. D. Hingley, sis. P. Jakeman (Dudley). We thank brethren Evans and Hingley for the word of exhortation so ably ministered. The door of public utterance being still closed, we spend our time endeavouring to upbuild and strengthen one another whilst striving to preach the Word to all with whom we come in contact. —A. V. JAMES, *Rec. bro.*

HOVE (Sussex). —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11-15 a.m.; Lecture, 6-30 p.m. Bible Class, Wednesdays, 7-30 p.m.* We have been strengthened by the company of the following brethren and sisters who have met with us around the Table of our Lord and Master during the month of June: brethren and sisters Kemp, Jones, and H. L. Evans, bro. J. Doust and sisters Walker, Snr., J. Jackson, Banter, Thirtle (Clapham), D. Parsons (Croydon), bro. and sis. Mercer (Holloway), bro. and sis. Hodge and bro. C. R. Crawley (Luton), sisters Keen and Dealey (St. Albans), bro. Padbury (Birmingham), bro. Webster (Seven Kings), sis. Nicholson and sis. Ruth Nicholson (West Ealing). Sis. Howlett, sis. R. Evans, and bro. H. Whitelock have transferred to the Brighton Ecclesia, and bro. and sis. Pettitt and sis. E. Pettitt come from Brighton to Hove. We are very thankful in that another of Adam's children has put on the Saving Name of Jesus in the appointed way. After a good confession of the Faith before the Clapham brethren, JOHN FREDERICK RAMUS was baptised on Sunday, June 26th. — E. F. RAMUS, *Rec. bro.*

LEICESTER. —71, London Road. *Sundays: Breaking of Bread, 5 p.m.; Lecture, 6-15 p.m.; Bible Class, Thursdays, 8 p.m.* We regret to report that the hand of death has visited our small ecclesia: bro. Handford fell asleep on June 28th, at the age of 66 years, his probation extending over a period of nearly 29 years. He was laid to rest on Saturday, the 2nd July, in the Glenfield Cemetery, bro. Strawson speaking comforting words at the graveside. Our loving sympathy goes out to sis. Handford, knowing of her untiring and devoted labour to bro. Handford during a very long and distressing period; she wishes to convey her grateful thanks to the brethren from Nottingham for their assistance at the funeral. We have had the help and company of the following brethren: C. J. Wingad, G. E. Mynott, R. Stubbs (Nottingham), H. M. Doust, J. R. Evans, H. W. Hathaway, M. L. Evans (Clapham), A. H. Warry (W. Ealing), J. Allen, F. Jakeman, Wes. Southall E. Hingley (Dudley), and A. H. Headen (St. Albans), and in addition we have had meeting with us at the Table of the Lord sis. Warry (W. Ealing), sisters J. Allen, H. Allen, E. Hingley, P. Jakeman, and bro. D. Hingley (Dudley), bro. and sis. Burrows (Coventry), bro. C. E. Sutch, J. T. Johnson, sis. Draper, B. and M. Mumford, and E. Hathaway (Clapham), M. Smith (Los Angeles). — A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9-45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the baptism of three more who have separated themselves from the surrounding darkness into the marvellous light of the Truth. On 26th June, Miss MARGARET MOIR (formerly Presbyterian) and Mr. AMBROSE FRANK GIBBS (neutral); and on 12th June, NORMAN HAROLD WHITAKER (son of our bro. and sis. Whitaker). We pray that they may all receive the promised reward of faithfulness. We also gain by removal sis. D. V. Whitmore, from Croydon, and sis. Irene Penn, from Welling. On 18th June, bro. W. Douglas White was united in marriage to sis. Eileen Gordon Ford; and on 2nd July, bro. Cecil Parks to sis. Helen Rangecroft. We pray they may be blessed in their new relationship, and, as true helpmeets, assist each other in the journey to the Kingdom. The following visitors have been welcomed to the Table of the Lord; sis. Squires, sis. M. Squires, sis. P. Squires, sis. Allan, bro. and sis. Burton (Luton), sis. M. Eato (W. Ealing), bro. G. H. Denney (Holloway), bro. D. L. Denney (Nottingham), sis. Osborne (Bridport), bro. and sis. Ramus, sis. E. G. Clarke (Hove), bro. Padbury (Birmingham), sis. Miles (Putney), sis. A. Sharpe (Sutton), bro. and sis. T. Phipps (Great Bridge). —F. C WOOD, *Asst Rec. bro.*

LONDON (Fulham). —12, Lettice St, Parsons Green, S.W.6 *Sundays: Breaking of Bread, 4 p.m.; Lecture, 6-30 p.m.* Since our last report, it has been our sad duty to lay to rest sister Reynolds, of

this ecclesia, aged 77 years, just 26 years after the death of bro. Reynolds, husband of our sister; greatly handicapped through deafness, our sister remained faithful and cheerful in anticipation of the time when mortality with its failings and limitations would be swallowed up of life. Sis. Penn, Sn., of the late Welling Ecclesia, having joined us, our numbers remain as before. During the month of June we have received help and comfort from the company of the following visitors: brethren W. M. Whelan and A. A. Jeacock (Croydon), and S. G. Warwick (Clapham), all of whom gave us the word of exhortation and lectured for us. Visitors: bro. L. Penn and sis. I. Penn (Welling), bro. and sis. Reeves, sis. Eato, bro. and sis. Ask, sis. R. Nicholson, sis. Gregory and bro. Gray (West Ealing), sis. A. A. Jeacock (Croydon), sis. Chapman and sis. Woods (Putney), bro. and sis. Maundrill, sis. L. Draper, and sis. Bauer (Clapham). —G. 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 held our ecclesial outing on Saturday, 18th June, to Chorley Wood, where, with the co-operation of brethren from St. Albans, Sutton, and Clapham, an enjoyable and profitable time was spent. During the past month we have been pleased to welcome to the Table of the Lord the following: brethren Phillips (Sutton), Crosskey (Clapham), Tellem (Brighton), Kitchen (Clapham), sisters Tellem (Brighton), Hissey (Clapham), and Osborne (Bridport). —G. J. BARKER, *Rec. bro.*

LUTON. — *Oxford Hall 3, Union Street (off Castle Street). Sundays: 11 and 6-30 p.m. Thursdays: 8 p.m.* Since making our last report we have had the pleasure of the company of the following brethren and sisters around the Table of the Lord: sis. Watsham (Colchester), bro. and sis. R. Hodges (St. Albans), bro. and sis. R. Jeacock (Croydon), bro. C. Wright (Putney), bro. L. R. Hodge, sis. V. Hawley, bro. J. Squire, sis. Squire, Snr., bro. and sis. F. Morse, bro. C. N. Hatchman, sis. M. Day, bro. and sis. F. Brooks, bro. Packham, bro. and sis. F. Wood, bro. A. K. Clements. Brethren L. R. Hodge, J. Squire, F. Morse, C. M. Hatchman, R. Jeacock, F. Brooks, F. C. Wood and A. K. Clements assisted us in the service of the Truth. We thank them for their labour of love so willingly given, which has been appreciated by all the brethren and sisters. We continue to do the work which our Heavenly Father has committed to us by preaching the Word of Life, and of giving out leaflets on various aspects of the Truth, yet the response is very small. We nevertheless rejoice in the fact that we are co-labourers with God, and eagerly look forward to the day of the appearing of our elder brother even Jesus. We trust we may all hold fast to that form of sound doctrine which has been committed to us, until that great day. —S. G. HODGE, *Rec. bro.*

MOTHERWELL (Scotland). — *Orange Hall Milton Street Sundays: Breaking of Bread, 11-30 a.m.; School 1-15 p.m.* It is with sorrow we record the death of bro. William Holmes. Our meek brother fell asleep in Jesus on 6th June, aged 54, and was laid to rest in Blantyre Cemetery, on the 8th, to await the call of Him whom he strove so faithfully to serve. On Saturday, 25th June, we held our Ecclesial and Sunday School outing to Inverkip. We were pleased to have with us the company of brethren and sisters from the Glasgow (K. St.) Ecclesia, and children, and a few friends, also sis. Singleton (of Clapham), and sis. Todd, of Rothesay. There would be a company of about 55. Although the weather conditions were not fair, yet we had an enjoyable time together. Bro. A. McKay addressed us on "The Necessity of Faith, Unity, and Steadfastness, in a Troubled World." We were pleased to welcome bro. F. P. Restall, of Edinburgh, to the Table of the Lord on Sunday, 12th June. —J. BROWN, *Rec. bro.*

NEWPORT (Mon.). — *Clarence Hall Rodney Rd. (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School 2-45 p.m.; Lecture, 6-30 p.m. Wednesdays: Meeting, 7 p.m. Thursdays: Elpis Israel Class, 7-30 p.m.* Greetings in the Master's name. It is with pleasure we report that, on June 19th, we had with us bro. S. Shakespeare (Dudley), and, on July 3rd, bro. W. Morse (Swansea), who gave us the words of exhortation, and lectured in the evening, a few of the alien being present at each lecture. We thank them for their service so willingly rendered. Also we are pleased to report the return into fellowship of our bro. John Davies, after a satisfactory interview with the brethren. Further, we are pleased to report that, on June 13th, an interview was held with bro. Llewellyn Harris, of the Temperance Hall fellowship, who expressed himself as of one mind with us

in our contention for the Truth in its purity, and so our brother now meets with us around the Table. We have also been pleased to welcome the following around the Table of our absent Lord: bro. and sis. Shakespeare, of Dudley; bro. and sis. J. H. Morse, of Clapham; and bro. W. Morse, of Swansea; also bro. and sis. G. E. Morse, of Cardiff. —Your sincere brother in Israel's Hope, DAVID M. WILLIAMS, *Rec. bro.*

PEMBERTON (Wigan). —*Chatsworth St. Sundays: School, 2 p.m. Breaking of Bread, 3 p.m., Lecture, 6-30 p.m. Wednesdays. Bible Class 7-15 p.m.* Sincere greeting in Christ We are indebted to bro F. H. Jakeman and bro D. C. Jakeman (Dudley) for their labours in proclaiming the Truth. Visitors to the Table of the Lord have included bro Smith, bro Sharp, bro. and sis. Frost, and sis. D. C. Jakeman (Dudley), bro. and sis G. W. Park, sis. E. Harrison, and sis. Evelyn Harrison, of Prescot, and sis. D. Jannaway, of Southport. —B. LITTLER, *Rec. bro.*

PLYMOUTH. —*Oddfellows' Hall 148, Union Street (near Railway Arch). Sunday. 11 a.m. and 6-30 p.m. Thursday: 7-15 p.m.* Since our last report we have had the pleasure of the company of bro. and sis Crawley of Luton, at the Memorial Table. Visitors, as previously announced, will be welcome, and should there be any brother accustomed to speaking proposing to visit us, a notification in advance if his services in exhortation or lecture may be utilised, would be appreciated. —J. WIDGER, *Rec. bro.*

PRESCOT (nr. Liverpool). —*5, Brookside Road, Shaw Lane Breaking of Bread, Sunday, 3 p.m., Bible Class, Thursday, 7 p.m.* We have been greatly cheered by the company of the following brethren and sisters at the Memorial Meeting during the last two months bro. and sis R. Barton (of Pemberton), sis. M. Bullough (Liverpool), sis. E. Mallinson (Liverpool) bro. Noel Heyworth (of Whitworth), bro. Thomas Heywood (Oldham). We thank bro. R. Barton for the upbuilding words of exhortation and encouragement given. We rejoice to report that our number has been increased and strengthened by sis. M. Bullough, of Liverpool, who previously was in isolation at Liverpool, but recognised as a member of the ecclesia at Pemberton. We realise that their loss is our gain. On Friday July 1st, we were very pleased to have a visit by sis. Gretta McKay, of Hamilton, Lanarkshire, Scotland, but at present spending a few days at Eastham, nr. Liverpool. How encouraging it is to meet fellow pilgrims who are travelling Zionwards, whom we have never seen before, but how glorious it will be when we arrive there, to be amongst those who will become eternal companions in the Kingdom, when the one body in Christ is completed in him. Will all correspondents kindly note the alteration of the writer's address. —Sincerely your brother in hope of Eternal Life, G. W. PARK.

ST. ALBANS. —*Sundays: 11 a.m. and 6-30 p.m. Thursdays: 8 p.m., at Oddfellows' Hall, 95, Victoria Street.* God willing, we are arranging for a Fraternal Tea and Meeting at the Central Hall, St. Albans, on Saturday, September 24th. Further particulars we hope to announce in the next number of the magazine. —S. JEACOCK, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall 686, Green Lane. Sundays: Breaking of Bread, 11a.m. Lecture, 6-30 p.m. Wednesdays: Bible Class, 8-15 p.m.* Since our last report we have been helped and encouraged by the presence of the following visitors. Bro. Perry and sisters Corfe and Dormer (Putney) bro. and sis. Barker (Holloway), bro. E. C. Clements (Sutton), sis. Farroll (Ilford), bro. A. K. Clements, sis. Draper, bro. H. M. Doust, bro M. L Evans, bro. Gill, bro. Haines, bro. Irving, bro. and sis. Kemp, bro. W. R. Mitchell, bro. and sis. J. T. Warwick, sis. Weaver, brethren F. J. and J. F Westley (Clapham). Many of the brethren rendered speaking assistance, for which we are very thankful. —WM. J. WEBSTER, *Rec. bro.*

SHIFNAL (Salop). —For the convenience of the members of the above ecclesia, the Breaking of Bread will now be held (if the Lord will) at the house of bro. W. C Townsend, c/o, Bata Shoe Stores, New Street, Wellington, Salop. *Breaking of Bread every Sunday at 3-30 p.m.* Bro. N. Draper has been asked by the ecclesia to accept the position of Recording brother, and all future ecclesial communications should be addressed: "Belmont," Holyhead Rd, Oakengates, Shropshire—With love in the Truth, N. DRAPER, *Rec. bro.*

SUTTON (Surrey). —*Garden Hall, Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m., Lecture, 7 p.m. Wednesdays. Bible Class and Eureka Class (alternately), 8 p.m.* We have removed from Grove Hall to the above address, where the ecclesia, then consisting of 11 members, was formed over six years ago. (We now number 39.) Assistance in the proclamation of the Truth has been rendered by the following brethren, viz. —F. W. Brooks, W. R. Mitchell, D. L. Jenkins, R. W. Parks, and J. L. Young (Clapham), G. H. Denney (Holloway), C. R. Cuer (Crayford), and W. L. Wille (Southend). Visitors since last report bro and sis. D. L. Jenkins and sis. E. Jenkins, bro. and sis. Kirby, bro. and sis. H. Walpole, bro. and sis. J. L. Young, brethren Boxall, W. Davis and M. L. Evans, and sisters Denney, H. Denney, V. Draper, Greenacre, F. Haines, A. Karley, B. Karley, Learman, N. Ramus, J. Southgate, and F. Wood (Clapham), bro. and sis. A. F. Jeacock, bro. and sis. E. Williams, bro. and sis. Wright, bro. G. H. Denney and sis. Garrett (Holloway), bro. T. M. Taylor and sisters H. Eato and Gillespie (W. Ealing), bro. and sis. Cuer (Crayford), bro. H. Whitelock (Brighton), bro. Vince (Croydon), bro. J. Woodall (Putney), sis. P. Marchant (Ropley), bro. Wille (Southend). — G. F. KING, *Rec. bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m., Lecture, 6-30 p.m.* Greetings in Christ Jesus. We are still endeavouring to continue firm and steadfast in this part of the vineyard, in the narrow way which leads to the Kingdom of God. We endeavour in such ways and means as are in our power to give to every one who has hearing ears a reason of the hope that is in us, with meekness and fear, and although we do not see any present results, we know it is written that if we “cast our bread upon the waters we may find it after many days.” We have been greatly cheered during the month by the company of bro. and sis. J. H. Morse (Clapham). Bro. Morse gave us the word of exhortation on June 12, and a very profitable and uplifting time was spent, also our brother lectured for us on June 19th. His services were greatly appreciated in the work of the Truth. With love in the one hope of our calling. —Faithfully your brother, STANLEY J. BOWEN, *Rec. bro.*

WELLING. —Greetings. We are sorry to have to report that this must be the last intelligence from Welling. As we were only few in number, and not having the presence of the stranger at the lectures for a long time, and after much consideration, we decided that the money we were spending on rent and advertising, also our services, would be better used helping our brethren and sisters of other ecclesias to proclaim the Truth. We would take this opportunity of thanking those brethren who have encouraged us with the word of exhortation, and who have laboured with us in lecturing. The brethren and sisters of Welling have joined with other ecclesias as follows, sis. G. Penn (Fulham), sis. J. Penn (Clapham), bro. L. Penn, sis. J. Harrington, and myself (Crayford). —J. E. HARRINGTON.

CANADA

HAMILTON (Ont.). —*C.O.O.F. Hall corner of King William and Wentworth St. Memorial Service, 11 a.m.; Lecture, 7 p.m.; S. School, 9-45 a.m. Bible Class, Wednesday, 8 p.m.* We have much pleasure in reporting four more immersions. On Sept. 27th, Miss HILDA LANE, Mr. ROY PRYOR, on Oct. 19th, Mrs. ADA DE RUSHA, Mrs. RUBY FOTHERINGHAM. After a good confession, our new sisters and brother were immersed into the Saving Name of Jesus. May our new members strive to obtain the prize, Eternal Life. On Oct. 30th, bro. Roy Pryor and sis. Hilda Lane were united in marriage. We trust they may be a mutual help to each other on the way to the Kingdom of God. We have lost by removal sister Simms, who will in future meet with the London (Ont.) Ecclesia. We commend our sister to the brethren and sisters of the above ecclesia. On Dec. 15th, we held our Sunday School entertainment; the scholars were awarded prizes for their year's work, and a very pleasant evening was spent by all the scholars and the brethren and sisters. We held our Fraternal Gathering on New Year's Day, which was well attended by brethren and sisters from the surrounding ecclesias. In the afternoon three very encouraging and uplifting addresses were given by our visiting brethren. Tea was served at 5 o'clock, which brought to a close a very happy day among brethren and sisters of like Faith. —We have been assisted in the proclamation of the Truth by bro. Geo. Ellis and

bro. J. Beasley, of Oshawa. We express our thanks to our brethren for their labours in the Master's vineyard. —The following visitors have also been welcomed: bro. and sis. Robinson, Senr., bro. and sis. Robinson, Jr., sis. Anderson (of Buffalo, N.Y.), bro. and sis. Jackson, sis. Helen Jackson, bro. and sis. Williams, bro. and sis. Green, bro. McGee, sis. Baker, Snr., sis. Baker, Jr., sis. Grace Leaper, sis. Swanborough, sis. M. Briggs (all of Toronto); bro. and sis. Geo. Ellis, sis. Jean Ellis, bro. and sis. Beasley (of Oshawa), bro. and sis. H. Pryor (Fort Erie), sis. M. Tinker (Montreal), sis. M. Barker (Guelph). — E. D. COPE, *Rec. bro.*

(Note. —This item of Ecclesial News should have appeared in the June number. In some way, it happened to be misplaced among our papers. We humbly apologise to all concerned. We believe it is our first offence in this special department in many years. —B. J. D.)

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, our ecclesia has once more been visited by the grim reaper death. On April 12th we were shocked at the death of our beloved bro. Andrew Adam, who, after a very brief illness, fell asleep in Jesus, and he now awaits the glorious resurrection morning. Our loving sympathy is extended to sister Adam and sister Janet Adam (who was recently immersed) in their great loss; may we look forward with joyful anticipation to a happy reunion in the Kingdom of God. Our brother was laid to rest in the Hamilton Cemetery by bro. J. P. Vibert. — We have enjoyed a very pleasant visit from our beloved bro. B. J. Dowling, who, on his return from the Toronto Fraternal Gathering, sojourned with the writer several days. He also delivered an address at our Bible Class, entitled "Jesus as a Guest." May he, by the mercy of God, be spared to continue in the service of the Truth. — It has been a great pleasure to our ecclesia to welcome back into fellowship after several years of separation bro. and sis. F. Tungate, bro. and sis. Gill, Snr., bro. and sis. Gill, Jr. — Bro. W. Turner and sis. Phyllis Turner (Winnipeg, Man.) visited our ecclesia while in Eastern Canada. We were very pleased to meet them once again. — E. D. COPE, *Rec. bro.*

AUSTRALIA

LAMBTON (N.S.W.). —*Masonic Hall Morehead St. Sundays: Breaking of Bread, 10-45 a.m.; Sunday School, 9-45 a.m. Lectures when advertised.* As recipients of Divine favour and blessing, we have received encouragement by the company of bro. Stan. Gallier, bro. and sis. Longhorn (Brisbane, Ewing House, Ecc.), bro. and sis. E. Dando, bro. H. Dando, sis. Dando, Senr., sis. P. Dando (Cessnock), bro. J. Dando (Sydney, Albert Hall). Our Brisbane brethren travelled 600 miles to be with us during their annual vacation, and assisted in witnessing for the Hope of the Gospel in this corner of the vineyard. —Bro. Gallier lectured on Dec. 5th and 12th; several strangers attending each lecture. Several works on the Truth are loaned out, and we pray the Father's blessing for fruit unto righteousness. — We wish to express our appreciation for co-operation of brethren and sisters of Cessnock Ecclesia in our lecturing efforts, also lecturing brethren of Sydney Albert Hall Ecclesia, who travel 100 miles to lecture for us. Distance is a great obstacle and disadvantage here, where ecclesias are situated hundreds of miles apart. However, we take courage and wait the coming "Day," when mortality with its besetting problems will be relegated to the past, only to be viewed from the vantage heights of the Kingdom of God through immortal vision. —D. T. JAMES, *Rec. bro.*

MELBOURNE. —*Crofts Hall 298 Glenhuntly Rd., nr. Kooyong Road, Elsternwick.* It is some time since we last reported from this section of the vineyard, and many pleasures and some sorrows have been passed through, and so it will be until our Lord appears to set up his Kingdom. Last New Year's holidays were spent at Inglewood, where we enjoyed the company of bro. W. H. Appleby for a fortnight, little thinking it would be the last we should see of each other this side of the resurrection. His illness was for three days only, Our Father being merciful and gracious. On Sunday morning, Feb. 20th, 8 a.m., he ended his course of probation; he was laid to rest, Feb. 22nd, by the writer, assisted by my son, bro. Harold Hughes, at bro. Appleby's request some fourteen months previously. It was an occasion of assembling in a ground where twelve of like precious faith lie asleep

in the dust, awaiting the Master's call, Come forth. Our brother had unceasingly worked for the Truth in that district, and the fruits of his labour are scattered about Australia. It will now be necessary to remove his address from cover of our magazine, there being no Christadelphians in that district, so those in our fellowship will understand why his address has been removed. He leaves a family of three daughters and one son—but we sorrow not as do others who have no hope and without God in the world—but rejoice in the promise of our Lord, "because I live, ye shall live also." "I am the resurrection and the Life," and so we are reminded by the words of the hymn, "Be sure your labor's not in vain; you, too, shall rise again, your resurrection sure." But our probation is not all sorrows. God in His mercy and goodness allows us the joys and pleasures of the Truth in the company of fellow-laborers in His vineyard. During the month of April we had the company of sis. Purkiss, from Brisbane, for three Sundays at the Table of the Lord; then she returned to Brisbane via Sydney for a week with those at Albert Hall. We are sorry her stay was not for good, being in need of several brethren and sisters in our small ecclesia. Then, on April 25th-26th we had a happy time in the company of sis. Foley (Perth, W.A.), when we were reminded of the words of Malachi iii. 16, talking over those things concerning "the coming of our Lord." Seeing we look and expect these things shortly to appear, it behoves us to walk in the Light, to be found worthy; hence, we have no time for those who are continually striving about words to no profit. Let us see we make our calling and election sure, for the night is far spent, and the Sun of righteousness about to dawn. — Fraternal love to all the Household, your brother, JAMES HUGHES.

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

FRATERNAL MEETINGS. —CLAPHAM (Kew). Aug. 20th; ST. ALBANS, Sept. 24th;
CLAPHAM (British Museum) Oct. 28th.

STEPHEN'S FOUNTAIN PEN. —Found on Whit Monday after St. Albans Fraternal Meeting. Owner please apply to Rec. bro. S. F. Jeacock.

HORNS CROSS. —There is no ecclesia now at this place, the members having joined other Meetings. Correspondence may be sent to Rec. bro. of Fulham Ecclesia.

JEWISH RELIEF FUND. —The following amounts have been received: — Blessed, £3; Friends of Israel, £5; Detroit, £6; Plymouth Ecc. (Odd. Hall), £2 11s. 1d.; Sympathiser, 2/6; Anon, 5/-.

"JEHOVAH JIREH". —This book, written and published by bro. Frank Walker of Bristol, is now ready and can be obtained by post from the publisher, or in London from bro. C. F. Ford, 19 Grove Road, S.W.9.

FOR DISPOSAL. —American Organ: nine stops: suitable for small meeting, £6. Write C.F.C., c/o Publisher.

BRO. J. HUGHES (AUSTRALIA). —Many thanks for your several interesting letters giving us particulars of affairs in Australia. The case you mention has been attended to.

ROOMS. —Sister can have one or two rooms in exchange for a little help in domestic routine. Near several meetings. B., c/o Editor.

PAYING GUEST. —Sister with small house in country (near seaside) would like to hear from a sister who would live with her, sharing expenses. Write to sister E., c/o Editor.

LODGINGS. —Sister contemplating prolonged visit to London wants bed-sitting room, partial board and attendance. Sister A.M., c/o Editor.

HOUSEKEEPER to middle-aged brother (London). Comfortable home. Light duties. Write S.W. c/o. Editor.

PEACE AND SAFETY. —"Another world war is unthinkable," so says Sir Thomas Inskip, British Minister of Defence. Students of the scriptures marvel at his ignorance of the divine revelation concerning this matter—for he is a "stalwart" of the "Church of England" who claims to believe the Bible.

KEW GARDENS. —The Annual Outing of the Clapham Bible and Mutual Improvement Class will, God willing, be held on Saturday, the 20th August. Tea at 5, followed by Fraternal Meeting at 6.30 in the Boat House Restaurant, Kew Green. A cordial invitation is extended to all brethren and sisters in fellowship. Programmes can be obtained from bro. R. W. Parks, 31 Herne Hill, S.E.24.

DISTRESSED FUND. —We have received the following: Anon 20/-, 5/-, 50/-; Los A., 19/-; E. Plymouth, £1; Coventry, £2 14s. 6d.; An Ecclesia in the South, £5; A bro. and sis., 5 dollars; sis. W., £2; Salash, 20/-; W. Ealing, 26/2; An elderly sister, 6/-; An Ecclesia, £5; An Ecclesia, £5 13s. 3½d.
