

Price 8d

August 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, 14 Bayswater Road, Horfield, Bristol 7.
to whom all orders and subscriptions should be sent.

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

CONTENTS	Page
The Coming of the Son of Man (Dr. Thomas)	281
Unity of Faith the only True Foundation of Peace and Love	284
Editorial	286
“Consider Him”.	287
The Mennonites... ..	290
Times and Seasons.. ..	291
A Thought for Presiding Brethren	292
First Principles in Relation to Conduct	293
“What will this Babblers say?”	296
Faith in the Unseen	297
Matters of Fellowship throughout the World	301
Correspondence	302
Barabbas... ..	304
Reflections	305
The Parable of the Prodigal Son	306
Signs of the Times	307
The Perfect Sleep	310
The Land and People of Israel	311
Jewish Relief Fund	312
Distressed Fund	312
<u>Ecclesial News</u>	<u>313</u>

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

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

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

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

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

BEXLEY HEATH. —*See Welling.*

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

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 3.45; Lecture. 6.30).

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

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

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

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

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

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

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

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

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

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.

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

HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN. —Harold Shorter, Ditton House, 20 Walsworth Road.

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

PRESCOT (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

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

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

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

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

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

SHANKLIN (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

SHEFFIELD. —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

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

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

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

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

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

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

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

SWANSEA. —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

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

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.”

Edited by

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

Published by

C. F. FORD, 14 Bayswater Road, Horfield, Bristol 7.

Volume XXVII

AUGUST, 1939

NO. 320

The Coming of the Son of Man

By Dr. John Thomas

"I agree with you that, so far as the word of God teaches, you are correct in regard to the questions of Immortality, and the destiny of the wicked. In reference to the second coming of Christ, I am inclined to believe that you overlook the facts predicated on his appearance at, or contemporary with, the overthrow of the Jewish Theocracy, and the introduction of Christianity. You will not, you cannot deny, but that Christ predicted his coming in that generation as plainly as his coming is foretold by the prophets in "the latter days." I believe and teach that he did come in the clouds of heaven with power and great glory, when his apostles had accomplished the work of preaching the gospel of the kingdom to all nations. Then did THE END come in relation to some things you now hold and teach, such as Baptism, the Lord's Supper, etc. At that time we believe that the kingdom of heaven was introduced, and every true believer entered into its rest, became a partaker of its blessings, received remission of sins, and sanctification through the operation of the Spirit, and belief of the truth."—N.P.

OBJECTIONS CONSIDERED

The End—The Kingdom of Heaven not Introduced at the Destruction of Jerusalem—When?

We do not by any means overlook the coming of the Son of Man to overthrow the Jewish State. There is no question, or rather room to question, but that Jesus predicted his coming as Son of Man, but not as King, in the forty-second generation, that is, the one contemporary with himself. His words in speaking to his apostles are these, "Verily, I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x. 23). Here is a plain declaration that he would come in some sense before the apostles had preached the gospel in all the cities of Israel. He told them that in fulfilling their mission they would be grievously maltreated, but that if they *endured to THE END*, they should be saved. Hence, "*the End*" was in the life-time of those who "*endured*;" who were not overcome by the persecutions that should beset them. The End was at the termination, not at the beginning of their ministry; as it is written, "This gospel of the kingdom shall be preached in all the habitable for a witness to all nations; and afterwards shall *the End* come" (Matt. xxiv. 14). Whatever

then the End refers to, it did not come at Pentecost, nor at Peter's visit to Cornelius: but after the preaching of the Gospel to all the nations of the Roman world or empire, called the inhabited earth. Now this proclamation was accomplished in the life-time of the apostles, for Paul says, "the hope of the Gospel (the Kingdom) was preached to every creature under the heaven" (Col. i. 23). He wrote this about thirty years after the resurrection of Jesus; that is, about six or eight years before the destruction of the city and the sanctuary by the people of the prince who should come (Dan. ix. 26). James, who wrote about the same time, exhorted those Israelites he wrote to, to "be patient (under their persecutions) to the coming of the Lord," for, says he, "the coming of the Lord draweth nigh," "the Judge standeth at the door," "Behold we count them happy who endure" (James v. 7-9) that is "to the end." James' exhortation was in effect, "Bear up under the persecutions inflicted upon you by the rulers of our nation, and be not faint-hearted; the Son of Man who is to judge them is at the door, and with his people will soon invade the country, and in overthrowing their power, save or deliver you." Peter also wrote about the same time to the same class of persons, to believing Israelites who were suffering reproach for the name of Christ, and exhorted them to rejoice in their tribulation as partakers of Christ's sufferings; that when his glory should be revealed, they might be glad with exceeding joy. But he knew well that the glory of Christ could not be revealed till the law of Moses was set aside; for Jesus could not sit and rule as a priest upon David's throne and bear his glory (Zech. vi. 12, 13), so long as the Mosaic code was the constitution of the nation. Therefore, said he, "THE END of all things is at hand" (1 Pet. iv. 7). —the end of all things constituted by the Mosaic law, which, having "decayed and waxed old, was about to vanish away" (Heb. viii. 13). The Prince's people were to come and make an end of all things connected with the city and temple. These people were they whose power is represented by the little horn of the goat, which waxed so exceedingly great, that it overtopped the royalty of Israel. When *the end* came this power abolished the daily sacrifice and cast down the place where it was offered. This was Jehovah's doing; for He gave the army against the daily because of Israel's transgression; and it cast down the truth or the law to the ground, and afterwards practised and prospered for a long time (Dan. viii. 9-12).

The Roman armies were the Prince's people or the Lord's armies to abolish the Mosaic kingdom on the same principle that the Medes and Persians were Jehovah's "sanctified ones" for the subversion of the Chaldean dynasty (Isa. xiii. 3). The armies being employed by the King of Israel they are called "*His* armies," and being under the direction of His Son in the conduct of the war they are styled "the Prince's people," that is, the people of Messiah the Prince. The reader will find this idea embodied in one of our Lord's parables illustrative of the things of the kingdom of the heavens. The marriage of the king's son is supposed to be ready for celebration. His servants are sent out to call them that were bidden to partake in it; but they made light of the invitation and even slew the king's servants. Now when the king heard of this he was wroth, "and," says Jesus, "he sent forth *his* armies and destroyed those murderers and burnt up their city" (Matt. xxii. 7). These armies were the devastating abomination spoken of by Daniel in the places referred to, standing in the Holy Land, and represented in the twenty-fourth of Matthew by their standards, the eagles of the legions. They were the birds of prey gathered together by the Son of Man to devour the body politic, or "carcase" of Judah. Even as Moses had predicted, saying, "*The Lord shall bring* a nation against thee from afar, from the end of the earth, swift as *the eagle* flieth; a nation whose language thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young. He shall besiege thee in thy gates (or cities) until the high and fenced walls come down in which thou trustedst." "And thy *carcase* shall be meat unto all the fowls of the air," etc. (Deut. xxviii. 49, 26; Dan. viii. 23). This nation of a fierce countenance is styled by Daniel "a king of fierce countenance, and understanding dark sentences," that is, a language unintelligible to Israel. Now, the Lord was to bring this fierce power of the West against Jerusalem, and the Son of Man is that Lord. If, then, He bring it against the city, did He not come? Certainly He came with His armies although He was not visible. His armies were mighty, but not by their own power. Titus confessed that if God had not cooperated with the Romans they could not have taken the city. But the Son of Man being with them, they destroyed wonderfully, even the mighty and the holy people. Thus, the coming of the Romans, "the people of the Prince," was also the coming of the Son of Man in power, but not in great glory; for he does not appear in his glory until he comes accompanied by his holy angels (Matt. xxv. 31). "When the Lord shall build up Zion, he shall appear in his glory" (Psa. cii. 16) and not when he

destroys her. His coming was to take the nation unawares. It was to be quick as the lightning, or "swift as the eagle flieth"; "FOR wheresoever the carcass is, there will the eagles be gathered together." So was the coming of the Son of Man, by a rapid and overwhelming invasion of the country, and the unexpected encompassment of Jerusalem by the armies of Rome.

(To be continued.)

Unity of Faith the Only True Foundation of Peace and Love

Peace and brotherly love come from unity of doctrine as the basis of faith. We do not say men cannot be at peace with each other without doctrinal accord. Men may fellowship each other in many things besides the Truth; but this general principle may be laid down—men cannot be at peace without agreement. There must be concord in reference to that which forms the basis of their union, whatever that may be. If it be business, they cannot hold together without identical interests and identical schemes. If it be plunder, there must be concert of plans before there is co-operation and peace in the gang. Pleasure shows the same principle; there must be identity in the modes of enjoyment before there can be mutual relish. Men can always 'get on' when they are at one in that which acts as the link of their connection. These may seem low comparisons for the illustration of our subject, but they are to the point, in so far as they bring out the principle which suggests the Scriptural question, 'How can two walk together unless they be agreed?' (Amos iii. 3). The principle holds good perhaps more strongly in matters of faith than anything else. The very essence of fellowship in such matters is unity. Peace comes from unity, and peace permits and fosters growth of love; but neither peace nor brotherly love can exist apart from unity. Hence it is that Jesus could say, 'I came not to send peace on earth, but a sword' (Matt. x. 34). His mission in its ultimate results is a mission of peace, and in his essential character, he is 'The Prince of Peace'; but all this peace is to come through the unity which he will establish between God and man, and in the establishing of this unity, there will be much that is the very opposite of peace. He will tread the winepress of the fierceness of the wrath of Almighty God, and in doing so, destroy them that destroy the earth.

Jesus foresaw that the world would not receive the Truth, and that there would necessarily be established an antagonism between the world and those who did receive the Truth. 'Henceforth a man's foes shall be they of his own household.' In its perfect form, this antagonism results in death to those who are Christ's. While the flesh is supreme and has the power, it kills all who are of the Spirit. But, circumstances, providentially arranged, may prevent the flesh having its own way. On the other hand, the flesh may become a little modified in its manifestations by moral influences which may be remotely traced to the Word. In that case, the antagonism is not so hot; the World and 'the Church' get on better, though not in union. Sometimes, the World puts on the name of the Church, and there is external fellowship, but because perfect unity (unity of faith, of doctrine, of taste and affection), does not exist, there is not 'perfect peace and brotherly love,' that is to say, if there are any true sons of God in the alliance. If there are none such, of course, there may be peace, because agreement even in apostasy will produce peace, even if it be the peace of a stagnant pool. But if there be true men in the rotten compact, there cannot be long peace or brotherly love. Incompatibilities will soon be manifest. The manifestations and doctrines of the flesh will offend the taste of those who are of the Spirit, and there will be division.

And it is right that division under such circumstances should take place. Why should an unholy fellowship continue? What concord hath Christ with Belial? Why exhort to peace and brotherly love where the foundation of such conditions is wanting? The Apostolic exhortation is: 'Be ye all of one mind, and live at peace.' There can be no living in peace without oneness of mind. The 'unity of the Spirit' ought to be kept 'in the bond of peace,' but peace need not be expected where this 'unity of the Spirit' is wanting. The unhappy features of the present crisis are owing to the admixture of error with truth, of worldliness with spiritual-mindedness; and while these two elements co-exist . . . there must be fermentation as of two opposite chemical principles. 'It must needs be that there be heresies among you.' It must needs be that offences come. We need not look for anything else than division so long as there is no infallible hand to prevent the admixture of error with the Truth, and of the worldly-

minded with those who truly consecrate themselves to God. Our duty is to 'contend earnestly for the Faith once delivered to the Saints.' This is the best way to bring about peace and brotherly love. It may cause division in the first instance, but among those who receive the Truth in the love thereof, it will lay a foundation for the wisdom which is 'first pure, then peaceable'. . . Apart from this, exhortations to peace are not worthy of being listened to. . . Peace ought not to exist where the One Faith is not upheld in its purity.

R.R.

Editorial

The *Berean Christadelphian* is "a Magazine devoted to the exposition and defence of the Faith, with the object of making ready a people prepared for the coming of the Lord." It follows then that the value of whatever appears in its pages depends upon its relation to that object. If our readers as well as our contributors would always bear that in mind we should all be helped in the effort we are making to seek the Kingdom of God and His righteousness. It is discouraging that several letters we have received recently sadly deplore the readiness to censure, fault-finding, evil thinking and evil surmising within the household, and request us to "reflect" concerning them. Have we not learnt the Divine command through the Apostle Paul in 1 Cor. xiii. and elsewhere? Surely we must all sometimes ask ourselves, Will Christ smile upon me when he comes? will he say to me, "Come inherit the Kingdom"? And do we not remember the reply which was given to David's question, Lord who shall abide, who shall dwell with thee? "He that backbiteth not with his tongue."

Let us remember and be quite sure of this: the words "Inasmuch as ye did it unto one of the least of these my brethren ye have done it unto me. . . Depart from me," include all the backbiting and evil speaking to the hurt of any of Christ's brethren.

The grounds on which we can hope for his smile and approval are plainly set forth in Matt. xxv. 34-36. "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." These are simple words which a child can understand. They do not admit of two meanings. Where the love abounds which Paul describes in 1 Cor. xiii, these things will abound in us.

"See that ye love one another with a pure heart fervently," says Peter. Though we speak with the tongues of men and of angels and have not this sincere love we are as sounding brass; we are nothing. We should all most seriously reflect about these things, because it is our salvation, not our brother's, which is in danger if we ignore them.

C.F.F.

UNEMPLOYMENT

Further to the remarks on this subject last month, (with particular reference to the letter from St. Albans), it is proposed to make a start in the next issue with a list of brethren and sisters who are out of work and who feel that it would be helpful to mention details of their requirements. They are, therefore, invited to communicate with the editor, stating sufficient information as to age, capacity, type of work, etc.; full details of name and address will not be mentioned in the magazine unless desired.

Any brother or sister who finds it possible to provide employment or can direct another to it, should also write to the editor who will arrange for the parties to be put into touch with each other.

It might also be helpful if brethren who are aware of work available at any time could communicate details for insertion in the magazine.

ED.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST No. XIX—BREAKER

Our consideration thus far has caused us to picture Jesus in those offices mainly associated with the peaceful aspect of the Truth, but those whose eyes have been fully opened to the wondrous things of God's word, realize that in the work which He is shortly coming to do, there will be imposed upon Him necessity for force.

Here again the great gulf between the unprofitable tenets of a false religious system and the beautiful hope set before us is manifested.

The peaceful penetration of the hearts of men is a theory which bitter experience has long since exploded.

In the history of the nation of Israel there is ample evidence of that hard-heartedness as a result of which "The word preached did not profit them, not being mixed with faith in them that heard it."

The heart of man is—and always has been—stubbornly disposed towards the way of correction, necessitating often drastic methods to enforce Divine lessons. This is forcibly portrayed in the parable of the vineyard (Luke xx) and the subsequent pronouncement by Christ when, referring to himself as "The stone which the builders rejected" he said: "Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Before favour can be bestowed, before mercy can be extended to any who are "out of the way," the breaking process must be endured in the complete submission of the individual to another, even Him who knows what is in man. To fall upon Christ as a Saviour means breaking with past connections which bound us for "his own iniquities shall take the wicked himself, and he shall be holder with the cords of his sins" (Prov. v. 22).

In the process by which an individual is rescued from darkness, we trace the hand of a BREAKER from first to last. What will not bend, must break. The heart is broken and the iron sinew of the will. Self dies before another Self, even Christ. Companionships, ambitions, schemes, pleasures—everything must give way until, when sufficiently broken, we can say:

Thy way, not mine, O Lord,
However dark it be;
Lead me by thine own hand,
Choose out the path for me.

For those who endure this process at the hands of Him who has called them, there awaits exaltation, binding up of the broken hearted, change to indestructible spirit nature in that acceptable year of the Lord. (See Isaiah lxi).

Christ is a great breaker and destroyer. He has been and will be "till he hath put all enemies under His feet." He was manifested on purpose to destroy the works of the devil in all his forms.

Many utterances through the prophets of Isaiah direct our eyes to the work which is reserved for him by the Father.

In Micah ii. 13 the Spirit portrays His work amongst that nation when they shall be brought at last to acknowledge his authority: —

"The BREAKER is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the Lord on the head of them."

There have been sundry interpretations of this by commentators, as diverse as the fancies of the expositors—some have applied it to Cyrus or some Assyrian commander but enlightened minds will have, we think, little difficulty in perceiving that the prophet was referring to that time when (to quote Dr. Thomas on the *Apocalypse in Micah*) "Israel shall be a strong nation, with Jehovah (Christ) reigning over then in Mount Zion, and for the *Olahm*, or Millennium—the first dominion shall come to Zion; and the Kingdom to the daughter of Jerusalem. He testifies that when the time of their deliverance shall arrive, the daughter of Zion shall arise and thresh with horn of iron and hoof of brass and beat in pieces many people" (*Eureka* i. p. 47). In the position of affairs in the earth to-day Zion's watchers can see fresh light upon the call which sounded forth through Isaiah twenty-five centuries ago: —

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all of ye far countries: gird yourselves, and ye shall be broken in pieces" (viii. 9).

Yes, the power of the oppressor, the contempt of the scorner, the ravings of the infidel, the delusions of the idolator will all be broken by that stone which shall grind them to powder.

The saints have long comforted each other in contemplation of this coming time of release and joy. Let us "who are alive and remain" not allow our perceptions to be dimmed by repetition or our minds to be dulled by use. This present time of trouble is upon us as predicted by our Master in the days of His flesh. He knows His own and will guide them presently into green pastures and quiet resting places when (as they sometimes sing)—

He comes to break oppression,
To set the captive free,
To take away transgression
And rule in equity.

It was in the following words that our late bro. Roberts exhorted his fellow travellers as they met around the emblems on one first day of the week: —

"When we come to the last communication of Christ to his friends, we find all these things brought to a brilliant focus. In his revelation to John in Patmos, he tells us that he has received from the Father the commission expressed in Psa. ii. 9: 'Thou shalt break the nations with a rod of iron, thou shalt dash them in pieces like a potter's vessel.' The execution of this work he expressly promises to share with those who are faithful to him, saying: 'To him that overcometh and keepeth my works to the end, to him will I give power over the nations, and he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers, even as I have received of my Father.'

He exhibits to us in advance the spectacle of the collision which results in this catastrophe to the power of the enemy.

He shows us 'the kings of the earth and their armies' on the one side, gathered together against himself and 'those that are with him' on the other; and he tells us of the victory which remains with the latter 'in the war of the great day of God Almighty.'

He shows us in dragon-symbol, the power of the enemy chained and imprisoned: the wine press of God's indignation against the world trodden by himself in terrible works of judgment, and all the Kingdoms of Jehovah and His Christ, and their glorious possession by the saints who live and reign with him a thousand years and beyond."

The promise thus geographically outlined is for all who "consider Him" and though encumbered now with the weakness of human nature, they will, if they hold fast, be made strong, to join with God's Anointed in waging Victorious battle against the armies of Sin.

M.J.

The Mennonites

FROM "THE CHRISTADELPHIAN YEAR BOOK," 1916

In 1870 universal military service became law in Russia, which is without doubt the country where there is the least religious liberty.

A sect, called Mennonites (name derived from a teacher named Menno Simens, 1492-1559), at once re-stated their objection on Scriptural grounds to military service. General Todleben, hero of the defence of Sevastopol, was given power by the Czar to settle matters with the sect. He arranged, and the Government agreed, that the Mennonites should have exemption from taking the oath and military service, and that instead they should serve three years in the forestry department, and be trained as stretcher-bearers and first-aid men. This compromise worked well, and has continued to this present time. These people are sometimes termed Stundists, from Gibet-stunde, referring to their custom of setting apart one hour each evening for meditation and prayer. "As a community," Mr. George Hume says, in *Fifty-five Years in Russia*, "the Mennonites are very highly esteemed by all classes in Russia, being strictly honest in all their dealings, and reliable in all their undertakings."

The main tenets of these people are: —

- 1—No priests, or priestly authority.
- 2—The Bible the only authority; all things to be proved by it.
- 3—Conditional immortality, by the new birth.
- 4—No marriage outside of the community.
- 5—Civil authority no right to bind any man's conscience.
- 6—No taking of any oath, nor acceptance of any office under the Government.
- 7—Obedience to all laws, with the above exceptions.
- 8—No settled ministry; leaders chosen from the community by vote.
- 9—Women take no part in public speaking.
- 10—No instrumental music to accompany their singing.

The Empress Catherine gave them a charter exempting them from military service for ever, and granting them land for their support.

This suggests that if and when military service becomes compulsory in this country, that firmness such as displayed by the Mennonites in Russia will bring relief here to those who hold the same objection. Especially is this likely when we remember that respect for conscience as a principle is now incorporated in our English constitution. What bigoted Russia can do, surely enlightened Britain cannot refuse!

Times and Seasons

"In such an hour as ye think not" (Matt. xxiv. 44), indicates that there will be a remnant waiting and watching for the Lord when he returns. That there will still be some who hold the Truth

when He comes is clear from Luke xviii. 8. "When the Son of Man cometh shall He find the faith on the earth"?

Paul further dwells upon this when he says, "We who are alive and remain unto the coming of the Lord shall not go before those that have slept, for the dead in Christ shall rise first and we shall be caught up *together* to meet the Lord" (1 Thess. iv. 15).

It is when we seek an indication as to the stage of the Divine purpose at which we shall be called to meet our Lord that we become very cautious. It is as we see in an hour that *we think* not that He comes.

But there are some helpful indications. If 1942 to 1957 sees as it does the end of all the Bible times relating to the Papacy, the Jews and the Mohammedan powers it seems evident that somewhere in those 16 years two things must find their place.

The first is the dwelling safely of the Jews (Ezek. xxxviii. 8). This will certainly need a little time and the alteration of several present day developments. The Arab must be curbed and German and Italian influence withdrawn.

The second thing is that the present European situation must be greatly changed in order to be in the position described in Ezek. xxxviii. Supposing then that the seventh thousand years is the millennial period, i.e., Christ's reign, then a certain time will need to be occupied in the subjugation of the world by the saints to Christ. They will act under His command.

The 40 years of Micah vii. 15; "According to the days of thy coming out of Egypt will I show marvellous things," leaves, (if the period of years of human history be a total of 5953 at A.D. 1957 reckoning the birth of Jesus at 3996,) only 7 years interregnum between the last Bible time and the final 40 years before the entry into the fulness of His Kingdom, of the Son of God.

Now Matt. xxiv. 40-41 indicates that when the great call comes it will reach the brethren and sisters in every part of the world at once. Taking the East first. Two shall be in the field, i.e., in the middle of the day. West, in bed in the night.

Antipodes preparing the morning meal. At the call all must hasten to meet the Lord for judgment and reward, at Sinai. Possibly the resurrected dead will be called and be used to call, or notify, the living. Doubtless the angels of the Lord will at the same time be God's instruments for the work of "gathering together His elect from the four corners of the earth." Jesus said, "The Son of man shall send forth his angels" (Matt. xiii. 41).

This brings us to a contemplation of what is likely to be the time of the call from another angle. It must be *before* the crucial conflict in Palestine because the saints—immortalized—are with Jesus when he makes himself known to the Jews through Elijah and to the world on the Mount of Olives. Read Malachi iv, v; Zechariah xii. and xiv. and Jude 14. Furthermore this part of the programme precedes the "40 years." Shall we therefore look to the "Leader like unto Moses," and reason by analogy?

Well, Moses was called from the far country whither he had gone, Midian, and told of the work of taking out the people of Israel, which he was to "lead."

Moses went to Midian, B.C. 1531. He was away 40 years and was then called. He began his work of deliverance and from that time until the declaration of the 40 years was given (Num. xiv. 33) the period covered was two years.

The conclusion arrived at is therefore that: —

1 Jesus may come at any time now to call his saints because there is no prophecy in the way of it.

2 Jesus will have made that call and resurrection and judgment will be all finished before A.D. 1957/8 at the very latest, leaving 2 years or more before the judgment of the world begins.

3 In that 2 years or more the Lord will prepare His people for their work and Elijah will go to the Holy Land.

4 Russia will be the aggressor in relation to Palestine not later than 1955 or near.

5 In the 16 years ahead of us we shall therefore "live in daily expectation of that hour and day that no man knows.

G.H.D.

A THOUGHT FOR PRESIDING BRETHERN

Whatever interferes with the comfort of a meeting interferes with edification. Edification is a delicate mental result, easily interfered with, and requiring careful nursing. All the exercises ought to be so apportioned that no needless fatigue should be inflicted on any. For this reason, standing exercises ought not to succeed one another. When a hymn has been sung (perhaps a long one) it is acceptable to the assembly to sit down. Therefore another time should be chosen for a prayer than just after a hymn. The reading ought to come between. In this way, a rest is provided, which leaves the mind more at liberty than if the fatigue of standing through a hymn has to be succeeded by the fatigue of standing through a prayer (perhaps a long one—but prayers ought not to be long).

Both in prayer and reading, it is a great interference with the mental concentration that ought to prevail, for late comers to enter during those exercises. In some ecclesias, this evil is remedied by having the doors closed during reading and prayer: which has also the advantage of helping the habit of punctuality.

R.R.

First Principles in Relation to Conduct

VII

III. —DOCTRINE AND CONDUCT (*Concluded*)

A thought occurs at this point in connection with Jesus Christ and his possession whilst on earth, of our nature, which made possible his gracious work of reconciliation. The same fact made also possible his High Priesthood now. Jesus now intercedes for us: through him we offer our prayers. "He is able, having been tempted, to succour those who are tempted" (Heb. ii.): and so we have the picture of a faithful and sympathetic High Priest "who can be touched with the feeling of our infirmities" and can have "compassion" on us. Is there any need to stress the solacing and purifying effect of all this upon the character of one realizing it to the full? "Everyone that hath this hope in him, purifieth himself as he is pure" (1 John iii. 3).

As we have thus proceeded to unfold in outline the first principles of the oracles of God, surely we have gained fresh insight into God's mind, and we have given to us additional motives for our service to Him: additional helps and guiding lines whereby our feeble efforts may be strengthened and our hopes intensified and our characters improved. There remain a few more points in order to get as complete as possible an outline of the enthralling contemplation.

The Bible doctrine of the Devil is a great contrast to that of orthodoxy. Those who believe in a personal devil, attribute nearly all the sin and evil in this world to the supposed semi-deity. A superhuman fallen angel of Miltonic fancy is generally supposed to be responsible for the organization

of this world's evils. Much loss results from this false belief, loss of sense of responsibility and a laying the blame for much wrong upon a non-existent figment of the imagination. We gain a true idea of wickedness when we realize the Bible teaching, so plain, that all that is wrong in the world has its roots in man's own depravity, the evil following as a natural corollary of the sin or as a punishment from an angered Deity. God, in the Scriptures, is represented as the author of light and darkness, of good and evil, because in His judicious capacity He punishes for sin and wickedness. No evil in this world is ever attributed in the Scriptures to an outside opponent of God, a sort of evil genius called Satan. All evil comes from God because of sin: and the sin is inherent in man's own flesh, and has been so inherent since Adam first transgressed. The temptation in the Garden of Eden in the first place came through the channel of a serpent gifted with speech (like Balaam's ass), but after this man's own nature became tainted and sin stricken (see Gen. ii. and iii.; Rom. v. 12). Uniformly in Scripture sin is represented as in man's own nature. See for example Jer. xvii. 9; Matt. xv. 19; where all sin is represented as coming "out of man's heart." The Apostle Paul similarly speaks of "In my flesh dwelleth no good thing," and of "a law in my members" "warring against the law of my mind," a law which he calls "the law of sin and death" (Rom. vii). In Galatians v. he also speaks of and catalogues the "works of the flesh": and so also the Apostle James tells us that "every man is tempted when he is drawn away of his own lusts. . . and enticed " (James i. 14).

Thus, sin in man's own heart, flesh, is the bane of mankind, is the cause of death; that which has the power of death; i.e., the devil of Hebrews ii. 14. The wages of sin is death, and, the devil having the power of death, are synonymous expressions. It can thus be readily understood that when on account of his perfect obedience Christ was raised from the dead, to die no more, it could be said that "he put away sin by the sacrifice of himself," or "he destroyed that which had the power of death, the devil." In so far as he himself was concerned, he had by his obedience triumphed over the depravity of human nature and had destroyed the Diabolos—sin power of the flesh—and become clothed upon with another nature, immortal, angelic—Divine—Spirit. Of course, it is obvious when the Scriptures speak of Christ having done certain things by or through his death, that the death itself did nothing, it was God's recognition of the condemnation of sin by that death and His exertion of power in raising Christ that were the prime factors in the scheme of Atonement. Christ's death alone without God's power could, of course, do nothing: and yet without the death of a righteous bearer of sin nature there would have been no opening up of the grave and no bringing to light of life and immortality.

See how beautifully the Bible doctrine of the Devil is linked up with that of the Atoning work of Jesus—see too, how our own sense of responsibility is preserved by the knowledge of the source of all temptation—the source of death—by a knowledge of the whereabouts and facts of the enemy within ourselves. Knowing the cause of the trouble, with the aid of Scripture we can endeavour to subdue him—subdue our own passions—not blaming on to a non-existent devil what human nature is responsible for. In this connection note the words of bro. Roberts: "It must be admitted that the associations of a principle—the concrete form in which it may be presented or illustrated to us—has much to do with our ability to correctly estimate that principle. The Bible devil is doubtless the concretion of sin, consequently, it becomes of great importance to identify the Bible devil; for if it should happen we are looking in the wrong direction for him, it may happen also that we may accept him unconsciously as a friend and be led by him at his will all the while that we may flatter ourselves that we have effectually renounced him and his works, and are keeping him at bay. While deprecating him in the clouds or the abyss beneath our feet, we may under a wrong cue permit him to walk by our side, charm us with his company, lure us with his rewards and honours, entice us into alliance and fellowship to our destruction. To put the matter plainly, suppose for a moment that the world of flesh and blood at enmity with God in the various aspects in which it presents itself, is the devil: a man not understanding this, but who regards the devil as a fallen archangel or any other kind of supernatural person, is liable to accept the devil's friendship and all its perilous consequences through the power, or at all events greatly by the assistance of, a wrong theory of who the devil is."

Actually the orthodox doctrine of the devil leads to a gilding over of the real enemy, and human nature is regarded as an injured innocent, instead of being the prime cause of wickedness, it is

altogether a false conception of human nature to so extol its non-existent powers, and paint it in colours which do not belong to it. Real character formation can only take place by being built upon the Scriptural doctrine of man's innate depravity—the true doctrine of the devil—and the need for an external influence coming from the Word in order to combat and subdue the inner enemy—the flesh. In the light of this teaching we can understand the battle of tenacity waged by the Apostle Paul in that great struggle described in Rom. vii., a struggle which goes on in every one of us, between the old man (the flesh) and the new man (the new creation of the word). The reality of the tremendous struggle is made plain in the light of Bible teaching: but the wrong doctrine leads right astray from a realization of this vital process in salvation.

Now, finally, the mode of union of a believer with all that God calls him to—baptism into Christ. From Colossians iii. and Romans vi. we learn that baptism is a symbol of death—Christ's death: a symbol of *burial* with Christ, as a sign that we are sharers of Christ's death, and that we desire to have extended to us the benefits thereof. Perforce it must, then, be bodily *immersion*—otherwise it is no baptism—for that, too, is the very meaning of the word. What a beautiful symbol it is of complete death—death to the old man and his desires, and a resurrection spiritual to a new life in Christ Jesus—a fit ritual and ordinance for one commencing a race for Eternal Life. A symbol of humility and obedience to God, not a "washing away of the filth of the flesh, but the answer of a good conscience towards God" (1 Pet. iii. 21). The apostle calls it a "figure" which "doth now save us." This simple yet impressive ritual at the commencement of our spiritual life has an effect all through, as it marks our severance from the old and our connection with the new. It is an act signifying our humility, and our willingness to serve God, like Naaman's simple act of dipping seven times in Jordan was an act implying his acceptance of God's terms of cleansing. The very acceptance connotes our change of heart and our humility. How a few drops of water upon an ignorant babe can have this effect on character it is difficult to imagine.

So we have run through many of the prime principles of the Truth, and found confirmation everywhere for our thesis that RIGHT DOCTRINE alone can produce RIGHT CHARACTER, and in the proportion that we get wrong doctrine so wrong ideals, wrong strivings follow—wrong conduct. In accumulated effect the body of True Christian Doctrine sets before us the prize of our high calling in Christ Jesus, the seeking first the Kingdom of God, as our highest ideal. The prize itself is Immortal Life. The pathway towards the ideal is bestrewed with difficulties and pleasures, difficulties within ourselves, and without, but our plain duties are conditioned by our striving for the kingdom, and our whole outlook is influenced thereby, and consequently also our acts—our character, which has to be moulded in accordance with the truth, our emotions being controlled by the ennobling desire for sanctification and regeneration in Christ Jesus. The present is seen to be a fleeting stage upon which we all act and pass off, the real drama is to come in the next world to which all things are hastening. The coming of Christ is the climax to all. SEEING we look for these things, the Apostle Peter well sums up their effects upon our character when he says:—

"*Seeing* then that all these things shall be dissolved (worldly constitutions, etc.) what manner of persons ought ye to be in all holy conversation (behaviour) and godliness."

"Wherefore, beloved, *seeing* that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

"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" (2 Pet. iii. 11, 14, 17, 18).

Southend.

W.L.W.

"WHAT WILL THIS BABBLER SAY?" (Acts xvii. 18)

An interesting word was used by the idle Athenians for the Apostle, expressing (before they had heard him properly) their contempt for his teaching. The Greek word for babbler expressed the idea of 'seed picker' as a bird hopped about the ground, here and there, to pick up its seeds for food, so Paul was picking up and, conveying all kinds of odd doctrines and ideas. Another version well renders the phrase, "Whatever does the fellow mean with his scraps of learning?" In view of this attitude it is no surprise that Paul could find little interest in the Truth in such a city as Athens (Acts xvii. 34).

Faith in the Unseen

We have, in each of the four Gospels, the record of the appearance of the risen Jesus to the disciples, and the story as related by John, the beloved disciple, is as might be expected, a little more detailed than the others. In chap. xx. he writes of Jesus' first appearance to the disciples on the same first day of the week on which he arose, they being gathered together behind closed doors for fear of the Jews. They must have been in a very troubled and fearful state of mind, as apparently to them, their plans and their lives had been wrecked by the events of the preceding three days. Suddenly they hear the words, "Peace be unto you." The doors had not opened, but there stood the Lord in the midst of them and proceeded to invest them with the Holy Spirit. What a wonderful and unexpected visit this was we can readily realize, for we are told in the pithy language of the Bible that they were glad when they saw the Lord.

There was, however, one of the disciples absent upon this occasion, Thomas being away for some reason, returns to be greeted by an astounding account of the Lord's visit, and we can well imagine the excitement with which the others would relate the particulars of this unexpected visitation. But Thomas, the same Thomas who some time before had said, "Come and let us die with Him," says this time, "I will not believe unless I see the print of the nails and thrust my hand into his side." Poor Thomas undoubtedly wanted to believe, but it was very hard to do so in the face of what had transpired. He had probably been sure all the time that his Master's life was going to end up miserably and to his mind the death on the cross was the end. What little faith he had had, had disappeared and it would require some definite and visible proof to convince him that this story of the disciples was true.

After eight days, John tells us, they were again gathered together, and this time Thomas was with them. The narrator takes care to tell us again that the doors were shut, then, he says, came Jesus and stood in their midst and said, "Peace be unto you." Then He singles out Thomas, and says to him, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side and be not faithless, but believing." It would seem that this visit or appearance of Jesus was expressly for the purpose of convincing Thomas. If so, it undoubtedly succeeded, because Thomas answers and says, "My Lord and my God"—a cry that came from his heart and settled once and for all time any doubts he may have had previously. We notice there is no condemnation or criticism of the fact that he demanded proof on the part of Jesus. There is, however, a certain tinge of disappointment in the next words of Jesus. He says, "Thomas, because thou has seen me thou hast believed; blessed are they that have not seen and yet have believed."

Faith in things unseen has from the beginning of recorded history, as far as God's dealings with man are concerned, occupied one of the most important places in the realm of man's response or duty to God. We have the example of Abraham, "For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness" (Rom. iv. 3 and 4). Further on in the same chapter, which incidentally is a wonderful exhortation on the subject of faith, Paul says, continuing his argument for justification by faith, "for the promise that he should be the heir of the world was not to Abraham or his seed, through the law, but through the righteousness of faith. For if they which be of the law be heirs, faith is made void and the promise made of none effect. Because the law worketh wrath; for

where no law is, there is no transgression." Now mark the 16th verse, "Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the faith of Abraham; who is the father of us all."

Faith and belief are words which are used interchangeably in the Bible. The distinction between them is that between "believe me" and "believe on me." Belief in the historical existence of Jesus and in the truth of His claims may be produced by evidence, but faith in Him cannot be. In Ephesians ii. 8, Paul, in explaining the method of Gentile salvation, says, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." Now faith can be present in us in larger or smaller measure, as evidenced by Paul's estimate of Abraham's faith in his letter to the brethren at Rome. He says, of Abraham that he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God and being fully persuaded that what he had promised, He was able also to perform, and therefore it was imputed to him for righteousness.

The remedy for lack of faith or for small measure of it is given as is the remedy for all other spiritual ills or ailments in the Scripture. We find in Luke xvii. 5, that the apostles, in one of the several times when they were conscious of a lack of that very necessary adjunct of a good follower of Him, praying that He would increase their faith. There is the way to increase faith, very clearly pointed out to us in order that we may follow their example.

We have a declaration of the motive behind faith in the letter to the Galatians, in which he clears up their trouble in trying to make the two systems of law and grace work together. In the fifth chapter of that epistle he says: "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love." This is putting love in its proper place as the most important and primary grace of the true followers of the Lord, for as Paul wrote to the Corinthians, one may have all faith so as to remove mountains but without love, one is nothing. The two go together always, if one has love, spiritually speaking one has faith, and if one is possessed of faith, love must necessarily be present.

Faith is an attribute met with daily in this life. It is the foundation of our industries, the basis of our business enterprises, and credit system without which business would be paralyzed. When a purchase is made, particularly in these days of deferred payments, the seller exhibits faith in the integrity of the buyer and in his ability to pay the price for the goods bought.

In the Bible, however, faith is given a greater significance and the Scriptures tell us plainly that without faith it is impossible to please God. In Hebrews xi. 3, we are given an example of the power of faith, for there we read, "Through faith we understand that the worlds were framed by the word of God so that the things which are seen were not made of things which do appear."

Our faith must be that of Abraham, as the Gospel preached by Christ and the apostles is the same as the promise to him, that through his seed, all the nations of the earth should be blessed and that the faithful should inherit the land promised to him and his seed. We know from the picture given us in the Bible how the earth is to be blessed, we see Jesus reigning as King with his Saints, the wondrous happiness of the nations under His rule, the earth yielding its increase with plenty for all, no poverty, no unemployment relief nor social agencies required, since there will be a state of righteousness, peace and goodwill to all men. This is a bare outline of the objects of the truth faith and we are told by the Apostle in Gal. iii. 26-29, how anyone may become a beneficiary of this golden state— "For ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to promise."

But becoming one of these chosen by putting on the name of Jesus Christ binds us to assume some obligations, and we should never lose sight of the fact that faith alone is not sufficient to merit a place in the Kingdom. Faith must be followed by works if it is to bear fruit and make us worthy of that place. In Hebrews xi. we have Paul writing of Abraham, Isaac, David, Joseph, Gideon and many

others, all possessors of and abounding in faith, but nevertheless sustaining their faith by works that pleased God, like Moses, of whom it is said, he esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. It means hardships for every servant of God, but of this James says, "Brethren count it joy when ye fall into divers temptations. Knowing this, that the trial of your faith worketh patience, but let patience have her perfect work that ye be perfect and entire, wanting nothing."

We many times fall into temptations, especially in these times, when things are made so easy for us and the idea of compromise is abroad, but we are to recognize temptations as tests of character and rejoice in the overcoming of them, looking on them as trials of our faith which will be made the stronger by them, and make us more worthy of the reward of that faith.

The essence of faith consists as we have seen in the case of Abraham and other stalwart worthies of old time, in receiving what God has revealed and can be defined as trust in the God of the Scriptures and in Jesus Christ whom He hath sent, in loving obedience which results in works acceptable to God. As used in reference to unseen things of which the Scripture speaks, faith gives substance to them, so that we act upon the conviction of their reality, for "Faith is the substance of things hoped for, the evidence of things not seen." In these days of a silent heaven, faith is possibly more difficult because human beings find it hard to become fully convinced of anything without a visible token; but think of the advantages we have at the present time, for instance, education is such that the person who cannot read and write is few and far between, and then we have the inestimable blessings of having the Scriptures in our own language and in such a convenient and easily obtainable form that it is possible for anyone to secure a copy in practically any language or dialect. Then, while we have no visible means of evidence, we remember that it is promised that from those who have much, much will be expected, therefore, if without any visible signs we are full of faith the reward will be all the greater. There is a common saying that seeing is believing, but there is no sight like that of faith, and while it is not wrong to seek proof as Thomas did, it is blessed to believe without it. We believe in God whom no man hath seen, because He has been revealed to us through His Son Jesus Christ.

In Matthew xxviii. the last appearance of Jesus in this narrative, is by appointment with the eleven disciples, on a mountain in Galilee, and here he declares to them that all power is given to him, and commissions them to go forth and teach all nations making disciples of any that would accept and believe the Gospel preached by them, and He promised that He would be with them always. We can realize what that promise meant to them, when we read of their acts and how they cheerfully underwent trials, hardships and eventually even, at least for most of them, a martyr's death, in the carrying out of that commission. And, why did they not weary in this task? Because of their belief in that promise and their faith in the future, which they were convinced held the reward of a crown of life spoken of by Paul.

There was one more appearance of Jesus to His followers, and this time it is His last farewell. The Master and his disciples take a last walk over the brow of Olivet on the road to Bethany. That must have been a wonderful experience for the disciples, full of instruction and comfort, and then when they had arrived just opposite the town of Bethany, even in the act of blessing them, they see His feet leave the ground, and He is carried up into heaven. This time, although they cannot see him any more, there are no tears, but they return to Jerusalem with great joy. That blessing remained with them all their lives and strengthened their faith, sustained their courage and from that time forth they were bold to meet and teach, and were held back by nothing. They could no longer see Him, but they believed, and believing, their faith produced powerful works.

While we have not had the wonderful privilege of having seen the Lord, we have the advantage of being able to read and study the records of the Acts of these apostles and disciples, and have the added advantage of a perspective of 2000 years to look through and of being able to read of and actually see the working out of God's plan with mankind, and remembering that these things were

not available to the men of old, we need not be disheartened because we were not in Galilee with Jesus. Remember rather, that "Blessed are they who have not seen, and yet have believed."

Montreal.

N.H.T.

Matters of Fellowship throughout the World

CAN WE HELP OTHERS Correspondence from many parts reveals the growing desire for unity on a right basis now felt by many brethren at present not in our fellowship. Complete acceptance of the position we hold is the only basis on which we can join hands. The "fine points" as they are now generally called, which appear on page 7 of "Unity," clearly set out the principles on which those whom this magazine represents have acted in the past. Principle and action must go together. Above all, these things are of God and prayer and humility of mind must accompany them. We can help others by our example in faithfulness without wavering.

RUMOURS We have received two letters making allegations against two separate ecclesias in which the statements made have proved to be completely the opposite of the facts. Brethren should make sure of the truth of any allegations they may hear before "passing them on."

NEWPORT, MON. A meeting was held at the Station Road Hall, Newport, Mon., on July 2nd, convened by the ecclesia meeting there who are in fellowship with Birmingham Central Ecclesia. It was called to consider the possibility of unity between them and the ecclesia in our fellowship at Clarence Hall. We were invited to attend and put forward our position. Four brethren from Clarence Hall and the writer spoke and asked questions. For the Station Road meeting four brethren also spoke and also bro. C. Brighton, of Leicester. The whole matter was fully discussed and our own position clearly and scripturally defined. An appeal was addressed to those who are not with us to accept the only true and safe position and thus join hands with us. The result is awaited with interest, as no vote or resolution was placed before the meeting; but the outcome awaited is the decision of the Station Road Ecclesia to do right or wrong. May they be guided to do the right.

G.H.D.

Correspondence

In answer to bro. Dyer's question on the reading of the Bible by Jews, I do not think that in these times they are any better than Gentiles in this respect. One can only speak from contact and observation, as far as this country is concerned. It seems fairly evident that Bible reading to any serious extent is lessening everywhere. Consequently, our work is far more difficult as we speak of things that, to many, are unintelligible.

The letter of sis. Briggs and the various notes on times and seasons are very interesting. The 2,300 period of Daniel viii. is one difficult to determine. Bro. Thomas calculated it as 2,400 years ending in about 1846: but it would seem that a much later ending is required if it is to see the "sanctuary cleansed." Would not this imply the establishment of the Kingdom with the new Temple erected? The claim for a translation of 2,400 does not appear to be proven: the prophecy seems to infer a beginning not as for the seven times, with the Babylonian overthrow of Judah, but rather in relation to the particular events of the vision—the conflict between the ram and goat. This symbolized the breaking up of the second world empire and its replacement by the third—the decisive date being B.C. 330 (battle of Arbela at which Alexander finally broke the Persian power). Taking 2,300 years from that date we come to A.D. 1970, a not unreasonable time when the sanctuary will be cleansed.

There will always be controversy on prophetic times, a thing not to be objected to if we are not too dogmatic. They are a fascinating and encouraging study and are a help to keeping our minds on the progress of God's plan. The evident accuracy of the fulfilment of the 1260 and 1290 of Daniel xii. on the Roman basis, surely make it clear to us that the present time is nearing the end of 1335 years, and we must all draw our own conclusions as to what that implies.

However, none of these dates has any precise relation to the year of the return of Jesus. That year, day or hour has never been revealed. It is not dates that fix his coming but signs in general. The greatest sign of all is the return of the Jews to Palestine and the phenomenal change in the state of that land. We can be content with this: "It is marvellous in our eyes." What more do we want? Do not let us think "this or that must come about before he can return." Christ's coming is firstly for his saints and their taking away is not to be associated with any particular political event. So we must be constantly on the watch. —Sincerely your brother,
St. Albans.

S. F. JEACOCK.

* * *

Greetings in the Master's service. We see by our much appreciated magazine that regular contributions are sent by the brethren and sisters in England for the relief of the distressed Jews, and we feel sure it is a work that will meet with the Master's approval, because we are plainly shown so in the revealed Word, and so are sending our small donation to help forward the good work as best we can in these far off lands. Hoping that the time will not be long before our Redeemer and their's will come and give us all that relief which we so much long for. The "intelligence" pages of the *Berean* help to bind us closer to those who are of like mind the world over and tend to strengthen the few remaining bands of the Household of Faith so that we may all endure to the end and be permitted to share in the glories of the age to come. With love begotten of the Truth to all of like faith. For and on behalf of the Wagga Ecclesia. — Your brother in Israel's Hope,
New South Wales.

C. W. SAXON.

* * *

I must say how pleased I was with the generality of articles in this month's (July) magazine, especially the robust and thoroughly scriptural Editorial of bro. Dowling. He is always scriptural, and particularly capable of dealing with the matter of Jesus and the Atonement. Keep this aspect of the Truth well to the front: this is where so much speculation and error creep in. Only one article seemed to be a little misleading: I refer to H.B.'s "Peace." Surely he does not really suggest that with poison gas floating about and bombs falling we should refuse the protection of gas masks or bomb shelters where they are provided. I quite agree in that need for calm and peaceful trust in God and the angel that encamps around us, but to refuse the natural precautions is just like expecting God to give us our daily bread without working for it, or expecting God to protect us from accidents if we needlessly take risks in these days of fast motors and traffic. With love in the Truth. Faithfully your brother, —
Southend.

WM. LESLIE WILLE.

* * *

Greetings in Christ our Lord. Enclosed is an application from a new ecclesia in West Australia; their numbers may yet be increased from the Kalgoorlie meeting out of which they separated themselves, of which mention has been made, I think, in my previous letters. Sydney (Albert Hall) Ecclesia have been doing a deal of correspondence since I returned to Melbourne, it has all ended successfully, and I trust and feel confident in recommending their desire to be accepted as expressed in enclosed letters which have been passed on for me to forward to you. Paul says, Rejoice, and again Rejoice, when by God's blessings we see the labour bringing forth fruit. Fraternally your brother in Christ, —
Melbourne.

JAMES HUGHES.

(See *Ecclesial News*)

* * *

Greetings in Christ Jesus. With reference to Mormons and Baseball in "Signs of the Times" (*Berean*, page 269). I enclose an official answer from the captain of Rochdale Greys Team. You will notice the report was false. Kindly correct as you think fit. Sincerely your brother in Christ,
Whitworth. T. HEYWORTH.

(The "captain" is the Mormon Elder Clifford Bagley, who says: "We feel indignant about the statement that we hold prayer meetings when we get behind during a match. It is certainly untrue. We hold a short prayer in our dressing room before and after the game, but it is not done so that we will win, but for the good that we may do.").

* * *

Sunday. Another wonderful day. These meetings give us help and strength to go through all our weariness with joy and gladness, knowing it is just another rain-drop heralding "the latter rain" which will be so refreshing that "all the trees of the field shall clap their hands." I pray we may be among that happy throng, meeting again those who have gone before, and ever to be with Christ, which is far better. Your sister in this glorious hope, —
Dudley. M.S.

* * *

Greetings with sincere love in the Truth. . . Keep up your inspiring articles in the *Berean*. I know you must get discouraged at times, but that is the lot of all true workers in Christ's service in this benighted age. May you live till the Master's return. Your sister in Christ, —
U.S.A. B.H.W.

* * *

Greetings in the Master's Name. May God bless you in the work of building up the Household of Faith by the stirring words of exhortation and comfort which appear in the *Berean* from month to month.
Plymouth. A.H.N.

* * *

Greetings in the name of the Lord Jesus Christ. Will you please include the enclosed in your Jewish Relief Fund. Our hearts are indeed filled with horror at the terrible persecution of God's people, but so it must needs be according to the Word until the Lord Jesus returns to deliver them, "and to destroy them which destroy the earth." We also hope the Lord will give you health and strength still for your work regarding the *Berean*, which we appreciate and look forward to every month; it is indeed very helpful; also for your Fund for our own distressed brethren and sisters. Go on with it brother, never mind opposition from certain quarters. Your affectionate brother and sister,
ANONYMOUS.

* * *

Greetings in the hope of Life Eternal. We have received the *Berean* (May number) and we are very pleased with its contents; we hope you will be able to carry on the work. We need our loins girt about with truth to withstand in these evil days, for we are living in trying times. What stirring exhortations we have been reading from Joshua. Be ye, therefore, very courageous to keep and do all that is written. May that joy be ours. This is the prayer of your brother in the hope of life unending. On behalf of the Huntley Ecclesia,
New Zealand. ALEXANDER SURGENOR.

BARABBAS (Matthew xxvii. 17)

Barabbas is not strictly a proper name and means "son of Abbas". His actual name is not mentioned in Scripture, but there is a tradition that his name was Jesus, and there appears to be fairly good grounds for the probability of its correctness. If Jesus was the name of the murderer, much

stronger point would be given to the question of Pilate to the Jews— "Who will ye that I release unto you? Jesus Barabbas—or Jesus, which is called Christ?"

Reflections

Study not to remember the benefits you have conferred; but guard against forgetting those you have received.

* * *

What is better in a man than self-restraint? And what more effectual exercise of self-restraint than the repression of every unkind word and act to those who wrong you, and the compelling of our wounded mind to seek its solace in sentiments and acts of kindness? If this benefits you, as it undoubtedly does (for it is a refining fire to the natural man), it benefits your enemies; they are helped by your self-triumph. What if they are too bitter to be propitiated, the advantage remains with you. Your kindness is more severe on your enemies than your retaliation could be, while you ennoble and soothe your own heart, and above all, please Christ and do a good work of preparation for the ages to come.

* * *

Learn these two things: never be discouraged because good things get on slowly; and never fail to do daily that good which comes next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. God affords to wait; why cannot we then, since if we are true, we have Him to fall back upon.

* * *

Parables should not be pressed to an exact application in all their details. Christ's object in uttering them should always be kept in view; this will generally be found to be of a broad and general scope, and of a character excluding all the details.

* * *

The Truth prevents us from taking any part in the political movements of the time, and shuts us up to the position of "strangers and pilgrims," whose energy is all required for the work of preparing for the great administration of authority that is to come on earth, in God's appointed time, of which we shall have a share if He accounts us worthy.

* * *

The darkest moment the disciples experienced was just before the glorious resurrection of Christ. So it may be that his latter-day brethren will, in divine ways, feel the iron in their souls immediately prior to his arrival for their deliverance. They are made to feel it now; but let them not be downcast if the heavens become blacker and the road rougher. The Lord is at hand.

R.R.

The Parable of the Prodigal Son

There have been many fanciful interpretations of this. There is no need for special ingenuity. The meaning of it is evidently very simple. It follows the parables of the lost sheep and the lost money, and was spoken in the same connection, and is therefore to be read in the light of the cavils and feelings that suggested them.

The Pharisees and the Scribes murmured at Christ's reception of publicans and sinners. Christ aims by parable to exhibit the true meaning of his attitude, which on the surface appeared ambiguous. This he could not have more effectively done than by supposing the case of a man with two sons, one of whom, having received the portion his father had set aside for him, should emigrate and squander his substance in riotous living, and afterwards rue his course of life, and resolve to return home and

throw himself upon his father's mercy. That a father should compassionately receive a son under such circumstances must have seemed natural even to the fossilized Scribes and Pharisees. How much more was divine clemency to be shown to the fallen classes of Israel, who listened gladly to Christ with an earnest resolution to walk in the ways of righteousness? There was a power in this argument which must have gone home even to the perceptions of the "blind Pharisee."

But Jesus did not stop his parable there. He introduced a picture of the odious part the Pharisees themselves were playing. This he did in the case of the second son who stayed at home and behaved correctly, so far as outward decorum was concerned; and who, finding his vagrant brother received, in his own temporary absence, with joy and festivity, "was (on his arrival) angry, and would not go in." His father went out to him, and expostulated with him. The son complained that the father had never made him a feast, although he had faithfully served him so many years. The father pointed out that he was always at home, and that the whole establishment was at his command, and that it was reasonable they should make merry at the return of a son who had been as good as lost and dead to them all.

The whole parable was an answer to the cavils of the Pharisees at Christ consorting with sinners. The record of it has been at the same time an encouragement, during all the ages that have since elapsed, to the erring who desire to return to the ways of right. It is, in a parabolic form, a reiteration of the comforting words of the Eternal Father by Isaiah, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. lv. 7); or by Ezekiel, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live! he shall not die. All the transgressions that he hath committed shall not be mentioned unto him" (Ezek. xviii. 21).

R.R.

Signs of the Times

ECCLESIASTICAL

"Ye shall be brought before governors for my sake" (Luke xxi. 12)

THE TRIBUNALS Distinct Tribunals will shortly sit to hear our young brethren making defence of their position, "giving a reason for the hope that is within them." The personnel of these tribunals is now being arranged. The Appellate Tribunals which will hear objectors' appeals from local tribunals, are also being formed. Mr. H. A. L. Fisher, O.M., Warden of New College, Oxford, and a former President of the Board of Education 1916-22 and a B.B.C. Governor has been invited to act as Chairman of the Tribunal for England and Wales.

The Earl of Howe has been asked to become Chairman of the Scottish Appeal Tribunal. He is one of the best-known figures in public life in Scotland. His son, Lord Dunglass, is private secretary to the Prime Minister. Meanwhile the Archbishop of Canterbury, in the Upper House of the Convocation of his Cathedral, has issued an appeal to the tribunals to be sympathetic to conscientious objectors, and asks that there may be "no repetition of what occurred in the last war."

POLITICAL

"The Seventh Angel poured out his vial into the air" (Rev. xvi. 17)

AERIAL WAR All over England aerodromes are being developed, PREPARATIONS and a large number of new centres created for the building of bombing and fighting aeroplanes. Here

is a typical advertisement taken from a door of the Swindon branch: "5th Anti-aircraft Divisional Workshop. Skilled men required for defence of Southern England. Fitters, blacksmiths, clerks, electricians, coppersmiths, storemen, carpenters, mechanics, drivers, cooks, and electricians." Noisy overhead are cohorts of planes as the training of men goes on. Since Sir Kingsley Wood became Air Minister, there has been a tremendous development in this direction. So much so that it is time to say that you hear more noise from aeroplanes than from trains in this country to-day.

"Those that delight in War" (Psalm xviii. 30)

UNSPEAKABLY STUPID Speaking this month, Mr. Anthony Eden declared that only a miracle could convert the apostles of force to the knowledge that war, when it is not unbelievably degrading is unspeakably stupid. "The world is compelled to turn itself into a ruinous arsenal because a few vain-glorious leaders hold the view that war is a virtue in itself," said he. God has, we know, used and allowed war as a punishment upon nations for their own sins. But the day is near when wars shall cease for ever. May it soon come. One writer in the *London Daily Mirror* stated recently: "One can only infer that the reason Britain was not attacked recently was because of some Divine intervention." But he showed he had no understanding of the real position of affairs to-day because he then went on to bitterly attack pacifists and to describe as *decent* peace loving people those who prepared most strongly to resist aggression by armed forces. The two ideas do not fit. But "the battle is not to the strong" when God so determines (Eccles. ix. 11).

POLAND— DANZIG Poland's foreign minister, Col. Beck, in the Parliament at Warsaw this month, expressed full confidence in Britain and referred to the question of Danzig in these terms: "We have stood, and we stand firmly, on the ground of the rights and interests of our overseas trade and our maritime policy in Danzig." Asking what the aims of Germany were, he said: "Is it the freedom of the German people in Danzig or a question of prestige? Or is it not rather a question of barring Poland from the Baltic Sea—from which Poland will not let herself be barred?" "We in Poland do not know the conception of 'peace at any price'. There is only one thing which is without price and that is honour."

Probably the reason why Herr Hitler has not carried on with his time table, which by this time should have involved the annexation of Danzig, is that he is afraid of the combination now formed against him.

"Gog of the Land of Magog" (Ezek. xxxviii. 2)

RUSSIAN AGREEMENT The agreement between Britain, France and Russia is still under discussion. Brethren should treat this matter very cautiously. Keep in mind that Russia in the Divine purpose, is to dominate Europe, and watch events as they turn in that direction. A brother in this country, who was born of German parents has been labouring hard lately to prove that Germany is to dominate Europe and conquer Russia. Wise men will steer clear of such unwise reasoning.

"All the Young Lions" (Ezek. xxxviii)

RETURN OF KING GEORGE After what can only be described as a triumphal pilgrimage, King George VI and his consort Queen Elizabeth, have returned to their home. The whole world has been impressed with their tact and good taste. Their reception in the U.S.A. went far beyond all expectation in its warmth and friendly feeling. On their return to England all parties in Parliament and every class of society tendered thanks and

praise to them for the work they had accomplished. The symbol of a family given in Ezekiel xxxviii. is the very best way of briefly describing the independent members of the British Empire who can at any time break away but have no thought of doing so because, as Canada's Premier put it: "We are one family."

EGYPT Egypt has just decided to build a road 132 miles long costing £168,000 across the Sinai Peninsula to link Egypt with Palestine for military purposes. A sign of the preparedness of the British Empire for the great work that lies ahead of it.

VISCOUNT HALIFAX Britain's Foreign Secretary, Lord Halifax, has just given to the world the most unequivocal declaration as to the present intentions and preparations of the British Empire that has yet been uttered. He spoke in some detail of Britain's vast preparations: of her great commitments to Poland and other countries, and of the possibility of a coming agreement with Soviet Russia. He also spoke impressively of the unity not only of the United Kingdom but of the whole Empire in its determination to seek peace but to resist aggression at all costs. His speech was considered to be well timed in view of the rumours that Herr Hitler was preparing to take Danzig into the German Reich and to make an early spectacular entry into that city. The preparations for such a movement have been going on for some time on the lines now made familiar to all by their re-iterated use. But the message of Lord Halifax may hold him back

"Jerusalem, a cup of trembling" (Zech. xii. 2)

ARAUS AND GERMANY Ibn Saud, the Arabian monarch, recently on the invitation of Herr Hitler, sent his chief minister, Khalid al Hud, to confer with Herr von Ribbentrop and his Fuehrer. Khalid al Hud asked the following questions, according to Madame Tabouis, of Paris: "Is Germany ready in case of conflict between Arabia and Britain to give the Arabs her material, diplomatic and military support, and under what conditions?" "Are the two powers, Germany and Italy, ready in the Palestine problem to deliberate on the possibility and on the form of action by Arabia as a whole in favour of the Arabs *against* the Jews?" Herr Hitler replied in substance that the Axis powers were ready to undertake negotiations in order to establish a protective alliance for Arabia.

GENERALLY SPEAKING Never in the last 50 years has the outlook been so difficult as it is to-day. We know that the coming of the Lord will be associated with "darkness" as Psa. viii. 22 and lx. 2 clearly show. We also know that in "an hour that ye think not the Son of man cometh" (Matt. xxiv. 44). But as to the exact shape that events will take for, say, but a month ahead one cannot see at all clearly. Events and movements crowd one upon another. We must ever keep in mind the words: "Blessed is that servant whom the Lord, when he cometh, shall find watching" (Matt. xxiv. 46).

SPYING Spies are not a new phenomenon. But the U.S.A. authorities declare that there has been more spying by German emissaries of recent months than ever before in history. The Attorney-General, Frank Murphy, has just announced that all the Government's activities against espionage and sabotage are being co-ordinated and centralized under the Federal Bureau of Investigation, and that it is expected that over 1,000 cases will be investigated before the close of this year. The Senate Naval Committee tells of "widespread evidence" of espionage in Hawaii, Puerto Rico and Panama and of attempted sabotage.

"To gather to the battle" (Rev. xvi. 14)

ALEXANDRETTA This important town and district in Northern Syria,
mandated by the League of Nations to France, has
been, without reference to the League, ceded to Turkey.

Its importance lies in the fact that it dominates the Beilan pass and is also the main port for the Aleppo region. It has a very extensive trade and is also clearly of great strategic importance. Turkey has promised to fortify it and to develop it in harmony with the wishes of France and Britain. Another part of the preparations visualized in Rev. xvi. Alexandretta lies not far from the Antioch where the followers of Jesus were first called Christians.

JAPAN AND Tientsin and Swatow have been much mentioned in
BRITAIN the Press this month. These are foreign concession
areas in China where there are trading centres and
British settlements. Japan has put the citizens of
these place to grave indignities for reasons such as that the British have sheltered refugees from justice and have harboured anti-Japanese elements. Some take the view that Japan in concert with the Axis powers has been very deliberately endeavouring to embroil Britain in an open conflict. The British rulers, however, both there and in London, have foiled any such project.

DARK CLOUDS As we write the war clouds are gathering ominously.
Great preparations are afoot in Germany for a possible
early *coup d'etat*. Britain has spoken most unequivocally
that she will go to the help of any country in Europe that is molested by an aggressor. Everything, therefore, depends at the moment on what Herr Hitler decides to do or not to do. Britain has 1¼ million of people enrolled for Air Raid Precautions and National Defence work. A great march past of representative members of it has taken place before the King and Queen in Hyde Park. The air is full of rumours and forebodings. Let us watch and pray.

G.H.D.

The Perfect Sleep

I lay me down,
Into a dreamless sleep I went
Into oblivion's bower.
Where shadows ne'er are cast,
Where rest is perfect,
And no disturbing elements
Are heard.
All sorrows passed away
And I at rest,
Oblivious of all surroundings.
The long-sought perfection of a peaceful passing,
Waiting the Call: Come forth.
And when 'tis heard
Accompanied by powerful impetus,
I shall arise
Out of that dreamless sleep,
To sing the praises of Him
Whose word has made me live.

J.M.T.

The Land and People of Israel

The influence of Germany in Central Europe increases and in all places where Nazi doctrines penetrate, the Jews suffer. Baron von Neurath was appointed "protector" of Bohemia and Moravia, parts of the one united Czechoslovakia, and he has issued a decree which places severe restrictions on Jewish activities in the regions under his control.

Jews are forbidden to buy real estate, to acquire shares, to float new business ventures or take part in commercial enterprises. No property must be disposed of without permission and all possessions of value reported to the National Bank. The decree was made suddenly and is much more drastic than was expected.

In this district of Slovakia similar measures are being taken. The country is supposed to be independent, but Germany is really in control. All Jews are required to register their houses, lands, businesses and valuable possessions. They are forbidden to establish new businesses and those who wish to emigrate (when they can) must pay a tax amounting to 75 per cent. of their property.

* * *

Thus the remorseless pressure continues. Wherever Fascism finds its way the Jews suffer. Should Poland ever come under German domination the Jewish problem will become immeasurably greater because of the very large number of Jews in that country. All over the world do they travel in the hope of finding rest. Many accounts have appeared recently in the papers of vessels not allowed to land their human cargo at American ports. The only port in the world where Jews can land without hindrance is Shanghai; but even there a limit has to be imposed. England, France and other countries continue to allow immigration in measure and it is evident that benefit accrues to the land in which the Jews settle, on account of their capacity and industry. Yet the country to which so many would desire to go, Palestine, is limited to comparatively few by virtue of political considerations.

* * *

As mentioned last month, the British Government's plans for the future of Palestine were put before the Permanent Mandates Commission of the League of Nations at Geneva. The report of the Commission is not to be expected for some time. Not much information about the proceedings can be obtained. The Jewish journals assert that the Commission will be influenced to obtain a favourable report although it was evident that a number of smaller nations represented did not agree that the British proposals were consistent with the terms of the Mandate. However, the development of the Divine plan is not dependent on the decisions of Commissions or Councils. As bro. Thomas wrote, men may find themselves compelled to do what "under existing circumstances, heaven and earth combined could not move them to attempt." It is not political expediency that will solve the Jewish problem.

* * *

In September, the 21st Zionist Congress takes place at Geneva. Often are we reminded of the first Congress held at Basle in 1897. Not much could be accomplished then. The Turk was still in Palestine; but in 1917 came the opportunity and none of us need to be reminded of the phenomenal progress since then—the infallible sign of the near advent of Christ. In 1939 the position for Zionism is vastly different from 1897. Then there was much opposition and indifference and certainly no sign of the revival of Palestine. Now the Zionists are faced with a critical position. Their view point is entirely political. The return in unbelief. So it needs the coming of the true Redeemer to Zion to solve all their problems and in doing so, to solve all Gentile problems too.

S.J.

JEWISH RELIEF FUND

We have sent to the Polish Jews Relief Committee £15 11s. 11d., which clears this account to the end of June, and have received the following letter of acknowledgment: —

24 Aldgate, London, E.C. A
July 4th, 1939.

Very many thanks for your letter enclosing cheque for £15/11/11 from your friends the *Berean* Christadelphians, official receipt for which is enclosed. The amount has come at a very opportune time, for never in our history have we been busier with more distressing cases than at the present time. An expulsion order of the German Government orders all the thousands of Jews born in Poland as well as their children (born in Germany) to leave the country at once, otherwise they will be placed in the dreaded concentration camps. They are now on the Polish frontiers; behind them are armed Germans who keep them by threats and violence from returning to their homes; in front of them are the Polish soldiers and police, whose orders are to keep them from entering Poland. And so these people with their children, already undernourished by months of privation and suffering have reached a stage of desperation which cannot be described.

At the same time, unfortunately, there are quite a number of Jews who were formerly resident in Germany and have managed to get into Poland illegally. These people are starving, for they cannot report to any organization in Poland itself for fear of being detected, put into prison, and finally expelled.

You can see then how grateful we are for the help you send us from your readers who show us their sympathy in such a practical way. Yours faithfully, —J. GOLDBERG,
Secretary.

(We have also received letters from Germany and Warsaw, referring to the official reports that these refugees are "camping out" on the frontiers. What is really happening is that great numbers are throwing themselves on the ground in the open fields in hopeless despair. Efforts are being made by some to make shelters in the woods along the German-Polish frontier, where at the best they will be exposed to such hardships and dangers that many will succumb. —Ed.).

DISTRESSED FUND

Through the generosity and Christ-like disposition (Matt xxv. 35, 40) of many of our readers, we have again been able to assist some of our number who are in need through adverse circumstances or ill-health during the past month. We shall be glad to hear of any cases of hardship or distress, of brethren and sisters in isolation or for whom their ecclesias need assistance.

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, 14 Bayswater Road, Horfield, Bristol, 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).

* * *

BOTHENHAMPTON (nr. Bridport). —"*Home Cot.*" *Breaking of Bread 3 p.m.* Sincere greetings in Christ's Name. Since our last report we have had great pleasure in welcoming at the Lord's Table brethren Widger, A. H. Nicholls, and Worden, sisters Fraser and Worden (Plymouth); bro. and sis. Williams and sis. Carter (Ilford), bro. Broughton, sis. Kathleen Penn and sis. May Bird (Clapham). The words of exhortation given by our brethren was most encouraging and upbuilding. With love to all of like precious faith. —Your sister in hope of life. —DOROTHY HALLETT.

BOURNEMOUTH. —*Richmond Hall, Charminster Road (corner of Alma Road). Sundays: 10.45 a.m. Breaking of Bread; 6.30 p.m. Lecture; Wednesdays, 8 p.m., Bible Class.* The great enemy has appeared amongst us taking from us our beloved sis. Emma Wilkinson, sister wife of our bro. J. Wilkinson and the mother of our brethren H. and Jesse Wilkinson and of sis. F. Smith (Clapham). Sis. Wilkinson reached the good age of 90 years, and though a great sufferer, was a model of patience and fortitude. She was laid to rest (awaiting the call of the Master) on Tuesday, June 20th, bro. Gerard Clements rendering the last loving service. Our deep sympathy goes out to our dear bro. Wilkinson and his family, and we ardently desire the day which will bring reunion for all who, having been faithful to Him, now sleep in Jesus: "They shall be mine, in that day when I make up my jewels." We still continue the work of the Gospel though the message is little heeded, and gratefully acknowledge the assistance of our London brethren. Since last report we have been helped by brethren A. K. Clements, H. Southgate, R. W. Parks, C. F. Clements, T. Wilson and F. W. Brooks; also in exhortation by brethren E. J. Light (Plymouth) and E. R. Cuer (Crayford). Visitors have been brethren Harry Woodgate (Hove), J. Hodge and N. J. Hodge (Plymouth), George Gale (Dorchester), F. Hayes (Eastleigh), D. W. Bayles (Clapham), Ed. Gale (Dorchester); sisters, E. R. Cuer (Crayford), E. J. Light (Plymouth), C. F. Clements (Sutton), A. Gregory, R. Nicholson (Ealing), F. Smith, Mary Smith, F. Haines, A. A. Bayles, D. J. Bayles, C. Bullen (Clapham), Lethbridge and V. Lethbridge (Sutton), M. Piffin (Holloway), Agnes Osborn (Bridport), Helen and Phyllis Gale (Dorchester). We have been glad to have their companionship. —K. T. JACKSON, *Rec. Bro.*

BRIDGEND. —*Christadelphian Hall, Nolton Corner Chambers. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesday, Bible Class 7.30 p.m.* Greetings in the Name. Since our last intelligence we have been ably assisted in the work of the Master both in exhortation and lecture by brethren Sidney Shakespeare (Dudley) and Ivor Rees (Newport). Sis. Shakespeare also met with us around the Table. We take this opportunity of thanking "Anon." for a gift of 10/- which has been devoted to the object desired. —GOMER JONES, *Rec. Bro.*

DORCHESTER. —"*Shirley,*" *Coburg Road. Sundays: Breaking of Bread 3.45 p.m.; Lecture 6.45 p.m.* While no fresh ground has been broken to sow the "seed of the Kingdom," we tend that which has already proved to be "good ground." Our interested friends hope soon to be immersed into the Saving Name of our Lord Jesus Christ. Since last report we have been pleased to welcome to the Lord's Table: bro. A. H. Nicholls (Plymouth) to whom we are grateful for the word of exhortation and evening lecture; also brethren W. Churchill, W. E. Churchill and sis. Churchill (Poole). —S. F. OSBORN, *Rec. Bro.*

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street. Sundays: Breaking of Bread 11.30 a.m.* We held our annual outing on Saturday, 1st July, to Bothwell Castle, Lanarkshire, where we spent a happy time in company with brethren and sisters of the Motherwell Ecclesia. All told there about 60, including friends and children, and after singing some of the songs of Zion and partaking of tea, bro. A. McKay refreshed us spiritually with an address on the things concerning our profession. The previous Saturday, some of the brethren and sisters here spent the day with the Motherwell Ecclesia at their annual outing, at Lanark. These occasions are all too few and far between, but we look forward to the time when we shall gather together on a more auspicious occasion, if found worthy, even the Marriage Supper, when we shall no more be parted from those of like precious faith. We have to report also that our lectures have been terminated for the summer months. There has been little response of late. We wish to record our appreciation of the labours of bro. A. McKay (Motherwell), in this connection during the month of May. Since our last report, we have welcomed the following to the Table of the Lord: bro. J. McKay (Motherwell) who administered the word of exhortation, bro. F. P. Restall (Edinburgh), sis. I. Tod (Bishop's Stortford). With love to all, faithfully your brother. —JAMES L. WILSON, *Rec. Bro.*

HEREFORD. —8 *The Crescent, Holmer.* Greetings in the Name of Jesus. Owing to the removal of my firm's offices to Hereford, sis. Warwick and I have had to take up residence in this city. We are, unfortunately, in isolation, and miss the company of our brethren and sisters of the Sutton Ecclesia, but look forward to the day of our Lord's appearing, when in the Father's mercy, we all hope to enjoy for ever the society not only of the righteous of all ages, but of the Son of God—our Elder Brother. We were very pleased to have a brief visit from bro. M. L. Evans last month, when he was here on business, and also enjoyed the company of bro. and sis. S. F. Jeacock (St. Albans) on June 11th, who were passing through Hereford on their holiday tour. We should also be glad to see any other brethren and sisters in fellowship who may be in this district. Sincerely your brother in the Hope of Israel. —D. T. WARWICK.

HOVE (Sussex). —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We have been very pleased to have the company of many brethren and sisters from Eastleigh, Birmingham, Brighton, Croydon, Clapham, Luton, St. Albans, Holloway, Worcester, Seven Kings, Margate and West Ealing. We are very thankful that the attendance of strangers has shown an increase and that all the meetings are well supported by the brethren and sisters. We can truly thank God and take courage, remembering our great blessings. —E. F. RAMUS.

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. L.C.C SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road)—Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with gratitude and pleasure that we report the baptism of three more into the saving name of our Lord Jesus Christ, namely, 18th June, JOHN GORDON RYLATT (formerly neutral), STEWART MORLEY ALGAR (formerly Church of England), and Miss GWENDOLYN FRANCES MCAULIFFE (formerly Church of England). It is our earnest prayer that they all with us may receive the coveted reward of eternal life. We lose by removal sis. L. M. Walpole who has joined her father in the Sutton meeting. The following brethren and sisters have been welcomed to the Table of our Lord: sis. Eato, bro. Dexter, sis. O. Gray and bro. Gray (W. Ealing), sis. Mills (Seven Kings), bro. D. C. Jakeman (Dudley), sis. L. Saunders (Burwash), sis. Flood, sis. P. Squires, bro. and sis. Crawley (Luton), bro. and sis. Rivers (Holloway), sis. Heyworth (Croydon), sis. Miles, sis. Clark, sis. Udall, sis. M. Udall (Putney), bro. Southall (Birmingham), bro. J. Hodge, bro. N. Hodge (Plymouth), bro. and sis. L. R. Hodge, sis. A. Sharpe (Sutton), bro. Hilton, sis. Walker (St. Albans), bro. Stubbs, sis. B. Strawson (Nottingham), bro. Price (Shifnal), bro. and sis. Smith and bro. and sis. B. Smith (Crayford), bro. Lovewell (Bishops Stortford), sis. Kennedy (Dunedin, N.Z.). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Holloway). —*Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays, 8 p.m.* We have cause again to rejoice that another has obeyed the call of the Gospel, and on Saturday, 10th June, we had the pleasure of baptizing into the Saving Name, Mrs. JANET CHRISTINE PENN (the daughter of bro. G. H. Denney). We pray she may with us attain the prize of Life Eternal. We held our annual Ecclesial Outing on June 17th and spent a very enjoyable and profitable time, and gratefully appreciate the co-operation of brethren and sisters from other ecclesias. We purpose (God willing) to hold our Fraternal Meeting at the Methodist School Hall, Seven Sisters Road, N., on Saturday, 7th October. Programmes will be supplied in due course. We trust brethren and sisters will bear this date in mind and support us on this occasion. We have had the company around the Table of the Lord of sisters Kennedy (Dunedin, N.Z.), Grove (Seven Kings), Mercer (Hove), Tozer (Ealing), bro. and sis. Headon (St. Albans), bro. and sis. R. H. Smith (Swansea). —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 regret to lose the company of our sisters L. and R. Clark who have been transferred to the Clapham Ecclesia, but are pleased to record that bro. James Neal, formerly of Cardiff, has now moved to London and will meet with us. —J. A. BALCHIN, *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. Since our last report, we have been pleased to welcome to the Lord's Table bro. and sis. P. Sharp and bro. and sis. W. Cree (Glasgow K.S. Ecclesia), bro. F. P. Restall (Edinburgh), and bro. and sis. H. P. Christmas (Bury-St.-Edmunds). We thank bro. Christmas for assisting us with the word of exhortation. We appreciate these visits very much. On Saturday, 24th June, we held our Annual Ecclesial and Sunday School Outing to Braxfield Estate, Lanark, where we enjoyed the company of a few brethren and sisters from the Glasgow K. S. Ecclesia. We engaged in the singing of hymns of praise to our Heavenly Father for His goodness toward us, and had a few games and races for the children. Bro. J. L. Wilson (Paisley) gave an address reasoning on the evidence of Nature and the Holy Scriptures about God and His purpose, and showing that the time is very near when Christ will return to the earth in power and great glory, and set up the Kingdom of God for which we patiently wait and labour and aim to be accounted worthy of an abiding place therein. — 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 our most holy Faith. It is with pleasure we report that we have had visits in the service of the Truth from brethren F. H. Jakeman, S. Shakespeare and E. Hingley (Dudley). Also we have been pleased to welcome around the Table of our absent Lord bro. and sis. Ferguson, bro. and sis. F. H. Jakeman, bro. and sis. S. Shakespeare and bro. and sis. E. Hingley (Dudley), bro. G. H. Denney (London), sisters Jaine and L. Jenkins (Brockhollands). Sincerely your brother in Israel's Hope. — DAVID M. WILLIAMS, *Rec. Bro.*

NEW TREDEGAR (Mon.). —Greetings in Christ. It gives us the greatest pleasure to be able to announce "the answer of a good conscience towards God" in the immersion of Mrs. MARY COLES into the Saving Name on June 20th. Our new sister is the daughter of bro. Davies, and after being nurtured in the Truth from childhood days has at last felt the compelling influence which cannot be resisted by the earnest heart. May our sister be found so waiting at our Master's return. We are also encouraged by intimation of another one desiring similar covering by "the robe of righteousness." Yours in the bonds of Israel. —IVOR MORGAN, *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.* We have had a further cause for rejoicing in the fact that IRIS ROSE CLARK, the daughter of sis. Rose Clark (Derby) was baptized into Christ on June 14th; we pray that with the

Father's blessing she may obtain an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ. On June 24th, we had the Sunday School Outing at Upper Broughton when we spent an enjoyable time together in spite of somewhat inclement weather. Since our last report we have been helped in the work of the Truth by brethren D. C. Jakeman (Dudley), G. M. Clements and I. Evans (Clapham), and have also welcomed to the Lord's Table the following visitors: bro. and sis. W. Newell (Sheffield), sis. D. C. Jakeman (Dudley), sis. A. Cockcroft (Oldham), sis. B. White (Clapham), sisters C. Morton and M. Fiddler (Coventry) and sis. N. Eato (Leicester). —J. B. STRAWSON, *Rec. Bro.*

PEMBERTON. —*Chatsworth St. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.15 p.m.* Sincere greetings in our Saviour's Name. On Saturday, July 1st, we held our usual Sunday School Outing, when the Sunday School scholars, accompanied by many of the brethren and sisters spent an enjoyable time together at Astley Park, Chorley. We have been assisted in the proclamation of the Truth during the past month by brethren D. C. Jakeman, S. Shakespeare, and J. Allen (Dudley) whose assistance was greatly appreciate. Visitors to the Memorial Table have been sisters D. C. Jakeman, P. Jakeman, S. Shakespeare, H. Allen and bro. D. Hingley (Dudley), sis Doris Jannaway (Southport). —B. LITTLER, *Rec. Bro.*

PLYMOUTH. —*Oddfellows Hall, 148 Union Street (near the Railway Arch). Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.; Thursdays, 7.15 p.m.* To those brethren who have made enquiry concerning a brother employed in H.M. Dockyard, we would reply none is more anxious than the brother concerned that other work may offer so that he may quit his present employment. His desire is to obtain such employment as may reasonably be expected to continue, if the Lord tarry, for another 18 months, by which time the brother in question will be in a position to satisfy his meagre wants without troubling anyone. He is prepared to do any kind of work within his power and go anywhere. He is a shipwright by trade having been so from the days of his apprenticeship, nearly half-a-century ago. As to the views of the ecclesia in connection with munition work and other wartime work classified therewith, we are entirely of the same mind as that of the ecclesias in our fellowship as set forth from time to time in the *Berean Magazine*. Since our last communication we have been pleased to welcome to the Memorial Table the following visitors: sis. J. Tremain (from isolation in N. Cornwall), bro. and sis. C. Crawley (Luton), bro. Roland Smith, jun. (Birmingham), bro. and sis. A. V. Sweeting, bro. H. W. Irving, and bro. W. A. Mitchell (Clapham), and sis. Doris Shorter (Hitchin); bro. Crawley assisting us by exhortation and lecture. —J. WIDGER, *Rec. Bro.*

PRESCOT (nr. Liverpool). —*5 Brookside Road, Shaw Lane. Sundays: Breaking of Bread 3.0 p.m. Thursdays: Bible Class at 7.0 p.m.* It is with pleasure we report a visit by bro. T. Heyworth (Whitworth, nr. Rochdale) who also spoke very encouraging words of exhortation. Other visitors were sis. John Heyworth, bro. Noel Heyworth (Whitworth, nr. Rochdale), sis. E. Mallinson (Liverpool) and sis. Ada Curless (Pemberton). A few days ago one of our member's homes was visited by a Parson who was canvassing for "sheep" for his "flock." His remarks were typical of the blind leaders of the blind; one of bro. Thomas's "Paidorhandists" (paid ministry) as he terms them. One statement of his was that "some parts of the Bible was unfit to read;" another statement was, "I believe that if Christ was here, He (Christ) would enjoy a glass of beer, or a cigarette, or even a visit to the cinema." But after the usage of the Word of God as a two edged sword, to cause him to realize the gravity of his words, he went away, evidently taught the lesson that in future he must be careful what he says about the Bible and the Lord Jesus Christ when in Christadelphian company. Thanks be to the Deity that we are not associated with such darkness. Sincerely your brother in Israel's Hope. — G. W. PARK.

ROCHDALE (Lancs.). —*18 Tonacliffe Terrace, Whitworth.* Greetings to the Household. Since our last report we have welcomed to the Table of the Lord bro. and sis. E. Aston, bro. and sis. F. Alsop and sis. K. E. York (Coventry). We had also the company of sis. M. Smith who has now left Littleborough and resides near Basingstoke and will be in isolation. We trust she will endeavour to keep in touch with some meeting as often as she can for help and comfort in the pilgrimage to the Kingdom. —With love in the Truth. —T. HEYWORTH.

SHERINGHAM. —*Beachdene.* Greetings. Last Whit-Sunday bro. and sis. Christmas of Bury St. Edmunds and bro. J. Squire of Clapham come over for the day. We walked through the Rhododendron Park (a Norfolk beauty spot) and picnicked in the woods, in the afternoon we held our memorial service in a quiet place among heath and bracken, away from busy haunts of men. We had a delightful time, and our thoughts were of the future, when the whole earth shall be a Paradise. God willing, bro. and sis. H. L. Evans and children are coming here for a camping holiday in August. I am eagerly looking forward to their visit. —OWEN R. WOODHOUSE.

SUTTON (Surrey). —*Garden Hall, Wellesley Road (near Sutton Station).* *Sundays: Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately) 8 p.m.* We continue to preach the Word to those who have ears to hear and we have been assisted in this work by brethren E. A. Clements (Clapham), and C. R. Crawley (Luton) both of whom exhorted at the morning meeting. The following have been welcomed at the Lord's Table: bro. and sis. Glover, bro. E. A. Clements, sisters J. Button, Greenacre, N. Ramus, Singleton and J. Southgate (Clapham), bro. and sis. Kemp, bro. Gray and sisters O. Gray and Tozer (W. Ealing), bro. and sis. Hodge (Plymouth), bro. and sis. Crawley (Luton), bro. and sis. F. Jeacock (Holloway), and bro. and sis. Vince (Croydon). A tea and fraternal gathering will be held (God willing) on Bank Holiday, August 7th, at the Adult School, Benhill Avenue, Sutton. Tea, 5 p.m.; meeting, 6.15 p.m. There is ample accommodation. —G. F. KING, *Rec. Bro.*

SWANSEA (Brynhfryd). —*98 Llangyfelach Rd.* *Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class 7.30 p.m.* We have gained by transfer from Swansea Ecclesia bro. and sis. S. J. Bowen, who will in future meet with us. —L. H. BOWEN, *Rec. Bro.*

AUSTRALIA

BOULDER CITY (West Australia). —*59 North Terrace.* Greetings in the Name of Jesus Christ our Lord and Master. In these times of trouble and darkness we, brethren K. Hodges and R. Hodges and sisters K. Hodges and A. Muncaster, have deemed it necessary to withdraw our fellowship from the ecclesia in which we were in fellowship, not because they taught false doctrine, but because they continue to fellowship those ecclesias who do hold error within their meeting, and it is our desire to seek the assistance of the *Berean Christadelphian Magazine* as our medium for intelligence. At meetings held on April 12th and May 10th, after full consideration and discussion, it was unanimously decided (1) that we be known as the Boulder Christadelphian Ecclesia; (2) that we adopt as our method of government those rules as compiled for ecclesial guidance by our late bro. R. Roberts, and generally known as the Christadelphian Guide; (3) that our Basis of Faith shall be known as the "Amended" Birmingham Statement of Faith in its Purity. As regards fellowship, a letter of introduction from a recording bro. shall be deemed sufficient from those coming from ecclesias whose names appear in the Fellowship Index column of the *Berean* magazine. That any brother or sister coming from any other ecclesia shall upon declaring their DEFINITION of Birmingham "Amended" Statement supply a written statement, that they will not in future uphold or fellowship those who do uphold those heresies known as Clean Flesh, or any other such erroneous doctrines. Trusting this will be accepted as evidence of our faith and purity of doctrine and trusting to see our intelligence appear on the cover of the *Berean* Magazine. And by the grace of our Lord may we all receive that spiritual strength to carry on the good work during this our journey through the wilderness. I remain, your brother in the Hope of Christ. —K. H. HODGES.

SYDNEY (N.S.W.). —*Albert Hall, 413 Elizabeth Street.* *Sunday: School 9.30 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesday: Bible Class, 8 p.m.* I have been asked by the arranging brethren of this ecclesia to say that we have been in communication with the newly-formed Boulder Ecclesia and have much pleasure in endorsing their application for fellowship on the Berean Basis. They have endorsed the position adopted by the Albert Hall Ecclesia of Sydney, withdrawing their fellowship from the Birmingham Temperance Hall Ecclesia and all ecclesias in fellowship with them

on account of their fellowship with the Strickler doctrines of America, also separating themselves from all ecclesias in Australia in fellowship with the Clean Flesh heresy. Hoping that we shall all continue in fellowship showing a united front in the One Faith and of one fellowship. Faithfully your brother in Christ. —R. W. BAXTER, *Rec. Bro.*

CANADA

BRANTFORD. —*Christadelphian Hall, 44 George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays: Eureka Study, 8 p.m.* On Good Friday we journeyed to Toronto to help make the Fraternal Gathering a success. Visitors at the table since last report include bro. and sis. Wm. Styles, bro. and sis. Ernest Styles and bro. Arthur Livermore (Detroit), bro. and sis. Robinson, bro. Wm. Robinson and bro. Jos. Beasley (Toronto), and bro. and sis. Cope together with son Clifford and daughter Lillian (Hamilton). We were glad for the word of exhortation from brethren Beasley and E. Styles. —H. W. STYLES, *Rec. Bro.*

EDMONTON and CLOVER BAR. —*Meetings by appointment, otherwise at home.* Greeting to all faithful brethren in Christ. Take courage brethren, "Christ is at the door"; our time of trial will soon be over. The crop failures and low prices on the prairie have caused much hardship mental and physical, leaving brethren "broken in spirit but more contrite in heart." We had the pleasure of a short visit from sis. Crawford, R. C. Crawford and sis. Mary Jones in March, also the assistance and hearty encouragement of bro. Will J. Turner (Winnipeg) on April 2nd, at bro. and sis. Stuart's in Edmonton: a foretaste of the "feasts of the Lord." With the co-operation of the brethren at Onoway we have carried on an advertising work for the Truth periodically for a number of years, the results this season were encouraging, 100 enquiries with 10 further requesting *Christendom Astray*: occasional appreciative and condemnatory letters are received, "to the one we are the savour of life unto life, of the other of death unto death." "Watch and pray brethren, for we know not the hour our Lord doth come." We would welcome any brethren in fellowship that come this way. Please write in advance as mails are slow. —G. LUARD.

MOUNT ALBERT (Ont.). —Since our last report we regret to announce the removal of bro. and sis. Jarvis and bro. W. Aplin to Fenlon Falls, which leaves only myself in Mount Albert. The other members of our little ecclesia live 12 and 14 miles distant. For the present we have decided to meet at the home of bro. T. H. Briggs, Balsam Lodge Farm, near Sutton, W. Ont. Breaking of Bread, Sundays 1.30 p.m. till further notice. Kindly address any future correspondence to bro. Briggs as we have thought it advisable for him to take over the office of recording brother. His address is Balsam Lodge Farm, R.R.2, Pepperlaw, Ont. Sincerely your brother in Christ, —HOWARD TOOLE.

TORONTO (Ont.). —*Kimbourne Hall, 1480 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* Our Annual Fraternal Gathering was held in the Oddfellows' Temple on April 7th. As in previous years, it was our pleasure to welcome visiting brethren and sisters from various ecclesias in Canada and the United States. Four addresses were given under the general topic of "The Warfare of the Saints." The afternoon addresses were all given by Toronto brethren, and were as follows: "The whole armour of God," by bro. G. A. Gibson; "Endure hardness as good soldiers of Jesus Christ," by bro. J. Beasley; and "Fight the good fight of faith: lay hold on eternal life," by bro. H. J. Newnham. In the evening, bro. D. Gwalchmai (London, Ont.) spoke to us on "The military question and relation of believers to war and military service." On the Sunday following, bro. H. A. Sommerville (Hawley, Pa.) gave the word of exhortation, and bro. J. D. Baines (Montreal) lectured to a capacity audience. Other visiting speakers, during the past few months, have been bro. George Ellis (Oshawa), bro. William Robson (London) and bro. Albert Styles (Detroit). Their help is very much appreciated. Our visitors have been so numerous that we will not attempt to list them. We assure them, however, that it has been a great pleasure to have them with us. We are very happy to report the baptism of JAMES ABEL. Our new brother is a son of sis. Christina Abel, and a brother of Frank Abel, whose baptism was announced in the March, 1939, *Berean*. May he so run the race that is set before us, that when the Master returns he may find approval and enter into life. To the believers scattered abroad we send greetings and love in

Christ, and pray that we may all hold fast to that which is good, and be not moved away from the hope of the Gospel. To flatter is wrong, but to know them who labour among us, and to esteem them very highly in love for their works' sake is right and scriptural. That is how we feel towards the editors of *The Berean Christadelphian* for the high standard they are maintaining in "our magazine."—G. A. GIBSON, *Rec. Bro*

UNITED STATES

PORTLAND, Ore. —614 *Maegley Tichner Bldg. Breaking of Bread Service 11.0 a.m.; Mid-week Bible Class, Thursday Evening, 8 p.m., 2212 N.E. Prescott St.* Our Heavenly Father hath once more blessed us in calling another to the light of the glorious Gospel. On June 10th, LEONARD GEORGE WILLIMONT, son of bro. and sis. H. Willimont put on the saving name of our Lord Jesus Christ through the waters of baptism. May our new brother be worthy of God's grace in calling him a son, and thereby receive the prize, Immortal Life. It is with a great deal of pleasure also and thankfulness to our Father we received into our fellowship sis. Grace Marshall and sis. Nellie Holmes on April 30th, and bro. Leonard Bartlett on June 4th. Sis. M. Pollock, of The Pas, Manitoba, making a journey to Los Angeles, visited us here. We were very pleased to welcome sis. Pollock having remembrances of past associations. —JOHN T. RANDELL, *Rec. Bro.*

"We must be prepared." Yes this is required of the world in the present era. It is an era of preparation for war, whose nature and object may be learned from Joel iii. 9-13. But to those who are not of this world it is also a warning, for it is a sign of which it is written "when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

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

Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
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.
Pefferlaw Ont. — T. Briggs, Balsam Lodge Farm, R.R. No. 2.
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

Akron, Ohio. — Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md. — Henry A. Carlile, 3021 Westwood Avenue.
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.
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.
Mansfield, Ohio. — R. M. Carney, 59 Peson Avenue.
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.
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.
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. —Aug. 7th, Sutton; Aug. 12th, Plymouth; Aug. 19th, Clapham (Kew Gardens); Sept. 23rd, St. Albans (Special Lecture); Oct. 7th, Holloway; Oct. 21st, Clapham (British Museum).

CHANGE OF ADDRESS. —Bro. James Neal has removed to 39 Cautley Avenue, London, S.W. 4.

SCOTLAND. —Brethren and sisters in fellowship who intend visiting Scotland on holidays are invited to notify bro. J. L. Wilson, 28 Barterholm Road, Paisley.

HOLIDAY ACCOMMODATION. —Sis. (Mrs.) Ell, "Salem," Upper Third Avenue, Frinton-on-Sea, Essex. Terms moderate.

HOLIDAYS IN CORNWALL. —Sis. Feltham recommends brethren and sisters seeking a farmhouse holiday to write to Mrs. W. Gummow, Scotland Farm, Newlyn East, near Newquay, Cornwall.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Road, Horfield, Bristol. Parcels are acknowledged from Cambridge, New Zealand, St. Albans, A Sister in Sussex, Tulse Hill (2).

JEWISH RELIEF FUND. —Wagga, £2 8s.; H.K., 20/-; F., 10/-; A Lover of Zion, 20/-; W.F., 15/6; Plymouth, £2 13s. 9d.; J.O., 10/-; Glendale, £2; Coventry, £1 13s. 6d.

BRETHREN AND SISTERS IN NEED. —Coventry, £2 1s. 6d.; F., 20/-; An Ecclesia, £10; An Ecclesia, £10; A Sister, 10/-; Anon., 10/-, 24/-; A Sister, 2/6; J.M.T., £5.

BOOKS WANTED. —We should like to hear of any books by bro. R. Roberts and Dr. J. Thomas for disposal.

BOOKS WANTED. —"Law of Moses," "Diary of a Voyage," "The Trial," "My Days and My Ways," "Christadelphian Treasury," "Christadelphian Answers." Sister K., c/o Publisher.

BRO. J.H. —You are wrong in describing any brethren as having "authority." It is quite unscriptural (see Mark x. 42, 43). Bro. Roberts frequently reminded his readers of this in the *Christadelphian* when he was Editor.

A BROTHER AND SISTER. —We understand the difficulties you are faced with, but doubt if you are wise in seeking to be treated as "in isolation." Bro. Roberts described isolation as "the gruesomeness of a solitary life." You will miss the benefits of meeting with others of like precious faith which are very real, and not to be lightly esteemed.

BRO. ROBERTS. —A sister asks: "Why do you so frequently refer to bro. Roberts as if his opinion was of more value than any other brother's?" Because twenty-five years' study of his writings, as well as conversations with many who knew him intimately, convinces us that we can have no safer

or wiser guide in divine things. He stands head and shoulders above any of his contemporaries or successors.

THE JEWS AND PALESTINE. —The British Government has decided that Jewish immigration into Palestine shall be suspended from October 1st because of the large number of Jews who have recently entered that country illegally.

THE COMING WAR. —The U.S.A. Senator Key Pittman says, "Herr Hitler will decide in August. If he decides not to go to war then, we shall probably have a long peace." M. Pierre Cot—a former French Air Minister—says, "The greatest danger has to be faced. August is the critical month." M. Litvinov, until recently Russian Foreign Minister, says, "In all probability war will break out in Europe towards the end of 1939."
