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March 1939

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;
with the object of making ready a people prepared for the coming of the Lord

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

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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.)*

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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. 3.45; Lecture. 6.30).

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. —James Neal, 70 St. Barnabas Rd.

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. —T. Franklin, 272 Windmill Road, Longford.

CRAYFORD. —E. R. Cuer, 61 Sevenoaks Way, St. Paul’s Cray. (B.B. 11 a.m.).

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. —Harold Shorter, 26 West Hill. (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.

LINCOLN. —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

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. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

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

MARGATE. —V. Lloyd, 48 Marine Terrace. (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, 33 Litchfield Street, 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 (nr. Liverpool)—G. W. Park, 5 Brookside Road, 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, 61 Crawshaw Grove, Beauchief, Sheffield 8.

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

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

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. —S. J. Bowen, 320 Trewyddfa Road, Landore.

SWINDON (Wilts.). —J. H. Dyer, 58 Manchester 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.

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.

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Volume XXVII

MARCH, 1939

NO. 315

Josephus's Testimony to Christ

By Dr. John Thomas

(Continued from page 43)

It has been justly observed, that, of all persons who have ever appeared in the world, pretending to work miracles, or really working miracles in proof of a divine mission, Jesus alone could appeal to a body of recorded prophecy, delivered many hundred years before he came into the world, and say, "In these ancient oracles it is predicted that one appearing among you at a time defined by certain signs and characters, shall be known by his working—not miracles generally—but *such and such specific miracles*. At a time distinguished by these signs and characters, I come; these specific works I do; and I exhibit the character of the person delineated in those prophecies." Hence, when John the Baptist sent his disciples to enquire of Jesus if he was that person spoken of by the prophets, or whether they were to look for another, Jesus made them eyewitnesses of many of those miracles which were a literal completion of the prophecies, and bade them go back and tell John what they had heard and seen (Luke vii. 19-22). "Go and tell John, that you have seen me restore the paralytic; you have seen me cleanse the leper, cure the lame, the blind, the deaf and the dumb; you have seen me liberate the possessed; you have seen me raise the dead; and you have heard me preach good tidings to the poor. He will connect these things with the prophecies that have gone before concerning me, and will tell you what conclusion you must draw." It was this kind of evidence that presented itself to those who gave utterance to their convictions, and said, "He hath done all things well (*i.e.*, he hath done all things according to the predictions of the prophets;) he maketh both the deaf to hear and the dumb to speak " (Mark vii. 37); so that it need be no matter of wonder that Josephus should say, *the divine prophets had foretold many wonderful things which were accomplished in him.*

The principal objection to the genuineness of the passage under consideration is drawn from the expression, "*He was the Christ.*" The meaning which the objectors attach to these words of Josephus is, that he esteemed Jesus as the Messiah. This, however, is not what was intended to be conveyed by the expression; but, that this Jesus was distinguished from other persons of the same name, of which Josephus himself mentions not a few, by the additional name of Christ, or that this person was he who was generally known by the name of *Jesus Christ*. That this is the author's meaning appears from another passage in his work (*Antiq.* xx. 9, 1) in which he mentions James, who was put to death by Herod and styles him, "The brother of *Jesus who was called Christ.*" And in this

sense, all the ancient authors who have cited this testimony of Josephus, seem to have understood the original words, translated "He was the Christ."

It is, moreover, alleged to be impossible that the testimony which is here given to the resurrection of Jesus, could have proceeded from one who was not a Christian. This difficulty arises from not duly considering the situation of the historian, the age in which he wrote, and the people whom he addressed. We are persuaded there were many not of the Christian community, who, if called on, would have given a similar testimony on this point, to that of Josephus. There can be little doubt that many of the chief priests believed that Jesus was raised from the dead. The soldiers who guarded his sepulchre certainly did, yet it is not said that they became proselytes. They gave their testimony to this great event; and it was believed by many others; and why not by Josephus? In short, there is nothing in this whole passage which we might not expect to meet with in a writer of such candour and veracity as Josephus, of whom a high authority has declared that he is "the most diligent and the greatest lover of truth of all writers. Nor are we afraid to affirm of him, that it is more safe to believe him, not only in the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this is because his fidelity and his compass of learning are everywhere conspicuous."—*Herald*, 1851.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. iv. 5, 6).

Editorial

"WHOLESOME WORDS"

It is written in John xii. 48 that Jesus said: —

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

And Paul wrote to Timothy, saying: —

"If any man teach otherwise and consent not to the *wholesome words* of our Lord Jesus. . . and to the doctrine which is according to godliness. . . from such withdraw thyself" (1 Tim. vi. 3-5).

The words of the Anointed Jesus are styled "wholesome" by the Apostle Paul, because they are "profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8).

They are the words of eternal life (John vi. 68) being the words of the Living God, for Jesus said: —

"I have given them the words which *thou gavest me*; and they have received them" (John xvii. 8).

These words form rules of life and conduct for those "who by patient continuance in well doing, seek for glory, honour and immortality."

God has magnified His word above all His Name (Psa. cxxxviii. 2), and He requires humble and unreserved submission to His law. We show our love for God by keeping His commandments, and—

"This is the commandment, that as ye have heard from the beginning: ye should walk in it" (2 John 6).

"He that saith, I know him, and keepeth not His commandments is a liar" (1 John ii. 4).

David, speaking of the Spirit, said: —

"I rejoice at thy words, as one that findeth great spoil" (Psa. cxix. 162).

"I love thy commandments above gold" (ver. 127).

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

"*Great peace* have they which love thy law" (ver. 165).

"The law of the Lord *is perfect*" (Psa. xix. 7).

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

"The testimony of the Lord *is sure*, making wise the simple " (Psa. xix. 7).

On the other hand, when we open our eyes upon human laws, what wondrous imperfections we behold—nothing perfect, nothing sure. For nearly 6,000 years men have been endeavouring to bring human or man-made laws to perfection, but without success.

Century after century Parliamentarians and Congressional assemblies have been almost constantly legislating to this end, but with the unhappy result, however, of so greatly multiplying laws, that they have become complicated and confusing to such a degree that the laws of almost every country may now be compared, more or less, to a sort of *hocus pocus* science, which encouragingly smiles upon the confiding countenance of its clients, while it rapidly diminishes their bank account; but "the poor of the people, and the children of the needy . . . hath no helper" (Psa. lxxii. 4, 12).

Under these circumstances, the words of the Apostle Paul in 1 Cor. vi. 1 are fitting in more senses than one: —

"Dare any of you, having a matter against another, go to law before the unjust."

There is nothing "sure" and certain in human law, except its uncertainty; and this state of doubt and ambiguity shall continue until the Law shall go forth from Zion, and "the word of the Lord from Jerusalem" (Isa. ii. 3).

In the Scripture to which we have just alluded (1 Cor. vi. 1-7), believers are enjoined not to "go to law before the unjust," under any circumstances whatsoever; as it is inconsistent with our high calling in Christ Jesus, which is, that "the saints shall judge the world." We shall "rather take wrong, and suffer ourselves to be defrauded" (ver. 7).

Does this command properly come under the heading of the "wholesome words of our Lord Jesus?" Paul himself answers this question in the affirmative.

"If any man among you thinketh himself to be a prophet or spiritual let him acknowledge that the things that I write unto you, are *the commandments of the Lord*" (1 Cor. xiv. 37).

Paul was an apostle (one sent) "unto whom now I *send thee*" and "I will appear unto thee—to make thee a minister"—see Acts xxvi. 16, 17. And the recorded words of Jesus, to such as he, read as follows: "He that heareth you, heareth me."

"If I depart I will send the Comforter. . . which is the Holy Spirit, whom the Father will send in my name. He shall teach you all things and bring all things to your remembrance, *whatsoever I have said unto you*" (John xvi. 7; xiv. 26).

The apostle, like the prophets, spake as they were moved by the Holy Spirit, and their wholesome words are the Commandments of the Lord, which the Father gave unto him. Therefore, the Scriptures as a whole constitute—

"The foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. ii. 20).

"Other foundation can no man lay than is laid which is Jesus Christ" (1 Cor. iii. 11).

And "the foundation of God standeth *sure*" (2 Tim. ii. 19).

When Jesus sent forth his apostles to preach the word, he added "teaching them to observe ALL THINGS whatsoever I have commanded you." Therefore, when offences and disputes arise among brethren and sisters, they do not go to law before the unjust, but they observe the wholesome words of our Lord Jesus in Matt. xviii. 15-17.

This rule of conduct laid down by Christ, is a masterpiece of wisdom affording the most ample protection to both the offended and the offender.

Its adoption promotes humility, patience, long-suffering, gentleness, goodness, confession, forgiveness and peace, all fruits of the Spirit, against which there is no law.

This law of Christ is alike applicable to individual and ecclesial offences, for as bro. Roberts wrote, although ecclesial differences are distinct from individual offences, they "are best dealt with by the same general rule that Christ laid down for them" (see *Ecclesial Guide*, p. 30).

In these perilous times some have arisen who "teach otherwise," and consent not unto the Law of Christ, unless they happen to be in the mood to do so.

They claim that after long experience, they have a right to use their own judgment in such matters.

These characters are not "doers of the law but judges as to when they apply" (James iv. 11). They have forgotten the exhortation—

"Be ye doers of the word, and not hearers only, deceiving your own selves" (James i. 22).

Deception is the most odious and deep-rooted of all the evil propensities in human nature. "The heart of man is deceitful above all things and desperately wicked." Therefore, "Keep thine heart with all diligence, for out of it are the issues of life."

Where this is neglected and the person "walks in the ways of his heart and in the sight of his eyes," he may for a time win the applause of the thoughtless and deceive them, and this in turn, deceives the deceiver, and in this manner they "wax worse and worse, deceiving and being deceived."

The worst stage of this abomination is reached when it becomes linked with self-conceit and obstinacy: it is then that it becomes a "strong delusion" finding pleasure in being deceived.

For the suppression of these evil tendencies in human nature and the development of moral and mental excellence in mankind, we are wholly dependent upon the repressive discipline and the

mental culture of the wholesome words of our Lord Jesus. All of this is essential to qualify us for acceptance with God, "If ye love me keep my commandments."

The Law of Christ applies and operates in every walk of the life of believers. Even when they contemplate marriage they are required to—

MARRY "ONLY IN THE LORD."

Some scoff at this commandment, and others, while claiming to be built on the foundation of the apostles, sometimes unwittingly reject the words of one of these founders, in order to appear guiltless of an infraction of this Divine law.

The question of who are, and who are not "in the Lord," must be determined by the Scriptures.

The following testimonies will suffice for the present: —

"He that *abideth* in the doctrine of Christ hath both the Father and the Son" and is therefore in the Lord. But "Whosoever transgresseth, and *abideth not in the doctrine of Christ hath not God*" (2 John 9).

"If a man abide not in me, he is cast forth as a branch and is withered" (John xv. 16).

The argument of the apostle is clearly stated: "Whosoever transgresseth and ABTDETH NOT IN THE DOCTRINE OF CHRIST HATH NOT GOD," and is therefore not "in the Lord."

Another class who are not "in the Lord" are those who are: —

"Aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and *without God in the world*" (Eph. ii. 12).

The one class are "without God," while the other "hath not God." Thus it is written and so we believe. This is their status in the sight of the Lord, according to His word. He that hath not the Father, hath not the Son; therefore, they are not "in the Lord."

We are also commanded to "reject" heretics (Titus iii. 10), and all who are faithful will do this very thing, refusing to bid such "God-speed" by remaining in the same fellowship with them (2 John 10). But if we "reject" the "wholesome words" of our Lord, we do so at the peril of our lives (John xii. 48).

Let us "fear God and keep His commandments, for this is the whole duty of man" (Ecc. xii. 13).

Let not our hearts deceive us, for obedience to our Lord's commands is the basis of our acceptance with him (John xiv. 21).

"Let us therefore fear, lest a promise being left us of entering into his rest," any of us "should seem to come short of it" (Heb. iv. 1).

As Jesus said, "If ye know these things, HAPPY are ye if ye do them." Doing that which is right in the sight of the Lord is, in truth, a fountain, from which flows a river of peace that passeth all understanding.

B. J. D.

“We would see Jesus”

No 4—THE HIGH PRIEST THE SOUND OF THE BELLS

It is morning. Already the sun is sufficiently high in the heavens to cast its warming rays on the Camp of Israel, with direct beams on the "door" of the Tabernacle, as though trying to peer into the glories that lay hidden there.

The priests are astir and have collected the "ashes" from the base of the "brazen" altar, carefully carrying them outside the Camp and depositing them in a "clean place." And there, on the altar, is the "slain Lamb," the smoke of its burning being wafted away on the breeze to the throne of Him who had provided and commanded it—an odour of sweet smell. Yes; God was there with *His* Lamb *before the sinner* with *his* (sin) offering. God has ever been first here. Have we not read, "God willeth not the death of a sinner?" And the evidence is most marked in the types and figures that He is *always* more anxious to *forgive* than is man to *receive forgiveness*. Though this may appear strange at first sight, a little meditation will reveal its truth.

And now the people begin to arrive with *their offerings*. Twos and threes at first; but the number gradually increases until it becomes a procession—all waiting at the "door" of the court until it is their turn to offer. Stand by the outer post of the "door" for a moment or two and witness the arrivals. Listen to the bleating of the sheep, the lowing of the cattle, and the "cooing" of the turtledoves or pigeons. What a story their presence tells. Why are they here? Is it because God *delights* in the *blood of animals*? Listen to His reply: —

" . . . I *delight not* in the blood of bullocks, of lambs, or of he goats" (Isa. i. 11)

He declares. Why, then, did He command these sacrifices? The answer is, They were to be aids in helping the people to perceive the heinousness of *sin*, God's method of forgiveness, and the glories of Eternal Life.

The effect it was designed to produce is beautifully expressed in the following words: —

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *If ye be willing AND OBEDIENT*, ye shall eat the good of the land; *but if ye refuse AND REBEL*, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. i. 16-20).

* * *

See, yonder; one has inadvertently entered a house of death. Having been in contact with *death* he has become *defiled*, and must needs be cleansed. "What a lot of trouble to take over a small matter like that," some would say. The *offence* in God's sight is *defilement*, and whether we can help it or not, that defilement *must be removed* before God will have communion with the individual. God has *provided the means of cleansing*—man's recognition of this truth, and bringing that recognition in the form of sacrifice and laying it on the altar bearing God's Lamb which taketh away the sin of the world. Away goes the offerer, rejoicing in the richness of God's mercy and provision (Num. xix.).

Another follows, bearing in his arms his freewill offering unto God in appreciative acknowledgment of the mercies bestowed upon him. This, too, is laid upon the altar, and the offerer goes down to *his* house a rejoicing son of God (Lev. i. 2, 3; xiv. 5).

Now comes one who has broken the law of God; and with hands upon the head of the victim, he confesses his sin, and his "sin" is laid upon the altar and is consumed—typically "borne away"—by the Lamb. Another member of God's family forgiven (Lev. v. 10).

Here, too, follows a dear "mother," bringing *her* offering for purification. Why should this be needful, seeing God had given the command to "multiply and replenish the earth" (Gen. ix. 7)? Remember what has just been stated—these things were lessons to teach man concerning sin and its removal. Childbirth introduced into the human family another of Adam's descendants, bringing with it a *continuation* of earth's sorrowing *death-stricken race*; and the fact that birth was even thus remotely associated with death, constituted the mother "unclean" by perpetuating the evil. But with the lesson learned, our merciful God provided the panacea. Bring the offering, lay it on the altar, and the blood of God's Lamb (His Son) cleanseth us from *all sin*" (1 John i. 7).

But look at the one-time leper bringing *his* offering for his cleansing. Oh, happy day for him when he heard fall from the priest's lips the words, "Thou art clean; go, offer the sacrifice commanded." And here he is, acknowledging with grateful heart that *his* God had mercifully healed *him* of the dread disease that *no man* can cure—that must have ever gnawed at his physical frame until death claimed him. *But his God had saved him!* Joyfully does he recognize his Saviour, and gladly does he associate himself, through his offering, with the Lamb of God who is able to save to the uttermost those who come unto God through him.

* * *

Look at the crowd that has gathered in the short time we have been thus occupied—each one with his or her sacrifice denoting the presence of sin requiring to be forgiven. And when we remember that this procession of sinners continues throughout the day, one is impressed with the teaching—the universal prevalence of "sin" (and does not Paul say, "All have sinned and come short of the glory of God"? —Rom. iii. 23); but leading us to the higher and happier thought that a merciful Father has made full provision for its removal by forgiveness, and graciously invites *you* and *me* to avail ourselves of it.

Watch the priests who, in their "courses" serve at the Tabernacle. A busy throng indeed, preparing the animals for sacrifice. And as we gaze at this repetition going on all day long, we ponder and think.

A priest passes by—evidently one who has charge of the "course" of priests serving at the moment. He stops close to where we stand, scrutinizing the work as it proceeds. We venture a question: —

"Tell me, sir, do you think the people appreciate the depth of teaching there is in these sacrifices?"

"I am afraid all of them do not," he answered. "You see, Israel's God has commanded it thus, that by its repetition they may become not only thoroughly acquainted with His estimation of sin, but also made appreciative of His provision for its removal. Repetition of a thing is the only means to help us remember that which we are most liable to forget. Nevertheless, it is possible for the human mind to become repetitious *mechanically*; and it is this aspect of the case that requires to be particularly watched. It is so with this people; they are *very punctilious* in bringing the actual sacrifices commanded by God, but in course of time it develops, in the majority of cases, into mere *mechanical offerings*, eventually obscuring the very teaching God intended should be learned and kept in mind."

Reflectively we remembered what Jesus had said in his day: —

"Even as *ye outwardly appear righteous unto men*, but *within ye are full of hypocrisy and iniquity*" (Matt. xxiii. 28).

The priest continued: "It thus entails a very great effort on the part of human nature to keep Divine Truth in its perfect balance, that while we plainly observe the types and shadows God has given us, we lose not sight of the teaching underlying them. Do you understand?"

"Yes," I meditatively answer.

There is a lull in the proceedings. Listen! What is that I hear? There it is again—a sound seemingly far away, yet so distinct and melodious. I turn to the priest.

"Sir, do my ears deceive me, or do I *really* hear the sound of bells?"

"You hear correctly," answered the priest. Yet I very much question whether many in this vast congregation have been attracted by their music!"

Ah! there they are again. What a beautiful mellow sound; quite a number I should think, for there is difference in tone, yet all blend together in beautiful harmony.

Again I turn to the priest.

"Sir, may I ask where they are, and why they ring?"

Taking the Roll of the Law from under his arm, he unrolls it, until he comes to Exo. xxviii. 33-35. Then turning to me, he said: —

"Friend, this is God's answer: —

" 'And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and *bells of gold between them round about*: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about; and it shall be upon Aaron to minister; *and his sound shall be heard* when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not.'

"The sound of the bells comes from our High Priest who is attending his duties at the moment in the Holy Place. Were it not for those bells we should not know whether he were alive or dead. The ringing of those bells denote *life*—they would never ring were he to stand still. Their ringing proclaims movement, activity, energy; and his movements are all actuated by God's commandments—trimming the lamps, offering sweet incense, and looking after the shewbread. His attendance to these Divine commands causing activity, the bells ring, and thus we *hear* and *know* that our high priest is alive."

"But the sound is so unusual —unlike *ordinary bells*. Their mellowness and sweetness; their rich cadence, blending in a myriad ways, and producing a *sound* to which we have heard no equal."

"That is true," said the priest. " And ought we to wonder at it when we remember they are made of *gold*, fashioned and produced by that *wisdom which comes from on high*?"

"But there must be a goodly number?" was all I could say.

"They are all around the hem of his garment, as we have read from the Law. And beautifully do they sound forth the message and character of a loving God. One bell could well represent Long-suffering, another Mercy, another Love, another Truth, another Righteousness, another Hope, another Forgiveness, and so on; the whole combination blending into that beautiful declaration describing the character of God: —

" 'The Lord, the Lord God, merciful and gracious, long-suffering and abundant in mercy and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation'." (Exo. xxiv. 6, 7).

"But this has to do with *God's character*, and the bells are on the *high priest*. How can its teaching be applied in this way?"

"Do you not perceive that the High Priest is (or should be) the living expression of the character of God, seeing God has selected him to be His representative?"

Instantly we remember the Apostle's words: —

" . . . God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19).

And again we called to mind the words of the Lord Jesus: —

"He that hath *seen me*, hath *seen the Father*; and how sayest thou then, Show us the Father?" (John xiv. 9).

We felt abashed at our failure to grasp these truths, and again the priest speaks: —

"See you not all around us the living expression of that beautiful character of God? See you not the multitude conscious of sin coming to God through the sacrifice of *His Lamb* to receive forgiveness? See you not in the repeated disobedience of this people the long-suffering of a gentle and loving Father? See you not God's kindness manifested in their habitations—the fruitfulness of their store; the health of their bodies; the security from their enemies; and the rest and peace that prevails amongst them?"

"Indeed I do," was all I could answer.

"And do you not realize that it is because we have a *living High Priest*—(listen to the bells!)—one who embodies *in himself* all those beautiful characteristics of the God of Israel; a *sympathetic* High Priest; active in doing God's will, energetic in seeking to save those who are out of the way, gentle and kind to those who are broken down with the weight of sin, and the burdens of life's tedious journey to the Kingdom, lifting the tear-stained face of repentance and despondency until it looks heavenward and hears a gracious Father saying through him, "Go, sin no more; thy sins are forgiven thee?"

"Thank God, that is true," I murmured.

"See ye not yonder Cloud towering above the Most Holy Place— *a material Witness of that loving God's Presence amongst us*? And when night falls you shall see *the Fire of His Awful Majesty*, embodied in that same Cloud, the token of His ever-protecting Care o'ershadowing us!"

* * *

The priest moves away to other duties, and I am left to my own thoughts. We think of the early life of these people, when the Law revealed to them their frailties. "I had not known sin, but by the Law," says Paul (Rom. vii. 7); and the commands, "Thou shalt—" and "Thou shalt not—" exposed to them the truth of Paul's experiences: —

"For the good that I would I do not: but the evil which I would not, that I do" (Rom. vii. 19).

And so the Psalmist declares: —

"If thou, Lord, shouldest *mark iniquity*, O Lord, who shall stand?" (Psa. cxxx. 3).

But hark! I hear *the sound of the bells!* Oh, listen to their sweet music: —

"But *there is forgiveness with thee*, THAT THOU MAYEST BE FEARED" (Psa. cxxx. 4).

And in the melodious ringing of those bells can be heard that glorious theme: —

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. xi. 28-30).

"Thanks be to God," says the Apostle Paul, "which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 51). Do I hear a hearty "Amen" from the lips of every one whose trust is in the God of Israel?

Then listen to the bells as they sound forth the glorious message of God's redeeming love through a *risen* and *living* High Priest!

* * *

Let us ponder the history of Israel for a moment by way of warning. The reverent Israelite would *constantly* be found at the altar with his offering. Continually sinning, but as often forgiven. Methinks he would be *frequently* seen there during a *single day*. How trying this would be for human nature. How wearying the repetition would become. On many minds the beautiful teaching would gradually lose its force; the offerings would be brought *mechanically*, and the *priests*, seeing the *effect* on the human mind, would seek to ease the stringency of the Law by lessening its obligations. Through the long years of their history this "accommodation" would become so complete, that in the days of Jesus we hear him say: —

"Howbeit, *in vain* do they worship me, teaching for doctrines the commandments of men" (Mark vii. 7).

Will history repeat itself, we wonder?

* * *

We are aroused from our reverie by the return of the priest who remarks: —

"Hark! There are the bells again. He will be coming out soon, for he has nearly completed his duties."

Scarcely had he finished speaking, when the corner of that great hanging curtain forming the "door" was lifted, and the High Priest of Israel steps into the full light of day. What a glorious personage! With the sun shining on the striking colours comprising his "dress," and the "precious stones" glinting in every movement, he approaches the altar, those golden bells sounding their message at every step he takes.

* * *

What a scene! On our right is that army of sinners standing at the "door" of the court waiting for forgiveness; inside the court the priests are working vigorously to cope with "sin" in all its manifestations; forcefully does the flowing of the blood of the animals teach the offerers that "the wages of sin is death"; yonder is the brazen altar with God's Lamb bearing and consuming the accumulated weight of "the sin of the world," and wafting it away in the smoke that arises from the altar; and moving amongst us is the High Priest in his gorgeous robes, with those golden bells

sounding forth the glad message of the promise of forgiveness through him, and the gift of Eternal Life to those who endureth unto the end.

Sound out the glad message from a loving God, ye golden bells! What rhythm! What richness! What beauty! What harmony! Tell me the secret of thy power. Ah! the Apostle supplies the answer when he says: —

"Though I speak with the tongues of men and of angels, *and have not charity* (or love), I am become as *sounding brass* or a *tinkling cymbal*" (1 Cor. xiii. 1).

There is the secret! It is not the *brazen sound* that is heard in the *movements, activities* and *clashes* of human nature; it is not the *sound of "brass"* I hear; it is the *rich mellow tone* of the *Golden Love of God*—the Love that passeth all understanding— the Love that finds its expression in that mighty power for *you* and *me* so vividly portrayed in the words: —

"God *so loved* the world, that he *gave his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life" (John iii. 16).

Again we cry, "Ring out your saving message, ye golden bells." Let the *sound* of God's great love for man be heard above the din of selfishness and greed; above the clash of arms and the cannon's roar. And on the storm-tossed sea of life, when the frightening billows rise around us, and the thunder's roar nigh overwhelms us; may the soft, clear, soothing "sound of the bells" bear their glad message to us: —"Him that cometh unto me, I will in no wise cast out" (John vi. 37).

* * *

So my mind turns from Israel under the Law to Israel under Grace. And we cannot help *wondering* whether *we*—the called-out ones, as Israel was of old—are immune from the dreaded *mechanical* atmosphere in our association with the Truth.

Did we *mechanically* learn the answers to those first-principle questions in order to be immersed, without discerning the basic teaching of the "Love of God" shining upon us as "sinners"?

And what is *now* our estimation of the various spiritual meetings? —the Breaking of Bread, the Bible Class, the Mutual Improvement Class, the Sisters' Class, the Sunday School? Do we attend them in the true discerning spirit of the "Love of God" presiding in all of them? Or is our attendance a mere *mechanical* action—with minds far removed from the *object* of such gatherings? Maybe with hearts rankling in unkind feelings towards a brother or a sister; or maybe with a ready spirit to find fault with the speaker, or this or that part of the service; or perhaps to take umbrage at the way someone has spoken to us? Or have we *really* gone to *every* meeting with the determination to shut out every other sound but "the sound of the bells" on our High Priest? Ah! do we bring our offering as yonder sinner standing at the "door" of the court? Do we say, in effect, "This offering I offer to my God who has mercifully shown His love to me, and protected me hitherto?" If we do, methinks there will not be a single brother or sister in the quietness of these meetings who will not hear "the sound of the bells."

And what rich and powerful helps those brethren and sisters lose who are lax or indifferent to all these meetings; where, away from the hurry and bustle of life the various speakers help us to listen to "the sound of the bells."

Did I hear someone say, "I *never* hear them?" Oh, brother; Oh, sister; do you concentrate your mind on the beautiful theme of God's goodness and mercy to *you*? Do *you* join *with a whole heart* in the opening song of praise to that loving God who has o'ershadowed you with His mercy? Do *you* try to follow and *understand* the readings concerning that loving God, and the way He has dealt with *you*? Do *you* follow the brother's prayer and say a heart-felt "Amen" to all his utterances? Do *you* follow intently the theme of the exhorting brother as he helps you to listen to "the sound of the bells?" Do *you*

take the "broken bread" and drink that "wine" with a consciousness of being close to Jesus, suffering with him in this day of adversity and trial, but with the glorious hope of rejoicing in that day of glory? Can *you* in faith see behind that "loved One" the face of a Father smiling upon *you*, because *you* are striving to please Him? And does all this let loose *your* floodgates of joy, MAKING *you* join in singing with fervour and appreciation the "songs of gladness" that will spontaneously come from an overflowing heart in the realization of "sins forgiven" and "hope renewed"?

This is the object of our service to God; and if achieved by every brother and sister, a company of joyful sons and daughters of the God of Israel shall return to their homes with "the sound of the bells" ringing in their ears, and with strengthened determination that "the light affliction which is but for a moment" shall, by the power of our God, work out for us "a far more exceeding and eternal weight of glory" (2 Cor. iv. 17).

"Blessed is the people that *know the joyful SOUND*: they shall walk, O Lord, in the light of thy countenance. In thy name *shall they rejoice all the day*; and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King" (Psa. lxxxix. 15-18).

My brother; my sister; Have you heard "the sound of the bells"?

F.W.

First Principles in Relation to Conduct

II

Having outlined our attitude to Doctrine and its special relation to Practice, we must now give detail and illustration, first of all giving the reader a foreview of how we shall treat the remainder of our subject. We shall hope, then, to divide our treatment into three main parts as follows: —

1. —The direct Bible injunctions and evidence that Belief matters; is required by God. Evidence composed of direct injunctions to believe certain things, comes naturally before the evidence supplied by the import or meaning of belief and its effect on life.
2. —The evidence that Belief is the only rational basis of a Hope of the future, which Hope acts as an incentive and motive power to character formation, and makes effort ultimately worth while.
3. —The theme concerning the direct influence of belief upon present conduct, i.e., of doctrines taught in the Bible, showing that the whole outlook and course of life is initiated and afterwards regulated by a knowledge of the Truth as it is in Christ Jesus.

Firstly, then, we take:

1. —DIRECT EVIDENCE OF THE NECESSITY OF BELIEF

There are many direct Bible injunctions to believe certain things. Some occur in connection with conversion and baptism of those entering the way of life; others show that without a *knowledge* of certain matters, to be *believed* in the knowing, there can be no salvation: in fact that ignorance alienates from God. Some passages take up the idea that salvation can only come as a result of hearing the Gospel preached, which, of course, involves a knowledge and belief thereof, and very definitely excludes those who do not know the Gospel.

Looking first at the record in Mark's Gospel chapter xvi. 15 and 16, we find allusion to the mission of the disciples. Christ says to them, "Go ye into all the world and preach the gospel to every creature. *He that believeth* and is baptized shall be saved: but he that *believeth not* shall be damned."

Here Gospel knowledge and belief are coupled as inseparable and necessary to salvation. That which is to be preached is the Gospel, and those hearing this Gospel must believe it or be excluded from the plan of salvation. This aspect of non-belief and its penalty is further illustrated by the Apostle Paul in 2 Cor. iv. 3, "But if our Gospel be hid, it is hid to them that are lost." It is quite evident that a *non-acquaintance* with the Gospel is fatal to the one so ignorant. Another testimony occurs in Romans i. 16, "For I am not ashamed of the gospel of Christ: for it is the *power* of God unto salvation to *every one that believeth*; to the Jew first, and also to the Greek." Thus, as the Apostle again declares in 1 Cor. i. 21: "It pleased God by the foolishness of preaching to save them that believe."

It appears from the foregoing citations, that great importance must attach to ascertaining the details of the "gospel" which was "preached," and a "knowledge" and "belief" of which is so essential to salvation. On examination we shall find that Jesus and the Apostles taught in great detail the Gospel, or Glad News (as the word means) of something very tangible, something real belonging to the future—the Glad Tidings of the Kingdom of God on Earth; an ideal based upon the Old Testament promises to Abraham and to David, involving the possession, as a nucleus, of Palestine, the Land of Promise, and the restoration of the old Israelitish Kingdom and throne of David at Jerusalem, which city is to be a world religious and government centre—the metropolis of the world—with Christ as King. This Israelitish character of the Gospel of the Kingdom is seen in the fact that the Apostle Paul calls it, "the hope of Israel"; the basis of the Gospel being essentially Jewish or Israelitish (see especially Gen. xii. 1-3; Gal. iii. 8, 16; Heb. xi. 13, 15; Heb. xi. 39, 40; 2 Sam. vii. 12-19; and Acts ii. 29-36; 1 Chron. xxviii. 5; Ezek. xxi. 25-27; Luke i. 32-35; Micah iv. 6-8, etc.). This was the Gospel preached, heard and believed, and essential for salvation. Associated, however, with a belief in the Gospel is the belief in Jesus Christ as the Saviour of mankind, so well expressed in Acts x. 29, "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." You see how this must be: for if Christ is the future King of the world, he must needs have been raised from the dead, and a preliminary belief of this follows as a necessity of the case, complete with the associated facts of His life and death being the reason for his selection for the great future work he has to do; his life and death also being the basis of that work which makes possible the prospect of others sharing in the future glory to be revealed.

A further reflection will show that quite a number of allied principles and facts all serving to explain and amplify the main facts of Christ's death and resurrection and future Kingship, have to be believed and understood in their elementary character at least. The whole Truth holds together so beautifully, that one false doctrine would upset the harmony of the "First Principles of the Oracles of God."

As a fundamental groundwork of the above Gospel, a correct understanding of the origin of sin and death is needed, which also leads to the Bible doctrine of how sin and death are to be abolished in Christ Jesus, i.e., the doctrine of the atonement must be grasped—that beautiful and sublime teaching of the Scriptures—salvation through the shed blood of Christ Jesus, who in his death and resurrection, destroyed in himself the *devil* (Heb. ii. 14; Rom. viii. 3) which is but a symbolic expression for *sin in the flesh* and its manifestations. At Christ's Second Coming to establish the Kingdom, there will first be the work of Resurrection of the Dead, Judgment and Decision. Then to prepare the world for Christ's rule, there is the complete extinguishing of all world kingdoms to be effected (Dan. ii. 44; Rev. xi. 15).

The Apostle Paul in Roman vi. calls the belief in such a number of associated ideas of Truth "a belief from the heart of a form of sound words": summarized as "First Principles"; also summed up finely in Heb. xi.: "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

We have looked at one or two principles of belief in God and His plan for rewards in the above facts concerning Belief in the Gospel.

Southend.

W. L. WILLE.

Following Jesus

Of the twelve disciples of Jesus the call of seven is recorded. John tells us of the first contact they had with the one whom they recognized to be the Messiah: and then, the other Gospel records appear to show the precise invitation, definitely, to follow. The accounts are very brief. Simon and Andrew were fishing when Jesus said, "Follow me and I will make you fishers of men." Straightway they left their nets and followed him. A little later James and John were called and they immediately left the ship and their father and followed Jesus. Similarly, Matthew was at his work when Jesus said, "Follow me," and Matthew "left all and followed Jesus." It is to be assumed that none of the disciples was without acquaintance with the teaching of John the Baptist, and they were waiting for the coming of Messiah. It would be interesting to know the circumstances of the call of all the twelve—Judas particularly—but the record is not given.

Why should Jesus have chosen these men? First of all, there was the future in view. He knew that when he had finished his work, theirs would commence, and so the time spent in his company was one of continual education, even if it needed afterwards the Spirit to bring all things to their remembrance and to enable them to see the meaning of the difficult and hard sayings he had spoken. As well, however, it was reasonable that Jesus should have companions. Often he sought to be alone, in prayer; but surely he could find consolation in the sympathy and company of others. He was far above them all in mental capacity; and this could well form part of the discipline to which he was subjected. He learned obedience by the things he suffered; and he was tempted like all his brethren. Not the least of his trials would be the necessity of patient forbearance with the frailties of his disciples, while with Judas a restraint was needed so that he could permit him to continue in his evil course. Jesus knew who it was who would betray him. His example and teaching did not keep Judas from carrying out the final wickedness of a gradually worsening career: and although Jesus was "delivered by the determinate counsel and foreknowledge of God," yet Judas was a responsible and free agent for the committing of his evil work, just as Jesus was freely responsible for the completion in righteousness of the work his Father gave him to do.

It was after the resurrection, when the eleven became united in the enthusiastic preaching of the Gospel committed to them, that they saw another aspect of the exhortation to endure to the end. They would recall what Jesus had said when they had been sent out by him on a short mission of testifying to the lost sheep of Israel. They had power to heal sickness and to "cast out" unclean spirits. How long they were journeying, or what was the result we are not informed. Maybe it was similar to the occasion when the seventy were sent out and came back joyfully, declaring "even the demons are subject unto us through thy name." But they were to rejoice rather, that their names were written in heaven. Spirit gifts were temporary; success was likewise. They could do well on one short occasion: if it were longer, then the disciples would find themselves treated as their master. Indeed, they did, in later years. The obtaining of eternal life was not dependent on the works that they could do on one such expedition: if names were written in heaven they could only be retained in the book of life by development of personal character, the formation of which would need the testing powers of adversity.

To the twelve Jesus taught that adversity was to be expected by all who would follow him. His exhortation (recorded particularly in Matt. x.) referred to more than the journey which they were then to make. He warned them that they would be as sheep among wolves. The world has always been full of wolves, and it has needed the care of a heavenly shepherd to keep the sheep from extermination. Jesus told them that they should not have gone over the cities of Israel "till the son of man be come." This implied that they need not expect to convert all Israel. It was also an intimation that at no subsequent time would the world be converted to the Gospel. The disciples in all ages need to do all they can—but none can do more than "endure to the end." It is for Christ to return and to bring the whole world to righteousness. No human effort, during or since apostolic days, can do more than speak with a "still small voice"; a change will come when the Lord shall "roar out of Zion" and then, there *will* be peace on earth. Jesus made it clear that he had not come to send peace on earth . . . but a

sword (Matt. x. 34). This is a hard saying. It will not be understood by a world that rejects the Gospel, but in several ways have the words become true.

Many have been the wars waged on "religious" issues in nineteen centuries of the Christian era. Again, the Papacy has had power to wield the sword of persecution against the believing remnant for 1260 years, so that the souls of the slain cry "How long?" But Jesus gives us the real meaning of his words—"He that loveth father or mother, son or daughter, more than me is not worthy of me" (ver. 37). The emphasis is on the word "more." It is belief of the Truth that has caused the variance, the sword. The lack of peace is the conflict between Truth and error—between God's righteousness and human theories: between Christ's commandments and the opinions and precepts of men.

The embracing of the Truth is virtually a declaration of war. It is not only the commencement of a conflict between the flesh and spirit in the individual: it is the conflict of relationships. It depends on the degree of "following." To be a faithful follower of Jesus, much needs to be left behind. Life has new ideas, aims and purposes. Fleshly relationships are assessed at their right value. The disciples could honestly say they had left all to follow Jesus. They asked what they should have. Jesus promised thrones of glory, not only to them but also to *all* who follow him: and not only reward to come but present compensation: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life." Both Mark and Luke show that the promise is of compensation "in this present time"—as well as in the age to come.

What then is the hundredfold blessing of following Jesus? All who rejoice in, and treasure, the Truth will realize that therein lies the answer; and the compensation for the leaving behind of fleshly relationships and ties is to be found in the sweetness of brotherly love, in the fellowship of those who delight in the word of Truth. Such was the rejoicing of the disciples and apostles, and the same consolations may be enjoyed to-day—in spite of the difficulties and trials which do not fail to come.

There were many in Jesus' day who wanted to follow him. Thousands ran after him in curiosity. Others professed what they would do, but Jesus knew their real minds. They might well accompany him and have his counsel, but what would they do when he left them? They wanted the crown but not the cross. Eleven of the twelve were, evidently, of the right mind. They continued with Jesus in his temptations; and in later days, although they had the power of the spirit to follow the word, their work was done faithfully and valiantly—so that, we presume, they all endured to the end. Some did indeed "resist unto blood, striving against sin."

Our days are different from those of the apostles; but the principles of the exhortations to them still apply. Jesus still calls for men and women to follow him—whatever the consequences; and once having begun to follow, it is those who endure to the end who will be saved.

Although no disciple can endure all that his master did, yet says Jesus, "the disciple is not above his master nor the servant above his lord; it is enough for the disciple that he be as his master and the servant as his lord." Is it to be expected that the servant will be exempted from temptation and tribulation if such things were the lot of the lord? The lesson is important because the words were emphasized by Jesus by a three-fold repetition (Matt. x. 24; John xiii. 16; and xv. 20).

At the end of the commandments to the twelve came some words meant not only for them (Matt. x. 40-42). Did they, do any brethren, think that prominence in the preaching of the Gospel is the greatest of all the works of the Truth? The work faithfully done by those who are competent is obviously acceptable: but there are some who *receive* an apostle, or a righteous man, and these also can obtain a reward: while others, only able to give a cup of cold water—these shall not lose their reward. These works of faith are to be done "in the name of a righteous man," or "in the name of a disciple": they are helps given in love of the truth—in willing cooperation in its service. An actual example to illustrate Christ's words is found in 3 John ver. 9 (the point is clearer in the R.V.) and it refers to some who did "receive" the brethren and to those who did not.

The exhortation of Jesus, then, to the twelve, as also to all who labour prominently in the service of the Truth, is this: the work of preaching the Gospel is an excellent thing (but remember that it will not convert the world); but excellent, too, are those works of love and kindness to the most lowly of Christ's disciples. He says: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me": and the reward will be to enter into life eternal.

S.J.

"HEAR INSTRUCTION, AND BE WISE, AND REFUSE IT NOT" (Prov. viii. 33).

"Consider Him"

Thoughts on the Types and Titles of Jesus Christ

xv. —ABEL

We have already seen how "the first man Adam" was a type of Him who was to come. Let us consider now the details of the second man—righteous Abel—and meditate upon him as prefiguring the coming of the Lord our righteousness.

At the time of his birth, his parents were witnessing the result of sin: the law of sin was working in their members, producing physical fatigue which manifested itself when engaged in toil, and afterwards death. That condition overspread the earth's population as it grew until, when the antitype appeared, the whole creation was "groaning in pain."

Although little is recorded concerning him, we are assured that Abel was one of those upright ones whose countenance the righteous Lord beholds (Psa. xi. 7), and whose prayer is His delight (Prov. xv. 8). Signifying vanity, his name is representative of the whole human race, for "every man is at his best estate, vanity"—*Abel* (Psa. xxxix. 5).

The highlights of Abel's recorded life are found in connection with his needful occupation, "a keeper of sheep." Even in those early days, offerings were made unto the Lord, Moses informs us. Undoubtedly this followed a Divine appointment given to Adam, as a token of God's favour and His thoughts of love toward him and his, notwithstanding their disobedience. Here was "a shadow of good things to come." But then (as now) sacrifices could only be acceptable if offered in the right way. Carelessness and personal tastes where Divine arrangements are concerned are fatal.

The difference in the tokens submitted by the two brothers was such that "Abel offered unto God a more excellent (i.e., fuller) sacrifice than Cain" (Heb. xi. 4). In a word, "righteous Abel" offered with an eye to God's will and God's glory. His was not only of the best, but in accordance with what had been commanded. Hence the respect and lack of respect shown in turn.

Cain certainly brought unto the Lord an offering in *acknowledgement* of mercies received, but Abel brought a sacrifice of *atonement*, thereby giving assent to the principle that without the shedding of blood there is no remission of sins. He thus owned himself a sinner needing God's clemency in a mediator. His priestly sacrifice was of the firstlings of his flock but in the offering he became a martyr victim at the hand of his brother, the fruit of the enmity which is in the seed of the serpent against the seed of the woman.

Cain stands at the head of a formidable army of persecutors (Jude 11) so early did he that was after the flesh persecute him that was after the Spirit— so will it continue until the day when conflict shall end in the eternal salvation of the saints in that coming time of "quietness and assurance." The story points us to what can be the outcome of envy, hatred and uncharitableness; hence the need always to apply the exhortation to put off anger, wrath and malice (Col. iii. 8). "And wherefore slew he him?" asks the apostle. In answer the loving John does not shelve the question, but by the Spirit

pens those telling words: "Because his own works were evil and his brother's righteous (1 John iii. 12). But we shall not stay to think on these unlovely traits, but proceed to consider the altogether lovely one, of whom Abel is a beautiful and fitting type (Heb. xii. 24).

He, too, was a shepherd and he laid down his life for his sheep; but "through the blood of the everlasting covenant" he rose again and can, therefore, as the first-fruits, "give unto them eternal life" (John x. 28). His whole life was a sacrifice, culminating in the pouring out of his soul unto death on Calvary as a victim of the serpent's seed. The "wicked hands" of his own brethren accomplished the persecution and rejection of a righteous man, "a lamb without blemish and without spot" (1 Pet. i. 19).

Like that of Abel, his offering was acceptable and accepted, "a sacrifice to God for a sweet smelling savour" (Eph. v. 2). To glorify his Father's name was his honour; to do his Father's will, his delight. By his gifts, Abel, "being dead, yet speaketh" (Heb. xi. 4) for this first son of man has his name inscribed on that inspired roll of honour of those who died in faith. The Son of Man who offered one sacrifice for sins, is alive for evermore.

Though the patient sufferers who "were slain for the word of God, and for the testimony which they held" (Rev. vi. 9) held their peace, the Apocalyptic picture shows them crying to the holy and true Despot (*vide* Dr. Thomas' translation) to avenge their blood on them that dwell on the earth.

Let us hold fast in these closing days of sin-power that should it be the will of God to test our faith we may resist even unto blood in the full assurance of a resurrection to that "better thing" provided for us.

M. J.

"The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Psalm ix. 9, 10).

DISTRESSED BRETHREN AND SISTERS

We have received many anonymous letters of approval and remittances from readers for the benefit of our brethren and sisters who are in need, with a request to use them in our discretion. Many needs have thus been met, and a measure of comfort and freedom from distress, for which on behalf of the recipients we tender grateful thanks to the senders.

JEWISH RELIEF FUND

Brother B. A. Warrender writes: —Greetings in Christ Jesus. I enclose money order for \$10 in aid of the fund for the distressed Jews, from the Ecclesia at Glendale, Calif. It is evident from Rom. xv. 27 that all lovers of Zion are deeply indebted to Israel for great spiritual blessings, and it is but fitting that we should do what we can to relieve their present affliction to some extent. Hoping yourself and bro. White are quite well, I remain affectionately yours in the bonds of the Gospel.

* * *

A cheque for £23 7s. 4d has been sent to the Committee for the Relief of Polish and other Jews, which clears this account up to January 31st. With the acknowledgement the Secretary writes:

*Federation of Polish Jews in Great Britain,
24 Aldgate, London, E.C.3.
2nd February, 1939*

Many thanks for your cheque, £23 7s. 4d., being donations from the Berean Christadelphians, for which I enclose our official receipt.

I have, when writing to you previously, always endeavoured to give you the true position of what has transpired for the benefit of your friends, and I would now like to inform you (as you have no doubt read in the newspapers) the German Government are permitting the 10,000 people that they expelled to return to Germany for the purpose of settling up their affairs. They are to be permitted to take out of Germany only 6% of their belongings and then they must return to No Man's Land again with their wives and families, and assuming that they only have one child, this is going to increase the number in No Man's Land to the smallest figure, 30,000. It makes one shudder to think what is going to happen to this large number of innocent human beings, for there appears to be no prospects at all of any country accepting them.

We also have every day, refugees calling at this office who are desirous of leaving the country but have not the means of doing so, for no refugees are permitted to accept employment in this country, so you will quite understand the calls that there are upon us, that is why we always appreciate whatever you send us along.

Again thanking you for all that you have done, and may the Almighty bless your readers and yourself. Believe me, yours sincerely,

J. GOLDBERG, *Secretary.*

* * *

"WITH THE MERCIFUL THOU WILL SHOW THYSELF MERCIFUL" (Psa. xviii. 25).

Reflections

The Psalmist says how good and pleasant it is for brethren to dwell together in unity. Paul exhorts us to "*endeavour to keep the unity of the Spirit in the bond of peace.*" The word "endeavour" is not very forceful in its modern use, and so the R.V. may be preferred: "giving diligence." This illustrates the truth that unity in an ecclesia does not come automatically. In lectures we stress the point that peace is the consequence of righteousness: that peace among nations will only come when righteousness is both learned and practised. Similarly, peaceful unity in an ecclesia is only obtainable by personal and positive effort on the part of the brethren and sisters who make up the ecclesia.

* * *

Probably the most united ecclesia that ever existed was that at Laodicea. The brethren and sisters were quite satisfied with themselves. They had need of nothing. They were little more than a social organization that had forgotten the reason for its original existence as an ecclesia: there was no growth and consequently, no purpose or aim.

Unity of this kind is only too easy to attain. We may well wonder if we are not reaching a Laodicean stage in the history of the revived Truth. If so—then the warnings of Jesus are as applicable to us as they were to the original ecclesia.

Unity sought for on a mere social basis is of no value whatever. We do not obey the Gospel to obtain social contacts. Obedience in baptism and association with an ecclesia means that we have believed certain definite doctrines and have agreed to conform to certain standards of conduct, all of which we call "the Truth." If those things are the basis of association with brethren and sisters at the start of probation, then they must remain so: and on such a basis alone can there be real unity in an ecclesia.

* * *

Love of the Truth produces the right bond of friendship between brethren and sisters. It is folly to seek friendships by reason of affinity of tastes in the world's cultural standards, or by reason of

supposed social equality. There will always be some for whom there is a greater liking than others, but the real standard is the love and appreciation of the Truth.

There should be no social standards in an ecclesia: "*One is your master and all ye are brethren.*" We associate because we are brethren—but this is often forgotten. Many times is it observed that those who have certain interests in common forge a social bond because of them, with a consequent lessening of regard and devotion for God's service. It is not wise that there should be too familiar and frequent use of "Christian" names in the ecclesia. This is not a matter for laying down a law but experience teaches the wisdom of a certain restraint in their use.

* * *

Unity is always to be sought for and worked for, but how much more is it necessary in the present time. These are days of distress and perplexity for the world. Every nation is arming rapidly—in fulfilment of Joel's prophecy. In England the whole population is being caught slowly in the net of National Service. Whether or not England will be involved in a European war none can tell: but the country is being brought on to a "ready for war" basis so that each individual will be regarded as a participator in its defence. In face of such a problem surely we need to be united in and among our ecclesias, that we might all pursue the same firm policy.

A strong lead is needed from the London Committee and their counsel needs resolute and co-operative action in its execution in the ecclesias. United effort is needed on the part of all, but especially of the Arranging Brethren, who need to realize their responsibilities in the providing of sound advice and example.

* * *

In view of the obvious appeal of the signs of the times, it is extraordinary that there should be any need for exhortation to unity and zeal in the work of the Truth. But exhortation is needed—sadly so.

Jesus said that the last days would be as in the time of Noah; and it is evident that the world's spirit of indifference and apathy has infected many brethren and sisters. We appeal to all who read these lines to consider the position: to do all they can, as a personal responsibility, to maintain unity in their ecclesias, on the right basis of affectionate zeal for what they believe to be the Truth. This will be manifest, not only in the vigour of preaching the word, but also in the building up of brethren and sisters, caring for the poor, strengthening the weak and encouraging one another by faithful word and deed. Such is Jesus' own definition of "watching" (Matt. xxv. 16, 35) and this will lead to the eternal union of all the saints in the Kingdom of God.

S.J.

Signs of the Times

ECCLESIASTICAL

"Turned to Fables" (2 Tim. iv. 4)

RUSSIA Religious statistics have been omitted altogether from the census papers now being issued throughout Soviet Russia. The last census was taken in 1937, but the results were suppressed because according to Catholic sources of information the figures showed far too many adherents of the Greek Catholic Church for Stalin's liking. Hence the new census and the cutting out of the clause "Religion—any."

"The Harlot" (Rev. xvii.)

MASSES IN SPAIN At the time of the Revolution in Spain, one of the main planks of the "Popular front" programme was "Education for all the people." Up to that time the education of the Spanish people was entirely controlled by the Roman Catholic Church. The

Popular Front Government began to establish free secular schools and produced statistics to show that 55 per cent, of the people could neither read nor write—a state of terrible ignorance which, it was stated, would now be removed.

However, as General Franco with the approval of the Pope has gradually conquered Spain, he has re-instituted the priests control. *The Universe* (leading Catholic journal in England) says: "The people of Tarragona heard their first public mass since the outbreak of the War on Monday, Jan. 15th, when a great open-air service was held to celebrate the capture of the town by General Franco's forces." Ignorance and superstition go hand in hand with the Harlot of Rome and Babylon.

NAZI INVENTORY OF CATHOLIC POSSESSIONS An inventory of Catholic property is now being prepared in Austria. This is proceeding on the same lines as was done in relation to the Jews some time ago.

MR. CHAMBERLAIN AT THE VATICAN At the same time Mr. Chamberlain visited the Pope, the organ of the Vatican says of the interview: "Relations between the Holy See and England were examined and the present good and happy relations were noted with satisfaction."

FALL OF BARCELONA General Franco and his Italian and Moorish troops entered Barcelona, for so long the seat of the Spanish Government, during the last week of January. On the following day the Vatican arranged a special thanksgiving service in Rome at which Mass was solemnized with great splendour. The ex-King and Queen of Spain attended. The yoke of Rome, it would appear, is to be again fastened on the neck of Spain, and possibly the monarchy may be restored.

During the week prior to General Franco's great victory, over 40 batteries of guns were received by him from Germany with very large supplies of war material from the same source and many more aeroplanes. As the army advanced the priests held services in each place reached to celebrate the progress made.

"Translated into the kingdom of His dear Son" (Col. i. 13)

NATIONAL SERVICE Sir John Anderson has now issued 20 million books dealing with National Service on a voluntary basis. As we noted last month, so now we have to repeat: No Christadelphian can sign the forms enclosed therein. To do so is to place himself in the same position as was brought about by the Derby Scheme in 1916. Leave the whole thing severely alone. We have no "part nor lot in this matter."

POLITICAL

"The Mean Man Boweth Down" (Isa. ii. 9)

HERR HITLER The state of Germany's finance has been long a matter
AND of critical concern to those in control of it. Dr.
DR. SCHACHT Schacht took supreme charge of the Reichsbank or
National Bank of Germany in 1932, and has faithfully
supported Herr Hitler. His principal assistants
were Herr F. Dryse and Herr E. Huelse. All have during the month been deposed by Herr Hitler, and Herr Funk has been given the post of Chief Controller. He is famous for his trade agreements. Now Dr. Schacht rescued Germany from the terrible plight into which she came through the inflation of her currency and to a large extent established this currency. He has recently been closely in touch with Mr. Montague Norman, Head Officer of the Bank of England.

The position he had to face is this: Herr Hitler has demanded large sums for the purpose of creating armies and armaments and maintaining the same. In January 1939 he made still larger demands upon his country's Treasury. Now money can only in the orthodox sense be raised in two ways: 1, by Taxation; 2, by borrowing. In Dr. Schacht's opinion the limit had been reached in both these directions. In fact so shaky was the position in the eyes of other nations that a great deal of trade was actually being done by bartering one commodity against another without recourse to the monetary exchange.

The movement against the Jews was largely, if not entirely, one of financial urgency, i.e., any excuse sufficed to steal their possessions for the benefit of the State. People departing from Germany had to leave their possessions behind them. Herr Hitler has therefore determined to resort to the dangerous expedient of inflation, i.e., the creation of fictitious paper money. This will provide internal means of paying for the labour and expense of armament, etc., but the inevitable result will be that the day will arrive when State "money" or money tokens will severely drop in purchasing power, i.e., in value; and very great hardship will result.

A war alone could relieve the situation for him so that new territories and wealth can be seized. As all Herr Hitler's promises regarding territorial claims have been broken in the past, we can only wait and see what will happen when the Munich Pact proves inconvenient to him. Speculation is rife, of course, but it is wiser to wait on events. In his speech on Jan. 30th, Herr Hitler was a little less declamatory than in former addresses, and spent considerable time in dealing with the financial position. He seemed to be preparing his people for further sacrifice and privation. A side light on the gravity of the situation is afforded by the great World Exhibition now in course of preparation in New York. All the European nations except two have taken space therein. Great Britain with 140,000 square feet is expending £400,000. France's pavilion will cost £620,000. The European powers not represented are Spain, for obvious reasons, and Germany. The reason given for the latter's absence is officially "difficulties of monetary exchange," in other words shortness of money and credits.

Herr Hitler made no mention of Russia, but it should be noted that at the time of writing this, twelve Soviet experts are in Berlin at the Government's invitation to discuss the possibilities of developing trade between the two Empires. On Jan. 28th a leading Berlin newspaper, the "*Voelkischer Beobachter*" printed an article in praise of the Red Army. One British newspaper has stated that a secret rapprochement was being made between Dictators Hitler and Stalin. For this offence the German authorities have banned this paper altogether, but have made no denial. Well, one way or another, by conquest or alliance, the Prince of Rosh will be Gog of Magog. "The mills of God grind slowly."

"The Day of the Lord shall be upon the Proud" (Isa. ii. 12)

ROUMANIA'S A Fascist Government has been set up in Roumania
with King Carol as its head. In order to satisfy

"UNITED FRONT" the large German element in that country it has
 been agreed that this element shall have its own
separate political organization inside the Government Party. This means that the 800,000 Germans are
given a privileged place in the realm.

"Prepare War" (Joel iii.)

THE WORLD'S The League of Nations has just issued its Annual
ARMAMENTS "Armaments Book" this month. Its chief conclusion
 is that the 64 nations of the world (excluding
 Germany, whose figures are not disclosed) spent
£3,400,000,000 on armaments in 1938, being an increase over 1937 of 300 million pounds. This sum,
it should be explained, relates to military, naval and air expenditure, and not to matters incidental
thereto, i.e., semi-military expenditure.

BRITAIN The story circulated throughout the world that
PREPARING Britain was and is unprepared for war should not
 be taken too literally. She does not openly disclose
 her real position, but from time to time we get
pointers like the following: Sir Charles Craven speaking to the National Union of Manufacturers at
Birmingham, said this month, "To-day the response to Sir Thomas Inskip's appeal to the armament
industry to speed up production has been far greater than the general public realizes. The leading
armament firms have under manufacture all over the country work to the value of many million
pounds." He declared that the turnover, if and when required, from commercial business to armaments
only could be accomplished at once so well prepared were the schemes for the purpose. Sir Charles
spoke with authority. He is the head of Britain's greatest armaments firm—Vickers-Armstrongs.

ITALY AND The shouts at various meetings in Rome for a march
FRANCE against Nice, Tunis, Jibuti, etc., thus menacing the
 French Empire, continue. Time will tell as to what
 real intention to make war there is behind these
demonstrations. The people of Italy acclaimed Mr. Chamberlain and Lord Halifax with cries of praise
for their peace endeavours. A very striking contrast was seen by observers between this visit and the
manner in which Herr Hitler was received in 1938.

"I Will Hiss for Them" (Zech. x. 8)

JEWISH The emancipation of the Jews in Germany dates from
HISTORY IN 1804, when Mendelssohn translated the Bible anew
GERMANY into German. In 1811 the Jews were granted civic
 equality on payment of 440,000 gulden. Commercial
 freedom came in 1864, and in 1866 all discriminations
against them were removed. This continued until the advent of the Nazis. In 1897 the German Jews,
comfortable and prosperous, refused to support the Zionist movement and were not represented at the
Basle Conference. So the prophecy of Zechariah needed to be fulfilled in their case.

G.H.D.

The Land and People of Israel

The Arab delegates to the London Conference arrived at the end of January, and conversations
will take place during February to see if any agreement can be arrived at between themselves and the
Jews. According to the Jewish papers, the Arabs who have come are by no means representative and
there is little optimism for the success of the conference.

If agreement is not reached, the British Government intends to issue its own statement of policy, and if this is done we may be sure that it will re-affirm Britain's intention to stand by the Mandate. Of one thing we may be absolutely sure—that Britain will not come out of Palestine. A work still awaits the protector of Israel until Jesus comes to repel the invader of the land and settles for ever the conflict between Esau and Jacob.

* * *

The *Zionist Review* makes an interesting note of the fact that extreme anti-Jewish legislation has proceeded in the countries where Jews have made the greatest efforts to assimilate themselves with the people among whom they live. In Germany, for example, one out of three Jewish marriages in 1932 and 1933 was a mixed marriage: in Italy the older Jewish families hardly recognized themselves as Jews: in Hungary, national or religious Judaism had become more of a memory than a practice.

Here is an illustration of the fact that it is impossible, in the Divine purpose, for Israel to be completely lost among the nations: they may say "We will be as the nations, as the families of the countries" (Ezek. x. 32), but intensive persecution as is now going on serves to prevent assimilation, and it is an unconscious preparation for the day when Israel is taken out of all countries and established as one nation in the land of promise.

* * *

In March 1938 the Germans entered Vienna and the Jewish community of that city has drawn up a report of its condition after nine months of German occupation. There were about 170,000 Jews in Vienna in March but by November some 25,000 had emigrated. Destitution of those remaining increases. The number now fed daily in soup kitchens is about 20,000 while a further 10,000 receive monetary relief. Jews from other districts have been forcibly expelled and 5,000 of them need support in the impoverished capital. The asylum for the aged is crowded to its full capacity of 500, and nearly 2,000 more are on its waiting list. Such is the state of the Jews in a one-time prosperous city: and all they can now look forward to is the declaration made after the German entry into Vienna that it would be made free of Jews within four years.

* * *

An illustration of the treatment of Jews in Germany comes from Greifenhagen, in Pomerania, where the local Nazis desired to make the town 100% "Aryan." The last remaining three Jewish families were made to occupy an abandoned railway mail coach, which was then transported to beyond the limits of the town. They were forbidden to enter neighbouring towns and so have had to live in this "ghetto on wheels" since November 10th last year. They are only allowed to enter the streets of Greifenhagen between 7.30 and 9 o'clock each morning.

In Frankfort (the original home of the Rothschilds) the last Jewish synagogue left intact after the recent rioting, was blown up with dynamite. A Jewish hospital nearby suffered damage so that the patients had to be removed. It is also in Frankfort that a decree has been made for the confiscation of the land property owned by the Jews of that city.

Another decree, applicable to all Germany, prohibits Jewish veterinary surgeons, dentists and pharmacists to practise after 31st January 1939.

S.J.

ECCLESIAL CONTROL

It is important in making choice of brethren to various offices that the right of the whole ecclesia to control proceedings should not be absolutely surrendered into the hands of those chosen. To do this would be to appoint masters and not servants, and lay a foundation for the evils that have come from clerical domination. While appointing special brethren to special offices, the ecclesia ought to retain a power of regulation and control. This is done by making the proceedings of the arranging

brethren subject to the periodical approbation of the general body. Let the arranging brethren report their acts once in three months to the general body, and if there is anything objectionable in those acts, it is in the power of the ecclesia to repudiate them. Yet, since the decisions of the arranging brethren must often refer to matters requiring immediate attention, it is necessary that their decisions should be valid, without the consent of the general body; and that such acts should not be subject to repudiation. The two necessities are met by giving the arranging brethren the power to carry out their decisions at once; and the general body the power of veto only as regards the future. R. R.

" . . . WISDOM IS JUSTIFIED OF ALL HER CHILDREN" (Luke vii. 35).

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, 19 Grove Road, Brixton, London, S.W. 9, not later than the 5th 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).

* * *

BISHOP'S STORTFORD (Herts.). —*Fincham's Hall, Hockerill Street. Sundays: Breaking of Bread 3.45; Lecture 6.30. Wednesdays: M.I. Class; 4th Friday in the month Eureka Class.* Loving greetings in the Name of Christ. If the Lord wills, we shall hold our fraternal gathering on Saturday, April 1st. A cordial welcome is extended to all brethren and sisters. We have commenced an Ecclesial Library and shall be very pleased to receive additions to same either on loan or as a gift. Your brother in Christ. —G. T. LOVEWELL, *Rec. Bro.*

BLACKHEATH (Staffs.). —*Christadelphian Hall, Ross Road. Sundays: Break of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 7.30 p.m.* We rejoice to record the immersion of two more into the saving name of Jesus. Mr. ERIC TURNER on Monday, Nov. 14th, 1938, and Miss EDITH SIVETER on Tuesday, Nov. 22nd. We pray that our brother and sister will grow to the full stature of the man in Christ Jesus, realizing the high calling and so eventually enter into life. We gratefully thank the brethren who during the past year have helped and encouraged us by exhortation and address, and the brethren and sisters who have cheered us by their visits. We have been encouraged around the Table of the Lord by the company and help of the following brethren and sisters: bro. T. Hunt and bro. Geo. Tarplee (Birmingham), bro. E. Hingley, bro. E. Johnson and bro. Geo. Johnson and bro. and sis. J. Hingley (Dudley). Our Sunday School tea and prize distribution took place on Saturday, Feb. 4th, and a very happy evening was spent listening to the children singing hymns and reciting from the Bible some of the things concerning the glorious Kingdom of God. Two

short addresses were given by bro. Geo. Siveter and bro. J. Brettell which were very helpful to all present. — C. BENNETT, *Rec. Bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School 11 a.m.; Lecture 6.30 p.m. Wednesdays (at Y.M.C.A., North End): Bible Class 8 p.m.* We are pleased to report that we have gained by transfer sis. M. Milroy from Brighton and bro. F. H. Coney from Bournemouth. We have also welcomed to the Table of the Lord during January brethren W. J. White, H. M. Doust, F. W. Brooks, sisters H. Crosskey, D. Whitmore, all of Clapham). Bro. and sis. Kemp (West Ealing). Will brethren and sisters please note that the proposed Joint Fraternal Meeting of the Sutton and Croydon Ecclesias, announced in the February *Berean* to be held on the 4th March, has been abandoned, the reason being that since making the arrangements we heard that the Holloway Ecclesia were also holding a Fraternal Meeting on the 4th March. We approached them to see if a change of date was possible, but they informed us that they could not get their hall on any other Saturday, and were unwilling to abandon their meeting. We were in exactly the same position, but have decided to cancel the arrangements, as we felt that to hold the two meetings on the same day would affect the attendances of both. On Saturday, 4th Feb., we held our Sunday School tea and prize distribution. A very enjoyable and profitable time was spent, and an instructive and interesting address on the journeys of the Apostle Paul was given to the children by bro. J. T. Warwick, illustrated by lantern slides of many of the places mentioned. Bro. S. G. Warwick operated the lantern. —ARTHUR A. JEACOCK, *Rec. Bro.*

DORCHESTER. —*"Shirley," Coburg Road. Sundays: Breaking of Bread 7 p.m.* The riches of God's goodness are much manifest in this corner of the vineyard, in that five persons are now giving earnest heed to the word of His grace. We hope in His mercy that their feet may soon be firmly planted in the Way of Life Eternal through Christ Jesus. Our contact with them has been effected by the periodical distribution of "Good News" leaflets. Since our last report we have enjoyed the company at the Lord's Table of brethren K. T. Jackson, Denis Jackson, and Will Churchill, and sis. Jackson (Bournemouth). —S. F. OSBORN, *Rec. Bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We are pleased to report that Mr. LIONEL MALLETT was baptized into Jesus Christ after a good confession of the Kingdom and the Name on Jan. 25th. May he be blessed in his endeavour to run the race for eternal life, and gain at last the incorruptible crown of glory reserved for the faithful in Christ Jesus. The following brethren and sisters have visited us: bro. Neal (Cardiff), bro. and sis. Lambert (Pontefract), bro. and sis. M. L. Evans (Worcester), sis. Phyllis Tarplee (Birmingham), bro. and sis. Edwards (Bromsgrove), sis. Hart (Bedford), bro. Lewis Price (Shifnal). We are still encouraged by a number of interested friends seeking the Truth. Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. Bro.*

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street. Sundays: Breaking of Bread 11.30 a.m.* Greetings to all of like precious Faith. Since our last report we have welcomed to the Table of the Lord, the following: bro. A. Cochran (Sutton), bro. G. Dickson, sis. S. Hinshelwood (Motherwell), bro. F. P. Restall (Edinburgh), sis. I. Tod (Rothesay). Sis. Tod has now returned to Rothesay, where she will be in isolation, except for periodic visits to Glasgow. Bro. A. Cochran gave the word of exhortation on the occasion of his visit, and also lectured in the evening to the strangers. The following brethren also assisted in the work of proclaiming the Truth: A. McKay and J. McKay (both of Motherwell). We wish to record having received a number of pamphlets for distribution to the stranger from bro. J. Widger (Plymouth), for which we are very grateful. Yours in the hope of Life. —JAMES L. WILSON, *Rec. Bro.*

HITCHIN. —*Hermitage Hall. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Wednesdays: Cosy Cafe (adjoining Lloyds Bank): Bible Class 8 p.m.* The new year has opened upon us with the loss of two of our members, bro. and sis. J. R. Adams, who reside at Welwyn Garden City, where there is no meeting at present, have decided to attend at St. Alban's, and therefore they have been transferred to the ecclesia in that city with effect from January 1st. We commend our brother and

sister to their new colleagues in the Lord's service. We are hoping to arrange for a fraternal gathering to be held here on Saturday, April 29th, if the Lord will. Details will be announced in the *Berean* for April, but we shall be pleased if all brethren and sisters in fellowship who can come will reserve the date. Our youngest sister, immersed last October, has had the pleasure of forming a pen friendship with a young sister at Santa Barbara, California, on the initiative of the latter, who urges that this means of support and comfort in these last days should be developed. We are reminded that shortly "all the ends of the earth shall seek the Lord," and all the "bridges" of time and space will be consummated in Him who shall reign in Jerusalem. During the past month we have been encouraged at the Lord's Table by the following visiting brethren: F. R. Wright (Holloway), D. J. Hunt-Smith (Sutton), C. R. Crawley (Luton), A. E. Headon and S. F. Jeacock (St. Alban's), and E. R. Cuer (Crayford). The company of sisters Headon and Cuer was also appreciated. —H. SHORTER, *Rec. Bro.*

HOVE (Sussex). —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6 30 p.m. Wednesdays: Bible Class 7.30 p.m.* During the month of January the following brethren and sisters have visited us, most of the brethren in the service of the Truth, whose labours we much appreciate: bro. and sis. Goodwin (St. Alban's), bro. Denney (Holloway), sis. R. Nicholson (West Ealing), bro. and sis. A. K. Clements, bro. L. Walker, bro. I. P. Evans, bro. G. M. Clements, bro. Joslin, sis. E. Clements, bro. and sis. E. W. Evans, bro. and sis. Browning, sis. Banter, bro. Gill, bro. J. Warwick (all from Clapham). Through our newspaper advertising we have noticed an increase in the attendance of the stranger. We have also received an anonymous gift of £5 for which we are grateful. —E. F. RAMUS, *Rec. Bro.*

ILFORD. —*96 Cranbrook Road. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Thursdays: M.I.C. and Eureka Class 8 p.m., 27 Wanstead Park Road.* Greetings. Since our last report we have been pleased to welcome the following visitors: bro. A. A. Jeacock (Croydon), bro. F. R. Wright (Holloway), bro. J. Hembling (Fulham), bro. D. L. Jenkins (Clapham), bro. and sis J. L. Mettam (Hitchin), bro. E. C. Clements (Sutton), bro. and sis. A. E. Headon and sis. Mallard (St. Alban's). We thank all the brethren who have so readily assisted us by lectures and exhortations, and also at our Eureka Class from time to time. We wish to place on record that a bro. and sis. Matthews have removed from this district, and after extensive efforts, we are unable to trace their whereabouts. They are both very young in the Truth, and were originally transferred to us from Bridgend. If any information comes to hand, please communicate with the writer, meanwhile we regret it is necessary for us to remove their names from our Ecclesial Register. Our lectures still receive the interest of some interested friends, and we expect to be able to report some more immersions by next month if the Lord will. Our love and thoughts as always, Sincerely your brother. —P. J. A. COLIAPANIAN, *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 8 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road)—Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* We rejoice that two more have obeyed the Truth by baptism into the name of Christ, namely, on 22nd Jan. REGINALD SAMUEL PENN (ex Sunday School) and on 5th Feb. Miss LOTTIE STOTT (formerly S. Army). We pray they may both receive the coveted prize of eternal life. It has been our sad duty to withdraw from sis. Queenie Knight for persistently absenting herself from the breaking of bread. It is our earnest prayer that she may yet realize her wrong-doing and in humbleness of heart, fully repentant, return to her first love. Our aged sis. Rosa Epps has fallen asleep, aged 88 years, after a probation of nearly 20 years, and now rests in Streatham Cemetery awaiting the resurrection. The following have been welcomed to the Table of our Lord: bro. D. C. Jakeman (Dudley), sis. Hilda Dale (Birmingham), bro. Cochran, bro. D. R. Hunt Smith (Sutton), bro. Cockcroft sen. (Oldham), bro. V. W. Lloyd and sis. Lloyd (Margate), bro. and sis. Burton, sis. P. Squire, sis. M. Squire (Luton), sis. Smith (Bristol), sis. Eato (W. Ealing), sis. Clarke (Putney). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Road, W.7 Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: 49 Oxbridge Road, Ealing, W.5, Bible Class, 8 p.m.* We

continue to hold forth the Word of Life to those who will come to hear, and record our thanks to our Heavenly Father for the assistance of brethren from other meetings who have helped in the work. We held our Sunday School tea and prizegiving on Saturday, Jan. 28th, when bro. Llewellyn Evans distributed the prizes and gave a lantern address to the children, illustrating some of the parables of Christ. We regret to lose by removal sis E. Gillespie to Sutton, to which ecclesia we commend her. The following have been with us at the Table of the Lord since last report: bro. and sis. Learman, sisters E. Butt, I. Maundrel, Crosskey, brethren P. C. Kemp and Doust (Clapham), bro. Whitelock (Brighton), sis. Philips (Luton), bro. Blake and sis. E. Hill (Sutton), bro. Wille (Southend). We propose, God willing, to hold a tea and fraternal meeting on Saturday, May 6th; we also acknowledge with thanksgiving an anonymous gift of £5. —T. G. BRETT, *Rec. Bro.*

LONDON (Holloway). —*Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* We have been privileged to assist another daughter of Adam to pass through the waters of baptism, Miss CONSTANCE MARY GENTRY, who was baptized into the Saving Name on Tuesday, 24th January. Our earnest prayer is that our sister, with us, may at last find an abundant entrance in the Kingdom of God. We are holding a tea and fraternal meeting (God willing) on Saturday, March 4th, at the Finsbury Park Methodist Church (Lower Hall), tea at 5 p.m., meeting at 6.30 p.m. Programme will be sent as soon as received from the printers. The following have been welcomed to the Table of the Lord: bro. E. C. Clements (Sutton), bro. and sis. M. L. Evans (Worcester). —GEO. J. BARKER, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesday: Meeting 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in the Master's Name. On January 8th we had the pleasure again of hearing the words of exhortation from our bro. J. Neal, of Cardiff, who also lectured in the evening. Also we have been pleased with a visit on January 22nd of our bro. H. C. Squires, of Bridgend, who delivered unto us the word of exhortation and also lectured in the evening. We thank these brethren for their services so freely given. We take this opportunity of making known of our fraternal which will take place (God willing) on Easter Monday, April 10th. Meeting will be at 8 p.m., tea at 4.45 p.m. An affectionate and hearty invitation is extended to all brethren and sisters in fellowship. Also since our last report, we have been pleased to welcome around the Table of our absent Lord the following: brethren J. Neal and G. E. Morse (Cardiff), H. C. Squires (Bridgend), sisters D. Wright (Bishop's Stortford), I. Lewingdon (Cambridge) and G. Morse (Cardiff). —D. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Bible Class: Wednesday 7.45 at the People's Hall, Heathcote Street.* We have arranged a series of special lectures on Saturday evenings in February, at Netherfields, one of the suburbs of the town, and if the Lord will, also hope to have a fraternal gathering on May 13th in the Old Lenton Street Hall, tea at 4.30 p.m., meeting at 6 p.m. Particulars of the subjects will be announced later. Since our last announcement we have been pleased to have a visit from bro. and sis. W. C. Newell (Sheffield). —J. B. STRAWSON, *Rec. Bro.*

OLDHAM. —*Priory Buildings, Union Street (Committee Room, 1st floor). Sundays: Breaking of Bread 2.30 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m.* We have great pleasure in announcing that two more in the mercy of God have put on the saving name of Christ in the waters of baptism, after a good confession of the "things concerning the Kingdom of God and the name of Jesus Christ." On Jan. 9th Mrs. AGNES HILL was baptized. Our new sister resides at Wyke, Bradford, and came in contact with the Truth through the adverts of *Christendom Astray* by the Jannaway Trust, and on Feb. 5th Mrs. ELSIE PEACH was baptized. Sis. Peach resides at Macclesfield, and she also came into contact with the Truth through the adverts of *Christendom Astray*. We rejoice with them both and hope that these additions will be to our mutual well-being in the race for life eternal. —W. COCKCROFT, *Rec. Bro.*

PRESCOT (nr. Liverpool). —5 Brookside Road, Shaw Lane, Sundays: *Breaking of Bread* 8 p.m. Thursdays: *Bible Class* 7 p.m. Once again we are pleased to report the company of sis. E. Mallinson (Liverpool), whose regular monthly visits help to strengthen our little meeting, which is much appreciated by the brethren and sisters here. Once again we feel moved to report to the Brotherhood through our Ecclesial News, our full appreciation of the labours of those brethren engaged in the work of attendance to the flock during the trying and arduous times that are upon us. We refer to their advice concerning the Booklet published by the State on "National Service," and also their labours on an Evacuation Scheme on behalf of Christadelphian parents and their children who reside in districts recognized as Evacuation Areas. We pray that our Heavenly Father's blessing will rest upon them and help them in this work, also we hope that all brethren and sisters who can conveniently help will cooperate in this work, fully endeavouring to follow the Apostle Paul's admonition, "Do good unto all men, but especially those of the household of faith." Sincerely your brother in Christ. G. W. PARK, *Rec. Bro.*

SHERINGHAM (Norfolk). —Greetings. I have not much to report this month. I have had two copies of *Christendom Astray* returned, one lady said she hadn't time to read it (she's had it a year). It is hard to get people interested in the Truth. They are like sleepy children, who dislike being disturbed, and when we do disturb them they are cross. I have enjoyed the usual visit of bro. H. L. Evans, who came in spite of a blizzard. I am grateful to our Heavenly Father for this bread by the wayside. Sincerely your brother in Christ. —OWEN WOODHOUSE.

ST. ALBAN'S. — *Oddfellows' Hall, 95 Victoria Street. Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* We are glad to report the obedience of Miss JOSEPHINE MORRIS, daughter of bro and sis. Morris, who was baptized on 3rd February. In these days of indifference it is pleasing that some are still desirous of following the way of Truth, and we hope that our new sister will hear the approving welcome of the One she now has set out to serve. Our number also is increased by the transfer from Hitchin of bro. and sis. Adams, to whom we extend a cordial welcome. —S. JEACOCK, *Rec. Bro.*

SWANSEA. —98 Llangyfelach Road, Brynhyfryd. Sundays: *Breaking of Bread* 5 p.m.; *Lecture* 6.30 p.m. Wednesdays: *Bible Class*, 7.30 p.m. Greetings in the Name of the Lord Jesus Christ. We continue to labour in the Lord's vineyard, holding fast to sound words. Since our last report we have welcomed around the memorial table of the Lord, bro. and sis. George Morse (Cardiff), bro Morse giving us the word of exhortation on that occasion. —With sincere love in the Truth. —STANLEY J. BOWEN, *Rec. Bro.*

SUTTON (Surrey). —*Garden Hall, Wellesley Road (near 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 gained the company of sis. E. Gillespie (W. Ealing), who will in future meet with us. Assistance in the proclamation of the Truth has been rendered by the following, viz.: brethren H. L. Evans, D. L. Jenkins, J. L. Young, E. J. B. Evans (Clapham), J. B. Strawson (Nottingham), L. J. Carter (Crayford), N. G. Widger (Hitchin). A "First Principles" Class has been formed for our senior scholars of the Sunday School. Visitors at the Lord's Table have been: bro. and sis. Kirby, bro. and sis. Jenkins and sis. E. Jenkins, bro. and sis. Young, bro. A. K. Clements, and sisters Arminsen, Greenacre, F. Haines, Joslin, M. Joslin, J. Southgate and L. Walpole (Clapham), bro. and sis. F. Jeacock, sisters Garrett and Wilkinson (Holloway), bro. Gray and sis. O. Gray (W. Ealing), bro. Thomas (Ilford), sis. Mallard (St. Alban's), bro. J. B. Strawson and bro. D. L. Denney (Nottingham), bro. Widger (Hitchin), bro. and sis. Vince (Croydon), sis. R. Evans (Brighton), bro. Carter (Crayford). —G. F. KING, *Rec. Bro.*

SWINDON (Wilts.). —58 Manchester Road. *Breaking of Bread by appointment.* We are pleased to report that sis. Acock, of Corsham, who has been meeting with us about every third week, has now become a member of the meeting here and will (God willing) continue to meet with us as often as possible. —J. H. DYER, *Rec. Bro.*

AUSTRALIA

MELBOURNE. —298 *Glen Huntly Road, Elsternwick, Crofton Hall, Sundays: Breaking of Bread 3 p.m.* We have great reason to rejoice in that we have been blessed in events that have transpired in this place. God certainly moves in ways we least expect, and so we are able to report the baptism of Mrs. ELIZABETH EMILY CARTER on Dec. 31st. Bro. and sis. John Dando, of Albert Hall Ecclesia, Sydney, and bro. O. E. Dye, of Canberra, were visitors in our midst for the holidays at this season of the year. Bro. O. E. Dye being with us at memorial meeting for three Sundays, and all were present at the baptism and receiving into fellowship of sis. E. E. Carter on Jan. 1st. We thank our visitors for their part of the good work done, praying our Father that His guidance and blessings may rest upon our new sister to run the race for Eternal Life, and that we with her may be found worthy. The time arrived all too soon for our visitors departure, but brought with it the opportunity of visiting Sydney to enjoy the pleasure of mingling with brethren and sisters whom I have longed to see for many years—returning with bro. and sis. John Dando by car a distance of nearly 600 miles, to be welcomed by a number of brethren and sisters at the residence of bro. and sis. R. H. Baxter, where I am to stay during my visit. Trusting that, God willing, I may continue this report, I am, with love begotten by the Truth to the Household. — JAMES HUGHES.

CANADA

BRANTFORD. — *Christadelphian Hall, 44 George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays: Eureka Study 8 p.m.* On Labour Day, Sept. 5th, it was our pleasing duty to attend the London Fraternal Gathering, and on Jan. 6th to hold our regular Sunday School Christmas entertainment and distribution of prizes. Visitors at the Table of the Lord include bro. and sis. Clifford Styles and sis. Hickman (Iroquois Falls), bro. and sis. Robinson jun., and sis. Anderson (Buffalo), bro. and sis. Wm. Styles (Detroit), and from Toronto, bro. and sis. Garfield Robinson, sisters Ethel Martin and Grace Leaper, and brethren Marsden, L. Newnham and Wm. Robinson. Bro. Wm. Styles lectured for us acceptably. —H. W. STYLES, *Rec. Bro.*

TORONTO (Ont.). —*Kimbourne Hall, 1484 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* The drawing power of the Gospel does not fail because it is still the Power of God for Salvation. Two more have given heed to its call. On Jan. 4th FRANK ABEL, son of sis. Christina Abel, was immersed into the saving Name of Jesus, and on Jan. 18th, JOHN C. SIMPSON, son of bro. and sis. Robert M. Simpson, was likewise immersed. Our earnest prayer for both of them is that they may walk steadfast in faith and eventually be partakers of the glory to be revealed. Our annual Sunday School entertainment and prize giving was held on Dec. 28th. Prizes were given for the year's work and the young people took part in a very interesting programme. Our Superintendent called attention to the importance of Sunday School work, and appealed to the parents for greater co-operation with the teachers in an effort to make 1939 a banner year in our Sunday School. Brethren J. W. Baines (Montreal) and Will J. Turner (Winnipeg) have assisted us in the proclamation of the Truth. Their help is greatly appreciated. It has been a pleasure to welcome the following visitors: bro. and sis. Harry Styles (Brantford), bro. and sis. J. H. Tinker (Montreal), sis. Esther Briggs (Mount Albert), sis. Emily Goddard (Detroit), bro. and sis. Harry Fotheringham, sis. Sarah Percival, sis. Adam, sen., and sis. Janet Adam (Hamilton). Our annual fraternal gathering will be held, if the Lord will, on Good Friday, April 17th. A good programme is being prepared and we mention specially the evening meeting. The address will be devoted to the military question and the relation of believers to war and military service. We, therefore, take this opportunity of extending a cordial invitation to all brethren and sisters in fellowship, to come to Toronto and help us to make the day one of great joy and thanksgiving. To assist us in making the necessary arrangements, will intending visitors please notify our recording brother at his home address, 294 Glebeholme Blvd., Toronto 6, Ontario, Canada (Phone, Hargrave 9980). —GEO. A. GIBSON, *Rec. Bro.*

WINNIPEG. —*Royal Templar Bldg., 360 Young Street. Sundays: School 9.50 a.m.: Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class 8.15 p.m.* Loving greetings to all of like

precious faith far and near. It is some little time since we reported in these columns, due chiefly to the fact that we had nothing of prime import to say. Another year has rolled by, during which we carried on the work of the Truth in this section of the Lord's vineyard, but few in these days have a desire to listen to the good news of God's coming Kingdom. We have been encouraged by the visits of quite a number of brethren and sisters, considering that we are over 400 miles from the nearest ecclesia. Bro. Batsford (Lethbridge) gave us the word of exhortation and also lectured for us last July. We appreciate his labour of love. Other visitors were as follows: bro. Sadler (Dafoe, Sask.), bro. Zantingh (Stonewall, Man.), bro. Moores (Lethbridge, Alta.), sis. H. Craig (Sioux Lookout, Ont.), sis. J. Boux (Brandon, Man.), sis. Pollock (The Pas, Man.), sis. Hopley (Kelloe, Man.), sis. D. G. Leaper (Toronto), sis. Batsford (Lethbridge, Alta.). As usual, we held our fraternal gathering on Good Friday, our Sunday School and Ecclesial Outing at Kildonan Park in June, then on Jan. 2nd of this year we held our Sunday School treat and prize distribution. —WILL J. TURNER, *Rec. Bro.*

UNITED STATES

BOSTON (Mass.). —*Fraternal Hall, Ritz Plaza, 218 Huntington Ave. Sundays: Lecture 10.30 a.m.; Sunday School 11.45 a.m.; Breaking of Bread 12.45 p.m.* On New Year's day we held our Sunday School gathering and social, which was well attended, a number of members of the Worcester, Mass., ecclesia attended, and their contributions to the programme helped to make the occasion an enjoyable and successful one. After refreshments, gifts and prizes were awarded the children for faithful performance of their class work; and they were exhorted to work for the greater prize of everlasting joy which the Lord Jesus will give to those who faithfully serve him. We have had the pleasure of welcoming the following brethren and sisters around the table of the Lord: bro. and sis. Edgar Round (Glendale, Calif.), sis. Carrie Bangs (Connecticut). We are embarking on another year of service in the Master's Vineyard. How eventful it may be we cannot tell. It is our fervent hope that faithful brethren everywhere will continue to warn the household to "be watchful and strengthen the things that remain." While the world continues to arm with its carnal weapons, signifying that the end is near, let all the servants of God also arm themselves with the "whole armour of God" that they may be able to "stand in the evil day"; in this we will be greatly helped and encouraged by reviewing the utterances of our beloved forerunners, brethren John Thomas and Robert Roberts, in regard to separateness and our walk in the Truth. —H. S. RICKETSON, *Rec. Bro.*

DETROIT (Mich.). —*Christadelphian Hall, corner Ewald Circle and Stoepel Ave. Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Thursdays: 8 p.m.* We now have the advantage of a simple building suited to our needs, in a quiet location easily accessible to most of our number. For this we give thanks. Our visitors on the first of the year were: bro. and sis. J. H. Tinker (Montreal), sis. Maud Leaper, sis. Grace Leaper, bro. Lawrence Newnham, bro. and sis. Jackson sen., sis. Betty MacDonald, sis. Ruth Briggs, sis. Mary Briggs, bro. and sis. W. Green, bro. K. Magee, sis. Baker jun., (Toronto), sis. Nellie Livermore (Brantford), bro. and sis. Ted Howard, bro. Ernest Howard, bro. Albert Stunden, bro. and sis. Arthur Martin, sis. Janet Hill (London), bro. and sis. Gray sen., sis. L. Richards, bro. and sis. Barcus (Chicago), sis. Arleen Carney (Mansfield), bro. Paul Phillips, bro. Herbert Phillips, sis. Dorothy Whitehouse (Canton). To have with us so many of like precious faith from other places rendered the occasion an exceptionally joyful one. We held our Sunday School and Ecclesial Gathering the following day, and most of our visitors remained. Bro. Tinker assisted with the word of exhortation, which was enjoyed and appreciated. Bro. and sis. S. L. van Akin have removed to Syracuse; our best wishes go with them to their new sphere of labour. Following our intelligence of September last, we refer to the item concerning sis. Lillian Johnson from Houston, Texas, who was with us occasionally for a period of about a year. We learned she had reappeared in Detroit and was married out of the Truth. An endeavour to contact her failed, and we now hear she is again in the South. This is for the guidance of other ecclesias. If she returns to us, the case will be investigated before fellowship can be renewed. —G. GROWCOTT, *Rec. Bro.*

PHILADELPHIA. —*1714 Chestnut Street. Sundays: School 9.30 a.m.; Breaking of Bread 10.30 a.m.; Lecture 7.30 p.m.* We are pleased to report our annual business and tea meeting was held

on Nov. 24th. After the business meeting the brethren and sisters retired to a nearby restaurant for the evening meal. During the evening we listened to three interesting addresses, the theme being "The Whole Armour of God." Bro. A. Johnson spoke on "The Breastplate of Righteousness," bro. H. Elliott "The Shield of Faith," and bro. Bayles "The Sword of the Spirit." Sis. Andrew McKelvie and sis. Eunice Swambach have left the Arch Street Meeting and are now fellowshipping with this ecclesia. Our lecturing season started in October. While the attendance has not been large, the lectures have been most interesting. A few of our Sunday School scholars have attended regularly and we have had an occasional visit from the stranger. On the evening of Dec. 25th the Sunday School held its annual prize giving and entertainment. Every one of the children did their part well. Some of the brethren and sisters said it was the best entertainment they had ever attended. Two of the young men of the Sunday School read portions of the Scripture and gave excellent addresses on the subjects in Isa. vii. 9 and Luke ii. Such an entertainment was the result of hard work on the part of the Superintendent and teachers, and we extend to them our warm thanks for their excellent work. The prayers of the brotherhood are needed in these days of trouble for those who are striving to do His will as well as for His ancient people, for the days are evil. May it be His good pleasure when He comes, and we know from His word that it will not be long, that He will find places for us in His most glorious Kingdom. With much love to the Brotherhood. Sincerely your brother in Christ Jesus. —CARL E. GEORGE, *Rec. Bro.*

"Be patient therefore, brethren, unto the coming of the Lord, Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James v. 7, 8).

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

Huntley, Waikato. —A. Surgenor, Hakanoa Street.

Wanganui. —E. W. Banks, 48 Roberts Avenue.

Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.

Whangarei. —K. R. MacDonald, 27 Stanley Street.

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.

Victoria. —E. Pate, 63 Murphy Street, Bairnsdale, Gippsland.

Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.

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

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.

Edmonton, Clover Bar, Onaway, Alta.—G. Luard, Clover Bar, Alta.

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.
Mount Albert, Ont.—Howard Toole.
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
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.
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, 3021 Westwood Avenue.
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. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
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, Ithaca R.D. 2, New York.
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.
Lampasas, Texas. —S. S. Wolfe.
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. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
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, Coleta.

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.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Worcester, Mass. —Russell A. Waid, 75 Olean Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

ORDERS AND REMITTANCES. —Should NOT be sent to the Printer. It causes loss of time and unnecessary work for him. Send direct to the Publisher please, at address shown on cover.

FORTHCOMING FRATERNAL MEETINGS. —London (Holloway), March 4th; Bishop's Stortford, April 1st; Newport (Mon.), April 10th; Nottingham, May 13th.

JEWISH RELIEF. —We acknowledge receipt of the following sums: S. S. £1; V.A.L., £1; L.M., £2; A.G.S., 8/6; I.F.C., £1; W. & W., 10/-; O., 8/-; S.M., 5/-; L. & O., 10/-; B.W., £2; Detroit, £8 10s. 3d.; Buffalo, £2 13s.; Glendale, \$10; A.W.E., £1.

ECCLESIAL NEWS. —We regret several reports could not be included owing to late arrival. This occurs every month. Senders must please note the 5th of the month is the last day we can accept reports for including in the following issue.

CHANGE OF ADDRESS. —Brethren H. Linggood and J. Hembling have removed from 42 Chiddington St., Fulham, S.W.6, to 20 Meadow Way, Stotfold, Beds.

HITCHIN. —Intelligence by 5th is not a misprint or mistake. The printing requirements have made it necessary. We note and regret error in name.

SUTTON AND CROYDON. —The fraternal meeting announced for March 4th has been abandoned owing to date clashing with the Holloway meeting.

SPARE CLOTHING. —Parcels have been received from "L"; "M.S."; Blackheath; "M.D." Warwick; London (illegible postmark). All communications should be sent to 19 Grove Road, Brixton, S.W.9.

HAMILTON (Ont.). —Please make Post Office remittances payable to G.P.O., London.

JURY SERVICE. —Our advice is to avoid it. If the responsible officer is approached in a courteous manner, our experience, and that of other brethren, is exemption will be given. We hope to publish an article on this subject next month. We have never found the arguments put forward approving brethren and sisters serving on a jury at all convincing.

DISTRESSED FUND. —S.S., £1; F.G., 4/2; W.P., 4/-; Ealing 16/10; An Ecclesia, £5; R.K. (N.Z.), £2, Anon, 2/-; I.F.C., £2 8s.; A. Ecclesia. £5; W., 30/-; R., 2/6; Anon., £2 2s. 2d.; Coventry, £2.

DR. BENES. —The ex-President of Czechoslovakia, in a speech in New York, said that though an immediate war seemed to be postponed, Europe was moving towards eventual conflagration.

U.S.A.—A meeting of the Christadelphian Service Committee was held in Worcester, Mass., late in December, when bro. S. L. van Akin, now of Syracuse, N.Y., was elected chairman and

secretary, and bro. Geo. A. Kling, of Buffalo, N.Y., treasurer. The addresses of these brethren, together with those of brethren Carl E. George, of Philadelphia, and Russell A. Waid, of Worcester, Mass., will be found on Cover page 3, under the names of their respective cities. Bro. O. S. Johnson's address is 7 North Burdsall Avenue, Gloucester City, N.J. Please observe that bro. van Akin has just removed from Detroit to Syracuse. —B.J.D.
