

Price 8d

May 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

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

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

---

| CONTENTS  | Page       |
|---|------------|
| Representative Things (Dr. John Thomas) ....        | 161        |
| The Parable of the Vineyard Labourers (R.R.) ... .. | 164        |
| Finance Brother ... ..                              | 166        |
| Hebrews viii. ... ..                                | 167        |
| Editorial ... ..                                    | 170        |
| A Sunday Morning Exhortation (33) ... ..            | 171        |
| First Principles in relation to Conduct.. ..        | 175        |
| “Consider Him” ... ..                               | 178        |
| Reflections ... ..                                  | 180        |
| The Land and People of Israel ... ..                | 182        |
| An Exhortation on Jury Service ... ..               | 184        |
| Signs of the Times ... ..                           | 187        |
| Distressed Fund... ..                               | 191        |
| Jewish Relief Fund ... ..                           | 191        |
| Correspondence ... ..                               | 192        |
| <u>Ecclesial News .....</u>                         | <u>193</u> |

---

*F. Walker, Printer, 41 Stokes Croft, Bristol, 1.*

---

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

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

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

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

**BEXLEY HEATH.** —*See Welling.*

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

**BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 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. (B.B. 2.30 p.m.)

**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. 3.45 p.m.).

**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.)

**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

**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.

---

# The Berean

## CHRISTADELPHIAN

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

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

Edited by

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

Published by

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

Volume XXVII

MAY, 1939

NO. 317

### **Representative Things**

**By Dr. John Thomas**

*(Continued from page 124)*

The national probation in the wilderness of Egypt for forty years under Moses is also representative of the individual probation of believers subsequently to their baptism into Christ, and of the national probation of the Twelve Tribes in the wilderness of the people previous to their being brought into the bond of the covenant, and into the land of Israel. That the Mosaic probation is representative of spiritual or individual probation appears from the apostle's reasoning in the third and fourth chapters of Hebrews. The exhortation in the ninety-fifth Psalm, which he quotes, he applies to the believers in Jesus, and to Israel at large, by connecting the two classes of the commonwealth together, in his reasoning. The testimony in Ezekiel shows its applicability to the Twelve Tribes hereafter, as well as to "the children of the promise," in the days of Paul. Let the reader consult that prophet in the twentieth chapter from the thirty-third to the thirty-eighth verses inclusive. He will there find that similar things are to be enacted over again as have already transpired in the days of Moses. Israel is to be brought out from the countries wherein they are scattered, with a mighty display of divine power; they are to be brought into a wilderness, where, says the Lord, "I will plead with you *face to face* LIKE AS I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you." The carcasses of the rebels are to fall there, so that although brought into the wilderness from their present houses of bondage, "they shall not enter, saith the Lord, into the land of Israel;" in other words, "they shall not enter into His rest" under Christ, when he sits on the throne of David in the land.

The two-fold representative character of the "ensamples" supplied by the history, the typical history, of Israel in the flesh, arises from the nature or constitution of things pertaining to the kingdom which is to be restored again to Israel, styled "the kingdom of God and of Christ." There are two classes belonging to this kingdom, the members of which must necessarily be proved before they can be admitted to its organization. Neither class can be dispensed with in this organization, yet both must previously "pass under the rod" that the approved may be manifested. These two classes are "the

children of the kingdom" (Matt viii. 12) after the flesh, or the natural descendants of Abraham in the line of Isaac and Jacob; and "the children of the kingdom" (Matt xiii. 38) after the spirit, or those of Israel and the Gentiles who believe the promises, "the exceeding great and precious promises of God," and are therefore styled also "the children of the promise who are counted for the seed" (Rom. ix. 8). Israelites according to the flesh are the natural born subjects of the kingdom, and therefore God's people in a political sense. The generation that came out of Egypt was proved and found to be unfit to occupy the land as the subjects of the kingdom and commonwealth under the first or Mosaic constitution. It was therefore destroyed in the wilderness, and their children of the next generation, previously trained by Moses, were planted in the land promised to their fathers. The descendants of this generation of the tribes of Jacob, now scattered among the Gentiles, are as unfit to occupy the land of Israel as the subjects under its new or second divine constitution or covenant as their fathers were, whose carcasses fell in the wilderness. Nevertheless, unfit as they may be, they will not be condemned unproved, should the kingdom be established contemporarily with the present generation. They will be made of necessity to pass under the rod, that the turbulent and rebellious spirits among them may be purged out; for if they were permitted to occupy the land under Jesus as the "King of the Jews," they would prove as ungovernable and disloyal as their fathers who exposed him to ignominy upon the accursed tree.

But the generation of Israelites according to the flesh which shall be approved as fit to occupy the land when the kingdom and throne of David are re-established, will not furnish inheritors of the throne of David's house. These are taken out from Israel and the nations upon the principle of *faith in the gospel of the kingdom perfected by good works*. A son of David, such as Solomon or Hezekiah, cannot occupy the throne of David under the future constitution simply because he is David's son according to the flesh. "The flesh profiteth nothing" in relation to the honour and glory, might and majesty, dignity and renown of the kingdom. The throne must be occupied by that son of David who has been made perfect through sufferings, who, though a son of God, yet learned obedience by the things that he suffered. Probation must precede the introduction of either class as elements of the kingdom, which though essentially dissimilar, yet pertain to one and the same institution in the relation to one another of rulers and the ruled.

The king having passed through a probation of great suffering to the joy that yet awaits him, it is not to be supposed that those who are to rule with him shall enter into that joy without probation also. The co-rulers with Christ must be proved as well as he; for none can reign with him who do not suffer with him in some way or other. A tried and approved nation, and tried and approved rulers, will constitute the kingdom of the age to come. The probation of these, that is, of the nation and of the rulers at different periods, is represented by the things that happened to the nation and rulers under the law; the one constitution of things being typical of the other. Hence the two-fold signification of the types.

The law of Moses constituted things which are remarkably representative of the realities of the age to come. These realities are styled the substance or body, of which the institutions of Moses are "the shadow;" and because of this intimate relation between them, he was strictly enjoined by Jehovah to see that he made all things precisely according to the pattern He had showed him in the mount. Hence they are styled "the pattern of things in the heavens," which things in the heavens will be manifested when the kingdom and throne of David are established by Jesus under the new constitution. The patterns are the representative things of the law, which constitute "the form of the knowledge and of the truth" (Rom. ii. 20; Heb. ix. 23).

Among the representative things pertaining to Israel under the law are certain men who are styled in the English version "men wondered at," or as it reads in the margin, "men of sign," that is, typical, or representative men—men representing some other person than themselves. Joshua, the son of Josedek, and his companions are expressly set forth as typical men. So are Isaiah and his children. He said to Ahaz, "Behold I and the children whom the Lord hath given me are for *signs* and for wonders in Israel from the Lord of Hosts, who dwelleth in Mount Zion."

Paul quotes this in Hebrews, and applies it to Jesus and his brethren, the children of God. Hence the prophet and his children Shear-jasub and Maher-shalal-hash-baz, were signs or types of Jesus and the saints who are appointed to perform wonders in Israel when the Lord returns to build up Zion. —Thus much, then, at present, upon this subject. —*Herald*, 1851.

---

## **The Parable of the Vineyard Labourers**

Jesus had declared that the salvation of the rich would be a difficult thing. Peter drew attention to the fact that they (the disciples) were not rich but poor, and that this poverty was in a large measure voluntary: upon which he invited Jesus to state to them the advantages of their sacrifice. In this, there was a mixture of childlike simplicity with just a trace of complacency verging on vain-glory. This accounts for the double nature of Christ's answer, which deals with both aspects of Peter's attitude.

First, Jesus deals with the sincere aspect. He tells the disciples frankly that the counterpart of their fellowship with him in the day of his contempt would be a participation in his power and glory, when he should sit upon his throne in the day of restitution. He further says that "*everyone*" who had sacrificed for his sake would be recompensed a hundred-fold and inherit everlasting life. But he adds a statement that suggests a qualification: "But many that are first shall be last, and the last first." The mere giving up of worldly advantage for His sake would not ensure final acceptance with God unless the act were performed and accompanied with an acceptable spirit of modesty and self-abasement: "For"—and he proceeds to employ a parable which can only be rightly understood in view of these attendant circumstances.

It is a parable of hired labourers. The owner of a vineyard goes out early in the morning and employs all that accept service at a penny a day (about 8d.). About nine o'clock (to adopt modern time) he goes out again, and finds other hands loitering unemployed in the market place. He sends them to his vineyard with the general assurance that he will make their wages right. He did the same at twelve o'clock, and three. Again, at five, when the day is nearly done, he pays another visit to the market place, and finding another batch of men idle, he sends them to work in his vineyard. At the close of the day, the whole of the labourers were mustered for payment of wages: Payment began with those who had come last. The early comers, looking on, imagined that as they had worked all day, they would get more than those who had worked only a part, although the contract was for one day's pay. When their turn came, they received what they had agreed for: but because the others had received a greater amount, they grumbled. Hearing their grumbling, the owner of the vineyard reasoned with one of them on behalf of the rest: "*Friend, I do thee no wrong. Didst thou not agree with me for a penny? . . . Is it not lawful for me to do what I will with mine own?*"

It is customary to understand this parable as teaching that every one of the accepted will be alike in their status in glory; that those who have just believed and taken on them the name of Christ and passed away without the opportunity of faithful stewardship, will rank equally with those who through long years of trial have "borne the burden and heat of the day." Another favourite idea with some is that it teaches that every one who believes will be saved without reference to their "walk and conversation." Those who take this view speak of "the penny of eternal life." They suppose the penny to teach that every one called to the vineyard will receive eternal life, and that the difference between acceptable and unacceptable labouring will be in the position assigned to them in the state to which eternal life will introduce them.

There are reasons for rejecting both views. The first reason lies in the interpretation which Jesus himself gives of the general drift of the parable. He concludes it with this remark: "So the last shall be first and the first last: *for many be called but few chosen.*" As the labourers represent the "called," this makes it certain that they are not intended to stand indiscriminately for the saved. They stand for the called—not for the chosen, though they include the chosen. The parable is employed expressly to teach that it is not everyone casually employed that is selected as a permanent servant by

the owner of the vineyard. This reason is of itself decisive. There are others. It is not fitting that any class of the saved should be represented by those who "murmur against the good man of the house," or who have an "evil eye." The idea that all are to be equal would conflict with the plainly enunciated doctrine of the New Testament that the standing of men with Christ in the day of account will be determined by the account they have to render. This doctrine is rejected by the Christianity of the day, as a great many other true doctrines are. It has been nullified by the mis-application of that other true doctrine, that salvation is "by grace" "not of works, lest any man should boast."

There is no conflict between these doctrines, when it is seen that the doctrine of salvation by grace applies to the foundation and initiation of the plan. If salvation primarily depended on "works" no man could be saved: for "all have sinned, and the wages of sin is death." One sin is quite enough to ensure death, as shown in the case of Adam in Eden. Salvation, to be possible at all, has to be "by grace," by favour. This favour takes the form of the forgiveness of sins, by which a man becomes justified in the sight of God, and an heir of life eternal. But forgiveness is *on conditions*. The preaching of the Gospel is a proclamation of the conditions. The conditions not only determine the question of forgiveness or no forgiveness, but they also affect the questions of how high in glory those who are forgiven will rise, for there are degrees of attainment in Christ: and it is here where the element of "account" comes in. It is here where "works" will determine a man's position. The man who in this connection exclaims "Not of works" does not "rightly divide the word of truth," but wrests it to his own destruction. Nothing is more plainly or more frequently indicated than that the called will be judged with reference to their works, and that their position will depend upon their account. Let these examples suffice: —"Behold I come quickly, and my reward is with me to give every man *according as his work shall be*" (Rev. xxii. 12); "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man *according to his works*" (Matt. xvi. 27); "Every man shall receive his own reward *according to his own labour*" (1 Cor. iii. 8); "He that soweth sparingly shall *reap also sparingly*, and he that soweth bountifully shall *reap also bountifully*" (2 Cor. ix. 6); "have thou authority over *ten cities*. . . be thou over *five cities*" (Luke xix. 17-19).

What then is the teaching of the parable? That not every one who labours in the vineyard will receive the Lord's favour at the last; that not even the forsaking of houses and lands and relations, or the bearing of the burden and heat of the day, will commend to God a man who is a murmurer, or has an evil eye, or who is great in his own eyes: that it is a necessity that a man recognize the absolute sovereignty of the Lord of the vineyard, both as to possession and the right to do as he wills, uncontrolled by any will, or wish, or whim, on the part of those whom he favours with employment: in a word, that "*except a man humble himself as a little child*, he shall in no case enter the kingdom of heaven." The paying of the penny is a mere part of the drapery of the parable, but if a specific counterpart to it is insisted on, it is found in the fact that the Lord is just, and will give all that the holders of the covenant can justly claim to receive—which is merely resurrection. Everything beyond this is favour-grace: and the Lord bestows this of His own bounty, and only where men find favour in His eyes.

R.R.

---

## **FINANCE BROTHER**

As holder of the bag, the principal requisite in a treasurer in any community, is trustworthiness; but in an ecclesia of the living God it is needful that besides this, he possess and exhibit the mind of Christ. In his intimate relations with the rest of the brethren, he influences them for good or evil. He ought, therefore, not only to be an exact registrar and safe keeper of all monetary matters, but an ardent sympathizer with all the objects of an ecclesia's existence. He ought, at the same time, to have all the qualifications valuable in a treasurer. He ought to have a proneness to defend the bag from encroachment, as much as if it were his own purse. In this, he may render valuable service to the whole body. A good Christadelphian treasurer will at the same time never sink the brother in the treasurer. He will blend the enthusiasm of a servant of Christ with the care and forethought and accuracy of a banker. This will exclude parsimony and prevent extravagance. For the rest, a clear and full record of all receipts and payments, in conjunction with the recording brother, and an intelligible

report of the same at the periodical business meetings, completes his part—an essential, honourable, serviceable, though humble, part.

R.R.

---

### **Hebrews viii.**

*"Now of the things which we have spoken, this is the sum. . ."*

This opening sentence reminds us that in the epistle to the Hebrews we have a carefully reasoned argument, written by Paul under the guidance of the Spirit, expressly to help the Jewish brethren and sisters of his day.

It is perhaps difficult for us, Gentile believers, to appreciate the complete change in daily habit and outlook which the call to the Truth required to a member of the Jewish race. The centre of Jewish life was the Law of Moses, but there had grown up an elaborate tradition which had obscured the true spiritual import of the Law. The "washing of cups and pots and brazen vessels" and the "tradition of the elders" had become more important than the love of God and the love of one's neighbour. The Jew accepted the priesthood, the offerings and the observances of the Law as something complete in themselves; fixed and unalterable until the appearance in their midst of a great Conqueror and Deliverer—the Messiah of Israel.

The task, then, of those who bore the glad tidings of the Kingdom of God to the Jews was to convince them that Jesus was himself that very Messiah, and to instruct them that Messiah *first* had to come to "condemn sin in the flesh," and to do what the offerings under the Law could never do; he appeared at the end of the Jewish age and was offered as a perfect and final offering. He *appeared to put away sin* by the sacrifice of himself; thus he was once for all offered to bear the sins of many, so that when he should appear the *second* time, as the *King* and *Deliverer* of the nation he would appear as the bringer of Salvation and Life Eternal to those looking earnestly for him. We recall the faithful work of Apollos. "He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ" (i.e., the Messiah). But although large numbers of Jews obeyed the Truth, the ingrained habits and traditions of a lifetime were very difficult to eradicate, and there was a strong tendency to adhere to the ceremonies of the Law, owing to lack of perception of the fact that Christ had fulfilled the Law, and the Levitical priesthood together with the offerings under the Law were consummated and abolished by "the one perfect offering of the body of Jesus Christ once for all."

Hence this valuable epistle came to be written to instruct the Jewish believers more fully concerning the fact that the Law was but a schoolmaster unto Christ; that the types and figures of the ceremonial Law all pointed forward to him, and that the offerings under that Law were consummated and abolished by the one perfect offering of the body of Jesus Christ once for all. Thus the priesthood under the Law had now fulfilled its function, and so—

"Aaron must lay his robes away,  
His mitre and his vest,  
When God's own Son assumes to be  
The Offering and the Priest."

How powerfully the writer of the epistle quotes Psalm cx. All Jews would be prepared to admit that the opening words refer to the Messiah. "The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." Then Paul addresses the Jewish believers, and tells them that this same Psalm speaks of the *Priesthood* of the Messiah— indeed it is confirmed by the oath of the Almighty: —

"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

And so in chapter viii. the writer says: —

"Of the things which we have spoken, this is the sum: We have *such an High Priest*, who is set on the right hand of the throne of the Majesty in the heavens; ('The Lord said unto my Lord, Sit thou on my right hand . . .'). A minister of the true tabernacle, which the Lord pitched and not man."

What is this true tabernacle? The one which Moses erected consisted of wood pillars, boards, curtains, gold and other materials, and was divided by a veil into the Holy and the Most Holy Places, but the *true* tabernacle is a building consisting of living persons enlightened in the Truth; the "heavenlies in Christ" of which Paul speaks (Eph. i. 3). The Holy Place of Moses' tabernacle typified the holy body, or "faithful in Christ Jesus" in the days of their probation. This is our privileged position to-day in the Truth. Jesus said, "No man can come to me, except the Father which hath sent me draw him." It is the Father who pitches this living tabernacle. Surely an exhortation to each of us never to lightly esteem our high and holy calling.

At present we correspond to the holy place; it is our earnest desire and prayer that we may be accounted worthy to pass through the veil into the perfect state incorruptible and deathless, clad in fine linen, pure and bright.

The true tabernacle, then, of verse 2 of our chapter is the One Body of Christ in two states—as it is before the coming of Christ, and as it will be after that coming.

In verses 4 and 5 Paul instructs the Hebrews that the priests under the Law, in their service, their garments, and their relations to God and Israel, prefigured "heavenly things"—that is, things pertaining to Christ and his brethren. The priests under the Law could not fulfil its righteousness, therefore, what the Law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for (on account of) sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled *in us, who walk not after the flesh, but after the Spirit*. Brother Dr. Thomas says (*Eureka*, II., p. 317): —

"The High Priest might put on the ephod, decorated with its sparkling jewels, and thus be invested with a holiness and brightness, and perfection which, when put off and suspended in the wardrobe, left him in all the unholiness, dullness and imperfection of a natural man. A man whose righteousness is in his dress fulfils not the righteousness of the Deity represented by the dress. This can only be fulfilled by those who walk after the Spirit."

Those only "walk in the Spirit" who know and gladly obey the Gospel of the Kingdom and the Truth as it is in Jesus; then, if such continue "patiently in well doing" although never under the Law of Moses, they show the work of the Mosaic Law *written in their hearts* and so fulfil its righteousness.

Therefore he is a Jew who is one *inwardly*; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God. And such true Jews are related to the better covenant of which the Apostle speaks in verse 6. Paul takes the Hebrews back to their own prophets and quotes from Jer. xxxi. 31-34: —

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake. . . . But this shall be the covenant that I will make. . . . After those days, saith the Lord, I will put my law in their inward parts, and write it *in their hearts*; and will be their God and they shall be my people."

The Spirit's use of the adjective "new" in relation to this covenant makes, as Paul says in verse 13, the Mosaic covenant "old." The new covenant promised in Jeremiah having been confirmed by the mighty working of God's power, which He wrought in Christ when He raised him from the dead and set him at His own right hand in heavenly places, the Old Covenant, having served its purpose, was now about to be taken out of the way. Paul says in the closing verses of this chapter, "Now that which decayeth and waxeth old is ready to vanish away." He wrote this epistle on the eve of the destruction of Jerusalem, when the Mosaic constitution of things was cast to the ground, the temple burnt, and the Jews scattered far and wide throughout the earth.

To this day the Jews, in the lands of their dispersion, with the vail still over their hearts, cling to the Law and the tradition of the rabbis. Through their fall salvation has come to us, and we thank God for His great kindness and mercy: we, mere wild olive branches have been grafted in among the branches of the true olive tree. But we rejoice to know that the natural branches, broken off through unbelief, shall be grafted in again, for when the full terms of the New Covenant are realized, all Israel shall be saved. "Blindness in part is happened to Israel" until the fulness of the Gentiles come in, and then "there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. *For this is my covenant unto them, when I shall take away their sins.*"

G.M.C.

---

### **Editorial**

We are living in a time of anxiety and trouble from which the brethren and sisters of Christ are not exempt. As bro. Roberts wrote fifty years ago, we have to look for it, though we naturally avoid it as much as possible. Our consolation lies in the knowledge that evil is subject to divine regulation in the case of those who are the heirs of the Kingdom of God. If we are not of those-----; but if we are, then we need not be dismayed at the terrible power of the engines of destruction and loud-voiced threats of the people who delight in war. God will scatter them (Psalm lxxviii. 30) in His own good time. God reigneth in the kingdoms of men even now and overrules all things; those who know His name and put their faith in His promises will escape the terrors which are bound to come, in spite of all the efforts of those who are working for peace. "Men's hearts are failing them for fear" as never before. They cannot understand the meaning of these things because they know not God nor His purpose. But there are undoubtedly some who may be enlightened; there is every reason to believe this will be the case right up to the end. Our duty, then, is evident. It is to proclaim the Truth in season and out of season by every means in our power, more strenuously and with more earnestness and conviction than we have ever done before. The public lecture is good and has opened the eyes of many; but our efforts should not end there. Every one who has the Truth can give a reason for his hope and belief, and the Scriptures call upon him to do so. We believe the time to do so is short indeed. The nations are angry (Rev. xi. 18), and with the outbreak of war our opportunities will be few, if not entirely ended. Let us make the most of the present by doing our utmost to save some, by circulating literature, by writing letters, and speaking to our friends and neighbours and relatives about the meaning of what is happening; pointing out the way of salvation and proclaiming that the Kingdom of Heaven is at hand, and drawing attention to the assurance of the glorious age to come which God has promised through His servants the prophets of Israel.

C.F.F.

---

### **A Sunday Morning Exhortation (33)**

Our salvation depends upon one word— Remembrance—and that is the object why we have met together this morning, to remember the Lord Jesus Christ. There are two reasons why we do that. In the first place because it is his wish that we should do so, and we realize that our only hope of eternal life and acceptance, and a place in the Kingdom of God, is if we are obedient to his will, if we carry out his wishes. In the great mercy and goodness of God He has called us to a hope of life, He has unfolded to us His purpose, given us believing hearts and dispositions, and drawn us to Jesus, and our

successful endeavour to obtain a place in the Kingdom depends upon our obedience to Christ, who is the Mediator between God and man, the way by which all those who desire to do what is right may and must approach to the Father.

Then there is another reason why we meet to remember Christ; it is because in all our difficulties and trials, all our experiences when we are away from the influence and company of one another, we need help, strength, guidance, encouragement, and we shall obtain these in no better way than by meeting together in this way and talking together of the Lord Jesus Christ, remembering his example, his words, the things he has laid down for us to remember—all these are bound up in that word—Remembrance. They are all bound up in our meeting around the table to remember him.

We must remember also that it depends upon our rightly using these opportunities; we say rightly using because it is quite possible that although we have been called to a knowledge of the truth and been baptized into the faith, it is quite possible that we may fall away. Many have done so unhappily; our meetings might become formal, mechanical; we get into the habit of coming together on Sunday mornings, and it may be that with time the keen desire for the meetings and the love of the Truth might be dulled, we might still attend because it is our habit to do so. You will remember how the Apostle taught us in many things to look at the example of Israel, their experiences, which are written for our admonition that we might realize and apply the lessons that we may derive therefrom.

We have a warning of such formalism, a formal way of approaching God and consequently approaching this table, in the prophet Amos v. 4: "Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live." That is exactly what God has said to us in calling us to the truth through the Lord Jesus Christ—"Seek ye me and ye shall live." Israel loudly proclaimed that they were seeking God. "The people of the Lord are we," they were never weary of saying, but God rejected that claim. Verse 18 of the same chapter, "Woe unto you that desire the day of the Lord; to what end is it for you? The day of the Lord is darkness, and not light. . . I hate, I despise your feast days, and I will not smell in your solemn assemblies." Let us think of the possibility of these things applying to the people of God's choice to-day. These words were not spoken to the nations surrounding Israel who knew not God. They were spoken to the people of His choice, to the seed of faithful Abraham. Let us heed the warning, they were recorded that we might heed the warning. What God requires of us is a complete surrender of our desires, our hearts and thoughts, our speech and will in every way, to His divine will. We know we fall short of that, every one of us continually, we cannot help doing so, and therefore God has provided a means by which we may be encouraged to make an effort—in our meeting together this morning, and He has provided a Mediator in the one we remember this morning, and who will remember us, who will forgive us and strengthen us in the days that remain.

Exposition and dissertation upon various points in the Scriptures are very good and necessary in their right place, but they are not suitable at the breaking of bread, not helpful in that way of remembrance. We want to remember Christ, his words, his example, all that is bound up in that, if we are to get the full benefit from our meetings, if we are to be satisfied in those needs that we all have. Of course we remember that the Apostle said "examine yourselves, that ye be in the faith." He did not say: examine the brethren and sisters. It is the easiest thing possible to think of things spoken as applying to someone else, not to ourselves. We shall not get much benefit that way. There is a tendency in all of us, owing to the weakness of our human nature, to let our brethren's shortcomings loom very large in our eyes and be rather blind to our own shortcomings. Let us be careful we do not fall into this error. We want to look at ourselves in the way that must be apparent to God and the Lord Jesus Christ. If we do that we shall look very small in our own eyes and very insignificant. We also remember the words of Christ—not our words but the word of Christ himself to his disciples, about the beam and the mote, and he spoke very strong words concerning them.

Well, we speak of Christ before we take these emblems. We think of how he went about during the days of his strength and energy, doing all the good he possibly could everywhere. We think of the long hours that he spent in prayer, and we think of the Father's delight in him, manifested in so many ways by the great works he did. The Spirit was not bestowed upon him in measure. We think of

his humility, his tenderness, to the weak—yes, and the erring, too. Then we think of his sharing of the grief of others, even as the Scriptures tell us, with groans and tears. That is the one we have met together to remember this morning. We remember his words to his disciples in the Sermon on the Mount, and of many thoughts arising therefrom. As we look at these things and repeat these words, let us remember the character of the one who uttered them, how he himself was an example of the characteristics and the things he taught his disciples. Let us look at some of his words in the 5th chapter of Matthew. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." When we read these words we do not want to read them and pass on to what follows. It helps us if we put our Bibles down and meditate upon these things, turn them over in our mind and examine ourselves in relation to them. That is what Jesus meant, to remember these things, to think about them. Are we poor in spirit? Do people that we meet with notice that we are humble, meek, that we are merciful, pure in heart? Our speech will betray us if not. Are we peacemakers, at home, in the ecclesia, wherever we have the opportunity? Or is it possible that we have to admit that in many things we come short? We shall every one of us. We remember how we looked at these things when we embraced the truth. We realized their importance then, and we realized how far our characters were from being in harmony with this teaching of the Lord Jesus Christ. As we did that, we resolved to make every possible effort that we would improve on the lines laid down here. Have we done so? We do well to examine ourselves in this respect. Some of us have been in the truth for a long time, some only a few weeks. The same exhortation holds good—examine yourselves.

I wonder if the people we meet with in our daily lives see any difference in us from other people? Do they know we are Christadelphians; have we told them what we believe and why we believe it, and what our hope is? Or is it possible we may hide that because we feel we are afraid to face the sneers or it may be the polite smiles of pity at our foolishness. Remember Christ in such circumstances, his words; he that does not acknowledge Christ will not be acknowledged by him.

"Ye are the salt of the earth" he said to his disciples, and he says that to us to-day if we are faithful—we are the salt of the earth. Think what it means, because we are not the salt of the earth if we are ashamed to declare ourselves, if we are ashamed to admit to people when talking to them of our position, that we cannot agree with them because they are not in accordance with the Truth. They will say—what do you believe? Do we hide it or are we bold enough to say why we believe it. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." We shall be very ready to declare ourselves brethren of Christ when he comes. Now is the time, and if we are faithful in that matter it will greatly help us to be faithful in others, and by doing so, letting our light shine before men in this way that they may see our good works—of faith in this case—God will be glorified. We speak of His Kingdom and power and glory, but we must do more than utter those words, we must put them into practice. Bro. Roberts or Dr. Thomas, I forget which, once said that every faithful Christadelphian is an epitome of the kingdom of God. The principles of the Kingdom are in him, and they are to be read of all men, that is what it is to be faithful.

Then we remember the Lord Jesus Christ in his words of encouragement, of help, of succour to his disciples in the 14th and 15th chapters of John, when he said to them, "If a man love me." They all professed to love him—"He will keep my words, and my Father will love him." We should not like to think that God did not love us. Let us keep His words. Again, "Ye are my friends if ye do whatsoever I command you," not otherwise. Are we his friends? Do we love him? We must judge it by these standards, it is no good judging it by the standards of our brethren and sisters, but by the standards laid down in the Scriptures by Christ himself.

We pass on in our remembrance of his life, and remember him in his last hours, his physical and mental agony, how he was scourged. We have seen and read what a Roman scourging meant;

struck in the face with heavy blows. We think of his death upon the cross, hands and feet pierced by nails, cruelly stabbed with great violence in the side. Yes, it was the memory of these things that we have spoken of, and many others, that the apostles and our brethren in the first century continually dwelt upon, and it was these things that encouraged them to devote a lifetime of labour to the truth, not seeking the comforts and pleasures of the world, but in distress—greater distress than we have. Sometimes we think our lot is rather distressful; daily discomfort—and that discomfort in their cases was no comfort at all, ending in some cases with violent death. That was what faithfulness meant in the first century. Should we have been faithful had we lived in those days? We may think we should. We can tell if we prove faithful now in these days in which our lot is cast. Let us turn to the comments of one who was present and saw these things. The Apostle Peter, in his 1st epistle chapter v.: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." Chapter iv.: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin."

Here are some other words of Peter: "When he was reviled he reviled not again; when he suffered he threatened not." "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified." Then he goes on to conclude: "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." That is all our hope and desire, to be exalted in due time.

*(To be continued)*

---

## **First Principles in Relation to Conduct**

### IV.

#### III. —DOCTRINE AND CONDUCT

*(Continued from page 138)*

We have already seen how a reasonable belief in the future based upon evidence from the Bible is the basis of True Hope and Faith, and as such bears very closely upon Conduct; for as the Apostle Paul says, "If we have hope only in this life, we are of all men most miserable"—that is to say, there is no glorious future which can brighten our saddest hours, and awaken into activity our greatest powers. Paul goes on to say that if death ends all, "Let us eat, drink and be merry, for to-morrow we die"—a hopeless outlook, leading to a reckless life. A believer possessing hopes of a future, and knowing that his participation therein depends upon his conduct now, will take quite a different view; in fact his life will be coloured by his hope.

Further, the doctrines or first principles which form the details of this plan of God unto Salvation, in themselves affect our outlook upon the present and our reactions thereto in a momentous manner, just as Israel's doctrines and beliefs affected their whole status among the ancient nations of the world. Take the Christadelphians as a body: Why are they different from other people? Why are they so unique and peculiar? The reasons lie in their beliefs—their dogmas; their creed; which are so all-embracing as to affect their every-day life and outlook at a hundred-and-one different points.

We will now trace some of these doctrines out in this relationship, taking first of all the doctrine of the *Kingdom of God to be set up on the Earth, with Christ as King, assisted by those who now qualify by keeping certain conditions and precepts*. The completeness of this Gospel idea of the earthly Kingdom of Christ, of course carries with it a number of other associated doctrines, that make clear the main doctrine, e.g., *Christ's Second Coming: the Earth to exist for ever*; involving the rejection of the idea that this earth is to be burned with fire, and heaven going at death: the fundamental idea of salvation being a real salvation of bodies to be raised from the dead at Christ's coming, which involves a rejection of the doctrine of the immortality of the soul. The Gospel of the Kingdom of God cannot be understood without understanding the basic facts of man's origin and present fallen state and the Divine means of restoration. Very few, if any, doctrines are not associated and seem to make clear the doctrine of the Kingdom of God. That is why when we get one doctrine false, there is a harmful reaction throughout the system of belief known as First Principles. The Truth and its first principles are a harmonious whole intimately interdependent and mutually balanced. One false doctrine affecting this fine balance will also react upon the resulting outlook and practical effects of doctrine. A belief in the soul's immortality has led men to expect something quite different from a kingdom of God on earth, and consequently to take a different view of earthly matters from those who expect an earthly kingdom.

Even if we may not for the moment be able to find any immediate effect of a particular point of belief or doctrine, yet it may be an essential link in the harmonious and completed whole; and in any case is a part of God's plan which He has graciously revealed for our acceptance and which when accepted pleases Him.

\* \* \*

The belief in a future kingdom on earth affects a great deal in our lives. Summarized, it affects our ideas of and consequently our activities in the following: —

- (a) Government and rulership;
- (b) Citizenship;
- (c) Militarism;
- (d) Social welfare and organizations and associations.

It must be evident upon reflection that a sincere belief in a participation in the future rulership of this world, when present kingdoms have been swept out of existence, preclude the possibility of such believers sharing in present government or rulership or doing anything deliberately to build up present constitutions or systems by voting or political participation. Qualifying to be the future kings (Rev. v. 10) they consistently abstain from any share in present activities which in their view are merely permitted temporarily, but soon to be extinguished. To enforce, however, the logic of such a position, the believer also has given to him a very lucid scriptural exposition of what is expected of him now by God, in direct commands and precepts: these commands and precepts not being so much separate and disconnected items added to doctrine, but reasonably arising out of doctrine and being built thereupon: force and strength being given to the commands by the previously given doctrine or belief. The believer is told (Heb. xi. 13-16 and Heb. xiii. 14) that in view of future reward of rulership on the earth under Christ's constitution, he is now a "stranger and pilgrim" on the earth with "no continuing city," being a prospective politician of the future, he is excluded from present politics, for as recorded in Phil. iii. 20 his "politics" or "citizenship" (Greek, "*politicos*") is in heaven, from whence Christ will come to establish an heavenly kingdom on earth. He is told that his present position is one of *subjection* to "the powers that be" (Rom. xiii. 1, etc., 1 Pet. ii. 13-15) not one of equality with them or as one of them. All this excludes a believer from standing for election to the position of Member of Parliament, local councillor, magistrate, etc., or to any political position involving authority over others: as well as excluding from assisting in their election by co-operation in voting, canvassing, or any other form of active participation. The same position of "strangership" excludes a sincere believer and obedient servant of Christ from participation, even as a living, in the defence forces at the call of the State, such as army, navy, air force, constabulary or A.R.P. Not only does the Oath of Allegiance to the State (represented by the King) preclude a servant of Christ from such services (See Matt. v. 34-

35 and James v. 12 *re* oaths), but he cannot undertake to support by force (arms, etc.) that which he knows Christ will completely destroy at his coming: in addition to which the believer is under orders from Christ to refrain from all forms of coercion (Sermon on the Mount, Matt v. 39 etc., Rom. xii. 17-19 etc.).

*Southend.*

WM. L. WILLE.

---

"O GIVE THANKS UNTO THE LORD; CALL UPON HIS NAME: MAKE KNOWN HIS DEEDS AMONG THE PEOPLE. SING UNTO HIM, SING PSALMS UNTO HIM: TALK YE OF ALL HIS WONDROUS WORKS" (Psalm cv. 1, 2).

---

## **"Consider Him"**

### THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST

#### XVII—BELOVED

The Truth is not an academic system which can be learned by heart and carried out by rule of thumb. Knowledge, it is true, is necessary before a child of Adam can be inducted into the saving name of Christ. If, however, the candidate closes his textbook, as it were, and sits back with the satisfaction of a student who has "passed" in an examination, he fails to apprehend the exhortation to "go on unto perfection."

It has been truly said that wisdom is the right application of knowledge. It is the stirring up of the emotions of the heart that its cords may vibrate in unison with the love of the Father who has called us to his marvellous light. Unless this vital condition is manifested in a child of God, he is, as Paul expresses it "as sounding brass or a tinkling cymbal," for (he continues) "though I have. . . all knowledge . . . and have not love, I am *nothing*."

Because this Divine attribution was displayed so freely in our brethren and sisters of the first century, they are addressed in the various communications from the Apostles as "beloved" and "dearly beloved." They were "living epistles" in that they reflected in their lives the faith which was in them by being individually, for the most part, beautiful examples of the Christ pattern—for was not this title first applied to him? Publicly at his baptism (Matt, iii. 17) and privately at his transfiguration (2 Peter i. 17) the Father pronounced His approval by the words: "This is my beloved Son."

This testimony set the seal to the love which God had toward perishing humanity (John iii. 16). In prayer to his Father, Jesus recognized the close ties which bound him for, said he, "thou lovest me before the foundation of the world." Divine love compared with human is as the sun to a candle, and because such overwhelming affection has been shown to the unworthy children of men, Jesus clearly shows by contrast the response which is required from those who claim to be his followers:

"If any man come to me, and hate not his father, and mother and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv. 26).

This is a hard saying and can only be understood by those whose eyes have been opened to the whole counsel of God.

Redemption having been obtained by something more precious than "corruptible things as silver and gold," obedience should produce "unfeigned love of the brethren" resulting in love toward one another with a pure heart fervently (1 Peter i. 22). And what does he require of his ecclesia in return? Love! What less can he ask?

"Hearken, O daughter, and consider and incline thine ear. Forget also thine own people and thy father's house. So shall the king greatly desire thy beauty for he is thy Lord; and worship thou him" (Psalm xlv. 10, 11).

He wins her love and gains her consent and she becomes his and loves him with ardency. The highest love of which the human heart is capable is joyfully given. To her, he is "my beloved." Several times this title occurs in the exquisite language of the Song of Solomon. To the western mind it is difficult fully to appreciate the grandeur and deeper significance of that love paeon. Read and re-read it keeping always in mind that the theme is the unalloyed and unsullied affection existing between Christ and his waiting bride.

"My beloved is mine, and I am his" (chap. ii. 16). Is he our BELOVED? Then it follows: We always think of him. We converse with him. We love what is associated with him. We are concerned always to please him. We love his appearing and his kingdom. We pray daily: Even so come, Lord Jesus.

Holy and precious ointments were compounded for the tabernacle services (see Exodus xxxv. 25) which were a shadow of good things to come. So the Song opens with an allusion to the "goodly fragrance" (chap. i. 3 R.V.) of the king's ointments typifying, it seems, the various ingredients of the saints' affections. We find there the sweet spice of gratitude, the frankincense of admiration, the oil of relationship, the balm of friendship and the aromatic perfume of espousals. These components enter into that affection which the bride cherishes for her Beloved.

*Gratitude* (chap. iii. 4). Who amongst us can express with the limitations of the human tongue that unfathomable sense of gratitude that is felt in having been lifted up out of the slimy pit of destruction and having our feet placed upon the firm, if rocky, road to the kingdom of the Father? Hitherto all was uncertainty and anxiety, a grasping after something ephemeral and fleeting. The change which has come about has so affected every moment of existence that we exclaim with brother Paul: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. ii. 20).

*Admiration* (chap. v. 10). "Chiefest among ten thousand" and "altogether lovely," we delight and glory in Christ because of his surpassing worth. Fairer than the children of men, more faithful than the most devoted of friends, we cling to him, awaiting the day when "he shall come to be glorified in his saints and to be admired in all them that believe" (2 Thess. i. 10).

*Relationship* (chap. vi. 3). What a strong tie can be that of kindred. This ingredient also enters into the composition of our love to Christ. If we are born of God, his Father is our Father. He is the first-born of the whole family, our elder brother. He is not ashamed to call us brethren. Hence, there vibrates within us this fraternal chord.

*Friendship* (chap. v. 16). "Friend" was a form of address often used by Jesus during his work on earth, both in parable and personal contact. Especially is it applicable as an ingredient of the ointment for he says:

"Ye are MY friends if ye do whatsoever I command you. . . I have called you friends; for all things that I have heard of my Father I have made known unto you" (John xv. 14, 15).

Nothing has been kept back that we should know. We hail him, therefore, as our intimate friend, the trusted confidant of all our secrets.

*Love of Espousals* (chap. vii. 10). This is a pledged sacred affection which the bride cherishes for the bridegroom—a love which having chosen a "help meet" for it, adheres to it with fidelity and defies every change, for "who shall separate us from the love of Christ?" (Rom. viii. 35). Though

sensitive to the possibility of self-deception and deeply conscious of many deficiencies, well is it if each disciple can say: "Thou knowest all things: thou knowest that I love thee."

M.J.

---

## Reflections

Bro. Thomas in the section of *Elpis Israel* headed "The foundation of the world," sets out very clearly the relative positions of man and woman in the light of Scripture teaching. He points out that it is presumption for the latter to assume equality of rank, right or authority over man. It is in view of this Divine arrangement that there is the Apostolic prohibition of "teaching," as Paul wrote (1 Tim. ii. 11, 12): "Let a woman learn in quietness with all subjection; but I permit not a woman to teach nor to have dominion over a man but to be in quietness" (R.V.).

\* \* \*

Of this bro. Thomas wrote: "It is the old ambition of the sex to be equal to the gods: but in taking steps to attain it they involved themselves in subjection to men. Preaching and lecturing women are but species of actresses, who exhibit upon the boards for the amusement of sinful and foolish men. They aim at an equality for which they are not physically constituted: they degrade themselves by the exhibition and in proportion as they rise in assurance, they sink in all that really adorns a woman." These words have increased force now; but the faithfulness of sisters in our ecclesias in regard to the Scriptural arrangement, is evident.

Apostolic exhortation, however, is also provided on the subject of "adorning" of sisters, and in these days of constantly changing fashions, the precepts of Scripture (1 Tim. ii. 9, 10 and 1 Peter iii. 3-5) should be in their hearts.

\* \* \*

In the former passage the Apostle writes that women should adorn themselves in modest apparel with shamefacedness. The last word expresses a more extreme idea than was intended. Shamefacedness is not required unless there is something of which one is ashamed. The word in the original only appears twice; in the passage quoted where the R.V. renders it "shamefastness"; and in Hebrews xii. 28, where it is translated "reverence." The R.V. rendering is correct and means that modesty, or reverence, is rooted or "fast" in the character.

\* \* \*

Reflection on some of the women referred to in the New Testament shows that much excellent and acceptable work was done by them in the Truth's service. Luke tells us of "Mary, Joanna, Susanna and many others" who ministered unto Jesus of their substance. In the stress of constant labour and hardship, their works and words would be a comfort. How much did Jesus appreciate the kindness and warmth of the household at Bethany, where there was manifest such keen desire to listen to him. The spiritual perception of the two sisters is well brought out in the record of the raising of their brother (John xi.).

In the last chapter of Romans, Paul mentions some sisters particularly. He writes of Phebe, "a succourer of many and of myself also"; of Tryphena and Tryphosa, who "labour in the Lord." Also in writing to Philippi, Paul exhorts the brethren to help Euodias and Syntyche, sisters who laboured with him in the gospel (iv. 3).

\* \* \*

One character, however, is outstanding. It is Priscilla, the wife of Aquila. They were tent makers with Paul at Corinth, and he says of them that they were his "helpers in Christ Jesus, who have for my life laid down their own necks." Much may be learnt from their example of partnership as husband and wife in the Truth's service: but it must suffice now to mention the work of Priscilla who, evidently, was chiefly instrumental in expounding (privately) to Apollos the way of God more

perfectly (see the order of names in the R.V. of Acts xviii. 26). Here, surely, is a happy example of a spiritually-minded sister in active service of the Truth using to the full her capacity in the word of the truth of the gospel.

\* \* \*

Not all sisters can emulate Priscilla. It is fully recognized that domestic duties have to be done and so, in many other ways, is faithful work in Christ's service performed. Brethren and sisters alike are heirs of the promises, and there will be no distinctions of sex when Jesus dispenses rewards for work done in his name. The foregoing thoughts are set down in the hope that they will be of encouragement to sisters: to help them to appreciate that the beauty of the Scriptures is theirs to assimilate and enjoy. It is, therefore, for brethren always to encourage them to seek for understanding of the word, that all may rejoice and work together in the service of the one who is the brother and master of us all.

S.J.

---

### **The Land and People of Israel**

A writer in the *Zionist Review* recently commented on the quotation of Biblical incidents and phrases in Parliament, and mentioned that the Education Department of the Jewish Labour Organization in Palestine was urging Jews all over the world to study the Bible.

A special commission had found that by reading two chapters a day, the whole of the Bible could be read in the course of a year (meaning the Old Testament). The writer says, "This reading . . . of the Bible will not only have a great educational value but also a national and political one. This might unite the scattered Jewries, inspire their daily life."

It is not to be expected that Israel after the flesh will respond to such a suggestion; they are partakers with the Gentiles of ungodliness. Their minds are still blinded, even with the reading of the Old Covenant, and Paul's words still apply: "for until this day remaineth the same vail untaken away. . . ." (2 Cor. iii. 14).

\* \* \*

The London Conference between Britain, Arabs and Jews petered out, no agreement being reached. Both Jew and Arab refused to accept Britain's suggestions. The Jews would not accept any scheme that put them into a political minority in Palestine: the Arabs sought for more independence than was offered. Now it is for Britain to make the next move. Maybe a definite decision on Palestine policy will be delayed on account of the uncertainty of the European situation.

The eastward trend of Germany and the hostility of Italy will make Britain think hard before showing any sign of relinquishing a firm hold on Palestine.

\* \* \*

There is no improvement in the lot of the Jew in the countries under Nazi influence or domination. The occupation of Memel has caused apprehension among the Jews of Lithuania: and in other countries the precedents of Austria and Czechoslovakia make clear what Jewish communities may expect from German intrusion.

Colonel Beck, the Polish Foreign Minister, has come to London, and part of the conversations will undoubtedly have reference to measures for emigration to Palestine of Polish Jews, of whom there are over three millions in a total population of some 33 millions. The Jews have always been more or less persecuted in Poland and the Parliament has now aimed a blow at their orthodox religion by passing a bill that abolishes, by 1942, the Jewish method of slaying animals for human consumption. The quota of Kosher meat is to be reduced progressively so that eventually Shechita (as the method of killing is called) will no longer be permitted. \* \* \*

The remarkable rise of the retail newsagents', book and stationery business in Palestine is proved by the recently-published figures of the Tel Aviv town council. Tel Aviv, now the largest town in the country, with a population which has increased from 105,000 to 150,000 in the past three years, has during that time seen the increase of shops specialising these three lines from 30 to 127. This was the more noteworthy in that the period was one of great unrest.

\* \* \*

The question is often raised as to whether Palestine has reached the state of safety and prosperity required by prophecy (Ezek. xxxviii.). It is an interesting point but not one that really matters. There is no question that twenty years have produced a remarkable change in Palestine, and seeing that the merchants of Tarshish are already in their place, we need have no qualms about the progress of the Divine plan. We must remember that it may not be merely the intrinsic value of Palestine's possessions that causes the invasion of the northern aggressor. In its relation to the Suez Canal and Egypt, Palestine is a political prize. It is quite reasonable to understand this as the equivalent of "silver and gold, cattle and goods."

The Jews are certainly dwelling in an unfortified country, "without bars and gates": the country is entirely dependent on British power to protect it. A still stronger hold may well be exercised, when the Jews will be able to dwell more securely.

But do not let us be disturbed at a seeming lack of fulfilment of prophecy; nor at what appears to be delay. Surely Christ comes for the household before the invasion of the land of Israel from the North. This invasion is sudden—the result of an evil thought, so we need not expect to see particular signs, even of its preparation. We firmly believe that the saints will be removed before there is any move on the part of the King of the North.

What we have been privileged to see of the phenomenal change in Palestine is sufficient sign of the nearness of Jesus, who tells us, when we see these things, that our redemption draws nigh.

S.J.

---

### **An Exhortation on Jury Service**

*(Continued from page 144)*

Can we imagine that a believer taken out of the small routine of life with which he is usually accustomed, and thrown suddenly into a maelstrom of world emotions with a mind totally untrained in the cunning technique of a courtroom could render a just decision, granting for a moment it would be proper for the believer to act in this capacity, or suppose the evidence compelled the jury on which the believer sits to render a decision of guilty with the death penalty. In this act a person is condemned to die. Has the believer the right to help by his act in putting a man to death, to make his wife a widow and his children orphans? Can a servant of Christ take part in legal process in deciding whether a man should live or die?

It seems inconceivable to me. I can hardly understand how a believer, if he thought a procedure of this kind proper, could in the event of war, ask for exemption. It was, therefore, with a great deal of satisfaction that I learned the Christadelphian Standing Committee on Military Affairs drew up on January 21st, 1937, a statement of ten items showing some of our beliefs, among which was that Christadelphians do not take part in social, political or military activities of any kind; also that Christadelphians do not vote, serve on juries or take part in any cases of law.

Directly following these statements was one in which it was declared that Christadelphians willingly submitted to the laws and ordinances honouring the powers that be. I feel that it is advisable at this point to briefly consider our duty to the State or the powers that be, for as Paul testifies in Romans xiii., there is a duty we owe to the State, let every soul be subject to the powers that be (the

Higher Power) for there is no power but of God. The powers that be are ordained of God. Paul tells us to be subject to these powers, however, with certain reservations. In the sixth verse we read, for this cause pay ye tribute; for they are God's ministers attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom is due, fear to whom fear, honour to whom honour.

Eighth verse—owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. Verse ten, love worketh no ill to his neighbour, therefore, love is the fulfilling of the law. These words are representative of what Christ taught, and the essence of Paul's words is to be faithful in the discharge of every just obligation, to show respect to rulers and to laws, not inconsistent with Christ's laws; to pay taxes levied by the State, owe no man anything, work no ill to your neighbour.

These commandments are broad. It certainly does not mean because rulers of the State command it we should shed blood, take part in legal murder, take away a man's freedom or do anything harmful to our neighbour. In the very heart of the epistle in the 9th verse we read, "for this, thou shalt not kill, thou shalt not steal, thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

There is nothing in this chapter, as some contend, to even infer that God sanctions doing any of these forbidden things at the command of the State or a human ruler. The believer, therefore, by obeying God's message, loses his nationality and comes directly under the law of Christ, to whom he owes his full allegiance.

It is because these truths are unknown that so many professed Christians actively participate in politics, and war. They have never been Christ's servants. They have never placed his word above the laws and the authority of the State, preferring rather for the sake of honour to render God's things to Caesar. They have failed to discern that the people of God are distinct from this or any other nation, a peculiar people, zealous of good works, a separate, sin-hating inoffensive people who have been commanded to suffer the loss of all things and even death itself so as to win a crown of glory.

They have failed to understand that true servants of Christ are simply sojourners and strangers in this passing world; that they are as it were Ambassadors of Christ from a heavenly country put in trust with the gospel and are debtors to all men to give them the Gospel. That Gospel teaches love, redemption and service, therefore, war or any other thing that destroys rather than saves or redeems is opposite to this Gospel. One Ruler, the authority from above, Christ has told us to love our enemies, to bless them that curse us, do good to them who hate and persecute us. He has definitely commanded us not to take life. There is but one course that is right in the light of God's word. That course is clearly defined by Paul in 2 Corinthians vi. In it he shows we are not to be unequally yoked together with unbelievers in a common purpose, that is, we can have no complicity with evil or conformity with the darkness that is in the world. Paul, of course, did not mean that the believer would not come in contact with evil, but teaches a complete separation from it in desire, motive and act. Wherefore, says Paul in the 17th verse: "come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you."

This coming out from the darkness of the world has been God's method for developing righteous men and women from the very beginning. We have it exemplified in the call of Abraham, Genesis xii. We have it in a more comprehensive way in the calling of Israel out of Egypt, Deuteronomy vii., in which it shows the necessity of separateness after the calling.

The experiences of the Israelites are types and shadows of the experiences of the saints. Israel had God's laws and commandments. They were separated from the nations about them. We also have God's laws and commandments and have been instructed to become separate from the nations or people about us. Israel, however, in their warfare used carnal weapons against carnal enemies. They used force. Whereas, the weapons of our warfare as recorded by Paul in 2 Corinthians ii. 10 are not

carnal but spiritual (mighty) through God to the pulling down of strongholds; for as Paul says in Ephesians vi.: "We wrestle not against flesh and blood but against spiritual wickedness in high places."

We have, as Israel of old, been called out of the nations to God's Kingdom, and by analogy have crossed the Red Sea by being baptized into Christ and are now journeying toward the Promised Land. We now by our actions and deeds have the opportunity to save ourselves. The issues have been clearly defined. God has done His part. With all the blessings, therefore, that are ahead, can we afford to look back as Israel did to Egypt? Can we afford to form any ties with purely worldly affairs, to take part in the government of the world or to exercise dominion in it? Is it conceivable that Christ who taught his disciples the Gospel of peace, love and redemption, would now condone the act of a believer in the functions of the State to force judgments?

Let us, dear brethren and sisters, as we travel along the royal, if yet difficult road to God's Kingdom, keep in mind the words of Christ (Matthew xx. 16) "many are called but few are chosen." Let us therefore work out our salvation with fear and trembling and let the word of God be our guide. Let us by our conduct show others we are really a separate people, zealous of good works, a people made ready for the coming of the Lord.

I cannot close this letter without expressing my humble thanks to a merciful God who, while I was yet in sin and in ignorance (Ephesians ii.) brought me to the knowledge of the Gospel of Christ and who in times past delivered me out of the hands of the powers that be.

I feel this providence was extended to me during the World War when on account of my religious beliefs, I was compelled to disobey military orders, yet I was able to be discharged from camp without any act of dishonour being placed against me. During the past ten years, I have received from time to time notices from the courts to serve as jurymen both on Petit and Grand Jury cases. In each instance I have explained to the court authorities by letter, my reasons in substance as above for being unable to act in this capacity. They apparently saw the consistency of my position with the result that I have always received exemption. Not once has it been necessary for me to even appear in person before the courts.

What the future holds for me in respect to these things I do not know. I do know, however, that nothing will swerve me from the principles set forth in this exhortation.

*New Jersey, U.S.A.*

GEORGE W. PURSLEY.

---

## **Signs of the Times**

### ECCLESIASTICAL

*"The Harlot" (Rev. xvii.)*

GENERAL  
FRANCO  
WINS

General Franco having now completed the conquest of Spain has received the very warm congratulations of Pope Pius XII, who said in his message to the victor how delighted he was that Spain would now be once more controlled in the spirit of the Catholic faith. He hoped that Spain would now regain her ancient strength and power. General Franco's victory means, as we have previously pointed out, the re-establishment of the Catholic control of education in Spain. It is possible that the help of Italy has been the factor that made the defeat of the Republican Government certain. One can, however, understand the enmity of the Communists toward the Papal yoke. General Franco has now announced that Spain has joined the league against Communism—the Anti-Comintern Pact, as it is called. So that Germany, Italy, Japan and Spain are, it would appear to

work together against the godlessness of the Communist International organization. There is not much of religion in any of these people, whatever the mind of the Papacy may be. See James i. 27.

*"My kingdom is not of this world, else would my servants fight"*  
(John xviii. 36)

THE ARCHBISHOP DOES NOT AGREE

The Archbishop of Canterbury finds himself in disagreement with our Lord Jesus. Speaking in Worcester Cathedral to over 3,000 people, he sounded the tocsin of war. Said he, "Peace itself is an ideal. It is a state of things that depends on the achievement of the ideals of justice and freedom. We can pray for our country to face the challenge that has been flung out against these sacred things." "There must be defence of things that are more sacred to us than peace." The book he neglects would show him the hypocrisy of a man professing to belong to the Divine Kingdom and at the same time fighting for the causes of earthly kingdoms that are doomed to destruction when the Lord returns.

RABBI REFUTES HITLER

The reason for the "total elimination of Jews from the national life" of certain European States is not that they are warmongers, declared Rabbi Stephen Wiese, the President of the Executive Committee of the World Jewish Congress. In rebutting the arguments of Herr Hitler, reports Reuter, the Rabbi declared that it was "precisely because the mentality, religion, sentiments and traditions of the Jews were opposed to all enterprises of violence and to all acts contrary to the laws of humanity" that Jews were not permitted to live in totalitarian states.

#### POLITICAL

*"Prepare war; let the weak say, I am strong"* (Joel ii.)

MUSSOLINI AND WAR

Speaking in the Mussolini Forum at Rome, Signor Mussolini declared: "Woe to the weak, woe to the unarmed." "In Italy the order of the day is this: more guns, more ships, more aeroplanes at whatever cost and by whatever means even if we have to wipe out completely what is called civilian life. Events are moving. We desire that nothing shall be heard of brotherhood or sisterhood, because the relations between states are the relations of force alone, and this is the determining factor in our policy. Perpetual peace is a catastrophe for human civilization. The three words which form our motto are: Believe, Obey, Fight."

It seems almost impossible to believe that the Head of a great State should talk in this strain, and rain bombs on defenceless Albanians. We who hope for the advent of the Prince of Peace can appreciate more and more the words "In his days shall the righteous flourish and abundance of peace so long as the moon endureth" (Psa. lxxii. 7). But what a contrast!

*"Your miseries come upon you"* (James v. 1)

GERMANY'S FINANCIAL POSITION

The German National Debt figures just published show that the total reached this year is the highest of all time, amounting to no less than 2,400 million pounds. The increase in the year just ended was 860 million pounds. The import and export trade suffered a further serious set back. Imports to Great Britain have shrunk to the lowest figure yet recorded in peace time, a mere £1,800,000 per month. Increase in expenditure on armaments is bleeding the country white, and the new capital market is practically dead. Railways and industry are

starved of capital, and the Nazi directors who have supplanted Jewish heads of business are a great failure. In the first week alone of the last month—April—paper money (note circulation) was increased by 71 million pounds. Other methods of inflation are also being extensively used. We again call attention to these facts as being the real reason behind the grasping tactics of Herr Hitler and his immediate circle of advisers. Wages are cut to the bone and the hours of work are increasing, and the people cannot be deceived for ever.

*"I will bring again the captivity of Elam" (Jer. xlix. 39)*

THE  
GARDEN  
OF  
EDEN

The prophecy quoted above is now on the way to fulfilment. Irak or Iraq, as it is variously spelled, is the modern name for Mesopotamia. Its King Ghazi was killed in a motor accident this month and is succeeded by his three-year-old son. He was a progressive monarch and sanctioned a great scheme financed from America and Britain for the irrigation of a large part of the region between the Tigris and the Euphrates where the Garden of Eden was originally. A special correspondent of the *Swindon Evening News* (one of the best provincial papers, by the way), says: "A revitalized Garden of Eden is still a glorious picture but one that is already within sight of realization." Work on the irrigation scheme was started in 1934 and is now beginning to show good progress. If we interpret the prophecy of Jeremiah aright, the time is ripe for such a fulfilment. Once the world's second greatest granary (second only to Egypt) this land has for long laid almost waste. Turks and Arabs have been the greatest of all desolators in the East.

*"The dark places of the earth are full of cruelty" (Psalm lxxiv. 20)*

AN  
AMERICAN LADY  
ON  
GERMANY

A very remarkable book has just been published, written by Miss M. Dodd, the daughter of the late U.S.A. ambassador in Berlin, Professor W. E. Dodd. Messrs. Gollancz, of London, are the publishers, and it is having a remarkable sale. It is a fierce denunciation of Nazi methods and of those responsible for them. Miss Dodd writes of brutalities, tortures and obscenities that make one sick to read of. Says she, "As far as human freedom and liberty are concerned, Germany is in the Dark Ages. By violence, by fierce destruction, by cruelty, persecution and oppression unmatched on such a large scale in civilization's history, Germany has returned to the rule of the jungle where man's most primitive and bloodthirsty instincts have been elevated to the law of the land. The Nazi wolves have devoured a whole nation." How hopeless a thing human nature, if uncontrolled, becomes! It is not in man to direct his ways aright. The fear of God is the beginning of wisdom and not until this is realized by men being placed under Christ's rule will there be joy and peace.

*"Gog of the land of Magog" (Ezek. xxxviii.)*

WHAT  
OF  
HERR HITLER?

We have received many letters and leaflets recently regarding the identity of the King of the North, the Northern Army, and of Gog. Our eccentric contemporary, *The Testimony*, that finds so much delight in being able to publish something new "before any other journal in this country," as it puts it, has committed itself to the view that Turkey is now and will remain the King of the North, and publishes a map of Asia Minor and Syria, etc., to illustrate it, and says: "We should witness possibly within the next few months what the writer believes to be the real fulfilment of Daniel xi. 40. Great Britain as the King of the South pushing at Turkey, the King of the North." The Committee of this paper take joint responsibility, they recently announced, for all the articles it prints. It is dangerous to be so anxious for the "new thing." But the majority of the communications we have received betray anxiety to link the King of the North and Gog with Herr

Hitler and Germany. Well, we have never yet disagreed with bro. John Thomas on any point relating to the interpretation of the prophecies, but what we have lived long enough to see that he was right and we were wrong. Our counsel is, stick to *Elpis Israel* in this connection. Ezekiel xxxviii. 1, 2, is clear and explicit. Gog—the land of Magog—Prince of Rosh, Meshech and Tubal means the dominance in all the territory of the Scytheans or Magogue of the Prince of Russia, Moscovy and Tobolsk. Gog has only one place so far in history—rulership in Austria—and the Gog described by bro. J. Thomas was an alien to the country he ruled. Herr Hitler looms large on the face of the world at the moment, but he has none of the qualifications that are necessary for the last great enemy of the Jew. He serves the purpose of developing anti-Semitism everywhere and thus forcing Jewish immigration in Palestine. If it had not been for German persecution Palestine would not be nearly so advanced in respect of prosperity and Jewish population. It is because Herr Hitler expelled some of the most learned professors in his realm on the score of their Jewish ancestry that the Jerusalem University is to-day recognized as one of the finest equipped and manned in the whole world.

Get the true perspective—the Great War achieved one thing first of all —the liberation of Palestine. Then came the peace cry—the League of nations—then came the war cry of Joel iii. The prosperity of Palestine is being built up to-day because a persecuted people have no other place of refuge. The implacability of the Arabs, or a section of the Arabs, is the result of Italian and German agitation. Palestine can only be brought into the condition described in Ezek. xxxviii. 8 and 11 if the agitation ceases and Britain's control be firmly established. "They *shall dwell safely all of them.*"

Therefore, we see in Herr Hitler's movements to-day the actions of a despairing and foolish gambler who is soon coming to the end of his tether. Russia waits silently, putting on the mantle of a peace-seeking motive, while all the time preparing as no other nation is for the war that is to come. Ideologically the clash as Stalin has more than once said is inevitable. Against Germany's population of 86 millions and her 5 million army, Russia can show 176 million people far more subservient and contented than the German's and their subject peoples with a great army of over 11 millions. Russia's equipment is second only in quality to that of the British Empire, and her financial position in relation to Europe and the world is exceptionally strong. We hold with bro. Thomas that Germany will fall and that Russia will become predominant in Europe and that the Northern Army of Joel ii. 20 is the triumphant one of the nation whose symbol is the Bear with the nations helping her who are described in Ezekiel xxxviii.

UNSTABLE AGREEMENTS                      In the meantime Britain and France have been endeavouring to conclude agreements with Poland and Rumania for the purpose of resisting further German aggression. But Britain does not really desire, nor does Poland and Rumania agree, to bring in Russia as a party to the same agreements. Russia probably would join a league against Germany, but it is not possible for the Polish people to assent to any such pact because of their experiences of the past.

COL. BECK'S VISIT                      Colonel Beck, representing the Polish Government, has been well received in London on his recent visit, and had many long consultations with members of the British Government. His position is one of the most anxious and important of its kind in the world to-day. Foreign Minister for Poland carries great responsibility.

ALBANIA INVADED                      News comes of poor little Albania being a "menace" to Italy as if a sheep were a menace to a wolf. So Signer Mussolini goes in to "protect" his neighbour. The real motive is to secure more complete control of the Adriatic Sea.

RUMANIA WILL FIGHT M. Calinesco speaking at a meeting in Bukarest of the National Regeneration Front, declared that the trade agreement concluded recently with Germany did not mean that Rumania was likely to surrender her independence. Said he: "Rumania is ready to defend her territory to the last drop of her blood." He denounced Hungary as a "cheater," egged on by her so-called friends.

MEMEL Herr Hitler has made a triumphal entry into Memel which he has taken from Lithuania.

*"All the young lions" (Ezek xxxviii.)*

U.S.A. ROARS "DOWN WITH HITLER" 20,000 people shouted "Down with Hitler" at an anti-Nazi demonstration in New York this month. The Mayor of New York, Mr. La Guardia, declared himself as emphatically against the German Government, and affirmed that it disregarded all the principles of good human conduct. It was, he said, a government of burglars. He averred that the democratic countries must stand together against the hideous tyranny of Herr Hitler and his colleagues.

THE VOICE OF THE DOMINIONS South Africa, Canada and Australia, supporting the recent actions of the British Government, have all declared that if war comes as a result of such actions they will each support Britain to the last extremity in every way possible.

COLONEL H. STIMSON OF U.S.A. Col. H. Stimson, who was Secretary of State for U.S.A. in President Hoover's Government, has just declared before the Senate and House Foreign Relations Committee that Congress must repeal the Neutrality Act and give President Roosevelt full power to throw America's weight on the side of Britain, France and the other democracies. Col. Stimson is one of the leaders of the Republican Party and his words have great weight.

EGYPT The Egyptian Government has considered the present situation and has assured the British Government that it gives and will give the fullest co-operation and support. We recall the words of Isaiah in relation to Jewish restoration and Britain's part therein: "I am the Lord thy God; I gave Egypt for thy ransom" (Isa. xliii. 3).

G.H.D.

---

### **DISTRESSED FUND**

We have been enabled to give "help in time of need" to various brethren and sisters during the past month through the kindness of some of our readers who have placed the means at our disposal for the purpose. At the request of the recipients we ask them to accept their heartfelt gratitude. It gives us great pleasure to assist in such a good work.

---

### **JEWISH RELIEF FUND**

Bro. D. C. Wilson (Philadelphia, U.S.A.) writes: "What a terrible sign of the times is +he awful persecution of the Jews. I have met some who had to run from their homes in various lands

because of the inhuman treatment to which they were subject. One Jewess to whom I spoke was reduced to actual skin and bones; I have never seen such a living skeleton. She felt as if she were going through the whole ordeal again when she told us of her experiences in Poland, and she is only one of many who are suffering untold sorrows in misery and dread."

To help these poor descendants of Abraham we send such remittances as our readers send us to the London Committee for the relief of Polish Jews. Their acknowledgment of £22 17s. 2d., which clears this account to the end of March, reads as follows: —

*Federation of Polish Jews in Great Britain,  
24 Aldgate, London, E.C. 3.  
6th April, 1939.*

I enclose our receipt for your cheque £22 17s. 2d. subscribed by the readers of the *Berean Christadelphian*, for which please accept our thanks.

Things are worse than ever because there are so many, thousands more that have been expelled from Germany, and are now in "No man's land." In conclusion may I take this opportunity of saying that if there are any prepared to accept into their homes, men, women or children (who originally were of Polish origin, but have lived the best part of their lives in Germany) we shall be particularly glad if they will get in touch with us when we can submit to them photographs and particulars. The women in most instances will be quite willing to do any domestic work. The men are not permitted to work as the Ministry of Labour does not give permission. The children could be taught a trade, and would have to emigrate upon attaining the age of 18.

With regards and best wishes, permit me to remain, Yours faithfully,

JACK GOLDBERG, *Secretary.*

---

## Correspondence

Events are moving, are they not? It looks as though Germany, Russia and Italy are in alliance. Mussolini wishes to re-establish the Roman Empire. He has already gone a long way. As Russia is the Bear (Persia) will the battles of the past—Marathon and Salonica and Alexander's Empire, and before the defeat of the Assyrians by Babylon, after which the Egyptians and Babylonians quarreled about the division of the spoil—throw light on the events around us? On the principle that history repeats itself, like as Germany indirectly caused Russia to collapse in the last war, we may now expect a northern power to weld all the nations of Europe together, but that it will fall out with the latter day Egypt about the division of the spoils, which are in the near east. Love as ever to all. Faithfully your brother.

*Swindon.*

J. H. DYER.

\* \* \*

Greeting in the All Saving Name. Recent stirring events in Europe bring to mind what is written: "Upon earth distress of nations with perplexity" (Luke xxi. 25). The signs given to us grow clearer as the words of prophecy are now beginning to unfold as Jeremiah stated: "In the latter days ye shall understand it perfectly."

The Palestine problem consultations have ended as I anticipated, because they are contrary to Holy Writ, and do not approximate to what Ezekiel has revealed in chapter xxxviii., which depicts the Jews "dwelling confidently in the midst of the land." The problem becomes more complex for Britain at the present owing to the troubled state of Europe. Truly the Germans are great organizers. It is wonderful the influence they try to exert in other countries than their own. I recently wrote a letter to our local paper. A night or two after I had a telephone call, and a man's voice said "I understand you have been criticising Hitler and the Nazis." I replied, "I do not think so; in what way?" "You have been mentioning the persecution of the Jews?" "Yes, but what has that to do with it." "Don't do it, that's all," the voice said, "we don't like it," or words to that effect. What do you think of it, that a Christadelphian

in N.Z. should be under orders from Hitler? Astounding is it not? Well if that takes place here in N.Z. what is taking place in other countries?

However, amidst all the turmoil and perplexity in the world, Christadelphians do not share that perplexity, if they are truly built upon the foundation of apostles and prophets, Jesus Christ being the chief corner stone. The Truth gives you a clear and comprehensive view which those outside cannot share, the realization of this should make us all the more careful to make our calling and election sure, that we be ready at all times to receive the announcement: The Lord has come. Love in the One Faith.  
Your brother in Christ,  
*New Zealand.*

K. R. MACDONALD.

\* \* \*

We acknowledge receipt of letters from many brethren and sisters, encouraging editors and contributors to persevere in the work of the *Berean*. We cannot reply to each writer personally, but their encouragement is greatly appreciated and helps us in these trying times to continue our efforts. We thank the following especially for their kind remarks: Bro. E. W. Banta (Saratoga); sis. Maggie Smith (Grantham); bro. J. Rea (New Zealand); bro. and sis. J. Davey (U.S.A.); bro. J. Brewis (writes on behalf of "all the ecclesia at Buffalo"); bro. and sis. R. H. Neville (Alberta); bro. G. A. Kling (N.Y.); bro. E. J. York ("for the ecclesia at Wongan Hills, West Australia"); bro. E. J. Crowhurst (Parkstone); sis. M. S. (Pensnett); bro. S. Pigott (Franche); sis. Mary Briggs (Toronto).

---

### Ecclesial News

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

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

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

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

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

**ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS**

**"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"**  
**(Colossians iv. 9).**

\* \* \*

**BISHOP'S STORTFORD (Herts.).** —*Fincham's Hall, Hockerill Street. Sundays: Breaking of Bread 3.45; Lecture 6.30. Wednesdays: M.I. Class; Fridays, Bible Class; 4th Friday Bible Class.* Loving greeting in the name of Christ. We would, through your pages, express to the brethren and sisters of like precious faith, our grateful thanks for their support at our first Fraternal. Ninety sat down to tea, and over 110 were at the meeting, where we spent an enjoyable, profitable and uplifting time. The speakers were brethren J. Neal (Cardiff), W. Webster (Seven Kings), S. F. Jeacock (St. Alban's), and M. Kirby (Clapham): the subject being, "Let us hold fast the profession of our faith without wavering" (Heb. x. 23). The following ecclesias were represented: Clapham, Colchester, West Ealing, Cardiff, Sutton, Seven Kings, St. Alban's, Hitchin, Bury St. Edmunds, Luton, Birmingham, Holloway

and Putney; and in these days of stirring events it was good to get away from the wear and tear of modern life and rest and feed on the spiritual food our Heavenly Father hath provided. Our thanks also go out to the following brethren and sisters for their support since our last ecclesial news: brethren D. L. Jenkins, R. W. Parks, R. G. Wright, J. Evans, sisters M. Evans, E. Singleton, L. Stott, J. Denyer, and Rangecroft (Clapham), bro. and sis. F. Jeacock (Holloway), brethren C. Ash, A. Beard (West Ealing, A. Headen and Mallard, sisters F. Mallard and O. Mallard (St. Alban's), brethren C. R. Wright (Putney), M. Thomas (Ilford), and bro. Mynott (Colchester). With love in the Truth, your brother in Christ. —GURTH T. LOVEWELL, *Rec. Bro.*

**BLACKHEATH (Staffs.).** —*Christadelphian Hall, Ross Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 7.30 p.m.* We rejoice to report that Mrs. ANNIE RATHBONE, daughter of bro. and sis. Sidaway, was baptized into Christ on March 22nd after a good confession of faith. We trust our sister may fight the good fight of faith to lay hold upon eternal life. We have had to withdraw fellowship from sister Baker for holding erroneous doctrines. Since our last report we have been pleased to welcome the following visitors: bro. F. H. Jakeman, bro. D. C. Jakeman, bro. and sis. E. Cartwright, sis. Barbara Cartwright and bro. Mullett, bro. J. Davies and bro. S. Shakespeare (Dudley, Scotts Green), bro. J. B. Phipps (Birmingham) and bro. and sis. Goodwin (St. Albans). — C. BENNETT, *Rec. Bro.*

**BOTHENHAMPTON (nr. Bridport, Dorset).** — "*Home Cot*" Sincere greetings to all of like precious faith. Since our last report we have been blessed with the following visitors: bro. Widger and bro. A. Nicholls and sis. Fraser (Plymouth); the words of exhortation given by the brethren were very strengthening and encouraging. We are sorry bro. Osborne will not be able to meet with us now, and would like to thank him for helping us when he could. We should be very grateful of any help that could be given us from other ecclesias when an opportunity arises, because we are all sisters in this little meeting. Sincerely your sister in Christ Jesus. — DOROTHY HALLETT.

**BOURNEMOUTH.** —*Richmond Hall, Charminster Road (corner of Alma Road). Sundays: 10.45 a.m. Breaking of Bread; 6.30 p.m. Lecture; Wednesdays, 8 p.m. Bible Class.* It has been arranged for greater convenience that the Bible Class be held on Wednesday evenings instead of Thursday. Will intending visitors kindly note. We continue the testimony to the Truth, regardless of the indifference of those who forbear, and appreciate the labours of the visiting brethren who come to help us. Our Bible Class is devoted to the consideration of *Nazareth Revisited*, and some very profitable seasons are enjoyed. Since our last report visiting brethren and sisters have been as follow: brethren R. C. Wright, J. J. Squire, E. A. Clements, who have lectured for us, and H. Purser, A. Purser (Clapham), C. F. Clements (Sutton), Arthur Brown (Shepton Mallet); sisters Potier and Henderson (Hove), F. Clements (Sutton) and Mary Brown (Shepton Mallet). —K. T. JACKSON, *Rec. Bro.*

**BRIGHTON.** — *Y.M.C.A Lecture Hall, Old Steine. Sundays; Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays Bible Class 8 p.m.* It is with much pleasure that we report the obedience to the Gospel of Mr. JOHN WEST, formerly the Strict Baptists, who after giving a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ was baptized into the saving Name of Jesus on March 14th; our earnest prayer is that our new brother, having put his hand to this great work will remain steadfast, immovable, always abounding in the work of the Lord, and at the end, which we believe is very near, receive that great reward which is held out for faithful service, even eternal life in the Kingdom of God. Our thanks are due to bro. E. W. Evans for help given on this occasion. We are also pleased to welcome bro. Charles Buss (Birmingham) who will in future meet with us. Sister M. Milroy, having removed to Croydon will in future meet with the brethren and sisters of that ecclesia. We have been pleased to welcome to the Table of the Lord sis. W. E. White, sis. Hatch, sis. Southgate, sis. H. L. Evans (Clapham), bro. G. H. Denney, bro. and sis. D. Bath (Holloway), bro. H. Woodgate (Hove), also the following brethren who have been with us in the service of the Truth, whose services are always appreciated: brethren W. E. White, D. L. Jenkins, H. M. Doust, E. A. Clements, J. T. Warwick, H. Southgate, F. C. Wood, H. L. Evans (Clapham), F. Beighton (Seven Kings). — E. JONES, *Rec. Bro.*

**BRISTOL.** —*Berean Hall, Ascot Rd., Southmead, Bristol. Sundays: Breaking of Bread 11 a.m.; Sunday School and Bible Class 3.15 p.m.; Lecture 6.30 p.m. Tuesdays, Bible Class, 7.30 p.m.* Please give me a little space to let interested brethren and sisters know our Sunday School Prizegiving was held on January 22nd, when the prizes were distributed by bro. Paul Ford (Clapham) with helpful comments and remarks which gave the children and some of their parents who were present much pleasure. The school numbers now over 90 scholars, and the help given by visiting brethren and sisters has been greatly appreciated. May I take this opportunity of thanking many correspondents for their encouraging letters from Canada, New Zealand and Australia and nearer home. I hope to reply to them in time. Sincerely your brother. —H. T. SMITH, *S.S. Superintendent*.

**COVENTRY.** —*Kingfield School, Kingfield Rd. Sundays: Breaking of Bread 2.30 p.m.; Evening Meeting 6.30 p.m. Thursdays: Bible Class 8 p.m.* On March 4th, bro. F. Alsop and sis. S. Heyworth were united in marriage. We pray they may so unitedly run the race set before them that they may have a part with all the faithful in the marriage supper of the Lamb of God. Sis. Hilda Dale, having come to live in Coventry, is now a member of our ecclesia, having transferred from the Birmingham Edmund Street Ecclesia. Since last writing we have been pleased to welcome around the memorial emblems of the Table of the Lord brethren W. E. White, J. T. Warwick, R. C. Wright and Johnson, and sisters Westmoreland White and Beryl White (Clapham). Also bro. A. E. J. Cheale (Seven Kings). To the brethren who have assisted us in the work of God by exhortation and lecture we tender our heartfelt thanks. —T. FRANKLIN, *Rec. Bro.*

**CRAYFORD (Kent).** —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Bible Class, Wednesdays, 8 p.m.* As a contrast to the distress and perplexity of the times, we continue to proclaim the good news of the Kingdom soon to come, when there will be peace, quietness and assurance for ever, but very few heed the call. A number of strangers have attended our lectures from time to time, but regrettably we are unable to record any continuing interest at the moment. We desire to thank the many brethren and sisters who have visited us during the last few months. Their company and the labours of the speaking brethren have been very much appreciated. Recent visitors have been: brethren J. Warwick, I. P. Evans, L. Walker, W. R. Mitchell, M. Joslin and H. L. Evans, sis. N. Kitchen and bro. and sis. Rivers (Clapham), bro. J. A. Balchin (Putney), bro. and sis. S. Jeacock, bro. Headen (St. Albans), bro. N. Widger (Hitchen), bro. A. A. Jeacock (Croydon), sis. Penn (Fulham) and sis. Stafford (Margate). —E. R. CUER, *Rec. Bro.*

**DORCHESTER.** —*"Shirley," Coburg Road. Sundays: Breaking of Bread 3.45 p.m.; Lecture 6.45 p.m.* As a result of the continued interest of the persons mentioned in our last report, it has been decided to alter the time of our Sunday meeting (as above) to allow of an evening lecture. By this means we hope in the grace of our Heavenly Father to give wider opportunity to such as have an ear for the "word" of His grace, and at the same time build each other up in the things of the Spirit. Since our last report brethren Ball and Ouldcott (Bournemouth) have given us the pleasure of their company at the Table of the Lord. —S. F. OSBORN, *Rec. Bro.*

**EASTLEIGH (Hants.).** —*82 Leigh Road. Sundays: Breaking of Bread, 3 p.m. Thursdays, Bible Class, 7.30 p.m.* Greetings. Since our last report it has been our duty to assist in laying aside our aged sis. Catherine Louisa Sprules, of St. Mary Bourne. Our sister's probation has been of short duration, but her faith remained until the end. She now awaits the call from the grave with those of all ages. We thank bro. H. L. Evans (Clapham) for his services on that occasion. Our visitors have been: brethren Brooks, Packman, Irving, Gare (Clapham), sisters Hayward (Ipswich), Brooks, Irving, W. Irving, Singleton (Clapham), A. Wright (Bishop's Stortford). We thank brethren Evans, Brooks, Irving for their ministrations and bro. Evans for his other labours in our midst. With love in the Truth, faithfully your brother. —J. E. for *Rec. Bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road)—Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with rejoicing

we report the baptism of yet another of our Sunday School scholars on the 12th March, PHYLLIS RACHEL LINDARS, the daughter of bro. and sis. Lindars. Our earnest prayer is that she may gain the coveted prize of eternal life. Bro. L. R. Hodge and sis. V. J. Hawley were united in marriage on 11th February. We pray they may be blessed in their new relationship. They are now living near Sutton and will therefore meet with those of like precious faith in that ecclesia, to whom we commend them in love, as also our bro. and sis. J. L. Young. We are very sorry indeed to lose our bro. and sis. E. W. Evans who will in future meet with those of like precious faith at Hove. For many years now, bro. Evans has been a hard worker in our midst and we shall miss his ministrations for he has created a gap hard to fill. However, our loss is the gain of our brethren at Hove, where bro. Evans will find a fresh field for his labours in the Truth. Sis. A. Cattle and sis. Ashby (Fulham), and bro. and sis. Townsend (Wellington) will in future meet with us. The following visiting brethren and sisters have been welcomed to the Table of the Lord, namely, sisters V. and C. Lewingdon (Cambridge), bro. C. Buss, sis. Hilda Dale (Birmingham), bro and sis. Hayes, sis. Harris (Eastleigh), sis. Eato (W. Ealing), sis. Piffin (Holloway), bro. and sis. King, sis. G. King, bro. and sis. C. F. Clements, sis. Homer, bro. D. Hunt-Smith (Sutton), sis. P. Squires (Luton). —F. C. WOOD, *Asst. Rec. Bro.*

**LONDON (Fulham).** —8 Bradbourne Street, Parsons Green, S.W.6. *Sundays: Breaking of Bread 4 p.m.; Lecture 6.30 p.m.* Since our last report our ecclesial experience has been one of sadness through the great losses we have sustained. On March 12th our sis. Winnall fell asleep and was laid to rest in the Old Fulham Cemetery in the presence of a small company of brethren and sisters, bro. Balchin (Putney) kindly assisting the writer in the chapel and at the graveside. Only six days later our sis. Harden also fell asleep, and with the assistance of bro. Hembling we also laid her to rest in the same cemetery. They both had passed the allotted span of three score and ten and found it true indeed that the days were labour and sorrow. Both our dear sisters were ensamples to us all in patience, and faithfulness and in hope; now they sleep waiting the time for their change to come and be remembered. We miss them greatly, but our sorrow is not without hope, and look forward to the day, now fast approaching, when those who sleep in Christ shall awake as we hope and believe to everlasting life. We have also lost by removal our bro. and sis. Hembling and bro. H. Linggood, who, unable to stay in London have removed to Stortford, near Hitchin, and will in future, God willing, meet with that ecclesia. We are now reduced to four sisters and one brother (myself), having lost by death and removals eight of our thirteen members, so that we find ourselves unable to carry on with the work of the truth in Fulham. As a result of this sisters N. Cattle, A. Ashby and Penn sen. have been transferred to the Clapham ecclesia, to whose loving care we commend them. Sis. Cattle and self will remain here for the present and break bread together, we earnestly pray it may not be for long, but that the day appointed may soon dawn when sorrow and sighing may flee away. Since our last report we have had the company at the Lord's Table of no less than 70 brethren and sisters, for whose help and comfort we give God thanks and to our brethren and sisters. We also thank all the brethren who have assisted us for their labour of love and for the sympathy they have always given us. In conclusion, will the brethren who have given us lecturing dates for the present year (and our lecturing plan is full) please note that with our sincere thanks for what they have promised to do, they are now free from their promises. With love in the truth and for the truth. —G. CATTLE, *Rec. Bro.*

**LONDON (Holloway).** —Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). *Sundays: 11 a.m. and 7 p.m. Wednesdays, 8 p.m.* We rejoice to record that another two of Adam's race have heard the call of the Gospel and have rendered the obedience required by immersion in the Saving Name. Miss BERTHA LOUISE DE VANE and Miss OLIVE RENE BATH (the daughter of our bro. and sis. C. H. Bath, and a Sunday School scholar) were baptized at the Tottenham Baths on Tuesday, 14th March, 1939. Our earnest prayer is that our two sisters will fight the good fight of faith, and at last lay hold on to eternal life. Our visitors to the Table of the Lord during the month have been: brethren Crawley (Luton), Adams (St. Alban's), bro. and sis. E. Jones (Brighton), sis. Groves (Seven Kings). —GEO. J. BARKER, *Rec. Bro.*

**LONDON (West Ealing).** —Leighton Hall, Elthorne Park Road, W.I *Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Thursdays, Bible Class 8 p.m., 49 Oxbridge Road, Ealing, W.5* It is with sorrow that we report the loss through death of bro. Nicholson, who fell asleep after a

comparatively short illness and was laid to rest in Northwood (Middlesex) Cemetery on Saturday, Mar. 18th, and that of sis. W. W. Piper who fell asleep and was laid to rest at Hayes (Middlesex) on Thursday, Mar. 23rd. We record our thanks to our Heavenly Father for the willing services of the brethren rendered at the graveside on each occasion. We have also lost by removal bro. and sis. G. Willmore, who have moved to Epsom, and sis. N. Willmore, who has gone to Leatherhead. They will be meeting with the Sutton ecclesia to whom we commend them. The following brethren and sisters have met with us at the Lord's Table since last report: bro. Blake and sis. Hill and sis. Gillespie (Sutton), bro. and sis. Vince (Croydon), bro. and sis. Rivers, brethren R. C. Wright and H. Doust, and sisters Yeates, Learman and E. Maundrell (Clapham), bro. H. Lovewell (Bishop's Stortford), bro. N. Widger (Hitchin), bro. Beighton (Seven Kings), bro. and sis. Rivers (North London) and bro. and sis. Headen (St. Alban's). Some of these brethren visited us in the service of the Truth, and we are thankful to our Heavenly Father for their labours. —T. G. BRETT, *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.* Greeting in the Master's Name. It is with pleasure we report that on March 5th we had another visit from bro. E. Hingley (Dudley); on March 12th bro. Gomer Jones (Bridgend), and on April 2nd bro. G. E. Morse (Cardiff). We thank them for their ministering unto us both in exhortation and lecture. It has been our pleasure also, to welcome around the Table of our absent Lord in addition to the above named brethren, bro. J. Neal (Cardiff) and sis. E. Hingley (Dudley). Sincerely your brother in the bonds of the covenant. —DAVID M. WILLIAMS, *Rec. Bro.*

**NOTTINGHAM**. —*Old Lenton Street Hall (off Broad Street)*. *Sundays: School, 10.0 a.m.; Breaking of Bread, 11.0 a.m.; Lecture 6.30 p.m. Bible Class: Wednesday, 7.45 p.m., at the People's Hall Heathcote Street.* Since our last Intelligence, we have been pleased to have the help of bro. H. W. Hathaway (Clapham) and bro. F. H. Jakeman (Dudley) in the work of the Truth, and also to welcome the following visitors to the Lord's table: bro. and sis. W. C. Newell (Sheffield), sis. F. H. Jakeman and bro. Redman (Dudley) and bro. and sis. G. E. Mynott (Colchester). —J. B. STRAWSON, *Rec. Bro.*

**PEMBERTON**. —*Chatsworth St.* *Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.15 p.m.* Sincere greetings in Christ. We have pleasure in reporting that Mr. W. WRIGHT, formerly Church of England, was baptized into the saving name of Christ on Tuesday, March 7th. We pray our young brother may remain firm to his calling, and may be accounted worthy to obtain the prize when our Master returns. Our sympathy goes out to sis. B. Littler whose mother passed away suddenly on March 30th. We have been assisted during the past month by bro. W. Southall (Birmingham), bro. E. Hingley (Dudley), bro. R. Barton (Prescot), and bro. W. Cockcroft sen. (Oldham). We thank these brethren for their labours. Visitors to the Table of the Lord were bro. D. Hingley (Dudley), sis. R. Barton, sis. M. Bullough, bro. and sis. G. W. Park (Prescot), sis. D. Jannaway (Southport), bro. Redman (Dudley). —B. LITTLER, *Rec. Bro.*

**PLYMOUTH**. —*Oddfellows Hall, 148 Union Street (near the Railway Arch)*. *Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.; Thursdays, 7.15 p.m.* It is with mixed feelings of resignation and thankfulness which are best expressed by the phrase "He doeth all things well," we report the death of our sis. (Miss) Lily Dodd on 25th March at the age of 56. Our sister was immersed about 15 years ago, but during the major part of this period has been under the severe disability of exceedingly great ill-health which became intensified as the years grew. Her falling asleep is indeed a happy release from grievous suffering patiently borne, her leaning on the Truth being manifest to the end. At the request of her relatives desirous of carrying out what they anticipated to be her last wishes, our bro. J. Hodge laid her to rest at Pennycross Cemetery on Thursday, 30th March, in the presence of a number of our brethren and sisters to await the call. May we once more notify those turning their thoughts to Sunny Devon for their annual holidays, that the service of brethren able to speak a word of exhortation at the Memorial Table, or address the stranger at our evening meeting will be much

appreciated by all here, and a notification beforehand with date of proposed visit will be thankfully received. —J. WIDGER, *Rec. Bro.*

**PONTEFRACT (Yorks.).** — Sincere greetings in the Master's Name. We have been encouraged in the Master's service by the baptism on April 9th of WINIFRED MABEL OWEN, wife of our bro. Thomas Owen. We pray that our new sister may continue faithfully in the race begun, and so finish the course that she may receive the prize of eternal life. Our brethren at Oldham carried out the duties of examination and immersion, and to them we extend our sincerest thanks. We have also welcomed to the Table of the absent Lord bro. and sis. Newell (Sheffield), bro. and sis. Christopher and sis. Hardcastle (Lincoln). —Faithfully your brother in Christ. —J. H. LAMBERT.

**PRESCOT (nr. Liverpool).** —5 Brookside Road, Shaw Lane. *Sundays: Breaking of Bread 8.0 p.m. Thursdays: Bible Class at 7.0 p.m.* As visitors to the Memorial Meeting we are pleased to have had in our company once again sis. E. Mallinson (Liverpool) and bro. Noel Heyworth (Whitworth). Also we are pleased to report a visit by sis. Annie Cockcroft (Oldham) on Thursday, Mar. 23rd, also sis. E. Mallinson (Liverpool). A very helpful time was spent together, sis A. Cockcroft attending our Bible Class. These visits of encouragement help us all to be strengthened in those things which are most surely believed among us. The war clouds are ominous, dropping lower and lower; soon they will burst. Let us all continue to solidify our position in the Truth, and remember that Christ is at the door, with His finger on the latch. Sincerely your brother in Israel's Hope. — G. W. PARK, *Rec. Bro.*

**ST. ALBANS.** — *Oddfellows' Hall, 95 Victoria Street. Sundays: 11 a.m. and 6.30 p.m. Thursdays, 8 p.m.* The three lectures held at Hatfield were very disappointing as far as attendances of strangers was concerned. Five came to the first lecture but none to the others. The service of the speaking brethren was much appreciated (brethren E. A. Clements, N. Widger and F. C. Wood), and we were also glad to have the company of brethren and sisters from other ecclesias. If the Lord will, our fraternal meeting will take place on the Whitsun week-end. Programmes will be available in due course, giving particulars of the intended arrangements which, we hope, will include an informal meeting on the Saturday, a lecture on the Sunday afternoon and a fraternal meeting on the Monday. Facilities for camping will be available, and any brethren and sisters who wish to come for that purpose should communicate with the undersigned or with bro. C. Hart, 326 Camp Road, St. Albans. —S. JEACOCK, *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.* The following brethren and sisters now residing in districts within easy access of Sutton have joined the meeting, viz.: bro. and sis. J. L. Young and bro. and sis. R. Hodge (Clapham), and bro. and sis. G. E. Willmore and sis. N. Willmore (W. Ealing). A joint tea and fraternal meeting of the Croydon and Sutton ecclesias was held in the Large Hall of the Adult Schools, Sutton, on Saturday, March 25th. Three helpful addresses on "Walking after the Spirit" were delivered by brethren Beighton (Seven Kings), A. A. Jeacock (Croydon) and Lindars (Clapham). About 130 brethren and sisters attended. Assistance in the public proclamation of the Truth has been rendered by the following: brethren Wille (Southend), S. F. Jeacock (St. Alban's), Crawley (Luton), Ask (W. Ealing) and Brooks, F. G. Ford, Joslin (Clapham). The following have been welcomed at the Lord's Table: bro. and sis. Kirby, bro. and sis. J. L. Young, bro. and sis. Boxall, bro. and sis. R. Hodge, brethren J. Squire, J. Stonell and Walpole, sisters Broughton, Greenacre, F. Haines, N. Ramus, Squire, Joslin, M. Joslin, J. Southgate, H. Walpole, L. Walpole, Whitmore, F. Wood (Clapham), bro. and sis. Ask and sis. E. Ask, bro. D. Gray, and sis. O. Gray, bro. Willmore and sis. N. Willmore (W. Ealing), bro. and sis. Vince, and sis. Parsons (Croydon), bro. and sis. S. F. Jeacock (St. Alban's) bro. Wille (Southend), sis. Wilkinson (Holloway), sis. Evans (Brighton), sis. W. Cree (Glasgow), bro. Crawley (Luton). —G. F. KING, *Rec. Bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m.* Greetings in the name of our Lord Jesus Christ. In the great mercy of our Heavenly

Father we are able to rejoice at the return of a brother. On April 2nd we welcomed the return and extended anew the right hand of fellowship to bro. Alfred Morse, who by the will and grace of God after being absent from the Table several years, returned to the Lord's Table that he might partake (in symbol) of the flesh and blood of our Lord and Saviour, in hope of life eternal, thereby obeying the direct command of Jesus to "Do this until I come." Also on March 12th we were pleased to have the company of sis. Doris Morse (Cardiff) around the Memorial Table. With sincere love to all of like precious faith, your brother in Christ. —STANLEY J. BOWEN, *Rec. Bro.*

**SWINDON (Wilts.).** —58 Manchester Road. *Sundays: Breaking of Bread at 3.15 p.m. or by arrangement; Lecture at 6.30 p.m.* Four lectures were delivered here in March in the Mosely Hall, adjoining 61 Cricklade Road. The only stranger who attended was a lad of about 14 on the first Sunday. It has been decided for the present to continue the lectures at this address (God willing) the subjects for April being (on the general subject of the Kingdom of God), April 9th, God's King and Princes; 16th, God's Land and City; 23rd, God's People and Subjects; 30th, God's Laws and Institutions. —J. H. DYER.

## UNITED STATES

**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.* It is with much pleasure we report the baptism on February 9th, of THOMAS SHAW, jun., son of our bro. T. Shaw. Our sincere hope is that he may run well and so ultimately obtain. Reflecting on this service, how simple are the ordinances of the Truth, and especially in comparison with Romish pomp and ceremony. Strangely coincidental with the present Papal doings is our arrival, during our orderly study of the Apocalypse in Bible Class, at a consideration of "The Name of Blasphemy." The findings of the Doctor under that heading are an antidote to current pretensions, and the vast amount of printed eulogy. Unrivalled is the presumption that flourishes anew; immeasurable the extent of the deception, but fitting the judgment that waits! We should always be on guard against the subtle sentimentalism that attaches to the system, and not be partakers in any way, form, manner or degree. —G. GROWCOTT, *Rec. Bro.*

**HOUSTON (Texas).** —*I.O.O.F. Hall, 420 Drennan Street.* Greetings in the one and only name given under heaven whereby we must be saved. Since our last communication we have news of the saddest nature to report: Mr. and Mrs. Clarence Hull, of Cuero, Texas, whom we had hoped were well founded and established in the Truth, have forsaken the way of life and have cast their lots with the Later Saints, or more correctly speaking, the Mormons. Bro. H. R. Johnson, of Refugio, Texas, bro. H. F. Lucas, of Houston, Texas, and the writer paid them a visit immediately upon learning of their being turned unto fables. An earnest appeal was made to them in an effort to show them the folly of their way, but to no avail. They assured us that they had found exactly what they wanted and that there was nothing we could do about it. This was our first experience of giving up brethren in this manner, and we found that it was worse than giving up one in death. Death is indeed to be desired rather than this course for those that follow the steps of this brother and sister, and Demas will soon stand at the tribunal which will cost them the life of "both soul and body." We are assured that everything happens for the best to those that love the Lord, we are therefore trying to take courage and feel thankful that God in His mercy has condescended to point out to us that we are nearing the end, for He has told us that there will be falling away in the latter days. Bro. and sis. John Eastman (Mason, Texas) have been recent visitors at the Table; bro. Eastman gave us words of exhortation and encouragement. Bro. Eastman had at one time been lined up with one of the many "Texas Factions." But he assured us that his belief was in strict accordance with that adhered to by the Berean Christadelphians, and that he was anxious to cast his remaining efforts with people that had no faction to defend. It has been the writer's pleasure and good fortune to visit the Lampasas Ecclesia recently, the brethren there are doing their utmost to "Let their lights so shine that others may see their good works." —Yours fraternally, (No signature), *Rec. Bro.*

---

## NEW ZEALAND

**Cambridge, Waikato.** —Herzl Connolly, William Street.  
**Huntley, Waikato.** —A. Surgenor, Hakanoa Street.  
**Wanganui.** —E. W. Banks, 48 Roberts Ave.  
**Wellington.** —J. Morton Troup, 74 Glen Road, Kelburn.  
**Whangarei.** —K. R. Mac Donald, 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. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Oscar Beauchamp, 742 E. 6<sup>th</sup> 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.  
**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.  
**Tishomingo, Oklahoma.** —E. W. Banta.  
**Worcester, Mass.** —Russell A. Waid, 75 Olean Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

---

### Notes

FRATERNAL MEETINGS. —Clapham, May 13th; Bristol, May 29th; St. Albans, May 29th; Sutton, Aug. 7th; Clapham (Kew Gardens), Aug. 19th; Clapham (British Museum), Oct. 21st.

CHANGES OF ADDRESS. —Bro. F. R. Wright from New Barnet to 48 Ramsbury Road, St. Albans; bro. E. W. Banta from Saratoga (Wyo.) to Tishomingo, Oklahoma, U.S.A.

THANKS. —Sister Nicholson wishes to acknowledge the many letters of sympathy she has received on her bereavement; they are too numerous for her to acknowledge individually.

BOARD RESIDENCE. —A young brother would like to obtain board residence with Christadelphians in or near Clapham; charge immaterial. Write to A.B. c/o Editor.

SPARE CLOTHING. —We shall be pleased to distribute any which may be sent to us to unemployed brethren and sisters to whom it will be a boon. Address all parcels and letters to 19 Grove Road, S.W.9. Parcels are acknowledged from Pensnett; Stowmarket; Blackheath; Parsons Green; A sister in Sussex.

FOR BROTHERS AND SISTERS IN NEED. —A.F.P., 8/-; An Ecclesia, £4; E.A., 11/6; C, 10/-; Anon., £2 Is.; B.A., S.A., £10.

JEWISH RELIEF FUND. —Pomona, £5 19s. 2d.; Anon., 20/-; A.F.P., 6/6; Plymouth, £3 2s.; W.F., 19/6; Anon., 10/-; C, 10/-; Upton, 10/-; B.A., S.A., £10.

EUREKA. —Wanted Vol. 1, or if available the set of three volumes. Please write stating price (including postage) to bro. G. W. Park, 5 Brookside Road, Shaw Lane, Prescot, nr. Liverpool.

MY DAYS AND MY WAYS. —Wanted by bro. F. Restall, 22 Dalrymple Crescent, Grange, Edinburgh 9. (We should also like to hear of one or more copies; we have frequent enquiries for this book. —Editor).

D.C.W. AND H.W.S. —Many thanks for your kind wishes and expressions of approval. We shall continue as long as we are able on the lines on which the *Berean* has been conducted hitherto; it is impossible to please everybody, but we are always glad to have helpful criticisms.

A BROTHER. —The reference you have in mind is in Jeremiah xxii. 16: "He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord." There could be no better motive for helping our brethren and sisters in need, unless it is Matthew xxv. 34-40.

BRISTOL. —God willing a fraternal meeting will be held at the Berean Hall, Southmead, on Whit Monday, May 29th, at 2 p.m., followed by tea at 5 o'clock and a lantern lecture at 6.30 by bro. F. Walker on "A Visit to the Temple of the Future Age." Brethren and sisters on the Berean basis of fellowship will be given a hearty welcome.

CLAPHAM. —To avoid clashing with other fraternal gatherings already fixed for May 6th, and also to meet the wishes of the British Museum authorities, the following alterations have been made of arrangements announced last month. Date: May 13th; Place: Natural History Museum, South Kensington; Tea: Express Dairy Co. Tea Rooms, Essex Street, Strand (opposite Essex Hall). Parties will leave the Entrance Hall of the Museum at 20-minute intervals from 2 p.m. to 3 p.m. Tea will commence at 4.30 p.m. sharp and the after-meeting in the Essex Hall at 6 p.m. An affectionate invitation is extended to all brethren and sisters in fellowship to spend an instructive and upbuilding time together, if the Lord will.

---