

Price 8d

June 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.**

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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: —

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

BEXLEY HEATH. —*See Welling.*

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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.

CARDIFF. —J. H. Neale, “Abernaut,” Bishop’s Road, Whitchurch.

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.)

DERBY. —F. Gillard, 21 Spencer Street, Alvaston.

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.

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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.)

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

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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. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

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, 18 St. Dunstan's Crescent.

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.”

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Volume XXVII

JUNE, 1939

NO. 318

Dr. Thomas on Pork Eating

How long will it be ere Christians come to a Scriptural comprehension of the relation of the Mosaic law to "the truth as it is in Jesus?" To those who would in anything put themselves under the law, do ye not hear the law which thunders in your ears from Sinai: "Cursed be everyone who continueth not *in all things* written in the book of the law to do them?" It is of no avail to keep the law in one or more points, and to violate it in a thousand others, or even in one other. It must be kept "*in all things*" not merely in some things, by one who would commend himself to God by its observances. But it cannot be kept; first because of the weakness of the flesh; and secondly, because of political impediments—so that it is written, "by the deeds of the law no flesh shall be justified."

The righteousness of the law, however, may be kept, and must be fulfilled by all, both Jews and Gentiles, who would be saved. "The righteousness of the law is fulfilled in us who walk not after the flesh," says Paul, "but after the spirit." Israel under the law walked after the flesh; that is, in its ordinances pertaining to the flesh; but the Israel in Christ in walking worthy of God, "walk after the spirit." These alone keep the righteousness of the law. Thus, they keep Sabbath, not in abstaining from all manner of work on the seventh day, or Saturday; but in ceasing or resting from their own works, the works of the old Adam, or the flesh of sin, as God rested from His. They eat also the unleavened bread of the presence, in eating leavened bread "with the unleavened (principles) of sincerity and truth;" the bread of the passover, and the show bread of the Holy Place, being typical, not of unleavened bread upon the Lord's table, but of the mystical body of Christ unleavened "with the leaven of malice and wickedness." The things of the law are not typical of themselves, but of the things of the spirit. The oil in the golden lightstand did not typify oil, but spirit; nor the burning incense, literal incense, but the prayers of the saints; nor the paschal lamb, a literal lamb, but Christ personal and mystical; and so forth. How "barren," then, "and unfruitful in the knowledge of the Lord Jesus Christ" must those minds be, that can rise no higher than the conception of *a type terminating in a type, or in itself*—oil ending in oil, unleavened bread in unleavened bread, incense in incense, meat in meat, drink in drink, day in day, and so forth, to the end of all crotchets without end. Such, however, is "the mind of the flesh," which can rise no higher than that which elaborates it. The mind of the flesh can only generate fleshly notions. The signification of the Holy Spirit in the types it cannot

penetrate, because they are "spiritually discerned," or perceived by the testimony of the spirit exhibited in the word.

Paul's soul was vexed with all these modern speculations of the flesh in their original form. He was continually troubled on the right hand and on the left, with "touch not, taste not, handle not this, that and the other thing, after the commandments and teachings of men." He admitted that they had a "show of wisdom"—nevertheless, he rejected them as the mere loathsomeness and garbage of corruption.

Speaking of these commandments of men, he says in Tit. i. 15, "To the pure all meats are pure; but unto them whom are defiled and unbelieving *nothing* is pure (not even beef, mutton, or vegetarianism), but both their mind and conscience are defiled."

Again, in Rom. xiv. 14, he says, "I know, and am persuaded by the Lord Jesus, that *nothing is unclean of itself*." This vindicates the cleanness of swine's flesh, and knocks out the brains of the physiologists without ceremony. "But," he continues, "to him that esteemeth anything to be unclean, to him it is unclean." So, then, if anyone deem pork unclean, to him it is so, but not therefore unclean to other people.

There was a ground of objection to the eating of certain meats in Paul's day that does not obtain now. It was not so much a question among Gentile Christians about meats Mosaicly clean or unclean; but about *the eating of meats offered in sacrifice to idols*. It was customary in those days to expose the animals offered, but not consumed in the temple, for sale in the shamble as holy meat. Now, the purchasers that ate them as sacrifices, were considered as partakers of the altar; and therefore fellowshiping the idol to which the meat was offered. When men abandoned idolatry for Christ, they held the sacrifices in contempt. Still some could not divest themselves entirely of the old superstitious feeling. They saw in the meat what when eaten identified the eater with the idol; so that when they saw a brother eat of it, it appeared to them like fellowshiping idolatry, which hurt their feelings exceedingly. Others, however, said, "Why, what nonsense to be offended! In eating, I do not fellowship idolatry; for the idol is nothing, and all meats are alike, one kind not being more holy than another." This was true enough in the abstract, but it might lead to Christians doing upon a principle of expediency and worldly policy, what those who had knowledge seemed to do, in the judgment of the weak. And so it turned out; for, to avoid persecution, "those who held the doctrine of Balaam, taught" their brethren of the house of "Balac to cast a stumbling block before" the believers "to eat things sacrificed to idols." This eating was done in the conscience, not of the Christian eater, who despised idols, but in the conscience of the other—of the idolator, whom he sought to propitiate to the restraining of his persecuting spirit.

Here, then, were two mental conditions among the saints opposed to one another; the one termed "the strong," and the other "the weak." Paul was evidently one of the strong. He taught that "meat commendeth us not to God; for neither if we eat are we better; nor if we eat not are we worse." Still, for the sake of the weak brother, who, seeing the strong brother eat, might follow his example without his knowledge, and eat; and in so doing, eat in fellowship of conscience with the idol, and thus be destroyed. Paul cautioned the strong, saying, "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak. For if any man see thee who hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols: and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend or stumble, I will eat no flesh while the world standeth, lest I make my brother to offend" in fellowshiping idols (1 Cor. viii. 4-13). Thus, in the question of eating meats, Paul said furthermore, "all things are lawful for me, but all things are not expedient;" and because "all things do not edify," or build up. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. Now, here is a command to eat swine's flesh. A swine was a sacred animal with the heathen. That is, they used to offer it in sacrifice, and expose it in the

shambles for sale, When, therefore, Paul says, "*whatsoever* is sold in the shambles eat," the saying comprehends all animals in use as food; and consequently swine among the rest.

Again, he says that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit." The meaning of this is that the gospel of the kingdom of God believed does not cause the believer to make a distinction between meats as clean and unclean; or between alcoholic and other drinks. It does not create in him a conscience of this sort. It teaches him to eat and drink what he pleases, save blood and things strangled, with only this restraint, that he avoid excess in everything. Let your moderation, or temperance, not your "total abstinence," be known unto all.

We are astonished that any brother claiming to be intelligent in the word, can so unprofitably consume his precious time in perplexing his brains about the countless notions with which the public mind of our generation is bewildered.

The gospel of the kingdom is opposed to and subversive of them all. Paul repudiates them, and so do we. We see nothing in them commendable. In theory they are flimsy, and in the fruit resulting we have seen nothing and heard nothing that makes it pleasant to the eye, good for food, or to be desired to make one wise. On the contrary, we hear much calculated to make us loathe all such speculations. The Spirit predicted that "in latter times some would apostatize from the faith, giving heed to seducing spirits and to teachings of demons speaking falsely with hypocrisy, their own consciences cauterized, forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them who believe and know the truth; for *every creature* of God is good, and nothing to be refused (swine's flesh not excepted) if it be received with thanksgiving; for it is sanctified by the word of God and prayer" (1 Tim. iv. 1). When we read such a testimony as this, it points out a spirit which is not of the truth—the spirit of the Apostasy incarnate in the clergy of the day. We never mistake it, with all the godliness of its tone and phrase of the spirit of Christ. It is the spirit of the flesh and essentially unclean. It speaks of the flesh, and is subversive of the truth. It pronounces swine's flesh to be "God-despised," though the spirit of God saith, "it is good, and not to be refused, if received with thanksgiving; for it is sanctified by the word of God and prayer." Here is a direct issue—God *versus* the Flesh, *alias* the Devil. Those may go with the devil who please; we prefer God and liberty from all yokes of bondage and the traditions of men. —*Herald of the Kingdom*.

"YEA, AND ALL THAT WILL LIVE GODLY IN CHRIST JESUS SHALL SUFFER PERSECUTION" (2 Tim. iii. 12).

A Sunday Morning Exhortation (33)

(Continued from page 175)

Then in the 1st chapter of the same epistle the Apostle says, writing to the elect according to the foreknowledge of God—that is, who are selected as we have been—"Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." That is, the one we have met to remember this morning, and how better can we remember than by talking about it. That is the hope that has brought us together, the hope that will be realized if we remember the Lord Jesus Christ faithfully, in reality, not by mere lip service as Israel of old.

Let me read some words of our bro. Roberts on this subject. He was speaking of the hope of salvation and the necessity of seeking it, and not relying upon it:

"Let us write this down, each man for himself, once for all, as a thing not to be questioned or deviated from in the least degree. It will supply a simple and safe rule of action in all circumstances. A

man will be able to say to himself, 'If I get Christ, I get all—health, life, riches, honour, knowledge, joy, and every conceivable and (to us meanwhile) inconceivable good. How can I get him? I read and I find my answer. I am to love him and obey him. To do this I must adopt that course of action that will help me to do so, and avoid that course of action that will interfere with my doing so. I cannot love him if I forget him, nor obey his commandments if they fail my memory. I must therefore read of him continually, and call to mind his commandments always. I must consider him in all I do. I must keep the company of his friends. I must avoid the friendship of his enemies. I must suffer with him in the self-denial he requires. I must refuse to enjoy the pleasures of sin, which constitute the pursuits of the present evil world. I must spend the time of my sojourning here in fear. I must speak of him and show him forth in my day and generation even as a lit candle at night gives light to the house. I must live as his steward, and consider his interest and mine identical. He prayed; I will. He did always the things that pleased the Father; I will try. He went about doing good; I will strive to follow his example. The Son of Man came not to be ministered unto, but to minister; aspiring to a place among his many brethren, conformed to a common image; I will endeavour to act on the same principle, to follow the same rule. And if the way be narrow, and the labour toilsome, and the endurance trying to flesh and blood, I know it is not for long; for life is but a speeding shadow, a short story, a vanishing flower; and if I make use of it to obtain a place with Christ in the eternal and blessed ages beyond, I shall act the part of wisdom, which says to me, He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall find it'."

What better words of exhortation could we have. Let us try to remember them. Then just as a concluding thought, in remembering Christ, we remember the coming Kingdom, the ages beyond that Kingdom, in which we hope to have a place, and the Scriptures encourage us to do so. It is not all suffering, it is not all self-denial. There is a wonderful time of happiness in store for those who are faithful. It is written of Christ that he endured because of the glory set before him. Shall it not be said of us, because of the glory set before us? What was that glory? Let us refresh our memory by looking at it in the book of Daniel, chapter vii. and verse 13: "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." That was the glory Jesus looked forward to. He was strengthened to endure, and we shall be also, because it applied to us in a minor degree of course. Verse 18 declares it: "The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verse 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." That is the kingdom, that is what we are looking forward to, and that we shall surely see if we are faithful, even the ages beyond. The Lord Jesus Christ has revealed that to us through his servant John (Revelation xxi. 2): "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."

That is the joy set before us by which we are encouraged to endure in this our day of probation. That was the joy and hope of our bro. Penhorwood of whom we have heard this morning, and those who have gone before, many whose names and memory will come to your mind as we think of them. We go back twenty years and think of those very little known to the brethren and sisters now. We think of these things and the years that pass by—memory fades, names are forgotten, new faces are seen in the ecclesia at this table, faces of brethren and sisters to whom these names are but names and the brethren unknown. But they are not unknown to him whom we remember this morning, they live in his memory. He will remember them as they have remembered him. We remember how it is written in one of our hymns, "The names of all the saints he bears, Engraven on his heart; Nor shall

the meanest saint complain, That he hath lost his part." God is faithful, He will manifest himself through the Lord Jesus Christ in faithful remembrance to all who put their trust in Him and are faithful. Are these things true? Of course they are, not one of us doubts it, but if we want to be encouraged in our faith, we have the emblems here before us. What better proof could we have of the truth of these things. When we partake of this bread and wine our minds go back to that upper room in Jerusalem 1900 years ago. We listen to the words spoken, above all those words of the Lord Jesus Christ, "This do in remembrance of me." We realize that all things have an origin, and that is the origin of our meeting this morning. It is a proof that those words were spoken, and more than that, it is a proof the events which followed the meeting in that upper room as recorded in the gospel narrative, are also true; that Jesus was betrayed into the hands of his enemies, put to death, rose from the dead, alive for evermore. We remember also that the meeting in that upper room was to commemorate the Passover, and our minds go back to the origin of the Passover, we think of the sprinkled blood of the lamb slain, and we remember that these things—remembered as they are to-day by Jews at their Passover meetings—all these things point forward to the Lord Jesus Christ.

We think of other things that prove the truth of these things; the prophets, their prophecies, how they concentrate on the Lord Jesus Christ, many of those prophecies fulfilled, a matter of history, some fulfilling before our eyes to-day. But the greatest of all remains to be fulfilled. We are at the end of the year; shall we see the end of another year? Our strong hope and desire—hope with a reason, too—is that before another year comes to an end Jesus will be back in the earth again. When we receive that summons to meet him, will our first thought be, "I wish I had remembered him more when I had the opportunity." There will be no need to think that if we are faithful now and do our part. He is coming very quickly to establish God's Kingdom, bringing in that reign of righteousness of which the Scriptures speak, and to reward his friends who have remembered him with eternal life and happiness. So we conclude as the Apostle Peter concluded: "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

C.F.F.

Editorial

For the first time in this history of the brotherhood, Conscription for Military Service in time of peace, is about to become law in Great Britain. Under the title of *The Military Training Bill*, the Prime Minister has presented a measure to Parliament,

"to make temporary provision for rendering persons between the ages of twenty and twenty-one years liable to undergo training in the armed forces of the Crown; and for purposes connected with the matter aforesaid."

It is expected that by the time this issue of this Magazine is in the hands of subscribers, the proposed Bill will have passed all of its readings and received the Royal Assent; it is also anticipated that the first batches of conscripts (or Militiamen as they are to be designated) will receive their calling-up papers during the month of June.

A new generation of Christadelphians has arisen since the brotherhood's last experience of conscription. Obviously none of those who will become liable for service under the new measure can have any practical experience, or first-hand knowledge of the working of such a measure, or of what it may mean for them. Happily, however, there is still amongst the older brethren a very lively recollection of the great deliverance which God wrought for His children in the anxious years of 1916 to 1918. At that time the Great War was in progress, and Britain's enemies were pressing home their attacks with ever-increasing persistence. The great need of the Government in those years was "more men and still more men." The demands for man-power in a war on a scale never before experienced in human history, were insatiable. It is this fact which makes our deliverance in those tragic years so

marvellous. We can recall the feeling of relief experienced by the brotherhood when the text of the Bill of 1916 revealed the fact that provision had been made for Conscientious Objectors to appeal for exemption from the obligations of that Act. Everywhere the brethren became convinced that beyond all doubt the hand of God was to be clearly seen at work in the Councils of State, and that the result was to be perceived in the provision of the clause in the Bill. It was then fully realized that the brethren had only to stand firm and true to their position concerning Military Service, and God would continue to over-rule their circumstances, and in His own good time and method to accomplish their ultimate deliverance. Their confidence in God was most completely justified by subsequent events. The history of the brotherhood in the years 1916-18 is a record of deliverance incomparable with any previous experiences since the revival of the Truth nearly a century ago. The great and omnipotent God who delivered Israel from the bondage of Egypt: who protected Daniel and his companions from the cruel hand of their captors: who said "Fear not," to Paul when on his way to Rome to appear before Caesar, had just as surely and actually intervened for the preservation of His latter-day children. In these circumstances confidence and trust in the over-ruling care of God seemed the only reasonable attitude for brethren to adopt.

We have alluded to these matters with the object of instilling confidence in the minds of our young brethren who will almost certainly come under the scope of the said proposed Military Training Bill. It is with the utmost satisfaction that we note the same provision made in this Bill for Conscientious Objectors; moreover we record with gratitude to God that the Prime Minister has already strongly discouraged any persecution of this class. In our opinion the Bill is all that a genuine Christadelphian could have asked of the Government. We fully recognize the great difficulties and anxieties which must confront the Premier and his colleagues in these dark and evil days, and it would be ungrateful to be unmindful of the provision which has been made for those who conscientiously object to taking any part in the State Forces, although we are sure that God is the Author of the protecting clauses.

We sincerely hope our young brethren will take courage from the lessons of the past to which we have briefly referred. Our attitude towards Military Service is well known to the Government, and in the past has earned their respect. It is a consistent record extending to some 80 or more years, and the intention of the present Military Service Committee is to recommend the brethren to follow on the lines which were so manifestly Divinely blessed twenty years ago.

Meanwhile we suggest the reasonableness and wisdom of young brethren making themselves strong in their convictions concerning their duty to stand aside from all forms of Military Training or Service, and to be ready, should the time come for them to appear before the Tribunals, to give with courtesy, and yet with firm confidence in God's protection, a reasonable and convincing statement of the position of a Christadelphian towards the State. If we do our part faithfully, God has promised that He will never leave us nor forsake us. It may mean a little trial of our faith for the time being, but this will be as nothing compared with the coming joy which most assuredly awaits those who successfully endure it.

W.J.W.

First Principles in Relation to Conduct

V.

III (*continued*). —DOCTRINE AND CONDUCT.
(*Continued from page 177*)

We last mentioned the Sermon on the Mount and its injunctions relative to the use of force: we must here give some of our thoughts to a further detailing of the principles of the Sermon on the Mount. The whole of these principles are built upon the new Christian conception of present mundane things, which involves a "Seeking first the Kingdom of God," that is, it involves a setting up as the supreme motive the longing and aiming for the future earthly kingdom to be set up at Christ's second

coming. This conception and hope makes understandable the fact that the Sermon on the Mount is an *individual* not a *national* code. A national code of rules under such a hope as that of the Kingdom is now an impossibility. The code of Christ can only apply to a people being "called out" and qualifying for a future citizenship and rulership on earth.

It has often been shown how the "national" code of the Mosaic Law, although of course containing laws regulating individual conduct, mainly concerns itself with the multifarious details and activities of a "nation"; laying down civil, sanitary, moral, political and social rules and regulations for the Jewish nation to be built up in Palestine, together with a national religion. These laws accepted the Jewish people as a race and also accepted the idea of a general fellowship and citizenship as existing throughout that nation. A race separate from other races, but co-operative among themselves: such was what the Law of Moses recognized and helped to create. Whereas, on the other hand, the Law of Christ as expounded in the Sermon on the Mount, whilst making no moral reversals of nine out of the ten commandments, abrogates, abolishes, the main Law of Moses, by making a "new" *individual* appeal as distinct from a national appeal. Such appeals are introduced by "Ye have heard how of old it hath been said . . . but *I say unto you.*" Christ's new law appeals only to individuals "called" out or separated from the nation in which they were born: and its wonderful precepts can only be kept in their entirety by individuals, although these individuals can and must form communities or assemblies of believers, called "ecclesias," or "called out ones." The individuals or collections of individuals, are to be separate in every vital matter from the nation, having no part or lot in the functions of State, being merely subject to its laws in so far as no violation of Christ's law is involved. That is why Christ's law forbids appeal to force in every shape or form; believers looking to the Kingdom for their recognition and reward are now mere strangers and pilgrims on the earth. It can be seen from this that if a "nation" tried to carry out the principles of the Sermon on the Mount it would have to abolish its army, navy, air force and police; demolish its law courts and actually cease to function as a nation, so clearly does Christ's law assume that "nations" will follow their own evil way, but out of which some are to be called and separated to qualify for future participation in the Kingdom of God, to which people being prepared alone can the Sermon on the Mount apply.

A few more considerations will further strengthen these facts and reasonings. Under the new dispensation of Christ, God no longer has a kingdom on earth. His people, the Jews, are scattered, and still without a real national status. Whilst this obtains, God is controlling all events in history to a pre-ordained end. The affairs of the nations being under God's control are matters outside the participation of those separated by the call of the Gospel, although far from outside of their interested gaze. Religion being for the called out ones, is now no longer a matter of national observance (*i.e.*, of course God's religion or scheme of healing the breach): true religion is separated from nationalism. Each in every nation called out, is in fellowship only spiritually with others who may be called out in other nations. These things did not apply whilst Israel was an organized nation with a settled law, with God as their over-Lord. His laws were national laws, and under such circumstances membership of the race implied an obligation to take a full share in the national life. They were a separated race who partook of fellowship one with another; their religion and nationality were not opposed, but were indissolubly associated.

We can thus see how God's plan of salvation as centred first through a *nation* and now through Christ to *individuals* out of all nations, creates a changed position and affects the whole outlook and conduct of those qualifying for heavenly citizenship. It limits their whole view and participation in things national; and yet expands their horizon beyond all nationalities to the Divine Kingdom of the future. Pilgrims and strangers now, but citizens and rulers then.

We can now surely clearly see how doctrine and precept are dovetailed into each other in Bible Christianity, to guide us in our conduct in this present temporary state: how belief and precept are parts or phases of an harmonious whole: how a false belief would react harmfully upon the superstructure of conduct built thereon. It can be further shown how our very friendships are affected by our beliefs as represented above. As a result of our peculiar view of present world affairs as temporary and our awaiting the advent of Christ and the Kingdom, we should even naturally choose as

companions those whose belief and outlook is the same. Such choice of companionship, however, is not left merely as a natural consequence, but is a matter of definite Bible precept. The many injunctions in the first Epistle of John regarding "friendship with the world" are to the point, and take their emphasis from the fact that our aims, our ideals, our hopes, are of such a different and opposing character from that of the world (see 1 John ii. 15-17). The very reasons which the Apostle John gives for non-association with the world are based upon the principles we have been discussing, that is the temporary nature of our abode here, "The world passeth away and the lust thereof." Association with those of like ideals and beliefs is helpful to those associated in the common fellowship; so association with those whom the Bible regards as God's opponents would be detrimental to the progress of the believer; and so from the doctrine of God's Kingdom to come on this earth, there emerges a very reasonable precept to confine friendship to those seeking "a world to come," and to hold aloof from this present world. This may seem narrow and bigoted; but our doctrines are narrow in the same sense to those who boast against believers as "senseless bigots." A doctrine which confines salvation to a "few" called out for a future kingdom will perforce lead to a correspondingly restricted (narrow if you like) line of conduct towards the "many." Christ himself has taught us that "Narrow is the way that leads to life eternal and few there be that find it." He also says, "Broad is the way that leads to destruction but many there are that go in thereat" (Matt. vii. 13, 14; also Matt. xxii. 14). Christ, also in the Sermon on the Mount, has finely expressed the whole point of the effect of the doctrine of the Kingdom of God upon life and conduct when he says: "*Seek ye first the kingdom of God*" and shows his meaning by putting in the background the earthly seeking of the Gentiles.

The desire for God's Kingdom entering the mind changes the desires towards material things which apart from a mere "providing of things honest" take henceforth a second place; and so the whole round of daily life is affected, and as we have shown, point is given to the many commands which preclude our participation in politics, social work and in worldly friendship.

Southend.

WM. L. WILLE.

The Parable of the Lost Sheep

Jesus said, "I am not sent but unto *the lost sheep of the house of Israel*" "The Son of Man is come to seek and to save that which was lost." The religious and well-to-do classes of the nation generally had too good an opinion of themselves to regard themselves as the lost: and Jesus took them at their own valuation. They considered themselves the Lord's saved elect, like thousands in the present day. Therefore he did not go after them, but after those whom they despised. "I came not," said he, "to call the righteous, but sinners to repentance." To the publicans and sinners he addressed himself: and this class paid attention to him. At this the Pharisees and Scribes murmured, saying, "This man receiveth sinners and eateth with them."

This gives the key to the parable he spoke: "*What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which was lost until he find it? And when he hath found it he layeth it on his shoulders rejoicing, and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost*" (Luke xv. 4-6).

He spoke this parable in answer to their cavils. Therefore, it applies to those to whose association on the part of Christ the Pharisees were objecting—the sinners. They are the lost sheep—(all were, in fact, for all had sinned, but all did not recognize the fact)—Jesus had come to seek and save them. It was with this view he humbled himself to their society. He did not associate with them as sinners, but as sinners willing to be saved, which is a very different class of sinners from those of whom David speaks when he says: "Blessed is the man that standeth not in the way of sinners" (Psa. i. 1).

Jesus did not associate with sinners to entertain them, or to take part with them in their pleasures or their sins. He humbled himself to them that he might teach them the way of righteousness:

and if they would not listen to this, he turned away from them, and they from him. If they listened to him, and conformed to the Father's requirements as made known by him, then he received them gladly, and could say of such to the Pharisees, "The publicans and the harlots go into the kingdom of God before you." Nay, he not only thus received them: what said he in finishing his parables? "There is joy *in the presence of the angels of God* over one sinner that repenteth." "More than over ninety and nine just persons that need no repentance."

If a Pharisee was glad at the recovery of living mutton, why should he be envious at a spiritual recovery which caused joy among the angels? This was the argument of the parable. The lesson it conveys, it is easy to see; but how flat the lesson falls in our worse than Laodicean age, when the gladness of the angels is esteemed a myth, and interest on behalf of the fallen is pitied as an enthusiast's craze. Yet there are those who as in Peter's day will "save themselves from this untoward generation." Let such be very courageous, and go in the face of the sublime complacency of a generation of shallow wisecracks who think themselves profound and learned and great and excellent, when the state of the case is tremendously the reverse when estimated in the light of divine common sense. "The wisdom of this world is foolishness with God." R.R.

Jacob's Blessing of His Sons

The first thing we notice in regard to this prophecy is that it foretold that which should befall the children of Israel "in the last days." These days are undoubtedly referred to in the prophecy of Daniel xii. 4, and there styled "the time of the end." The reader is no doubt acquainted with the Jewish tradition that the world in its sorrowful condition would last a week of six days of a thousand years each, to be followed by a Millennium of Rest, or Sabbath. Doubtless "the last days," or "time of the end" is the concluding period of this toilsome week. This, we trust will appear (God willing) in the sequel.

Though the prophecy will, no doubt, find its principal fulfilment in "the latter days" (see Jer. xxiii. 20; xxx. 24), still, a comparison with the last chapter of the prophecy of Ezekiel would appear to show that some parts of it were fulfilled when the people of Israel lived in their land in ages past. The events predicted will doubtless form some part of those series of judgments which in the last days will cause the kingdoms of this world to become the kingdoms of Jehovah and His Anointed, —hence we may first of all consider whether some things herein are to be understood as a symbolic description of these judgments—for instance, the blessing of Benjamin, "shall ravine as a wolf" shows both the character of the tribe, and the part Israel, chiefly through Benjamin, will carry out at this time (Gen. xlix. 27).

Again verse 19 would show that Gad will play no small share in those events in which Israel will be Yahweh's battle axe and weapons of war (Jer. li. 20).

From verse 16 we may conclude that the judges of Israel during the reign of Christ will be largely drawn from the tribe of Dan. Also that in the pouring out of the judgments, out of which Israel will find salvation (verse 18), Dan will form some sort of ambush.

Again, see verse 20, Asher will probably occupy a very fruitful portion of land, and supply the temple and palaces with food.

From Naphtali (verse 20) will come, we are inclined to think, men well versed in the law which goes forth from Zion, who will teach Israel knowledge and judgment.

The part of Issachar (verse 14) would appear to be to do much of the hard manual labour necessary in the land of Israel at that time.

Zebulun (verse 13) was probably, and we should think will be again, the sea-faring men, and mariners, and good transporters of Israel.

Reuben (verses 2 and 3) never attained to much pre-eminence in Israel in past ages—in the age to come, however, this tribe will be allotted a portion next to Judah, which will itself be next to the Holy Oblation (Ezek. xlviii. 6-8).

This completes those tribes of which little is said as to their future in other parts of the Scriptures, though the blessing of Moses does throw some further light upon the future of Benjamin (compare Deut. xxxiii. 12 with Ezek. xlviii. 22, 23).

The past history of Simeon and Levi is foretold in verses 5 to 7—the reader will doubtless be able to supply these himself. He will find them stated in *Elpis Israel*, page 249. Briefly they refer to the scattering of Levi throughout the twelve tribes (Joshua xx. and xxi.); to the inheritance of Simeon within the tribe of Judah (Joshua xix. 9), and to the part the chief priests carried out in the death of Jesus (Joshua xix. 6-22). The part destined for these tribes in a future age is not here stated, but in the blessing of Moses we find that Jacob's prediction concerning Levi was turned into a blessing, and in Ezek. xlv. 5, we find that in the future inheritance Levi will be no longer scattered in Israel.

The two tribes descended from Joseph took a leading part in the history of Israel in past ages, especially so did Ephraim. The words of Jacob recorded in verses 24 to 27 would appear to indicate the blessings which these tribes will share with the rest of the tribes in the future age, for instance, the great increase in population, compare verse 25 with Isaiah xlix. 18-21; liv. 1-7; Jer. xxx. 19-21, and the fruitfulness of their land, see verse 25, compared with Psalm lxvii, Psalm lxxxv. 12; Amos ix. 12-15; and Joel iii. 18.

There now remains only the tribe of Judah to consider. This being the Royal Tribe the things in which the Scriptures abound concerning the future of Israel might be cited as illustrative of Jacob's blessing of this tribe. We will select here one only—that which occurs in Joel iii. 19, 20, and which reads: "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; for the Lord dwelleth in Zion."

Judah's blessing is contained in verses 8 to 12 of the chapter we have been considering. The principal points, its symbol, the lion, its leadership, etc., have been alluded to in the passages mentioned above. In conclusion we may mention that verse 10 may be explained to mean that Judah's Commonwealth would continue until the appearing of the Messiah at his first coming—though the gathering of the people to him is not yet, but is reserved for his second coming.

J.H.D.

"FOR GODLY SORROW WORKETH REPENTANCE TO SALVATION NOT TO BE REPENTED OF: BUT THE SORROW OF THE WORLD WORKETH DEATH." (2 Cor. vii. 10).

Matters of Fellowship throughout the World

ENGLAND The Amity Movement sponsored by the Suffolk St. brethren and some of those associated with the Birmingham Central fellowship, has recently been doing much work by meetings and literature. We have met its Secretary, bro. Clementson, and it is quite plain that the main object of this movement is to develop the theory of bro. T. Turner and the late bro. Wauchope that fellowship should be open to all who have been baptized, whether they be sound in the faith or not.

The Editor of the *Christadelphian* quite properly opposes the movement in recent numbers of his magazine and emphasises the necessity of "all speaking the same thing" if there is to be a real "unity."

Bro. Dowling and the writer have recently issued a pamphlet entitled "Unity." This is an attempt to set forth in contradistinction to the Amity Movement and others of like character, the Truth about fellowship and unity. It is achieving a very wide circulation among those called Christadelphians. Copies can be had from either of the authors at their addresses (stamps 1½d. or 3 cents).

There are to-day distinct signs of a better spirit on the part of the Birmingham Central fellowship than was manifested in 1923, and a far greater appreciation to put it in their own words of the necessity of "emphasizing that the apostle's words in 1 Cor i. 10 refer to unity of mind, all speaking the same thing, and that with this condition prevailing there might be no divisions. Where there is not harmony in what is taught there is division, and the apostle would not have it otherwise" (J.C., April 1939, *Christadelphian*). If those from whom we are separated follow this lead it will not be long till they seek to right the wrongs that have been wrought through toleration of error. We hope and pray that it may be so, for the 1923 division caused great sorrow of heart to those who "came out" in obedience to the Divine direction and have "stood aside" so long. The movement for re-union on true lines can only come from those who were responsible for the breach, but it will be very warmly welcomed when it does come.

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U.S.A. AND CANADA The author of the heresy named after him to-day, bro. A. D. Strickler, having fallen asleep, there has been much speculation as to what, if any, new position may now arise. Bro. W. M. Biggar, of Los Angeles, in a recent letter puts the issue very clearly as it now presents itself, "The Central Birmingham fellowship have firmly refused up to the present to declare themselves as against the Strickler errors. Herein is the reason for the division."

"In England the cause of division was the same. Temperance Hall refused to back up by action a position which they purported to hold," in re bro. A. Davis.

"Some of the ecclesias in U.S.A. who are in the *Central Birmingham fellowship*, have openly espoused and are teaching the errors of bro. Strickler."

"The situation calls for a fearless, straightforward and frank stand" by the brethren who are desirous of true unity.

These extracts are telling and we are glad to pass them on. "Unity" means one-ness of mind. "Union" of discordant elements leads as Rev. ii. and iii. shows to Laodiceanism and spiritual death.

It is hoped to continue this monthly review.

G.H.D.

Reflections

In words well known, Paul exhorts us to "Present your bodies a living sacrifice" (Rom. xii. 1). This comes after he has written of the mercy and goodness of God in grafting the Gentiles on to the true olive tree. We should not take our understanding of the Gospel "for granted": it is the Hope of Israel to which we have been drawn and we should never cease to be thankful for the unrealizable greatness of the position of those who are brought within the bonds of the Abrahamic covenant. They are "heirs of the world." What is the response to this goodness of God? Paul shows that it is reasonable

service on our part to give ourselves to Him who has exhibited this goodness. The word "reasonable" is in the Greek, *logikos*—obviously meaning "logical." What, then, is the logical sequel of the receipt of such a gift? It is, as Paul writes, to present to God a living sacrifice—not the formality of dead or dying works: rather a complete surrender to God of ourselves, of our hearts, our minds, and our faculties.

* * *

All sacrifices under the law had their typical fulfilment in Jesus: the sacrifices of sin and burnt offering were particularly fulfilled in his death. There are, however, peace and freewill offerings which can find a counterpart in the service we can give: and just as these offerings were made by the freewill and in the gratitude of the Israelite, so can our service be the result of grateful appreciation of all that God has done for us.

Thankfulness is not one of the outstanding virtues of human nature: in fact, it is sadly lacking in a selfish world. Of all people we ought to be thankful—primarily to God for his continuous goodness and also to our brethren and sisters. Actually, if there is real appreciation of the goodness of God it will be reflected both in thankfulness to others and, as well, in the effort to give our brethren and sisters all we can.

* * *

What can we give? We need not always think of giving in terms of money. That is needful enough and is a matter of discretion. What is done in secret will, one day, be rewarded openly. But there are many things that, in ecclesial life, can be given for the help of brethren and sisters. What do we do with our homes? Are they places of increasing comfort for ourselves—or places where other brethren and sisters may find comfort? Paul exhorts us to be "given to hospitality," and he tells Timothy that this is particularly the qualification of a "bishop." Peter also writes that we should "use hospitality one to another without grudging." Much more could be done in this direction. Hospitality is not merely the provision of food. That feeds the body but the mind and spirit want feeding too—and there are many brethren and sisters who are hungry for spiritual food. There are so many things that can be discussed, so many questions waiting to be answered, so many problems waiting solution. Hospitality ministered to provide for these things can do very much good, can make brethren and sisters stronger in the Truth and can encourage them to stand more firmly when in the world's tempting environment.

* * *

Disappointments come to all in the varied aspects of the work of the Truth. They may teach us a certain caution and discretion, but do not justify our going to extreme. Our efforts to do good may meet with anything but appreciation—kindness may be abused, trust misplaced. Do not let us give up in disgust and isolate ourselves in the ecclesia, seeing and speaking to our brethren only at the fixed meetings. As mentioned, Peter exhorts us to use hospitality "without grudging"; it is not a case of looking for reward now. All the disappointments are but lessons in spiritual experience—to bring out those fine traits of character that will never be learned by self-imposed isolation or in the world.

* * *

Many other aspects of giving could be mentioned, but the foregoing is one of the most important. What we all need to remember is that "giving" is a basic principle of life in the Truth. It is so easy to be selfish—to claim to possess the Truth and forget to make the measure of response. Regular attendance at meetings and fine speech in addresses are useless unless they are the expression of gratitude to God, with that gratitude also being shown in words or actions of kindness to those who are fellow heirs.

Some brethren and sisters are always ready to give—criticism. Christadelphians are very critical. It is useful; but it is not a good habit to criticize everybody and everything. There would be much less unhelpful criticism if brethren and sisters first struck a balance with themselves: to ask,

"What have I received from God?" and to answer with the question, "What am I doing in return for His mercy and goodness?"

S.J.

"Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 12, 13).

The Story of Melchisedec from the Scriptures

Melchisedec lived in the time of Abraham, but with whom else he was contemporary we have no information. He only appears in connection with one event in the Holy Scriptures. He is referred to in Psalm cx. 4, and by the Apostle Paul in Heb. v. 6; vi. 20; also in chapter vii. Jewish tradition identifies him with Shem, the son of Noah.

The knowledge of Melchisedec passed into Phoenician history, for according to Sanchoniathon in Eusebius' history, the Phoenicians named their chief god after him, for saith this history, "thus here they have taken the righteous King Sedec, or Melchisedek, whom I conceive to be Shem, the son of Noah, whom they have placed in the eleventh generation from Protogonus, as he truly was, but he was brother to Ham, the son of Noah."

Now the Bible testimony concerning Melchisedec is limited, yet it is sufficient to inform us, that he was a man like Noah—preeminent for righteousness—indeed he appears to have been Noah's successor, in this particular for the period between Noah and Abraham.

He was evidently the greatest man living at that time, as is proved by his titles, and by what Abraham did for him, and by what Paul said of him in Hebrews vii. 4, as well as by the fact that he was apparently the most illustrious human type of Jesus, for had it not been for this man, our Lord's priesthood would have been without any proper type, in the ages of Bible history. Long, however, before Jesus appeared upon the stage of human life, it had been recorded in Psalm cx. 4, "Thou art a priest for ever, after the Order of Melchisedec." Jesus when on earth had Divine authority to forgive sins, and being now the high priest who has passed into the heaven of heavens, is a priest after the order of Melchisedec—an high priest for ever, to the Adamic race, and in the future he is to be the One Great King, and the High Priest of the whole earth.

In these particulars, the king of Salem, and Priest of the Most High God, was a type of the things concerning Jesus. In his exalted position Melchisedec was a kind of patriarchal mediator between God and man, between the times of Noah and Abraham. Exercising the functions of both king and priest of Salem, afterwards called Jerusalem, Melchisedec foreshadowed the coming of the Just One, who was to be like him, a king and priest upon his throne (Zechariah iv. 13). That Melchisedec should bless Abraham, and bring forth bread and wine after his slaughter of the five kings, is only a further illustration of what Jesus will do after his faithful Abrahamic Warriors shall have executed vengeance upon the heathen, and have "bound their kings with chains, and their nobles with fetters of iron" (Psa. cxlix.; Rev. v. 10; Rev. xix. 11-16).

In the time of Joshua (read x. 1), there was a king of Jerusalem, named Adoni zedec. Adoni means lord, zedec means righteousness; therefore a lord of righteousness reigned in Jerusalem, or Salem. This also points to a former, or the original king of righteousness who in earlier times than those of Joshua, also reigned in the same city, who was named Melchisedec.

The apostle Paul tells us that Melchisedec was without parentage, nor has he any end of life, and some conclude from this that he is alive at this present hour. But where is he? Neither Paul or any other sacred writer has informed us, therefore none can say. The Lord Jesus is the Great Apostle and High Priest of our profession, and abideth a Priest continually.

Shem, the son of Noah, was living for 400 years before Abraham. Noah died when Abraham was fifty-eight years old and Shem was left the greatest man on earth, to whom it would be but natural, that Abraham should give tithes. Then again, Shem means *Name*, the blessing of his father was upon him (Gen. ix. 26), and through Shem was the line to Messiah. As to the words, "without pedigree" (Heb. vii. 3), Paul's meaning is, that no genealogy is supplied. Nor was his individual name given, for Melchisedec is a title like Pharaoh, but of higher signification.

The order of Melchisedec was quite different to the order of Aaron (Heb. vii. 11), "For another priest should arise after the order of Melchisedec, and not to be called after the order of Aaron?" Righteousness, royalty, eternity, and peace, are not related to the Aaron pedigree, and unlike the Aaronic priesthood, ordained by an oath of God, are the chief characteristics of the Melchisedec order, which we see illustrated in Jesus, as Paul so well teaches in the Epistle to the Hebrews. Jesus was exalted to endless life, so some think it is with Melchisedec, for he was human like Jesus. Possibly he has been exalted to endless life, but where he is no one can tell, or he may await the day of Judgment. He ministered to Abraham bread and wine, which afterwards testified to the sacrifice of our Lord Jesus. And so with those who will be honoured by the Father, by exaltation to the divine nature, and a royal priesthood with Jesus in the Age to come.

C.H.S.

"THOU ART MY HIDING PLACE AND MY SHIELD: I HOPE IN THY WORD" (Psa. cxix 114).

Chastisement

There are many troubles and afflictions which the brethren and sisters of Christ are liable to in common with other men, as a result of the condemnation passed upon our first parents.

While we are in this corruptible state, so long as we are mortal, we shall be subject to trouble, as Job observes, "Man that is born of a woman, is of few days and full of trouble;" or, as in Eccles. ii. 22-23, Solomon says, "For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity."

The troubles and afflictions we are subject to are inherent in the human constitution, and until this constitution is changed, as the apostle Paul assures us it will be, we shall remain subject to trouble, sorrow and affliction. But is this the chastisement the apostle speaks of when he says, "For whom the Lord loveth, he chastiseth, and scourgeth every son whom he receiveth"? Is there a distinction between the ordinary troubles and the chastening of the Lord? It appears there is, for the ordinary troubles and sorrows, of which both Job and Solomon speak, the whole of mankind is subject to, but the chastening of the Lord only a certain people are subject to, or rather, must subject themselves to; and they are those whom the Lord loveth and whom He receiveth. What, then, does this chastening of the Lord consist of? How is it accomplished?

In Matt. v. Jesus says, "Blessed are they which are persecuted for righteousness sake; for their's is the kingdom of heaven." "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." Again, in his explanation of the parable of the sower, "The stony ground are they" (He says), "who when they have heard the Word immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when persecution or affliction ariseth for the Word's sake, immediately they are offended."

Now is not this suffering "for righteousness sake," "for Christ's sake," "for the Word's sake," and chastening of the Lord? The apostle informs those upon whom such comes that they must be exercised thereby, if it is to afterward yield the peaceable fruit of righteousness, in spite of the fact that

it is far from being joyous. We also glean that we are not to seek it, but by no means to avoid it at the expense of the Truth as it is in Jesus, but to endure it as good soldiers of the Lord.

In 2 Tim. iii. 10-11, Paul warns, "Yea, and all that will live godly in Christ Jesus shall suffer persecution," and illustrates the warning by referring to persecutions and afflictions that came upon him at Antioch, at Iconium, and at Lystra as the result of his doctrine, manner of life, purpose, faith, long-suffering, charity and patience. Again he exhorts in 2 Tim. ii. 12, "If we suffer, we shall also reign with him, if we deny him, he also will deny us." Yet again in i. 8: "Be not thou ashamed of the testimony of our Lord, nor of his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

Now our Heavenly Father modifies and alters our tribulations sometimes; otherwise, how are we to understand Paul's statement, "But out of them nil the Lord delivered me," or his exhortation to the Corinthian brethren: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way of escape that ye may be able to bear it." The words "common to man" in this quotation must not be misunderstood. The R.V. reads, "There hath no temptation taken you but such as man can bear." Understanding it in this way, fresh beauty is added to that most comforting invitation of the Master in Matt. xi. 28, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

In 2 Thess. i. 5, after speaking of their patience and faith in all their persecutions and tribulations that they endured, Paul says, "Which is a manifest token of the righteous judgment of God, to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer." From this statement it is evident that suffering for the kingdom of God is the assurance we have at the present time that we are being dealt with as sons. Chastened, corrected by our obedience to the commands, hence the exhortation. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Again we are distinctly told in Acts xiv. 22, "That we must through much tribulation enter into the kingdom of God." Again, we have the words of the Master in John xvi. 33, "These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This tribulation was to come as a result of believing and obeying the Truth; in the next chapter, verse 14, we read, "I have given them thy word and the world hath hated them, because they are not of the world, even as I am not of the world."

God works upon natural principles; the enmity which exists between the two seeds from the very commencement, as the result of transgression, works out to the chastening of the Lord in all who will live godly in Christ Jesus. It is God's means of correction, or shall we say training, at the present time. If we are exercised thereby, if we despise it not, we shall not only have now the assurance that we are sons—the peace of God which passeth all understanding—but in the age to come, an entrance into the joy of our Lord.

The apostle Paul contrasts these things in the words, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We all know the present is a time of suffering. Want and distress are rampant everywhere, and no doubt, many a one's confidence in the Word is sorely tested; but we must always remember that we have "a very present help in time of trouble." Many a jeer and taunt is cast in the face of those who persist in preaching the Word: but there is much consolation in the words of the Master to his companions in tribulation, "It is enough for the disciple that he be as his Master."

Again the command to "Suffer yourselves to be defrauded," "Avenge not yourselves," "Overcome evil with good," and so forth, are very difficult of accomplishment, and contrary to the natural man; but what contentment accompanies obedience! What peace of mind!

It is in truth the chastening of the Lord; and if we weary not of His correction, but persist in preaching the Word, crucifying the flesh, and ordering our whole lives in accord with His precepts, then we can rest assured, "He loveth us," yea, "delighteth in us." "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits and live. For they verily for a few days chastened us after their own pleasure: but He for our profit that we might be partakers of his holiness." " And we know that all things work together for good to them that love God."

T.W.

"BEHOLD, THOU DESIREST TRUTH IN THE INWARD PARTS: AND IN THE HIDDEN PART THOU SHALT MAKE ME TO KNOW WISDOM. PURGE ME WITH HYSSOP, AND I SHALL BE CLEAN: WASH ME, AND I SHALL BE WHITER THAN SNOW" (Psa. li. 6, 7).

"HE THAT IS SLOW TO ANGER IS BETTER THAN THE MIGHTY; AND HE THAT RULETH HIS SPIRIT THAN HE THAT TAKETH A CITY" (Prov. xvi. 32).

Times and Seasons

(Reprinted from "The Berean" May, 1927)

From bro. W. H. Mosley, of British Columbia, we have received the following interesting notes on the above subject: —

" 'And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon' (Rev. v. 4). This has been the state of mind of all true believers from then till now, and will be till the Master appears. The Doctor lived just long enough to be disappointed concerning the date of his expectancy. Bro. Roberts strongly looked forward to the termination of the 1290 years of Daniel xii. 11, which he believed was due in 1897-1900. He said there was a slight doubt on account of the reading of verse 12.

"And now among some of the brethren great expectancy is entertained for the present year, 1927. I am decidedly not one of them and for the following reasons, which are not my own, but a brief epitome of bro. Roberts' views in his summing up of the article, 'Why the Delay' in the *Christadelphian*. He pointed out in his usually clear and incisive way that the 1260 years of Daniel xii. 7, was a reference to what Daniel records in chapter vii. 25—the persecution of the saints, generally conceded by the brethren to date from 607-10 A.D. Bro. Roberts also pointed out that Daniel was given the following times: 1290 and 1335 years, in answer to his earnest prayer in verse 8, and bro. Roberts believed they were extensions of the date first given, thus: —

607-10 1260 ends 1867-1870 A.D.

607-10 1290 ends 1897-1900 A.D.

607-10 1335 ends 1942-1945 A.D.

"In dealing with what some consider a wrong idea of bro. Roberts' concerning the 1290, he pointed out the following stubborn fact, that Christ himself identified 'the abomination of desolation' with Rome (Matt. xxiv. 15). Bro. Roberts points out the 'daily' was taken away in A.D. 70, and Rome was 'set up' as an 'abomination that maketh desolate' in 607-10 A.D. 'And from the time that the daily sacrifice shall be taken away (A.D.70), and the abomination that maketh desolate set up (607-10), from that time (A.D. 70 to 607-10 A.D., a period of 537 years), there shall be a thousand two hundred and ninety days.'

"Bro. Roberts pointed out in this connection that the Popish Clergy claim to be the successors of the Levitical priesthood; that the time, 537 years, was the period of the setting up in substitution of the 'daily sacrifice taken away.' The 'mystery of iniquity'—the thing set up in its initial stages—was at work in apostolic days, even before the 'daily sacrifice was taken away.' On this point the brotherhood would do well to refresh their understanding by re-reading Dr. Thomas' exposition of the 'Ephah' and 'The Flying Roll' in Vol. I. of *Eureka*.

"As the result of further study, I find myself in agreement with Dr. Usher's dates in the A.V. with *one* exception, the 430 years between the two covenants, like the Doctor, I date from Abraham's 85th year, not his entrance into Canaan like Usher does. Therefore I find the World will be 6000 years old in 1987 A.D. If the period of resurrection proves to be about 1942-45, as per above, this would leave ample time for 'the hour of judgement'."

We are glad to see bro. Mosley shares our views to a very large extent. In our early days in the Truth we gave a good deal of study to this subject and prepared in 1894—thirty-three years ago—a summary of Bible Times, which up to date has seemed to be a correct prognostication of events. At any rate our diagnosis of 1914 as the beginning of the madness of the governors and peoples of the earth following boastful pride in their achievements was certainly justified.

Introducing the Budget in the Spring of that year, Mr. Lloyd George spoke of the Empire and the World as "enjoying unparalleled prosperity."

Nebuchadnezzar rejoiced in the greatness, or zenith, of his attainments just 2520 years before. As the head of gold went mad so the world went mad in 1914, and it is still demented and will be so till it learns the same lesson.

Here is our summary.

BIBLE TIMES.

PAPAL. —Decree of Phocas 607 A.D. (Dan. vii. 25, xii. 7; Rev. xiii. 5).

607
1260
1867 Papal temporal power overthrown.

607
1290
1897 First Zionist Congress.

607
1335
1942 The end of the days.

JEWISH. —Seven times (Lev. xxvi. 18-20).

592 B.C.
2520
1928 A.D.

GENTILE. —Zenith attained. Head of Gold, 606 B.C.

2520
606
1914 A.D.

MADNESS (Daniel iv. 25).

"Seven times shall pass over thee till thou shalt know that the Most High ruleth in the kingdom of men."

Nebuchadnezzar learned this lesson 578 B.C.

2520

578

1942 A.D.

(To be continued)

G.H.D.

"THE LEAST ESTEEMED" (1 Cor. vi. 4).

In this passage Paul appears to teach if, in an ecclesia, there are matters of dispute between brethren, they should submit their case to the judgment of those who are "least esteemed in the Church." The reference is familiar enough—brethren at Corinth were going to law before the unrighteous (1 Cor. vi. 1, R.V.). Paul reproves them. They should have the matters settled by the saints. If they were in hope of "judging the world" in the age to come, could they not judge on small matters pertaining to this life? Was there not one wise enough among them, able to judge between brethren?

The context does not make it easy to see the literal application of the apparent counsel to set the "least esteemed" to judge. Indeed, who are the least esteemed? Is the phrase to be applied to the poor, to the uneducated, to those young in the Truth? In another place the Apostle writes, "Let each esteem other better than themselves."

What we believe to be the solution of the difficulty is indicated by the R.V. rendering: ". . . do ye set them to judge who are of no account in the Church?" It is evident the Apostle is asking a question in irony: it is not so much a case of referring the dispute to any of little esteem in the ecclesia: rather Paul refers to their folly in setting the matter before those who are of no esteem as far as the ecclesia is concerned, that is, before "the unjust." This is borne out by many other renderings of the passage: an example is that of Weymouth, "Is it men who have no standing at all in the Church whom ye make your judges?"

The foregoing interpretation is not put forth dogmatically, but is suggested as a reasonable explanation of a somewhat difficult point.

S.J.

The Land and People of Israel

In the speech of Herr Hitler on April 28th, reference was made to Britain and Palestine in a way that might have been expected from one who has been responsible for the oppression of God's people. He said that Palestine "was having its liberty restricted by the most brutal resort to force, is being robbed of its independence and is suffering the most cruel maltreatment for the benefit of Jewish interlopers." None other than anti-Semites will be impressed with words of that kind. It has been Britain that has befriended Israel while Germany has oppressed them: and in the affairs of the two nations we may look for a measure of fulfilment of the promise of blessing for those who are a help to Israel and a curse for those who oppress.

The plight of the Jews in Germany is unchanged—except that there is not so much pressure to leave the country—difficult enough as that has been. While war-clouds are darkening the world the policy is to retain the Jews for war work that may be necessary. Jews are not permitted to join the army but would be used for arduous and dangerous duties of trench digging, etc.

Many times in Israel's history have the words of the curse been fulfilled: "Thy life shall hang in doubt before thee: and thou shalt fear day and night and shall have none assurance of thy life." In measure they are still being fulfilled in the pitiable experiences of refugees from Central Europe who have sought rest in Palestine. Many small ships, crowded with refugees have sought to land them in Palestine, a difficult enough proceeding as their entry is illegal. A particular case is reported of a small Greek vessel which attempted to land 182 Jews near Tel Aviv. The authorities prevented this, confiscating the vessel and transferring the passengers to another small ship off Haifa with 250 refugees already on board. In wretchedly crowded conditions, with small supplies, without means of medical treatment, the shipload has been ordered away. The countries from which the refugees have come will not take them back. The *Jewish Chronicle* reports that "there were scenes of despair as the boat left for sea and the shrieks of the refugees could be heard throughout the greater part of the city."

* * *

The Italians having now occupied Albania it is anticipated that anti-Jewish legislation will be introduced. There is only a small Jewish community in the country, but a number of refugees from Germany found a home there: these now find their position precarious and so continue to be "wanderers among the nations," as the prophecy long ago declared.

* * *

The *Zionist Review* reports that work will soon begin on the new Palestine and Egypt asphalted highway across the Sinai desert, which is to be built at a cost of £50,000. This reminds us of the prophecy of a highway out of Egypt to Assyria and from Assyria to Egypt—but the prophet speaks of something more than a literal road: rather, of a time when Assyria, Egypt and Israel will be joined together, symbolizing the world-wide Kingdom over which Christ will rule (Isa. xi. 16; xix. 23).

* * *

The prophet Joel proclaims that all nations are to "prepare war." Palestine is not exempt from such preparations. As in every other country, aerial attack is feared, and it is realized that short work could be made of the Iraq petroleum pipe line terminus at Haifa. Consequently, the Palestine Government has asked for the services of an A.R.P. expert from London. This is being welcomed generally as it is not considered likely that the "sacred" character of the land of Palestine will make it immune from attack. A gas mask factory, transferred to Haifa from Czechoslovakia, will soon start production. This may add to the interesting and varied nature of Palestine's industries, but it is an ominous one and significant of the disaster to which all the world is rushing.

DISTRESSED FUND.

At the request of many readers we distribute to brethren and sisters in need any sums sent to us for their benefit, and during the past month we have been enabled to lighten the burdens of several who are suffering from illness and unemployment. Owing to the increasing stress of the times the list is continually growing, and the help of such as are "of a willing heart" (Ex. xxxv. 5) is greatly appreciated.

JEWISH RELIEF FUND.

A cheque for £13 11s. 5d. which clears this account to the end of April has been sent to the committee for the relief of the poor Jews in Poland, where the persecution and suffering is particularly severe. In acknowledging this remittance the secretary writes: —

Federation of Polish Jews in Great Britain,

24 Aldgate, London, E.C.3
9th May, 1939.

I enclose our receipt for £13 11s. 5d., for the donations that you have handed to us from the Berean Christadelphians for which please accept our thanks.

Words of mine cannot adequately express how grateful the Organization is to all of those who have so kindly donated, and to yourself especially. I am wondering whether amongst your various friends there are some that may require Domestic, and if so would they be prepared to give positions to Jewish girls of Polish origin. If so, I should be glad if they will get in touch with me, and I could supply them with unfortunately more than they require.

The reason for this is that Polish nationals are each day being expelled from Germany, Austria and Czechoslovakia, and those that have reached Poland are not permitted to enter the interior of Poland itself and are now kept in special camps such as Zbaszyn. It is positively heart breaking to read as we do each day, of the terrible hardships that these girls are suffering.

The same thing applies to men and women, and if there be any of your friends who would be prepared to accept men as trainees for farms, or work of that nature we should be glad if they would get in touch with us.

Since I last wrote to you the position has not improved at all, and I am wondering whether during our life-time we shall ever see any improvement. Each week the situation becomes more intolerable for our people and it is becoming almost an impossible task to deal with the problem. Nevertheless, we are doing all we can to relieve a little of the distress, and you and your friends can accept our blessings, for without your help we should not have been in a position to have done the work that we have, up to the present time. May the Almighty bless you and continue to permit you to assist those who are less fortunate than yourselves. With regards and very best wishes, Yours very sincerely,

JACK GOLDBERG, *Secretary.*

Signs of the Times

ECCLESIASTICAL

SIR CHARLES
MARSTON PROTESTS

Sir Charles Marston, whose interest in Bible archaeology is so well known, made another timely protest against the position now so widely held by the leaders and laity of the Church of England in respect of the Divine inspiration of the Scriptures and the doctrine of evolution. Addressing the Church Association at Nottingham this month, he observed that the young folk of the Church were being brought up "surrounded by a teaching that there was no such thing as a miracle." "Far too much has been dismissed in connection with Bible matters by that simple word myth," he went on to declare. The reality of the flood had now, he said, been proved beyond question and the critics confounded. The Chairman of the Church Association, Mr. J. F. Challis, said that the Association had been formed and was working to re-establish the authority of the Scriptures among the members of the English Church. We may recall that Sir Charles Marston was in 1917-18 a member of the Appeal Tribunal for South Staffordshire, and heard at Walsall and Wolverhampton with a certain kindly courtesy and sympathy the case for the Truth as set forth by our young brethren then.

POLITICAL

"Wake up the mighty men" (Joel iii. 9)

CONSCRIPTION IN BRITAIN The British Government, in spite of repeated assurances by the Prime Minister, Mr. N. Chamberlain, that he would never agree to Conscription in peace time, has now passed a Military Training Act. Men of 20 to 21 years of age are to be at once called up for training in the art of slaying their enemies. Provision is made for conscientious objection, and the Military Service (nation wide) Committee, with bro. W. J. White as chairman, is doing its very best to guide those brethren who are involved under this Act, and to help them in every way possible. Communications to Recording Brethren have been sent, but if any brother has any personal problem he can communicate direct with the Committee by writing to its secretary, bro. F. Button, of 1 Hillsborough Road, Dulwich, London, S.E. 22. No young brother will be left unsupported in the trial of his faith. God will bless and help those who now make their witness to the separation enjoined in 2 Cor. vi. 17 and other similar passages. "Be of good courage." "Stablish your hearts." The Coming of the Lord draweth nigh.

THE REASON The reason given for the Act is that conditions in Europe are now so critical that it is imperative that Britain should prepare to the utmost to defend herself and to be able to honour her commitments to Poland and other countries. She has deliberately pledged herself to help those who resist by arms any aggression by Herr Hitler and his allies if and when called upon to do so.

POLAND Poland has not only made a very clear statement to Germany that she will not tolerate aggression in Danzig or any other part of her territory or of lands placed under her control, but has also demanded that the fomentation of agitation in that city shall cease. Colonel Beck has made good use of his contacts with British and French statesmen. He has also greatly modified his apparent prejudice against taking Russian help, and a defensive agreement with Mr. Stalin seems likely to be arranged in the near future. All this is leading up to the "cursing of him that cursed Israel."

"Truth is fallen in the street" (Isa. lix. 14)

HERR HITLER'S SPEECHES Herr Hitler has been making more of his speeches, terrible to listen to and even worse to read. It would be difficult to make speeches with a greater amount of untruth and a lesser amount of truth than these contain. As Mr. Winston Churchill has most properly said, there is "scarce a grain of truth" in anything Herr Hitler tells his people. "*Mein Kampf*" in its unexpurgated form is now available in this country and speaks for itself. It is one of the most evil books the world ever saw, and for those whose gospel it is to-day, "truth is fallen in the street." But the prophet after giving the dark picture of our days that we quote goes on to say, "The Redeemer *shall* come to Zion." "My word shall not depart."

PRESIDENT ROOSEVELT'S MESSAGE The message sent to Herr Hitler by the President of the United States asking for a promise of non-aggression to the nations of Europe was a statesman-like and very honorable document. By it he put Herr Hitler and Signor Mussolini "in the dock" as Signor Gayda put it. The reply to the President was most unworthy and betrayed the fact that the position of the dictators had been properly appraised in the White House.

"They shall dwell safely" (Ezek. xxxviii. 11)

MOVEMENTS IN Two factors have combined to renew hopes of a coming settlement of the troubled affairs of Palestine.

PALESTINE

Firstly the most prominent leaders of the Arab agitators have with one exception, Fawzi

Kaukji, been arrested or killed. Important documents found upon several of these persons again proved that German and Italian influences had been behind the agitation providing guns and funds for the campaign of one section of the Arabs. Another section seeks agreement. Signor Mussolini had declared himself to be the best friend of the Arabs and the Moslem world. This brings us to the second factor. By his action in over-turning the throne of Zog, King of Albania, the Duce has gravely offended the Mohammedan peoples and showed how insincere were his promises to them. King Zog has been invited to visit the capital of the Turkish republic, and as we write, has arrived in Angora (or Ankyra) with his wife and child. He may go on to Palestine and Bagdad.

"I saw the woman drunken with blood" (Rev. xvii. 6)

THE PAPAL
VICTORY IN SPAIN

Here are extracts from the order papers carried by officers of General Franco's troops who were captured by the forces of the late Spanish Government,

They illustrate how vigorously the "harlot" helped

this "great Christian gentleman" to re-establish Papal dominance over the Spanish people. The extracts were published by the *Ipswich Evening Star*: —"When the troops occupy a place, the local authorities must first be taught a lesson in respect; if they have escaped, a similar procedure must be adopted towards the members of their families. In every case the methods resorted to must be of a clearly spectacular and impressive character. It is essential that in every town occupied information shall be obtained from the priest as to the views of the leading members of the community. All the areas behind the enemy lines are to be considered as battle zones. In this connection no differentiation must be observed between places harbouring enemy troops and those not doing so. After the entry into Madrid the officers in charge are to establish machine-gun posts on the roofs of all the high buildings, including public buildings and church towers. The experiences of the last world war show that accidental destruction of enemy hospitals and ambulances has a highly demoralizing effect on troops. The more ruthless we are the more quickly shall we quell hostile opposition."

"The desire of the world passeth away" (1 John ii. 17)

BRITAIN AND
TURKEY

One of the strangest happenings of the month has been the entering into treaty relationship of Britain and Turkey. The treaty is a mutual aid alliance with military clauses involving collaboration by

land, sea and air. Such an agreement can have no very lasting effect unless Russia in some strange way attacked Turkey and then Palestine. Another case for watchfulness!

"A whirlwind on the coasts" (Jer. xxi. 32)

TROUBLE FOR
PORTUGAL

General Franco's victory in Spain and the determination of Italy and Germany to keep their hold on the peninsula for strategic purposes, has had its repercussion in Portugal. The authorities there are

very anxious because of troop movements on their borders and pro-Axis propaganda among the people of that country. "The idea is to put Portugal's nerves on edge and keep her amenable to Axis designs," says one good authority.

"Evil shall go from nation to nation" (Jer. xxv. 32)

HERR HITLER
WRITES LETTERS

Herr Hitler, because probably of President Roosevelt's letter to him, has written to Finland, Sweden, Norway and Denmark, proposing that they should sign mutual non-aggression pacts with the Reich.

His advances are received with caution and some coolness. Meetings between the heads of the Italian State and German leaders have been increasingly frequent of late. Either great preparations for future activities or great fears of the future and its difficulties must be the reason for these activities.

GERMAN FLEET AND BALTIC Kiel Canal is now being widened to allow the passage of the German fleet from the North Sea to the Baltic. Finland is preparing new fortifications at strategic points in the Baltic Sea, such as the Aland Islands. A German push eastward would bottle up the Soviet navy in the Eastern Baltic. Danzig dominates the Polish exit to the sea at the corridor port of Gdynia. Russia has now completely finished the Stalin Canal linking the Russian navy in White Sea and Baltic. All the short Soviet coastline ("Russia's window in Europe") is heavily fortified and a forbidden area for all visitors.

WANDERERS Europe, writes Mr. H. M. Tomlinson, has returned to nomadism. There are to-day, it is estimated, nearly a million people in Europe seeking in foreign lands an escape from persecution or death. German rule in Czechoslovakia is graphically illustrated in a series of photographs just published by the weekly "*Illustrated Post*." While bands play to cheer the people their privations are so great that soup kitchens are for thousands of Czechs their only means of subsistence. The persecution of the Jews in Prague and other cities is now as ruthless as in Germany itself. The tender mercies of the wicked are cruel. Large batches of men from the Sudeten country have been deported to forced labour on Herr Hitler's western fortifications. Task masters with whips see to it that they labour long and hard. Czechs, Rumanians, Hungarians and Poles will, if "*Mein Kampf*" is a guide, soon be privileged to slave for the superior Aryan race. The "Aryans" themselves now are compelled to work 60 or more hours a week at a wage fixed by Field Marshal Goering to maintain Germany's armament production and Four Year Plan.

"Kept back by fraud" (James v. 4)

WASTED FOOD The London *Daily Mirror* states: "Coffee, fish, and wheat are food stuffs which are deliberately destroyed to-day. Brazil, for instance, destroyed a third of her total coffee crop in 1937 and 1938 either by burning it or shovelling it into the sea." Photographs accompanied the article showing this destruction being carried out. Surely human folly and mis-government becomes worse from day to day. Paul truly said that "evil men and seducers should wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). But the "Desire of all nations shall come" (Haggai ii. 7) when the Lord ariseth to "shake all nations." May the day soon come.

"Gog of Magog" (Ezek. xxxviii.)

LITVINOFF RESIGNS The Foreign Minister of Russia, M. Litvinoff has resigned. The reason may probably be that Stalin does not favour his policy of alliances and agreements. Russia may be returning to an isolation policy.

G.H.D.

ORDER AND LIBERTY IN THE ECCLESIA.

In all communities, large or small, there must be order and mutual submission, in order to attain the objects of their existence.

In small bodies, few and simple rules will suffice. In large bodies, there will be more need for precise and definite regulations, having reference to what duties certain persons will attend to, how

such are to be appointed, under what conditions their duties will be exercised, and so forth. Two things have to be secured in the conduct of an ecclesia, which are capable, in a wrong mode of working, of becoming inconsistent with one another, but which, with care, wisdom, and patience, can be so reconciled as to both have their full and effective place. The one is, ORDER and the other INDIVIDUAL LIBERTY. Both are essential to the healthy and harmonious life of an ecclesia. The danger is that one or other may be sacrificed, in the endeavour to secure either. Care should be taken that neither is secured at the expense of the other. Let not order quench individual liberty, and be sure that individual liberty is not allowed to destroy order.

R.R.

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 5th of each month for the following month's issue.

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

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

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

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

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

* * *

BRIDGEND. —*Christadelphian Hall, Nolton Corner Chambers. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Mondays: Mutual Improvement Class, 7.30 p.m. Wednesdays, Bible Class, 7.30 p.m.*—Greetings in the "Name." It gives us pleasure to record the assistance in the work of the Master of brethren T. Lambert, C. Cambray and F. Lewis (Newport), and also bro. J. Neale (Cardiff). We thank them for their labour of love wholeheartedly and unstintingly given, particularly in these days of peril when apathy and luke-warmness abound. We have also met around the Table of the Lord bro. and sis. Nutt and bro. and sis. Gardner (Dudley) in addition to the above brethren. —GOMER 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.* With God's blessing and the help of brethren from other ecclesias we are steadily keeping our hands to the Gospel plough, and we see the interest growing in the minds of our visitors (of whom there are about ten at the moment), who are almost always at our lectures whatever the topic may be. The School, too, has grown to most unexpected proportions—over 90. It will be appreciated the heavy strain and the prodigious work that is undertaken by the one brother and two sisters who joyfully shoulder this responsibility for the Master's sake. The brethren who visit us sometimes relieve the strain on these hard workers by giving an address to the children—a very welcome relaxation, for which "the faithful three" offer their hearty thanks to those who give them "a rest." It should also be

mentioned that our bro. Bailey labours with a private Sunday School in Shirehampton, a few miles from Southmead, which he holds in his house, and in which the interest in Divine things is maintained. So, although the work is heavy for every one of the eight who comprise our ecclesia, we endeavour to shoulder our responsibilities bravely, facing our work and problems courageously, with the fixed determination that, so far as our Father gives us health and strength to carry on His work, the light of God's glorious Truth shall shine forth from Southmead, and there shall be no doubt as to what they believe in the Berean Hall. "Always abounding in the work of the Lord" is the standard we are all striving to attain, and the "day of the Lord" will reveal how high that standard has been reached. At the time of writing excitement is running high concerning our Fraternal on May 29th, and if the Father blesses us in this gathering as He has hitherto blessed us in the other work we have done in His Name, then we shall all receive such an impetus to fight the good fight of faith that we shall sing (in full understanding) the words: "Fight, nor think the battle long, Soon shall victory tune your song." But we have to touch a note of sadness in our report this month, for the ecclesia has had to mark its unqualified disapproval of the marriage out of the Truth of sis. Peggy Higgs by withdrawing from her, which was done unanimously. Only those who have been associated with such a sorrowful experience know all this act meant to the members of our little flock, but the Father's command was obeyed, and we must leave the issue in His hands. We have had the company of the following brethren and sisters at the Lord's Table since our last report: bro. and sis. M. L. Evans (Worcester); bro. and sis. Burrows (Coventry); bro. C. F. Ford and sisters G. Lodge and Archard (Clapham); sis. G. Corfe, brethren F. G. Dormer and E. C. Perry (Putney); bro. Tandy and sis. Worgan (Weston-super-Mare); brethren Cambray and Lewis (Newport). Bro. E. C. Perry gave us the word of exhortation, bro. Dormer lectured for us, and brethren M. L. Evans, Cambray and Lewis exhorted and lectured for us. We thank these brethren for their help in God's work. —F. WALKER (for A. G. HIGGS, *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.* During the past month we have had the following visitors: bro. Hunt-Smith (Sutton); bro. L. Wille (Southend); bro. E. A. Clements and sis. Irish (Clapham). Their company and help has been much appreciated. We take this opportunity to make known that this ecclesia does not agree with or justify brethren engaging in the manufacture of munitions, being convinced that it is contrary to the spirit of the Truth. The two brethren in this ecclesia at present engaged in such work are seeking alternative employment and we have been co-operating with them to the best of our ability in their efforts to that end. With the majority of engineering concerns now engaged on Government work, this has not proved a very easy task. The urgency of the situation is apparent, and we feel that if other brethren knew of our endeavours and were in any way in a position to help, they would willingly do so. If, therefore, any brother can offer who knows of any likely employment, whether in engineering, motor driving or any other capacity, will he kindly communicate with the undersigned. —E. R. CUER, *Rec. Bro.*

CROYDON. —*Ruskin House (Room 3), Wellesley Road. Sunday: Breaking of Bread and School 11 a.m.; Lecture 6.30 p.m. Wednesdays (at Y.M.C.A., North End): Bible Class 8 p.m.* During the month of April we have been pleased to welcome to the Table of the Lord bro. and sis. C. R. Crawley (Luton), bro. and sis. A. F. Jeacock (Holloway), bro. and sis. J. Wood (Sutton), bro. and sis. W. J. White, sisters Mary White and H. Crosskey (Clapham); brethren White and Crawley giving us the much appreciated word of exhortation on the occasions of their visits. On the first Wednesday in each month at 8 p.m. we hold a lecture at the Y.M.C.A., North End, and we should appreciate any assistance brethren and sisters may be able to give us by their presence at these lectures. Our thanks are due to the brethren who have helped us by lecturing on Sundays and Wednesdays whose willing service we much value. —A. A. JEACOCK, *Rec. Bro.*

DERBY. —*21 Spencer St., Alvaston. Sundays: Breaking of Bread, 3 p.m. Thursdays: Mutual Improvement Class, 8 p.m.* Owing to sickness of three out of the four residing in Derby, it has been decided, as it is impossible to get over to Nottingham as often as we should like, that we meet at Derby for the time being. We are making an effort to interest our neighbours and we thank our brethren at Nottingham for gifts of literature and help. —F. GILLARD.

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street. Sundays: Breaking of Bread 11.30 a.m.* Greetings. We continue to proclaim "The One Faith," endeavouring to open the eyes of the unenlightened to God's message of salvation, to which but few respond. We have, however, one or two interested strangers attending the lectures, whom we trust will eventually put on the Saving Name in the way appointed. In this connection, we appreciate the help of the following brethren who have laboured with us in the sowing of the seed: A. McKay, J. McKay and G. Dickson (Motherwell). Since our last report, our hearts also have been cheered by the company of the following at the Table of the Lord: brethren A. Cochran (Sutton), G. Dickson (Motherwell), F. P. Restall (Edinburgh) and sis. S. Hinshelwood (Motherwell), and were grateful for the word of exhortation given by bro. A. Cochran and G. Dickson on the occasion of their visit. If the Lord will, we intend having our annual outing to Bothwell Castle, Lanarkshire, on Saturday July 1st if we can be accommodated there, and we extend a hearty welcome to any brethren and sisters who may be coming this way at that time. If those desirous of attending will communicate with the undersigned, full details will be given. With love to all in Christ Jesus. —JAMES L. WILSON, *Rec. Bro.*

HITCHIN. —*Hermitage Hall. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Wednesdays: Cosy Cafe (adjoining Lloyds Bank): Bible Class, 8 p.m.* On Saturday, April 29th, at our Annual Fraternal Gathering, we enjoyed the company of brethren and sisters from the following ecclesias: Birmingham, Bishop's Stortford, Cambridge, Clapham, Crayford, Croydon, Holloway, Leicester, St. Albans, Seven Kings, Sutton and West Ealing, and we were privileged in having this opportunity to consider the characteristics of "The Man of God, in Thought, Word and Deed." We continue to plant and water in this corner of the Master's vineyard and we are hoping that the ground will prove to be good. During April we have had the pleasure to welcome to the Lord's Table bro. Ivor Evans, sis. Mary Evans, bro. and sis. Hathaway (Clapham), bro. Owen Smith (Crayford), bro. Southall (Birmingham) and sis. Widger (Holloway). —HAROLD SHORTER, *Rec. Bro.*

ILFORD. —*96 Cranbrook Road. Sundays: Breaking of Bread 5.30 p.m.; Lecture 7 p.m. Thursdays: M.I.C. and Eureka Class 8 p.m., 27 Wanstead Park Road.* Since last reporting, we have been very pleased to welcome the following visitors: bro. and sis. Widger (Hitchin), bro. R. C. Wright, bro. and sis. C. Parkes and bro. A. L. Deadman (Clapham), bro. B. Smith (Crayford), bro. D. T. Warwick (Sutton), bro. A. A. Jeacock (Croydon), sis. Mallard (St. Albans), and bro. A. S. Kemp (West Ealing). Though the response to our lectures is now very small, we continue to preach the Gospel. —P. J. A. COLIAPANIAN, *Rec. Bro.*

LEICESTER. —*71 London Rd. Sundays: Breaking of Bread 5 p.m.; Lecture, 6.15 p.m. Thursdays: Bible Class 8 p.m.* We regretfully report the death of bro. J. Cox, who fell asleep on April 4th at the age of 76 years, and was laid to rest in the Welford Road Cemetery, bro. J. B. Strawson speaking words of comfort to the brethren, and testifying to the Truth to the relatives present at the graveside. Our brother's pilgrimage was of six years duration, the latter three truly being labour and sorrow on account of failing sight and strength. Our numbers are further depleted by the removal of bro. A. Hodges to Dudley, we are sorry to lose his company and commend him to the care of the brethren there. We have been pleased to have the services and company of the following brethren and sisters at the Table of the Lord: bro. Wesley Southall (Dudley), brethren T. Wilson, F. W. Brooks, E. J. B. Evans, H. M. Doust (Clapham), bro. and sis. A. H. Warry, bro. P. Dexter (West Ealing), bro. F. Jakeman (Dudley), bro. and sis. F. C. Wood, bro. and sis. P. G. Kemp (Clapham), bro. Peach (Coventry), bro. E. C. Clements (Sutton), sis. N. Bradshaw (Nottingham) and bro. and sis. A. Howarth (Clapham). —A. C. BRADSHAW, *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. Wednesday. 8 p.m.* We regret to lose the company of bro. and sis. F. R. Wright by transfer to St. Albans Ecclesia owing to their removal to that district. Our loss is St. Albans gain. We hope (God willing) to hold our Annual Ecclesial Outing on Saturday, June 17th, 1939, to Ashbridge Park; tea at the Old Dairy, Oldbury, near Tring. Programmes will be forwarded later. We shall be pleased to have the company of brethren and sisters on that occasion. Visitors to the Table of the Lord during the past month have

been sis. Groves (Seven Kings), sis. Stears (Clapham) and bro. and sis. Townsend (Clapham). —GEO. J. BARKER, *Rec. Bro.*

LONDON (Putney). —*AmbleSide School, 125 Upper Richmond Rd., East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class 8 p.m.* We rejoice to record the adoption of two more of the children of men into the family of God. Mrs. EDITH WOODALL, wife of our bro. J. Woodall, was immersed into the saving Name of Jesus Christ on Sunday, April 9th, while on the following Sunday, April 16th, Mr. ALBERT EDWARD SPENCER, husband of sis. G. Spencer, who recently joined us from Clapham, was likewise baptized. In each case we have been grateful for the assistance of bro. W. R. Mitchell, who, with one of our brethren, conducted the necessary examination, and also to the Clapham Ecclesia for granting facilities for the immersion to take place at the Avondale Hall. We pray that our new brother and sister, having put their hands to the plough, will not turn back, but go forward sowing in the righteousness in which they have begun finally to reap life everlasting. Our only regret is that bro. and sis. Woodall are not remaining with us but joining the Clapham Ecclesia in order to provide for their young son, Kenneth, to attend the Clapham Sunday School. In parting with bro. Woodall we feel a real sense of loss as the period of his sojourn with us has been one of continued pleasure and mutual benefit. We commend in love both him and his sister-wife to their new ecclesia. We have been grateful for the assistance of the following brethren who have spoken at our Sunday and midweek meetings during the past two months: H. T. Atkinson, H. M. Doust, W. P. Lane, R. Learman, W. R. Mitchell, C. and R. W. Parks, A. Sweeting, T. Wilson and J. Woodall (Clapham), A. A. Jeacock (Croydon), C. A. Ask (Ealing), G. H. Denney (Holloway) and D. J. Hunt-Smith (Sutton). Further, since last report we have had the company at the Table of the Lord of sis. D. Higgs (Bristol), bro. and sis. H. M. and bro. J. Doust, bro. Paul Ford, bro. & sis. Hopper, sis. Doreen Hopper, sis. E. Morgan, bro. J. Miles and sis. A. Squires (Clapham), bro. and sis. R. Ell (Holloway) and bro. and sis. Ask and sis. E. Ask (Ealing). We appreciate their help. — J. A. BALCHIN, *Rec. Bro.*

LUTON. —*Oxford Hall, Union Street. Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m., Bible Class, Thursday, 8 p.m.* Greetings in Jesus. We held our annual Fraternal Gathering on Easter Monday, and spent a very uplifting time with brethren and sisters from Bedford, Blackheath, Birmingham, Bishop's Stortford, Bury-St.-Edmunds, Clapham, Colchester, Crayford, Croydon, Dudley, Hitchin, North London, Plymouth, St. Albans and West Ealing. Brethren A. A. Jeacock, F. C. Wood, S. Shakespeare and D. C. Jakeman were the speakers and we thank them for their faithful words. During the past month the following brethren have ministered to us, and we do appreciate their labours, brethren T. Wilson, J. T. Warwick, R. C. Wright (Clapham) and bro. E. Cuer (Crayford). Our other visitors to the table of the Lord have been bro. and sis. Wells and sis. Watsham (Colchester), bro. R. Hodges (St. Albans), bro. H. Shorter (Hitchin), sis. Cuer (Crayford), sis. Reeves (West Ealing), brethren J. Squire, W. and H. Mitchell, H. Irving and Gare, sis. A. Irving, W. Irving, M. Day and B. Thorpe. Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. Bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton St. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.* Greetings to all those of like precious faith. We have gone through another course of lectures on the Truth. The attendance of the stranger was poor, notwithstanding a few young people attended regularly. We wait patiently on God giving the increase. We have been assisted in the work of the Truth by bro. F. P. Restall (Edinburgh) and brethren J. L. Wilson and D. Clark (Glasgow, K.S. ecclesia). We thank these brethren for their labour and assistance. We purpose, if the Lord will, going to Lanark for our annual and ecclesial and Sunday School Outing on Saturday, June 24th. We extend a hearty invitation to all in fellowship. It would assist us if brethren and sisters from a distance who intend to join us on that occasion, would notify us. We take this opportunity of thanking a brother (anonymous) for cheques amounting to £12 6s. to relieve cases in need in this ecclesia. — J. BROWN, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesday: Meeting 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in Jesus Name. We are pleased to report that on April 10th we held our annual Fraternal Gathering, and we take this opportunity of

expressing to our brethren and sisters of like precious faith, our grateful thanks for their support on this occasion. The speakers were brethren J. Widger (Plymouth), C. Cambray (Newport), W. Southall (Birmingham), and H. W. Hathaway (London); the subject being "The daily walk of a true servant of God." The gathering was well attended, 120 all told being present to tea and meeting. We thank our Heavenly Father for His goodness and mercy towards us, inasmuch that in these perilous times that are now upon us, we were able to meet together around His glorious word and so be built up in our most holy faith, and strengthened and encouraged to hold fast so that we may be accounted to be worthy to have some small share in His glorious Kingdom. We had present brethren and sisters from Brockhollands, Dudley, Holloway, Hitchin, Bishop's Stortford, Swansea (Plasmarl), Bridgend, Birmingham, Plymouth, Clapham, Oldham. Also we were pleased to hear once again the word of exhortation on April 9th by our bro. W. Southall (Birmingham), who also lectured in the evening. Since our last report we have welcomed around the Table of our absent Lord, bro. W. Southall (Birmingham), bro. J. N. Neal (Cardiff), sis. Jaine (Brockhollands). Sincerely your brother in Israel's hope. —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 brethren J. R. Evans (Clapham), S. Jeacock (St. Albans) and Wesley Southall (Dudley) in the work of the Truth, and also to welcome the following visitors to the Lord's Table: sisters J. R. Evans and B. White (Clapham), sisters C. Morton and M. Fiddler (Coventry), sis. Jeacock (St. Albans), bro. and sis. W. C. Newell (Sheffield) and bro. G. E. Mynott (Colchester). — J. B. STRAWSON, *Rec. Bro.*

OLDHAM. —*Priory Buildings, Union Street (Committee Room, 1st floor). Sundays: Breaking of Bread 2.30 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m.* We are very pleased to report the baptism here of Mrs. WINIFRED MABEL OWEN after a good confession of the Faith. Our new sister, the wife of bro. Owen of Pontefract, was baptized on Sunday morning, April 9th, and received into fellowship the same day. We rejoice with the brethren and sisters at Pontefract who now number four. Visitors, whom we have welcomed at the Table of the Lord, are bro. J. Silcock (Wigan), bro. M. Joslin (London), bro. and sis. E. Hingley, bro. Wesley Southall and bro. and sis. S. Shakespeare (Dudley), bro. and sis. Owen (Pontefract), sis. M. Smith (Littleborough), sis. A. Hill (Bradford), brethren T. Heyworth and Noel Heyworth and sis. J. Heyworth (Whitworth), sisters Powell, Joan Powell and Phyllis Tarplee (Birmingham), bro. Joe Harrison and sis. Betty Harrison (Prescot), bro. and sis. Newell (Sheffield). God willing, on Saturday, June 24th, we shall hold a Fraternal Gathering; tea 4.30; meeting 6 p.m.; in the Stock Exchange, Priory Buildings, Union St.; subject, "Our Hope", (1) Christ's return to the earth a vital event in the development of God's purpose in us and the result; (2) Christ's coming very near: signs that we live in the last days; (3) Are we ready to meet Him? The personal preparation necessary. All brethren and sisters in fellowship cordially invited, programmes later by post. —W. COCKCROFT, *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.* Since our last report we have held a combined Sunday School Prizegiving, Tea and Fraternal Gathering on Friday, April 7th, when we were favoured with speakers from Newport, viz., brethren Cambray, Lewis and Lambert, bro. Johnson also journeying with them. After Scriptural readings and recitations by the scholars, the school prizes were distributed by bro. Cambray, who besides an interesting talk to the scholars had an appropriate individual word for each prizewinner. We have been pleased to welcome to the Memorial Table bro. and sis. P. L. Hone, sis. North and brethren P., A., and C. Hone (Clapham), bro. Hone giving us the word of exhortation. It has been decided, should the Lord so long tarry, and circumstances allow of our so doing, to hold an effort consisting of one specially advertised lecture per month for the six months October to March next, to be taken by three of our own brethren and three visiting brethren. —J. WIDGER, *Rec. Bro.*

ST. ALBANS. —*Oddfellows' Hall, 95 Victoria Street. Sundays: 11 a.m. and 6.30 p.m. Thursday, 8 p.m.* It is with pleasure that we record the addition to our numbers of bro. and sis. F.

Wright, who have, by removal to St. Albans, joined us from Holloway; also Miss A. WALKER was baptized into the saving Name of Jesus Christ, at the house of bro. Hart, on Friday, May 5th. It is not often that there is a turning "to serve the living and true God," and so we are indeed glad, and trust that this obedience at the ending of Gentile times will find the fulfilment of its desire at the coming of the Lord. —S. JEACOCK, *Rec. Bro.*

SEVEN KINGS. —*Mayfield Hall, 686 Green Lane. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 8.15.* We have to report that we have been compelled to withdraw from bro. H. Cheale (in isolation at Chelmsford) for joining a community not in our fellowship. We take this step regretfully as our brother in time past has been a diligent worker here. Since our last report it has given us great pleasure to welcome the following brethren and sisters: bro. R. Jeacock (Croydon), bro. and sis. Williams (Holloway), bro. and sis. S. F. Jeacock (St. Albans), sis. Corfe and bro. C. Wright (Putney), bro. Carter (Crayford), bro. and sis. Taylor (West Ealing), brethren D. and F. Cooke, sis. Groome, bro. Marling and bro. and sis. Williams (Ilford), bro. and sis. E. J. B., bro. and sis. H. L. and bro. and sis. J. R. Evans, bro. J. L. Evans, bro. and sis. Lea, sis. Singleton, brethren Haines, Irving, F. J. and J. F. Westley, F. Morse, S. J. Douglass, T. Wilson, W. E. White, E. A. Clements, F. W. Brooks and J. T. Warwick (Clapham). Most of the brethren were with us in the Truth's service and we thank them for their labour of love. Sincerely your brother in Christ. —WM. J. WEBSTER, *Rec. Bro.*

SHERINGHAM. —*Beachdene, Beeston Road.* Greetings. On March 23rd I enjoyed the usual visit of bro. H. L. Evans. One of our late bro. Starling's married daughters allows us the use of her front sitting room and a fire for the evening of such visits, "in appreciation of what the Christadelphians did for her father" (see Matt. x. 42). Bro. and sis. Christmas (Bury St. Edmunds) came over for the Easter week-end, and we had a refreshing time. On the Sunday we visited sis. Wells of Dereham, taking her with us to the sisters at Wymondham, where we spent a happy time around the Memorial Table. The Good Lord has promised that our bread and water shall be sure, but, oh, how many luxuries He allows us too. Sincerely your brother in Christ. —OWEN WOODHOUSE.

SOUTHEND-ON-SEA. —*76 Ruskin Avenue. Sundays: Breaking of Break 6 p.m. by arrangement, but NOT first Sundays.* Since our last report we have been cheered by several visits from bro. and sis. Young (Sutton), and also had the company of sis. Davies (Clapham) and her two daughters and son, sisters D. Davies and E. Davies and bro. R. Davies. Sis. Davies is on a prolonged visit to the town, but has not definitely settled here and thus still belongs to Clapham Ecclesia; neither her daughters nor son live down here and hence also remain members of Clapham. This is to correct the mistaken idea that these sisters had joined Southend. We have welcomed their company at the Table. —WM. L. WILLE, *Rec. Bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Break 11 a.m.; Lecture 6.30 p.m.* We rejoice to report the baptism of Mr. GORDON MORSE, son of bro. and sis. W. J. Morse, on April 6th, after a good confession. It is our earnest prayer that our new brother will walk in faith until the end and obtain the gift of immortality. We gain by the removal of bro. and sis. G. E. Morse from Cardiff to Swansea. The undersigned has just been elected recording brother, his address being "Heulwendy," Wern Road, Skewen, Glam. —R. H. SMITH, *Rec. Bro.*

SWANSEA (Brynhafod). —*98 Llangyfelach Rd. Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class 7.30 p.m.* We are still striving hard to faithfully obey our absent Lord's command, "Occupy till I come," so that when He does come we may be found vessels of honour, fit and meet for the Master's use. We have also welcomed around the Table of the Lord the following visitors: sis. Phyllis Bowen (St. Albans) on April 2nd, and sisters Muriel Bullin, Clarence Bullin and sis. Dorothy Bayles (Clapham). Sincerely your brother in Christ. —L. H. BOWEN, *Rec. Bro.*

NEW ZEALAND

CAMBRIDGE (Waikato).—Loving greetings in the Name of Jesus Christ to all our brethren and sisters. It is some time since intelligence was sent from the ecclesia here, but we are still endeavouring to maintain a lightstand at this place. We have recently enjoyed the company of brethren from the ecclesia of Whangarei. On October 23rd of last year, a very pleasant time was spent at a fraternal gathering held at Huntly, when bro. Fisher, from Whangarei, was able to be with us, giving us upbuilding words of exhortation, both at the memorial meeting and also in the afternoon. Bro. Marsich, also of Whangarei, was with us for two Sundays, his company being very much enjoyed by us all. We have recently had the opportunity of discussing the Truth with two men, each with, as we know, false beliefs, and although having regular talks on various phases of the Truth, so far we have not been able to convince them of the fallacies in their beliefs. However, this should not deter us from the contention for the One Faith, but only give us a greater appreciation of the knowledge of the Truth. It has been arranged by the brethren and sisters in the Waikato, and Papakura and Auckland, that being few in numbers, we meet regularly (if God wills every six weeks) at Huntly to remember our Lord Jesus Christ, and encourage one another in our most holy faith. We find these gatherings of the brethren and sisters very much to our mutual benefit and trust that we may In God's mercy continue them. The writer has recently taken up farming at Otorohanga, the home town of sis. H. Hood, a distance of 30 miles from Cambridge, but is able to attend the memorial meeting at Cambridge every two weeks. With love in the truth to all our brethren and sisters in Christ Jesus: I am your brother in Christ. —HERZL P. CONNOLLY, *Rec. Bro.*

UNITED STATES

HOUSTON (Texas).—*Corner of Drennan and Harrisburg Streets, I.O.O.F. Hall. Sundays: School, 10 a.m., Breaking Bread, 11 a.m.; Singing Practice, 5 p.m.; Bible Class, 6 p.m.; Lecture, 7 p.m.* Since last writing we have been much encouraged by visits from various of "those of like precious faith." Bro. and sis. E. W. Banta (Oklahoma, formerly Saratoga, Wyoming) spent some two weeks in our midst, during which time we were much encouraged privately and publicly by bro. Banta. Bro. and sis. S. S. Wolfe and bro. and sis. Erby Wolfe (Lampasas, Texas) spent one week-end with us. bro. S. S. Wolfe exhorted and encouraged us, his subject "Put on the whole Armour" was very efficiently handled and was indeed delivered at an appropriate time as we are assured from events in the Far East that our time is indeed short in which to prepare ourselves to meet the Captain of our salvation. Bro. and sis. H. R. Johnson (Reugio, Texas), were visitors at the Lord's Table, March 26th, bro. Johnson delivered one of his typical upbuilding exhortations. We are indeed thankful to the Giver of every good and perfect gift for the fact that our brother, who has been in very poor health of late, is much improved and should he continue to improve will soon be in excellent health. Sis. Clarence Martin (Hye, Texas) spent several weeks in our midst recently, we are always happy to have her as she is strong in the faith and lends strength to all who are fortunate enough to be associated with her. We are happy to report that sis. Eunice Wyutt, who has been temporarily residing in Victoria, Texas, has returned to Houston. We hope she will make her abode with us a permanent one. We held an all-day gathering, Sunday, March 26th, lunch was served at the hall, exhortation, lectures, Bible classes, Bible games and singing being the order of the day. All had an enjoyable and strengthening day. Fraternaly yours in hope. —J. T. SMITH, *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.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
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. — Mrs. Jesse Hatcher, 1011 West Main St. 'Phone: Hadley 9085.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —L. H. Norwood, 1801 San Marcus Street, Compton, Calif.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Rochester, N.Y. —Oscar Knight, 67 Alexander Street.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
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

FORTHCOMING FRATERNAL MEETINGS. —Bristol, May 29th; St. Albans, May 29th; Holloway, June 17th; Motherwell, June 24th; Oldham, June 24th; Glasgow, July 1st; Sutton, August 7th; Clapham (Kew Gardens), August 19th; Clapham (British Museum), October 21st.

BIRMINGHAM (EDMUND ST.) M.I.C. —God willing, a Fraternal Gathering will be held on Whit Monday, May 29th, at Bracebridge Pool, Sutton Park, near Birmingham. Tea, 4.30 p.m.; after meeting, 6 p.m.

CHANGE OF ADDRESS. —Bro. A. E. J. Cheale (Seven Kings), has removed to 124 Laburnum Avenue, Romford, Essex.

BIBLE WANTED. —A sister needs a Bible with large print owing to failing sight. Sis. I., address from Editor.

SPARE CLOTHING. —We shall be pleased to receive spare clothing for distribution to brethren and sisters in need. Address to 19 Grove Road, London, S.W. 9. Parcels have been received from L.W., Anon., Parsons Green and one with illegible postmark.

JEWISH RELIEF FUND. —A brother, 10/-; N.Z. Brethren, £2 10s.; Detroit, £7 8s. 11d.; Lovers of Zion, \$10; P.L.D., 10/-; W.T., 10/-.

FOR BRETHREN AND SISTERS IN NEED. —A bro. and sis. \$7; An ecclesia, £5; N.Z. Brethren, £2; Anon., 10/-; P.L.D., 10/-; B., N.Z., £3.

MATTHEW XXV. 40. —Bro. Lorriman, who is still in hospital, desires to express his grateful thanks to the brethren and sisters for the letters of comfort which he receives. Although unable to reply he appreciates the kindness shown to him so constantly. His address is: J.E.B. Lorriman, "A" Block, M.S. Ward, Eastville Hospital, Eastville, Bristol.

WEST EALING. —Lecturing brethren please note that bro. E. G. Willmore having removed to Sutton, all correspondence should be addressed to bro. D. Gray, 4 Brookbank Avenue, London, W.7.

THANKS. —We gratefully acknowledge letters of appreciation and approval of the conduct of the *Berean* and the writings of the contributors from brethren H. W. Smallwood (Toronto), W. J. Webster (Ilford), and H. P. Connolly (New Zealand).

THANKS. —Sis. Ethel Flood (Luton) desires to thank all who visited her and wrote to her during her five weeks in the London Hospital. She finds it impossible to thank each one personally. She was greatly cheered by their ministrations.

1 TIMOTHY II. 12. —For a sister to stand before the audience and lead the singing, keeping time with her hand, is opposed to the spirit of Paul's command. It will not be permitted in any ecclesia which has respect to his teaching.

A SISTER. —Your question admits of only one answer, the testimony is clear. Paul was undoubtedly instructed by Christ concerning the work he had to do (see Gal. i. 1, 12; Acts ix. 15, 16). There is no disagreement in their teaching. Should it seem so it is because his words are misunderstood and misapplied.
