

Price 8d

September 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.

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

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

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

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

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Volume XXVII SEPTEMBER, 1939 NO. 321

The Coming of the Son of Man

By Dr. John Thomas
(Continued from page 284)

This was "the End" "in the end of the world," or the end of the Jewish state in the end of the dispensation constituted by the Mosaic law. It was the End contemporary with the scoffers of "the last days," walking after their own lusts, and taunting the disciples of Christ was the sceptical enquiry, "Where is the (fulfilment of the) promise of his coming?" It was the End in which the Mosaic heavens and earth were about to be shaken (Hag. ii. 6; Heb. xii. 26, 27) that all things incompatible with the Kingdom under the new covenant to be made with Israel and Judah (Jer. xxxi. 31) might be dissolved. It was the End in which the day of the Lord came upon Judah as a thief in the night; and in which the elements (Gal. iv. 3-9); Col. ii. 8-20), or rudiments of their world, or dispensation, were abolished in the fervency of the indignation which judged and destroyed the ungodly rulers of Israel and their adherents. It was the End, lastly, in which the day of God was manifested upon the nation, and by the fire of whose wrath their "land and the works that were therein"; their towns and villages, their cities and public buildings, their temple, their synagogues, farms, and villas were "burned up" and utterly destroyed (2 Peter iii.).

This was the end of "the Jewish theocracy" for a time, but it was not contemporary with "the introduction of Christianity," as our correspondent seems to think; unless he make the end a period of years beginning with Pentecost and ending with the conflagration of the temple. Then, indeed, the introduction of Christianity was at the beginning of the end, and the overthrow of the theocracy about 40 years after, at the conclusion of the end. The overthrow was the end of the Mosaic kingdom; but the introduction and beginning of nothing. It is true, the power of the Hebrew oppressor and scoffer was broken, but that of the equally savage Gentile remained, and exercised itself with great cruelty both on Jew and Christian. The true believer had no rest, save from the evil works he used to practice in his unconverted state.

Our correspondent is led into the mistake that when the state of Judea was subverted, the Kingdom of Heaven was introduced by the saying: "*Then* shall the righteous shine forth as the sun in the kingdom of their Father," which follows immediately after the verse which speaks of the perdition of the ungodly men of Israel in the Jerusalem furnace and Zion fire. "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all scandals, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine, etc." (Matt. xiii. 41). The paraphrase of this is, "The Son of Man shall send forth his armies, and they shall gather out of his land (though unwittingly) all things and persons causing to offend, and them who do iniquity; and they shall surround them, and drive them back, and cause them to enter Jerusalem for refuge, which shall become a fiery furnace; and there they shall wail and gnash their teeth. *Afterwards* shall the righteous shine, etc.—*but when?*"

To gather, or to drive out of a kingdom is to expel from the territory of that kingdom. To gather out of Victoria's kingdom all papists who scandalize her government, would be to collect them together and either put them to death, or to exile them to some foreign land. It is precisely the same thing to gather out of the Son of Man's Kingdom all scandals and them that do iniquity. He collected them together in groups, or "bundles," some in one part of the country, and some in others, but the largest aggregation of them in Jerusalem. This was effected through the Romans during the war, in which he caused them to be slain by hundreds of thousands, and to be "led away captive into all nations." In this way he ejected them from his kingdom, to have no more national occupancy of the land "until the times of the Gentiles be fulfilled." "*Then* shall the righteous shine forth as the sun in the kingdom of their Father."

This shining of the righteous as the sun, is shown in Daniel to be subsequent to the resurrection from the dead. In the twelfth chapter it is revealed that the times of the Gentiles, or "the time, times, and a half," will end with a time of trouble such as there has not been since there was a nation even to that same time; that the power of the Holy People will no longer be scattered, for at that time their deliverance will be effected; and that many sleeping in the dust of the earth will awake to everlasting life, and *shine as the brightness of the firmament, i.e., "as the sun,"* for ever and ever.

The word *then* beginning a verse does not import that the things spoken of are immediately to follow what has gone before. It implies sequence or succession, but this may be immediate or remote. This is well illustrated in the prophecy on Mount Olivet. The sequence of events is laid down there as follows: *first*, the gathering of the eagles; *immediately after*, or *secondly*, the overthrow of the state; *and, then*, or *thirdly*, the appearance of *the sign* of the Son of Man in the heaven; and *then*, or *fourthly*, the mourning of the Twelve Tribes. Now these four things were not, and did not occur at the destruction of Jerusalem. They are all things pertaining to the nation of Israel; but the prophets show that the third and fourth items are many hundreds of years remote from the second. The heavens and earth of the Mosaic kingdom were made to pass away as the *immediate* consequence of the war; and *the next event of great significance in relation to Israel* will be the appearance of *the sign* of the Son of Man in the heaven—in the political heaven; even the Russo-Assyrian head of Nebuchadnezzar's image encamped in his palatial tents with a cloud of warriors between the seas in the glorious holy mountain (Dan. xi. 45). This we apprehend is "the sign." When this is seen, then know that the Son of Man is about to be revealed with power and great glory. The time then will have arrived when he will bend Judah as his bow, and fill it with Ephraim, and raise up the sons of Zion against the sons of Greece, and make them as the sword of a mighty man. And the Lord shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. The Lord of Hosts shall defend them, and they shall devour, and subdue with sling stones. And they shall be as mighty men, who tread down their enemies as mire in the streets in the battle; and they shall fight because the Lord is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; and they shall be as though I had not cast them off: for I am the Lord their God and will hear them" (Zech. ix. 13; x. 5).

And who is the Lord their God that will be seen over them? Even the Son of Man whom the nation pierced. They will find that to him who was wounded in the house of his friends, they owe their deliverance from the enemy who had come in upon their land like a flood. This discovery will cut them to the heart, and super-induce a mourning in Jerusalem, as the mourning for Josiah at Hadadrimmon, in the Valley of Megiddo. "Then will the tribes of the land mourn, all the families that remain, every family apart, and their wives apart," when they shall see the crucified one in power and great glory (Zech. xii. 10; xiii. 6).

Being thus revealed to Israel, but not to the world at large, he proceeds to set up "the kingdom of the Heavens;" that is, to restore the kingdom again to Israel by re-establishing the kingdom and throne of David "as in the days of old;" and subduing the nations so as to take possession of their "heavens," or kingdoms for himself and the Saints of the Most High. A kingdom ruling over all kingdoms is the kingdom of the heavens, vulgarly termed "the kingdom of heaven." Was such a kingdom introduced at the destruction of Jerusalem, or even on the day of Pentecost? By no means. But such a monarchy will be established when the Lord comes in glory; then the conclusion is that the righteous did not shine as the sun in their Father's kingdom at the conflagration of the city and temple; but will do so hereafter literally when they shall be "raised in glory."

From the foregoing exposition it must be evident that "the end" spoken of by Jesus in the words "then shall the end come," was an end to the world, age, dispensation, or kingdom under the Mosaic law, and not as our worthy correspondent supposes, an end to baptism, the Lord's supper, etc. The end of the Mosaic covenant did not at all change the state or condition of Gentile believers for better or worse, or set aside the things previously required of them. It was an epoch of destruction, not of building up, and of rest. But even on the supposition of the kingdom being introduced, and true believers entering on its rest, this entering could only affect believers contemporary with its introduction. It could have no regard even to the succeeding generation, much less to us at this remote period. But the kingdom of the heavens was not introduced. The kingdoms of this world did not then, nor have they ever yet become, the kingdoms of our Lord and of his Christ. Had the kingdom of heaven been introduced, the twelve tribes would all have been gathered home to Palestine, Jesus would have become their acknowledged head, and wars would have ceased till now.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psalm xlvi. 1-3).

Jesus will surely come, as he said he would, though he come not yet. Though our hearts may fail, he cannot forget; he will end our waiting and sadness yet by the gladsome light of his glorious face. There have been premature expectations in times past. The disappointment of these expectations has wrung the hearts of his friends with many a pang; but it cannot shake their faith in his existence or ultimate return, because that faith rests on foundations that are quite independent of all questions of time.

R.R.

Editorial

THE GIFT OF SPEECH

"Moses said unto the Lord, I am not eloquent . . . and the Lord said unto him, Who hath made man's mouth? Have not I the Lord?" (Exodus iv. 10, 11).

Commenting on the above, the author of "*Science and the Bible*" wrote, saying: "The organs of speech are affirmed to be the work of God, and the ability to employ them, His gift. This is true and the proof is sufficiently manifest in the marvels of the endowment itself. In order to have ready and accurate utterance the mouth itself must be so constituted that the several parts shall be capable of

assuming distinct configuration for every word, and every sound. The proper muscles must bring instantaneously the jaws, the teeth and the lips into their precise position. Each syllable of articulate sound, also requires a specific action of the tongue, and to qualify this member for its marvellous office, its muscles are required to be so numerous and so implicated with one another that they cannot be traced by the minutest dissection, yet all must be so arranged that neither their number nor their complexity, nor the entanglement of their fibres shall in anywise impede its motion, or in any degree render its action uncertain.

“Nothing in all the living world is more remarkable than the variety, quickness and precision of motion of which the tongue is capable.

"Besides all this, from the back part of the mouth there must be opened a passage of remarkable construction for the admission of air into and out of the lungs; and connected with this are whole systems of muscles, some in the larynx, and without number in the tongue for the purpose of modulating that air in its passage with the requisite variations, compass and precision. And lastly, there must be a specific contrivance for dividing the pneumatic part from the mechanical, and for preventing one set of actions interfering with the other.

"Such is the apparatus of speech—an apparatus the most complicated and yet the most perfect in structure and operation" (page 234-236).

Other parts of the body work in unison with this gift and thereby enhance the effectiveness of speech. Take the hands, for instance, they are extended in solicitation or request: —

"I have spread out my hands all the day unto a rebellious people" (Is. lxxv: 2).

The hands are locked or clasped in emotion: they are wrung in anguish: they are raised or uplifted in supplication: they are moved toward the body in invitation: they are pushed from the body in rejection or dismissal: in candour and frankness, the palms of the hands are held upward, but in concealment, downward.

These movements are all perfectly natural to the speaker and therefore, acceptable to the hearer, and were designed by the Deity to add power to the gift of speech. *

Concerning the "Holy One" who gave "his back to the smiters," the Spirit said:

"The Lord God hath given me the tongue of the learned" (Isaiah 1. 4, 6).

Therefore, at this age of twelve, he was found—

"In the temple, sitting in the midst of the doctors, both hearing them and asking them questions" (Luke ii. 46).

Later in life, at the close of his sermon on the Mount, it is written that—

"The people were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes" (Matt. vii. 28, 29).

"Never man spake like this man" (John vii. 46).

* For further instruction on this point see *Christadelphian* 1893, p. 323.

The Bible not only informs us that the organs of speech are the work of God, and the ability to use them is His gift, but it also affords the fullest instruction as to how we should speak, that our words may be to the praise and glory of the Giver of all that is good, and may therefore, receive His approval.

"If any man speak, let him speak as the Oracles of God" (1 Pet. iv. 11).

"To the Law and the Testimony, if they speak not according to this word, it is because there is no light in them" (Is. viii. 20).

To speak after this manner requires study, that we may acquire a thorough knowledge of the First Principles of these Oracles (Heb. v. 12). To this end Paul admonished Timothy, saying:

"Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15).

If we are building upon the foundation of the Apostles and prophets, with Jesus Christ as the chief corner stone, we will follow implicitly the above course and "teach no other doctrine" (1 Tim. i. 3), than those taught by the Apostles and prophets, speaking all that the Lord hath commanded through them, "diminishing not a word" (Jer. xxvi. 2).

And if the word of Christ dwell richly within us, we shall be able to speak the word of exhortation to them "that are weary," for it is out of the abundance of the heart that the mouth speaketh" (Matt. xii. 34; Isa. 1. 4).

"Let your speech be always with grace, seasoned with salt" (Col. iv. 6).

Too much salt is nauseating but when not excessively used it affords a pleasing relish.

So it is in the seasoning of speech, it enlivens attention and is so pleasing to the hearers that they desire more.

The Scriptural method of seasoning speech is best acquired by a study of the style and manner shown in the speeches recorded in the Oracles of God which were written for our learning.

Paul's enemies declared that his speech was "contemptible," but unbiased judgment rendered a much better verdict.

Luke's record of Paul's celebrated speech on Mars Hill is one of the finest specimens of oratory to be found anywhere in ancient or modern history.

His persuasive eloquence before King Agrippa and Felix led the former to say:

"Almost thou persuadest me to be a Christian" (Acts xxvi. 28).

Paul's general manner of speech was tender and sympathetic, but at times trenchant and incisive, and he wrote "Be ye followers of me as I am of Christ."

The Old Testament also is replete with splendid specimens of effective speaking, some of which date from a remote antiquity.

Job's speeches, presumably the most ancient in all history, are at once elevated and pure, full of pathos and profound devotion.

For simplicity, directness and power, nothing in the annals of time can possibly excel the speech of Judah before the Governor of Egypt, causing him to sob aloud, saying, "I am Joseph: doth my father yet live?" (Gen. xlv., xlv.).

In the words of the Prophets, taken as a whole, but especially in those of the illustrious Isaiah, we have countless models for speaking as the Oracles of God, when proclaiming the coming of that good time when the earth shall be filled with the glory of the Lord as the waters cover the sea.

The diction of the prophets is sublime, and their beautiful word pictures of the splendour of Messiah's glorious reign are simply enchanting to all who have ears to hear.

We speak of these things earnestly though briefly as a possible stimulus to a more useful study of the most remarkable collection of literature that the world has ever known—the Oracles of God.

B.J.D.

UNEMPLOYMENT.

Further to the editorial notes last month, under this heading, brethren and sisters are reminded that space will gladly be provided for insertion of details of employment desired or available. Any helpful information will be appreciated in the following cases. —

Brother, aged 66, experienced in costing, book-keeping and general office work (Swindon).

Brother, in poor health, light indoor work desired (Derby).

Shipping clerk, stock-keeper or similar position sought (London).

Piano and Organ tuner and repairer, or any suitable occupation (Bristol).

Communications should be made to the editor.

A Sunday Morning Exhortation (34)

"Take my brethren the prophets, who have spoken in the name of the Lord, for an example of . . . patience" (James v. 8).

Patience is not necessary in times of success; patience is not required in times of prosperity and peace. Patience is required to surmount obstacles; patience is necessary to endure suffering and affliction. Patience is necessary for the development until the manifestation of any hope to which we have set our hands; and in this chapter the Apostle draws a lesson from the husbandman. He says, "He hath much patience for the fruit until he receive the early and latter rain." There can be no hurry with nature. We may plant the seed, we may tend the plants, but nature in its development is unhurried; nevertheless, the end is always achieved.

Now in the prophecy of Joel ii. 23, we read of the time to come in which there should be a former rain. The prophet says, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month." Dr. Thomas shows us that the former rain or gentle was the outpouring of the Holy Spirit on the Day of Pentecost. It is because of that former shower that many have been called, by reason of which the seed has been scattered and sown, and it is now developing, until the husbandman shall come and reap the crop. But there is a former rain and there is a latter rain, a plenteous rain, the manifestation of the Holy Spirit and the outpouring of the gifts of God without measure unto His servants; that day for which we long, that day for which we need to have patience, because now there is an intervening period, a dry period, which requires waiting until God's purpose shall pursue its unhurried course. We expect nothing else, generally speaking, but sorrow in this dry intervening period. If we do we have been deluded, or we are not carrying out our duty. Jesus Christ on taking leave of his disciples said, "And ye now therefore have sorrow. The world shall rejoice, but ye shall lament. But," he adds, "*I will see you again*—I will see you again—and your hearts shall rejoice, and that joy no man taketh from you."

But what type of patience is required of the saints? Is it the patience that is seen in men of the world? Is it the dogged persistence, the Spartan-like courage, the endurance of the explorer or the pioneer? Is it the almost uncanny endurance under physical pain or mental anguish, that uncomplaining attitude which some men and some women display? This quality of patience is often displayed, and there are many children of this world who possess that kind of patience in a greater degree than we do. But this is not the patience of which the Scriptures speak.

The Apostle James says that Elias was a man subject to like passions as we are. We are ordinary people, filled with weakness and doubts and fears and perplexities, and not particularly courageous or patient under stress or trial. The patience of the prophets is what James directs our attention to, and illustrates the quality of patience which we must possess if we desire to achieve our end. The apostle shows us that there is abundant instruction in considering the examples of the prophets before us, who have spoken in the Name of the Lord, and to acquire this patience he invites us to study them.

We all know the worth and value of a good example. We have seen in our short experience more than one ecclesia revitalized and energized by the influence, perhaps, of a live recording brother, or one outstanding example of enthusiasm and zeal. It is infectious, it is contagious. But those to whom our attention has been directed lie still in the grave, and we gain that great instruction and comfort by studying their lives, by discerning the influences at work in their lives, by considering why they endured, how they were patient, and it will help us to imitate their patience and to obtain the great reward which is promised.

What does the record show? It shows that they were men who were natural people, men who were naturally speaking impatient. The apostle says, "Take, my brethren, the prophets who have spoken in the Name of the Lord, for an example of suffering affliction and of patience." So it would seem, then, that our attention is directed particularly to those prophets who by reason of speaking in the Name of the Lord have earned a record of patience, and thus they grace the divine record.

Time does not avail us to tell of all the great men whose record we have before us. We think of Moses. It was said by the Apostle Paul to the Hebrews that he chose rather to suffer affliction than to enjoy the pleasures of sin for a season. So Moses could have escaped, he could have avoided the affliction. He *chose* to suffer affliction. It was direct choice. He made it of his own accord. And what kind of man was Moses? Eager for the purpose of God, he slays the Egyptian, anxious that all the children of Israel should realize that it was he who should emancipate them from Egypt. The time was too soon, and Moses spent forty years of difficulty sojourning as an exile in the Land of Midian. And then God says, "And now I will send thee unto Pharaoh," and when God was ready for Moses, Moses was not ready for God. He realized his limitations, and he was not ready for the work. It was not his stubbornness, not his Spartan-like courage, not his own endurance, but the endurance and patience which was energized by the purpose in hand, the purpose of the deliverance of Israel from Egypt under the guidance of God. And so it says, "He endured as seeing Him who is invisible." And that is the key and the motive of the patience of all the worthies of old. They were patient, not because they had these qualities inherently, but because they endured as seeing Him who is invisible, as epitomized by the Apostle Paul, "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." *Against that day*. Faith, a deep-rooted belief, a love of God's purpose, that is the driving force, that is the motive and the mainspring of the patience of these men.

How do we patiently endure? Do we fall on our hands and say, "I know Christ is coming, and nothing will move me. I am going to have patience and wait for him"? Oh no, nothing of the sort. We refer to another of the prophets of the Lord, Noah. He waited 120 years for the coming of the promised judgments of God. Some of us have waited 20 years, 25, 30, 40, but none of us have waited 120 years. How did he spend his time? How was he patient? By cutting down trees and shaping timber and building a boat such as had never been seen. He needed some strong motive to cut down trees and build a ship on dry land amid the revilings of the world, proclaiming the impending judgments. The

motive, the reason for his patience, was shown by his activity; not patiently waiting, but by being actively engaged in furthering the purpose of God, and thus showing unto those around him his belief in the things promised.

We refer to another of the prophets—Elijah. The apostle says he was of like passions with you and me, in another connection we know, but he says it. Elijah was the man who ran away when Jezebel said, "I will have that man's life." He was scared, he was afraid, and he hid himself. He was the man who pronounced those judgments against Ahab and Jezebel. The same man who had slain the prophets of Baal. What was the reason for his patience? He says, "I have been very jealous for the Lord God of Israel, for they have slain thy prophets, broken thy covenants and cast down thine altars." Because of his conviction and assurance and fervent love of the things of the Name of Jehovah. He was called upon to risk his life and he patiently endured—yet physically he was a man like ourselves, full of weakness, doubts, difficulties, perplexities.

These are some of the examples of patience in the prophets. It is this patience we have to emulate. Let us learn to be like them.

Now the Apostle Paul says in the Hebrews, "Seeing, then, that we are compassed about with so great a cloud of witnesses, let us run with patience the race which is set before us." It is as if these witnesses are regarding the runner in the Roman arena. They have experienced the same obstacles and the same stress and strain, and they are urging on those who are now engaged in the race to continue patiently unto the end. So the Apostle Paul says, "I reckon that the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us," and we reckon that our sufferings are not worthy to be compared with the suffering of the apostles and prophets.

The Apostle Paul says, "Ye have need of patience," and in the times that are ahead we shall have great need of patience if we are to speak faithfully in the Name of the Lord. Are we going to choose affliction, or are we going to choose ease by contrast? There was a time some years ago when many in this hall suffered bonds and imprisonment, many suffered shame and mockery and derision and poverty because they chose to speak in the Name of the Lord Jesus Christ and be faithful unto his commandments, and we feel that a similar time is approaching. We are reminded of these words of the Apostle Paul when speaking of one he says, "He was not ashamed of my chain, but sought me out very diligently." We recall his words that he was determined to know Jesus Christ and the power of his resurrection and the fellowship of his sufferings. *The fellowship of his sufferings*—and you and I have been called unto the fellowship of the sufferings of Jesus Christ and of this great cloud of witnesses by whom we are surrounded. And this applies to all of us. Not only to our young brethren of military age. It is our duty to declare to the world that we are as our young brethren are in the matter of this affliction, and those young brethren will realize the source of strength that comes by the example of brethren who have suffered and will yet suffer in the Name of the Lord, who will patiently endure as seeing Him who is invisible. But, some will say, times are more difficult now. Bro. Jannaway is dead (we remember his wonderful work with affection). Many of his co-labourers are dead. The brotherhood is divided; and we as a body can no longer call ourselves Christadelphians. The world will surely not be friendly to conscientious objectors. What shall we do? Shall we compromise? Shall we entangle ourselves in some way either with the world or with those from whom we have separated? "Take, my brethren, the prophets, who have spoken in the Name of the Lord, for an example of suffering affliction and of patience."

Remember what happened in 1916. The Chairman of the Council at Whitehall said, "Listen, Mr. Jannaway, can you inform me what occult influence there is at work at the War Office, what is the power that protects these people? How is it that no matter what the Tribunals do, even though the Christadelphians are arrested and handed over to the military they are sooner or later set free?" What was the occult influence? Whose was the power? —The hand of the Lord. And now we are once more facing a similar trial. Let us then take courage, remembering the patience and example of those who have gone before, for the hand of the Lord is not shortened.

And so we conclude in the words of the Apostle Paul, "Watch ye, stand fast in the faith, quit you like men, be strong."

M.L.E.

SERVING BRETHREN—NOT RULERS

All official brethren are serving brethren; but there are necessarily different sorts of serving brethren, such as managing brethren, presiding brethren, doorkeeping brethren, but ALL are brethren. It is important to keep this feature constantly in the front. Christ places it there: "one is your master...and all ye are brethren."

This feature, with many other beautiful features originally appertaining to the house of Christ, has disappeared from the religious systems around us, bearing the name of Christ. Having returned to it, let us hold on to it. There must be no authority, only service.

The spirit of the appointments involves this. The ecclesia does not appoint masters but servants. In principle the ecclesia is the doer of everything; but as it is impossible in its collective capacity to do the things that are to be done, it delegates to individual members the duty of doing them in its behalf.

R.R.

For Remembrance

The flesh is always devising for itself yokes of bondage which God hath not imposed. This propensity to be doing what it is not asked to do, and of neglecting to do what it is told, is the foundation of all "the will-worship and humility and austerity of body" which constitutes the godliness of the Old Adam.

DR. J.T.

Kindly feeling, which is an imperative quality in the house of Christ will make the worst machinery work well; the best will be a failure where there is a fault-finding spirit.

R.R.

It is well that we come to realize the full significance of influence. It is subtle and indefinable. It is good or bad according to what we are, and what we are is made known by what we do and say.

F.T. (*Hamilton*).

Our duty is clear before us. If there is adversity to come let us face it. The clouds of war are very ominous upon the horizon, but behind those dark clouds there shines the glorious light of God's mercy.

J.B. (*Buffalo*).

Never has it been of greater importance that Christadelphians should maintain an attitude of rigid separateness from the world's affairs, both in regard to politics and State forces of every kind; to be found involved in these in any particular in the time of trouble now looming so threateningly ahead, will undoubtedly be our undoing.

W.J.W.

Jesus used no words that would make any keener the remorse of Peter, who had so tenaciously denied him; but rather words which would help him to forget the past and prepare him for the future.

D.C.J.

The world is making many calls upon those who live in it to help save it from destruction. We know God intends to clear it away almost as rubbish. How then can we bolster it up and join in schemes for its preservation?

E.W.E.

Peter's epistle, written at a time when the brethren and sisters of his day stood in need of warning, comfort and encouragement, must surely have warmed their hearts as it does our. There are no flights of fancy in his writings, which are typical of his actions, eminently practical. Consider then the significance of these words: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."
F.G.F.

Observe that while other priests were sprinkled, upon the high priest the oil was literally poured, so that it went down to the skirts of his garments, covering him entirely with its rich perfume. So the Anointing Spirit was poured without measure upon the Son.
M.J.

The prospects of modern war are appalling, but God's resources are infinitely more potent than those of men, and He can and will turn their most perfect and powerful organizations into confusion.
W.S.

The Unjust Steward

"A certain rich man who had a steward, and the same was accused unto him that he had wasted his goods. And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me my stewardship. I cannot dig: to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. And the lord (that is, the lord of the steward) commended the unjust steward because he had done wisely," to which Jesus adds the comment, "The children of this world are, in their generation, wiser than the children of light."

The sense of this remark we realize on reflection. It was good policy on the part of the steward to use his vanishing opportunity while it lasted, as to make it provide a future for him which it did not yield in itself. The point of Christ's remark lies here, that the children of light—(those who embrace and profess the faith of the kingdom)—do not, as a rule, make a similarly wise use of their vanishing opportunity. They have only one life to live, and but a short time in which to use the power and opportunities they may have as stewards of the manifold grace of God. And yet, in most cases, they live as if this life would last for ever, and as if its one business were to provide for natural and personal wants. The consequence will be that, sowing to the flesh, they will reap corruption (Gal. vi. 8). In this they are not so wise as the children of this world, who when they see a thing is going from their hand, make the most of their chance, "making hay while the sun shines."

That this is the view Jesus wished to enforce by the parable, is evident from the remarks with which he accompanied it. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness that when ye fail, they may receive you into everlasting habitations." The mammon of unrighteousness is a phrase by which Jesus defines worldly wealth. Why he so designates it, we need not concern ourselves to enquire beyond noting that, as a rule, wealth is acquired and used unrighteously, which sufficiently accounts for Christ's expression. The important question is, How can the Mammon of unrighteousness be turned into "friends" against a time of failure? The time of failure is certain, in view of the fact that every one of us must shortly part with all that we have. Death dissolves a man's connection with all he may have: and resurrection will not restore it. He will emerge from the ground a penniless man. How can wealth be so handled now as to be at such a time a "friend" providing us "everlasting habitations"? Jesus indicates the answer in saying, "He that is faithful in that which is least (mortal wealth) is faithful also in much (that which is to come). . . If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches? And if ye

have not been faithful in that which is another man's—(the property of Christ in our hands now as stewards)—who shall give you that which is your own?" (what a man receives in eternal life will in a peculiar sense be "his own").

Faithfulness, then, in the use of what we have now is the rule of promotion when the time comes to "give to every man according to his works." "Unrighteous mammon" used in the service of God will be found to have been turned into a friend for us in the day of account, when we have no longer any control over it. How it may be so used is abundantly indicated throughout the Scriptures. It is not confined to any particular form, but certainly does not consist in bestowing it wholly on one's own respectability and comfort, whether in self or family. The mode is indicated in Paul's words to Timothy about the rich: "Charge them that are rich in this world . . . that they do good; that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves *a good foundation against the time to come*, that they may lay hold on eternal life" (1 Tim. vi. 17-19). Jesus strongly recommends this application of the unrighteous mammon, by which a dangerous foe is turned into a friend. He emphasises his exhortation by dogmatically asserting, "No servant can serve two masters. *Ye cannot serve God and mammon.*" The doctrine may be unacceptable, but it is true, as will be found in joy and grief by two different classes in the day of the issues of life.

There is no real ground for the difficulty that some feel about Christ parabolically holding up an unjust steward for imitation. He did not do so in the matter of the unjustness. The falsifier of his master's accounts is only introduced to illustrate the wisdom of providing for future need. The children of this world do it in their way, the children of light are exhorted to do it in theirs, by a faithful use of "the unrighteous mammon."

R.R.

Saul—King of Israel

The request of Israel that they should have a king was not of faith. To desire to be like other nations was the reverse of faithfulness. The law made them a distinct, separate people, with the promise of prosperity, happiness and security: but their response was shown in the varying states of apostasy depicted in the book of Judges, which aptly enough ends with the words, "In those days there was no king in Israel: every man did that which was right in his own eyes."

Of Samson it was said that "He shall begin to deliver Israel out of the hand of the Philistines." It was, with him, no more than a beginning. What salvation could be expected with a corrupt priesthood as under Eli, that would allow the ark to be taken with the army, only to be captured by the enemy? But a change was coming. The evil of Eli's rule was rebuked through the child Samuel. Soon after, the curse against Eli's house was fulfilled and a new spirit was manifest when "All Israel . . . knew that Samuel was established to be a prophet of the Lord." Not much is recorded of Israel's history under Samuel. By his prayer the Philistine oppression was lightened (1 Sam. vii. 8) and there is no doubt that his faithfulness did much to restore the nation from the lethargy consequent upon many years of servitude. However, Samuel's sons were not like their father and their evil doing was one of the causes that led the elders of Israel to ask that a king be appointed "to judge us like all the nations." Samuel was grieved at the request. Was it because he thought of his own displacement? Evidently not, for "he prayed to the Lord" in the matter. He realized that it was God who was being rejected, not himself. His subsequent attitude makes that clear. From a natural view-point, Samuel had much to lose by the appointment of a king; but that was not considered and Samuel proved loyal to God's choice. This characteristic of loyalty is found also in David—but not in Saul. Although David knew that he was to succeed Saul, he never sought to attain kingship by his own power. He would not hurt the Lord's anointed. On the other hand, Saul knew of the anointing of David—but tried to work against the Divine appointment.

We can obtain from these events lessons in smaller things. Loyalty is a pleasant characteristic, an essential one in certain aspects of worldly service. But it is not always shown in the service of the

Truth. We should be loyal to our brethren and sisters and to the ecclesia of which we are members. It is not right that we should speak slightly of our ecclesia to others: nor that brethren should be disloyal to those who have been elected by the ecclesia to serve. Where ecclesial decisions are made by the vote of a majority, loyal acquiescence in them should be shown, providing no sacrifice is made in matters of vital principle. In such things let us have the spirit of Samuel and David rather than the self-justifying attitude of Saul.

Returning to the history, we observe that, at first, the choice of Saul was not popular. He discerned this and acted wisely, taking no notice of the signs of hostility. A little later came the occasion for determined action against the Ammonite invaders and this turned the people in Saul's favour: and again Saul showed wisdom in not seeking vengeance against those who decried his appointment. However, this goodness was not to last for long. Testings soon came and the real character of Saul appeared. First was the occasion of impatience, when, unable to wait for Samuel, he offered a burnt offering (1 Sam. xiii. 12). A small thing in the world's eyes, perhaps: but a usurping of the office of another and a lack of faith. The rebuke that came made it clear that Saul was unfitted for his position. Divine foreknowledge could declare, "Thy kingdom shall not continue"; it was to be given to a man after God's own heart.

Saul's mind after the rebuke is not revealed. There was, as far as he could see, no immediate evidence of the choice of a successor. It would seem that he was a valiant soldier and as military success came, as his kingship became (apparently) more secure, so his pride increased. How clearly is this illustrated in the incident of the saving of the Amalekite king and spoil. The details are too well known to need repeating here. At first Saul said, "I have performed the commandment of the Lord" (1 Sam. xv. 13), but after Samuel's rebuke he confessed, "I have transgressed the commandment of the Lord." He blamed the people for laying hold of the spoil—they said they would sacrifice it to the Lord. Again, from the world's view-point, laudable enough. It might be described as "common sense," the right thing to do. But zeal that does not conform to Divine commands (all of which are reasonable and to be understood) is not acceptable.

Saul admitted his offence—but it was with the proviso, "Yet honour me now, I pray thee, before the elders of my people, and before Israel." That was not sincere repentance, and it is in this that the greatest contrast of Saul and David can be seen. David offended gravely enough: his sin considered by itself may make it difficult to discern how he could be "after God's own heart." Yet it is in the sequel to the sin that David's character is revealed. His was true repentance. He did not seek to justify himself before the people. His mind was expressed in the fervent prayer of the Psalm (li. 4) "Against thee, thee only, have I sinned and done this evil in thy sight: that *thou* mightest be justified when thou speakest and be clear when thou judgest." David sought no justification from men, only forgiveness from God: and it is significant that his words at the end of the Psalm are those that Saul could not realize: "Thou desirest not sacrifice, else would I give it . . . the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

After Saul's folly in the matter of the Amalekites, Samuel saw him no more. It was as if to say, "you have used your own judgment in this matter and now you must be left to it." That God had rejected him was now clear enough to Saul. Yet opportunity to change his mind was open. Saul, however, was like Judas. He refused to be affected by words or deeds. They had free will, but made it self-will. Their minds were hardened and no word of counsel or exhortation could penetrate. So Saul gradually slipped further and further down the slope of pride and self-will. For a long time he was tested by the innocent presence of the one he realized was anointed successor to him. Instead of accepting the Divine choice, he tried to break it, uninfluenced by the sterling character of the one he so mercilessly pursued.

At last came the end. No relief could come to Saul's troubled and disordered mind. No word had come from Samuel when he was alive: no word from God by dream: no answer through the priest. He was faced by a great host of Philistines, the enemy he had once been able to subdue. Physical strength and bravery were not enough. In his desperation he sought to a witch—although one good

work of his had been to put these workers of evil from the land. When Samuel had spoken of his folly in sparing Agag, he had told Saul that "Rebellion is as the sin of witchcraft"; and now Saul's end is as foolish as the beginning. What other message could come from God than the fateful one of death? And so, the day after, Saul and his sons died on Mount Gilboa. Saul is mentioned but once in the New Testament and it is in words that reveal the absence of exhortation to character development. "God gave unto them Saul . . . and when he had removed him . . ." (Acts xiii. 22).

Saul was a "profane man" like Esau. He was of a type acceptable enough to those for whom the will of God was not the law of life. His characteristics abound in the "men of the earth," whose lives are governed by expediency. So Saul stands out as a warning of the folly of letting free will become self will; but David presents the opposite characteristic and is an example: yet how much greater is the example of his Son, whose rule of life was in the words, "Thy will, not mine, be done."

S.J.

Preaching the Truth

(From "*The Mutual Magazine*", 1921)

We went the other day while having an enforced rest to hear a very well-known brother whose excellence upon the platform we had never previously enjoyed. One of the drawbacks of being oneself a lecturer is that with so many calls to service one does not get enough time to sit and enjoy other brethren's efforts.

For some four weeks we had listened to some splendid examples of how the Truth should be preached according to our own conception of it, *i.e.*, "Reasoning from the Scriptures." Always before our mind is the example of Jesus and Paul.

Luke xxiv. 27, "Beginning at Moses and all the prophets he expounded unto them *in all* the Scriptures the things concerning himself."

Acts xvii. 2, "Paul . . . reasoned with them out of the Scriptures."

Acts xxviii. 23, "Persuading them concerning Jesus both out of the law of Moses and out of the prophets, from morning till evening."

We took note, as we have done for many years, of the number of passages quoted in proving the statements made. One brother made 33 quotations and three others averaged over 20.

But this brilliant speaker had been holding a large audience spellbound for over thirty minutes before he opened the Bible at all, and afterwards he quoted but four passages as definite proof of assertions made.

Undoubtedly the reasoning set forward was good, but we felt as sis. R. Roberts once expressed it, "Very nice indeed but no stranger would be made uncomfortable." We ascertained the points of view of one young man who has no real interest in the Truth but whose main delight is in sport and tobacco, who was present. He does not care for most of our speakers, "They bore you stiff" says he. But "t was splendid, he wished they were all like him." He betrayed no sign, however, of either conviction or dissent. Then we asked an earnest young brother his opinion. Terse and quick was his reply. "Splendid speaker but *not enough Scripture. Too much of the man*, and the Bible not in evidence sufficiently."

Now we have seen a distinct tendency in the direction of neglecting the Scriptures.

Once at Edinburgh we heard a well-known brother commence thus, "I will not tire you by quoting many passages."

We have heard the present leader of the milk and water section of the brotherhood, bro. T. Turner, lecture many a time. The average number of passages quoted by him per lecture was two only. This is typical of his *confreres* with some exceptions. Well we here and now contend that no matter how brilliant the exposition or reasoning may be, yet the most Scriptural way *and the most effectual way* of preaching the Truth is to reason out of the Scriptures in what is now called by some of our younger brethren, "the old fashioned way." It is absolutely certain that the more the Bible is allowed to tell its own story in regard to the subjects expounded from our platforms, the better for the speaker and hearer and the more likely to produce thought and conviction.

Bro. R. Roberts' lectures were packed full of Scripture quotations properly and logically allowed to develop their own great argument. "Elpis Israel" is of exactly the same character. But we say quite candidly that there are many young brethren and sisters who do not to-day, because of their upbringing probably, realize the vast difference there is between oratory and brilliant speaking such as the world—the flesh—delights in, and on the other hand the simple proclamation of the Truth of God. Who that has heard for years the splendid and beautiful sermons of "divines" and popular preachers (splendid and beautiful in diction and delivery), and who has afterwards found the Truth, but will agree that one of the greatest surprises they had on attending a Christadelphian meeting, was the fact that the Bible was continually quoted and everything proved thereby. And this surprise became their supreme joy.

In the *Birmingham Mercury* a few years ago a gentleman whose specialty it was to attend various religious services on criticism bent, averred that the greatest distinction between Christadelphian speakers and the ministers of the various churches was that the Christadelphians *depended absolutely upon and always copiously quoted from the Bible.*

Let us not lose this distinction. Let us make our standard not one of meticulous accuracy of grammar or beauty of diction, but first and foremost—What do the Scriptures say?

Reflections

"My people are destroyed for lack of knowledge" (Hosea iv. 6). A sister in California has sent us an interesting collection of pamphlets, booklets and periodicals issued by the American Board of Missions to the Jews Incorporated. This is run on business lines, and is evidently a prosperous society with many adherents. Many baptisms are announced "including a number of children"; but there is no reference to the restoration of David's throne in Jerusalem nor of the return of Jesus from the heavens to sit thereon, and establish God's Kingdom on earth. Where this gospel (or good news) is not believed there is a lack of knowledge. Zeal which is not according to knowledge is useless, it simply substitutes one form of error for another.

* * *

The Apostle Paul describes God's people as natural Israel and Spiritual Israel. The latter consists of those who have believed the gospel Paul taught. They are not those who believe the pagan-papal superstitions falsely called Christianity. But is it impossible there may be a lack of knowledge among God's people to-day? A brother writes, "I am greatly perplexed by recent writings in the *Berean*. I was baptized a few years ago and told not to trouble about the differences in fellowship. I was told it was due to personal disagreements between brethren in the past and would soon die out. Will you explain to me the grave doctrinal matters which you say are involved." We have great hopes this brother has received with understanding the information which has been sent him; he will no longer be able to complain of lack of knowledge.

* * *

It was lack of knowledge which caused so many to err when the division took place in 1923, as a reference to the *Berean* of that period shows. Recording brethren refused to allow the facts to be put before their meetings or discussed. "The matter is closed" was the attitude of many. Our late brethren F. G. Jannaway and J. M. Evans who took a prominent part in the "Birmingham Trouble" as it was called, continually impressed upon us the duty of keeping the causes of that division before our readers in the hope of enlightening and persuading some; and not a few as a result have since come to see the righteousness of the action then taken and supported by the *Berean*.

* * *

A brother says, "Will you make it clear that the *Berean* does not propose to allow itself to be used as the medium for advocating a policy of compromise on such a matter as fellowship? This is outside the province of "give and take" and unless we were entirely at one, re-union would be a disaster. Laying aside all personalities the question may be asked: Is it in accordance with Scripture teaching that we should be at peace among ourselves?" We heartily agree with the writer in every point, except that we thought we had many times made it quite clear we would not countenance nor tolerate any compromise, as for example in the first paragraph on page 254 (July 1939).

* * *

Knowledge and understanding of the Scriptures is the antidote for the troubles and anxieties which prevail owing to political developments. "The British Empire Crumbling" is the cry in the German and Italian and Japanese Press. It is a case of the wish being father to the thought. Expounding the prophets Dr. Thomas wrote: "Britain cannot fall until her mission is accomplished. Energized of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories and experience many defeats; she will still carry on the war till Christ appears to conquer for God and for himself and the people" (1848).

C.F.F.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST XX. —BREAD OF LIFE

Some of the sweetest, most lasting and most needed lessons of life arise from misunderstandings.

"Perceive ye not yet, neither understand?" asked Jesus of his disciples, when, having forgotten to provide themselves with bread, they failed to appreciate his warning concerning the leaven of the Pharisees and of Herod (Mark viii. 15).

They exhibited a very common failing of human nature—jumping to conclusions. He, however, who was so familiar with the Scriptures, spoke of something, which under the Old Testament figure of eating, expressed an understanding of divine teaching (see Jeremiah xv. 16. His warning was that they should beware of the evil and upsetting influences by which they were surrounded.

So on another occasion a misunderstanding enabled him to utter a sublime discourse upon the will of the Father in relation to himself. The disciples returned from a shopping expedition with provisions for the needs of the inner man. Being told by the Master, "I have meat to eat that ye know not of," they enquired, "Hath any man brought him to eat?" Temporal requirements for the moment beclouded the lesson the great teacher sought to implant in their minds: "My meat is to do the will of him that sent me, and to finish his work" (John iv. 31-34).

A day or so later, the mystery deepened. On the shore of the sea of Galilee he gave them the full exposition and hidden meaning of these previous utterances.

"I am that bread of life . . . if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world" (John vi. 48-51).

More misunderstandings. "What?" said the Jews, "how can this man give us his flesh to eat?" "This is an hard saying," remarked the disciples, "who can hear it?"

If we read this chapter carefully, we find that Christ reminded his people of the manna which had sustained their fathers in the wilderness and then invited them to "consider him" as the anti-type, the true bread from heaven.

Bread is called the staff of life, because it is the principal food upon which man subsists. Therefore, just as food is necessary to the life of the body, so Christ is necessary to our spiritual life. The human spirit is hungry, famished with the husks which this world provides. It strives to satisfy itself with its pleasures, researches, ambitions and honours, but it is still left starved and craving.

As a tree may be said to "eat" the elements which surround its roots, and to feed upon the air and light which surround it, and to drink of the dew and the rain (not literally, but by appropriating and absorbing the virtues of the earth upon which it thrives) so we are said to eat of divine bread, when, believing in Christ, we appropriate and make use of him. As the body must daily be replenished with bread (Matt vi. 11) so must the saints continually feed upon Christ.

He realized the distress of mind of his followers at their failure to comprehend this doctrine, so—linking up a reference to his sacrificial and mediatorial work—he effectively disposed of their doubts with the words: "It is the spirit that quickeneth; the flesh profiteth nothing." The Israelites in the wilderness, sustained with manna, began to loathe it and demanded a change, and longed for the fleshpots they had long since left behind in Egypt. Just so is it with the bread of life. Some have accepted it, tired of Christ and turned away, seeking satisfaction in the bread that perishes. Alas, they will sooner or later learn by experience the forlorn emptiness, the utter destitution of a life unsustained by heavenly food.

Paul, writing to believers in Corinth (1 Cor. x. 11) warned them that the things which happened to Israel were ensamples (mar., types), and they are written for our admonition upon whom the ends of the ages are come. The "admonition" is renewed by the Spirit through John in the message to the ecclesia at Pergamos (Rev. ii. 17). To those who overcome is promised a feast of "hidden manna," or manna "which hath been concealed"—as bro. Dr. Thomas translates the passage in *Eureka* I., p. 309.

To Israel the manna had appeared at first as dew, but when this evaporated, God's provision for the morning meal was seen. What of the antitype? To quote from p. 311: —

"The apocalyptic manna is representative of the last Adam, whom Paul styles a 'life-imparting spirit', and to eat from this manna is to be the subject of incorruptibility of body and life . . . The manna concealed in dew is a type of the resurrection of the first-fruits of the Spirit. When they that now dwell in the dust awake and sing, they are at their waking the Spirit's dew (Isa. xxvi. 19). They remain in this dew-state until the Sun of Righteousness acts upon them and transforms them into manna. To be the subject of this transformation by the Spirit is 'to eat of the manna which has been concealed' . . . We feed upon this manna from day to day in feeding upon the Truth. But what we eat to-day will not suffice for the morrow. We must keep it in memory. But though we thus feed, and rejoice in the 'right to life,' yet it is life manna concealed."

In the keeping of these things in memory by our gathering around the emblems of bread and wine, we have been exhorted to make each occasion one of self examination (1 Cor. xi. 28). A mechanical eating and drinking is worse than useless, for unworthy participation produces guilt and judgment because of spiritual weakness and sickness which ensues. Conversely, due consideration of

our position "in him" who is the bread of life, and assimilation of his teaching will result in growth into healthy, sturdy men and women of faith in the fullest possible sense by those words which are "spirit and life." M.J.

CORRECTION. —Readers are asked to note the following printing errors which crept into articles Nos. 18 and 19 of this series: —

July, page 251, 5th par., line 1, for "set for" read "set forth" Line 2, for "Then" read "When." Page 252, 3rd par., line 7 (end) for "as" read "is."

August, page 287, 3rd line from bottom, for "holder" read "holden." Page 288, line 17, for "Isaiah" read "Israel" Page 289, 4th line from bottom, for "geophically" read "graphically."

The Proverbs

The writer of the Proverbs states his intention in the opening words of the book: "To know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion." The emphasis is laid upon the acquisition of wisdom and understanding. From a cursory glance around the world at this time, it would appear that men are obeying this injunction. Never has so much money, nor so much earnest attention been devoted to the pursuit of knowledge. Education lies within the reach of all, and the words of Daniel the prophet, "Many run to and fro, the knowledge has been increased."

But the wise men of the world with their display of much learning have forgotten that other declaration of Solomon: "The fear of the Lord is the *beginning* of knowledge." Herein lies the root cause of much of the present distress, and here lies the warning for all those who would be truly wise. God created the earth for His pleasure; but man with great presumption has left Him out of account altogether. Man is skilled in the wisdom which is soon to pass away with the kingdoms of this world, but of the fear of God wherein lies true wisdom he knows nothing.

What need is there to seek this wisdom which is from above? "My son," says the wise man, "if thou wilt receive my words, and hide my commandments with thee . . . yea, if thou criest after knowledge, and liftest up thy voice for understanding. . . *then* shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom, and out of His mouth cometh knowledge and understanding" (Prov. ii. 1-6).

How beautifully it is all linked together! An earnest desire to gain that knowledge of which the fear of the Lord is the beginning leads to a greater understanding of Him and of His ways. The result is given us in verse 9: "Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Without these qualities entrance into the Kingdom of God is impossible, and they can only be cultivated by earnest attention to the wisdom of God. Therefore, diligent study of the Word of God, where lieth knowledge is essential. The daily trimming of the lamps and the replenishing with oil by the High Priest teaches us to read the Word of God daily, that the light which is in us become not darkness.

The mere accumulation of knowledge, however, even though it be from the Scriptures of Truth, is useless unless it brings about a change of conduct in accordance with its principles. For to be conversant with the Scriptures without walking after the Spirit is as foolish as to trim and replenish the lamps, but omit to light them.

The Eastern love of figures has caused wisdom to be personified as a woman, and those who seek after her are kept from the clutches of the strange woman. But who is the strange woman? She is

described as a woman of seducing tongue, who, having once learned the Truth, has become apostate and drags all her followers down to death (ii. 16-19). She is also represented as a harlot of an impudent face (vii. 6-21), who by her plausible words and allurements of the flesh causes the simple minded to decline from the paths of rectitude to their own destruction.

This calls to mind the vision of Zechariah (Zech. v. 7, 8), when he saw the harlot placed in an ephah, whereof the angel said: "This is wickedness." Dr. Thomas in *Eureka*, has shown this harlot to be identical with Jezebel—the false and profligate prophetess who likewise seduced the saints to serve idols and who received the condemnation of Christ (Rev. ii. 20, 21). She represented the beginning of that declension from the Faith, which led to the subsequent manifestation of "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth."

Even in the Proverbs, then, we have the false and the true Church in opposition to one another. Those who follow after Wisdom, become constituents of the virtuous woman who will be Christ's Bride. But the False Church under the specious plea that "the goodman is not at home, he is gone a long journey . . . he will come home at the time appointed" (Prov. vii. 19, 20), teaches her followers to wax wanton, and prevents them from appreciating the fact that "the time appointed" has come, and the Goodman will shortly appear. Instead, she cries unto the simple: "Stolen waters are sweet, and bread eaten in secret is pleasant." And the world, bent on pleasure, "knoweth not that the dead are there; and that her guests are in the depths of hell" (Prov. ix. 17, 18). So, likewise, the saints are engaged in building up the House of God (Whose house are we. . .); but the apostate church seeks only to destroy the very foundation upon which the prophets and apostles built. "Every wise woman buildeth her house: but the foolish plucketh it down with her hands" (Prov. xiv. 1).

Appropriately enough the last chapter of the Proverbs contains a description of the attributes of the virtuous woman. All these things, of course, have their literal meaning; but the wonder and beauty of the Scriptures is that harmonious blending of the literal and the symbolic which stamps them as Divine. The virtuous woman is represented as a diligent worker "always abounding in the work of the Lord," who makes fine linen, "which is the righteousness of the saints," and who is blessed by her husband and her children. In the Millennial Age, after the Marriage of the Lamb has taken place, then the joyful nations who are taught righteousness by the saints will be the "children" of that holy union; and in that age of blessing oftentimes will they "arise up and call her blessed" (Prov. xxxi. 28). Truly then, rejoicing in everlasting life and a place of honour at her Lord's side, the community of the saints will be given of the fruit of her hands, and her own works shall praise her in the gates (ver. 31).

Such blessedness the saints will obtain only by gaining that wisdom based upon the fear of the Lord, and "happy is the man that findeth wisdom, and the man that getteth understanding . . . for she is more precious than rubies; and all the things thou canst desire are not to be compared unto her."

This wisdom gives peace of mind in the present and hope for the future. For to those who seek after her she will open the way to the tree of life from which Adam was driven, and for which man has been seeking in vain ever since. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."

Plymouth.

A.H.N.

Signs of the Times

ECCLESIASTICAL

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

THE FIRST TRIBUNAL The first cases under the Military Training Act in England were taken at Birmingham on July 27th. A County Court Judge presided, Mr. J. Longson, and

the other members of the Tribunal were Professor J. G. Smith Vice-principal of the Birmingham University, Mr. Geo. Trevelyan Lee, formerly Town Clerk of Derby, Councillor E. Purser formerly Lord Mayor of Nottingham and a well known leader of the Labour party and Mr. S. H. Gibbard, General Secretary of the National Society of Brass and Metal Mechanics. The Judge said that the Tribunal would be "the first in the country for some considerable time." The London one for instance had not at that date been nominated, but has since. The very first case was that of Wilfred E. Lewis of Hall Green, a Christadelphian. There were four other Christadelphian young men among the remaining cases. Bro. John Carter, Editor of *The Christadelphian* was given full opportunity to explain our position to the Tribunal. This he did on exactly the lines on which exemption was asked in 1916 to 1918 by the London Standing Committee. Here are the results: —

- Bro. W. E. Lewis, ordered to remain in his present employment—making street lamps.
- Bro. A. J. Clare, ordered to remain in his present occupation—making tools.
- Bro. R. H. Clare, twin brother to A. J. ordered to leave his employment as a grocer and to attend the Ministry of Labour camp, where he will be engaged on re-afforestation, preparing camps and laying out sites.
- Bro. D. J. Brake, Car dispatcher, to remain as such.
- Bro. H. W. Arundel, to remain at his present work, of a progress clerk.

It seems strange that the first five cases taken were those of Christadelphians. Great publicity was given in the Press to this fact. Another case was of interest. Here an ironmonger's assistant named N. E. Franklin, applied for exemption "because he was hoping to become a Christadelphian." He was ordered to be registered and to go to the Ministry of Labour.

POLITICAL

"Prepare war" (Joel iii.)

NATIONAL REGISTERS The Government of the U.K. are preparing a scheme for National Registration so as to know the present man power available and also to check up against Irish residents. We had a similar scheme in 1916.

The Australian Government has now instituted a scheme of this character. A split in the Australian Trade Union movement is now threatened by a decision of Melbourne Trades Hall to reject the recommendation of the Australian Council of Trades Unions that the boycott of the National Register should be lifted.

WAR BOOK Sixteen out of the 18 chapters of Australia's "War Book" have now been completed at Canberra. The book contains all the plans for the Commonwealth's defence and for co-ordinating its national activities and principal industries if war should come. The organization of Australia for war is now practically complete. Our brethren will probably soon be faced with "trial of their faith" as a result.

"COLLECTIVE DELIRIUM" From the "*Osservatore Romano*" the official organ of the Vatican, we quote: "At the beginning of 1939 the military expenditure of the seven principal countries of the world amounted to £3,500,000,000. An astronomical figure which in other times would be a sign of collective delirium."

"Evil men shall wax worse and worse" (2 Tim. iii. 13)

I.R.A. These letters are well known now in England. They stand for Irish Republican Army. Sir Samuel Hoare

stated in the House of Commons that definite proofs were in his hands that this army was financed by "our enemies abroad." Over 150 bomb outrages have taken place in this country this year. Millions of pounds of damage has been done and five lives destroyed, with many people injured. The I.R.A. state that all this has been done to force England to turn over Northern Ireland to the tender mercies of the Southern Irish Government headed by Mr. De Valera. This object seems scarcely likely to be achieved by these means. On July 28th, the King's Assent was given to the I.R.A. Bill, whereby the Police are armed with drastic new powers to round up suspected persons. As a first result over two thousand Irish people fled the country. Time will prove if the steps taken under this Act are sufficient to remove this evil.

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

CYPRUS Cyprus was assigned to England by the Sultan of Turkey in 1878 for the purpose of defence of the Turks against Russian aggression. This arrangement was embodied in Disraeli's "Peace with Honour" treaty. Cyprus involved a heavy charge upon the British Treasury until 1914—an agreed arrangement with Turkey—but in that year Turkey sided with Germany and the payment ceased. To-day Cyprus has become of very great importance as a strategic centre to the Empire. A Reserve of troops is to be located there and its possibilities for the Navy and the Air force are being explored.

MALTA Italy wants and will have Malta, declares the *Resto Del Carlino* newspaper published at Bologna in an issue of this month. This is part of the "minimum peace terms" required by Signor Mussolini. But the British Navy was not enticed to the Far East by Japan. The Mediterranean fleet was strengthened instead.

SHANGHAI AND TIENTSIN The trouble in China continues. Japan, no doubt in collusion with Germany, has done its very best to aggravate Britain. The "orderly retreat of Britain from the Far East" as the Japanese government terms its demand has not even commenced. No; the young lions stand fast, in spite of all aggravation.

U.S.A. STEPS IN The most dramatic and important act of the month was that of President Roosevelt in denouncing the Trade treaty with Japan. U.S.A. supplies Japan with 56 per cent, of her war requirements. This agreement of 1911 concedes "most favoured nation" treatment to Japan and under its terms U.S.A. could not refuse supplies to Japan. Six months' notice is necessary to terminate it and this has been given. U.S.A. evidently determines to cut off war supplies and to expose "neuterism," as it is called, for what it is worth. It is an act of immense importance.

"Into the air" (Rev. xvi. 17)

AIR WARFARE Just 30 years ago Bleriot flew the English channel for the first time in a machine heavier than air. We paid a shilling to see that machine and rather discounted its possibilities. To-day London is surrounded by captive balloons and wires designed to protect it against raids by aeroplanes constructed to carry up to 10 tons each of explosive bombs.

"Better to get wisdom than gold" (Prov. xvi. 16)

THE
WORLD'S
GOLD

U.S.A. has the greatest gold reserve in the world.
M. Paul Reynard, French Finance Minister now
announces that France comes second. Her gold
stored up for possible war purposes is 97 milliards.
But France has not "the wisdom that is from above."

"Delight in war" (Psa. lxxviii. 30)

GERMANY
AND
BRITAIN

The German Government-inspired Press still continues
its exploitations of troubles in every direction.
Concerning the I.R.A. the Press put the heading
"The oppressed Irish" on every newspaper in Berlin
when the Act against these wicked people was passed

in London. Similarly every endeavour is still being made to provide an excuse for the capture and plunder of Dantzig. The attitude of Japan finds its reflex in the German Press. At the same time the conversations between Herr Wohltat and Mr. R. S. Hudson, were exploited in the *Volkischer Beobachter* as another revelation of British huckstering and perfidy. It would appear that Germany is still bent on stirring up trouble and then war. Meanwhile the words of Jesus come once more home to us. "A time of trouble such as never was," "And then shall the end be," provides the comfort for those who are of his flock. Meanwhile listen to Hans Kerrl the German Controller of Ecclesiastical affairs who orders the various churches to do as Herr Hitler determines:—"As Christ in his twelve disciples raised a stock fortified unto martyrdom whose beliefs shattered the great Roman Empire, even so in Germany to-day we are experiencing the same thing. Herr Hitler is the true Holy Ghost." The Lutheran Church principal minister, Pastor Leffler in "*Christ in the Third Reich*" has just declared, "The Saviour whom God sent—Hitler will fill his German people with His salvation." The Nazi schools now have "Scripture lessons for the children." Here are two of the blasphemous questions therein. Question—"Who, children, in these days reminds us most of Jesus"? Answer—"Herr Hitler." Question—"Who most reminds us of the disciples"? Answer—General Goering and Dr. Goebbels.

DANTZIG
NO
CHANGE

The tension here continues. The newspapers are
full of rumours of troop concentration and war
preparations: with various forms of incitement to
Polish subjects to use violence.

"He that scattered Israel will gather him" (Jer. xxxi. 10)

THE
"AMERICAN
HEBREW"

The "*American Hebrew*" is published in U.S.A. In
its June issue it had two striking pictures. One was
a fine drawing of Judith holding aloft her sword,
with letter-press telling of her destruction of the
tyrant Holofernes. The other was a picture of Herr
Hitler with this heading, "Will Eili triumph over Horst Wessel"? An article points out that three great Jews are in the inner governmental circles of three great nations, i.e. Hore Belisha, Litvinoff and Blum. The article concludes on this note: "The Almighty has decreed the destruction of the nasty Nazis."

"Let the weak say I am strong" (Joel iii. 10)

SWITZERLAND

A very striking fulfilment is to be found in the present
position of Switzerland. That country's principal
military authority has just declared in a report concerning

Swiss defence that the country is now well placed to defeat attack by any mechanised forces. He discounts the effects of air attacks and is convinced that Switzerland is so well prepared that the people can never be brought to their knees.

"*Tarshish*" (Ezek. xxxviii.)

MINERAL DISCOVERIES IN INDIA

Important discoveries of valuable deposits of iron and coal have been made in the State of Bastar, India—one of the places once called Tarshish. The Geological survey of India for 1938, just published gives astronomical figures as to the wealth now found to be at the disposal of the Empire as a result.

"*His feet shall stand on the Mount of Olives*" (Zech. xiv.)

BUILDERS MENACE MOUNT OF OLIVES

The British Colonial Office in a statement made this month says, "The Mount of Olives, one of the most sacred sites in the world, is menaced by the builder. The great hope of the authorities in Jerusalem—and indeed it will be the hope of Christians everywhere—is that a trust may be formed, similar to the National Trust in England, which will purchase this sacred place. Once inviolate, the Mount could be re-planted with olive trees and remain a place of pilgrimage, of memories and beauty always."

Correspondence

Greetings. I have noticed in the August Magazine, bro. Leslie Wille's letter and his remarks concerning Gas Masks and Bomb shelters. But these things stand in a different category to those other things which he mentions in his letter. First of all they are classified as part of that war machine called "civil defence." We have to realize that God made man upright but they have sought out many inventions and because he glorifies not his creator they have all been utilized for his destruction; and now with that prospect before them the ungodly have sought to invent these things to protect them from the fruits of their own devilishness. Will they avail in view of the divine decree? will they not prove a broken reed? Should those called to be saints seek to protect themselves with the devices of the ungodly in view of the assurances of Psalm xci? Think of the wonderful example of David advancing to fight Goliath. He was first arrayed in the armour which men of the world trust in for their protection, but he would have none of it. The giant trusted in this kind of armour and was slain, not so David; he went in all simplicity of faith in God with his shepherd's bag and sling. David's shield and defence was expressed in his words to Saul, 1 Sam. xvii. 37; and should it not be ours? As the days are upon us when our young brethren will have to witness before the Powers that be of their faith and trust in God as "A Refuge and Strength," and will they not be able to point at our weakness in accepting their methods of protection against what we preach are God's judgments on an ungodly world? Faithfully your brother,
Kidderminster.

H. W. PIGOTT.

* * *

Greetings in the One Name. We are living in stirring times and daily we scan our papers for further developments of God's plan in the Earth. Our eyes fixed on Germany—Europe in general and also on Russia. One hardly knows what the next move will be, but we know the time of the end sees the final phase of the Beast or Holy Roman (Germanic) Empire with its mouth—Papal Rome—issuing its orders and the ten horns giving their power to the Beast for one hour. Similarly we are also to see, (or shall we be called away first?) Russia dominating the East or the challenge by Britain in Palestine. It is all very interesting and vital. With love in the Truth, sincerely your brother,
Southend.

WM. LESLIE WILLE.

The *Berean Christadelphian Magazine* is a monthly visitor eagerly welcomed and the delay in arrival of last issue (owing to change of address) seemed to make me appreciate it the more, so am writing straightway so that it need not happen again. The Signs of the Times are certainly encouraging to those who look for the Master's early return, and the instruction and exhortation given to the brotherhood is greatly needed and appreciated. May the Lord bless the efforts and the labour of love of the brethren who make this publication possible. Sincerely your sister in Elpis Israel,
Toronto. MARY R. BRIGGS.

* * *

Similar letters have been received from bro. A. Livermore (Detroit), bro. W. J. Turner (Winnipeg), sis. A. Stuart (Alberta) and bro. S. F. Osborne (Dorchester).

The Land and People of Israel

As will be recalled, the policy of the British Government, with regard to Jewish immigration into Palestine, was that 75,000 Jews be admitted in the five years commencing last April. However, in July, the Colonial minister announced that immigration would be suspended for the six months October 1939/March 1940. The reason was that so many refugees are entering the country in an illegal manner. This is true enough, but considering the circumstances of life in Central Europe who can blame Jews who seek to enter Palestine, however they can get there? In the ordinary way immigration is restricted by a quota agreed upon by the British Authorities and the Jewish Agency. Mr. MacDonald also stated that the restoration of the quota after the lapse of six months will depend on the circumstances then prevailing with regard to illegal immigration.

* * *

The problem for Britain is, of course, a political one, so that the plight of Jews in Europe cannot become the deciding factor in permitting entry into Palestine. Some extraordinary accounts are being published of the hardships of Jews who escape from Nazi persecution to seek a refuge in Palestine. Here is an example of the adventures of over 700 Jewish refugees: leaving Varna, a Black Sea port, on March 6th, their ship took a month to get to Palestine. They were turned away from Haifa and were put ashore on a Greek Island, spending two months in misery until on June 13th they tried to get to Palestine again. They left the island on 16th June, were transferred to a smaller ship only able to accommodate properly a third of their number. After some days of wretchedness they managed to land on the Palestine coast near Gaza and when taken into custody had not had food or water for two days. This is one of many similar cases, but of what account is it all to a world that seems to grow callous and indifferent to human suffering? "Is it nothing to you, all ye that pass by?"

* * *

In Prague (the old capital of Czecho-Slovakia) there are scenes on Friday evenings and Saturdays reminiscent of the days of the Spanish Inquisition. Many Jews, fearing to go to the synagogue in face of threats of bombing, congregate in cellars of private houses, to conduct their service in secret. To do this is to court arrest for holding "illegal assemblies." *Jewish Chronicle*, reporting this, states that a strong religious revival is noticeable, on account of the Nazi persecutions.

* * *

After the worst of the persecutions in Germany, the Jews were given a certain freedom to organise themselves for educational and relief work. Now a new body has been formed for the centralisation of all Jewish activities in the country; it is under Nazi direction entirely and will control the education of Jewish children, all relief measures for necessitous Jews and matters of emigration. It is described as an example of "Nazi generosity": but it is, evidently, the final tightening of the screw. Jews will be segregated more than ever, and while they have a recognised existence, it will be as a "pariah" class.

A prominent German newspaper has started a campaign for the destruction of all Jewish religious books. It states that, as nearly all synagogues in Germany have been burnt, it is high time that Jewish prayer books, etc. be also burnt, so that all traces of the Jewish religion can be eradicated.

* * *

Two books have just been published, containing much useful information on Jewish and Zionist affairs. Brethren lecturing on these subjects would find completely up-to-date and reliable material in these publications. First is, "Great Britain and Palestine," published by the Royal Institute of International Affairs (2/6): and the other is the latest edition of "The Progress of Zionism" (6d). The former can be obtained through booksellers and the latter from the Zionist Federation, 75 Great Russell Street, W.C.1.

JEWISH RELIEF FUND.

We have sent to the Committee for the relief of Polish Jews a cheque for £19 18s. 9d. being the amount received during July from our readers for the benefit of the persecuted Jews in Poland and Germany, where they are undergoing terrible privations and sufferings. This has been gratefully acknowledged as usual with assurance that the money will be applied entirely as we have requested, without any deduction for expenses or overhead charges.

DISTRESSED FUND.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction . . . "

The object of this fund is to help the helpless in their affliction; and the support of our readers enables us to relieve month by month the distress caused by ill health and unemployment in many cases which would not otherwise be made known.

"FIVE CITIES IN THE LAND OF EGYPT" (Isaiah xix. 18)

While the first part of this prophecy against Egypt refers to its invasion and subjection by Babylon and Persia, the time changes (ver. 19), to the future when, God's blessing having come to Israel, it will also be extended over a peaceful world. In the days of Isaiah, Assyria to the north and Egypt to the south constituted "the world"—and in many places (verses 23-25 of this chapter particularly) they stand as typical of all Gentile nations. While, therefore, in the day to come, Egypt will be one of the subject countries of the Kingdom of God, the prophecy nevertheless speaks of Egypt and Assyria (both countries of Israel's servitude) as standing for all the world, which will be brought to the knowledge of the "hope of Israel ". How appropriate, therefore that five cities should be referred to, this being half of ten, the number that is unquestionably significant of Gentile nations (Daniel ii. 42; Zechariah viii. 23; Revelation xvii. 12), Egypt and Assyria being joint types of all the kingdoms of men.

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).

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BOTHENHAMPTON. —"*Home Cot*", Nr. *Bridport, Dorset. Breaking of Bread 3 p.m.* Since our last report we have indeed been blessed with the following visitors around the Table of our absent Lord: Brethren Norman Hodge and Phillips and sisters Hodge, Ella Hoskins (Plymouth), Mary Bird, Gladys Lodge, Broughton and Lottie Stott (Clapham), bre. Williams and Frank Cook and sis. Williams (Ilford). The words of exhortation given by our brethren were very upbuilding and encouraging. We do thank our Father for these joys on our pilgrimage journey and pray we may all share in those greater joys that shall never end. Sincerely your sister in Christ Jesus. —DOROTHY HALLETT.

BRISTOL. —*Berean Hall, Ascot Rd., Southmead, Bristol Sundays: Breaking of Bread 11 a.m.; Sunday School and Bible Class 3.15 p.m.; Lecture 6.30 p.m. Tuesdays, Bible Class, 7.30 p.m.* With the holiday season in full swing our Sunday School Scholars have been wistfully enquiring where and when are we going to take them for an outing. The register shows an attendance of 97 scholars, the greater number of whom require attention all day. Bearing in mind that the whole Ecclesia now only numbers eight we realize how impossible it would be to look after them, if an outing was arranged, so we have decided God Willing, to give them a tea and an enjoyable evening on Saturday Sept. 16th, if the Master is still absent. In all probability we shall have to reduce the school and exclude the smaller children altogether, until additional helpers can be found to teach them. We have had the pleasure of welcoming the following to the Lord's Table, and have much appreciated their fellowship and the service that many have rendered us in the work: —bro. C. Cambray, F. Lewis and sis. Lewis (Newport), bro. and sis. W. J. Webster (Seven Kings), bro. and sis. E. R. Cuer (Crayford), sis. Boroughs and sis. Franklin (Coventry), bro. Tandy and sis. Worgan (Weston-s.-Mare), bro. E. C. Perry (Putney), bro. and sis. Ferguson (Dudley), bro. and sis. Beardon, sis. D. Evans, sis. O. Bath (Holloway). Our efforts to proclaim the good news continue to hold the interest of the six to eight strangers who attend each Sunday night. Often the number of strangers is greater than the number of brethren and sisters present. —A. G. HIGGS, *Rec. Bro.*

COLCHESTER. —*Oddfellows' Hall, George Street. Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m.* We thank all brethren who have helped us since the last report, to keep the lightstand burning in this town, with their faithful words of exhortation, and words to the strangers. It is indeed a day when we need words of exhortation by faithful brethren, that our minds may be kept alive to our responsibilities, in view of the fact that laxity is creeping into the ecclesias and that Christ is at the door. It will only be those who have been faithful to His commands while He is away, that He will honour in the day of His glory. So again we thank the following for their service to us: —Brethren G. H. Denney (Holloway), L. Walker, H. M. Doust, S. Douglass, F. C. Wood, E. A. Clements (Clapham), L. Carter (Crayford). It was also a pleasure to see and have the company of the following brethren and sisters at the Table: Sisters P. Kemp, R. Mercer, E. Singleton, S. Burton, W. P. Hayward, P. Ell, N. Wood, and brethren S. Burton, W. P. Hayward. On September 9th (Saturday), we propose holding a tea and Fraternal Gathering. Tea will be provided at Jacklins Cafe, High Street, at 4.15 p.m. and the Fraternal Gathering in the Albert Hall, High Street, at 6.0 p.m. We hope that all those who can support us, will make every effort, that we all may be built up together during these dark but momentous

closing days of the Gentiles, when "He shall come." The programmes we hope will be circulated among the ecclesias, before this appears in print. —L. WELLS, *Rec. Bro.*

COVENTRY. —*Kingfield School, Kingfield Rd. Sundays: Breaking of Bread 2.30 p.m.; Evening Meeting 6.30 p.m. Thursdays: Bible Class 8 p.m.* How helpful in these days are the meetings for the Breaking of Bread in remembrance of our Redeemer. We thank our Heavenly Father for the times of refreshing and encouragement He has given us in this His merciful provision for our spiritual needs; and for the willing service of the brethren who have visited us to minister the Word of Life in Exhortation and to proclaim the Gospel to the few strangers who have turned in to listen. We gratefully acknowledge the help given us. Since our last report we have enjoyed the companionship of the following around the Memorial Emblems; Sisters K. Ellis, Beryl and Mavis White, brethren F. W. Brooks, F. G. Ford, H. Southgate and T. W. Fox (Clapham), bro. J. Heyworth (Croydon), bro. W. Southall (Dudley), bro. and sis. Bradshaw and sis. Nuttar (Leicester), bro. and sis. Price (Shifnal). —T. FRANKLIN, *Rec. Bro.*

DORCHESTER. —"*Shirley,*" *Coburg Road. Sundays: Breaking of Bread 10.45 a.m.; Lecture 6.45 p.m.* With gratitude to our Heavenly Father we are pleased to report the baptism on the 12th, July, of two more into the sin covering Name of our Lord Jesus Christ. Our new brother and sister, WILLIAM THOMAS SANSOM and HENRIETTA LAURA SANSOM formerly Church of England, now rejoice with us in the true hope of the Gospel. We record our thanks to the brethren of the Bournemouth Ecclesia for their help in carrying out the arrangements for the immersion and performing the duties of the ceremony. For the general convenience it has been decided to alter the time of our morning meeting for Breaking Bread, to 10.45 a.m. Since last report we have rejoiced in the company at the Lord's Table, of brethren K. T. Jackson and Dennis Jackson, sisters K. Jackson and Joyce Jackson (Bournemouth), and sis. Preece (Dudley). The service of bro. K. T. Jackson in receiving into fellowship our new bro. and sis., and in exhortation being deeply appreciated. —S. F. OSBORN, *Rec. Bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* Greetings. Besides the company of bro. Ivor Evans (Clapham), and bro. Strawson (Nott.), who have assisted us in the Service of the Truth, we have had the company of sis. Dow, bro. Godsell, bro. and sis. Tarplee (Birmingham), sis. Broughton (Clapham), and sis. Strawson (Nottingham). Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. Bro.*

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street. Sundays: Breaking of Bread 11.30 a.m.* A printer's error seems to have crept into our ecclesial news last month. Sis. I. Tod is of Rothesay, not Bishop's Stortford as stated. We were also pleased to have the company of sis. Wilson (Clapham), and sis. Wright (Bishop's Stortford), and bro. and sis. Cuer (Crayford). Sincerely your brother in Christ. —JAMES L. WILSON, *Rec. Bro.*

HOVE (Sussex). —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* During the month of July, the following brethren and sisters have been with us around the Table of our Lord whom we have been very pleased to see: Bro. and sis. Crosskey, bro. and sis. H. L. Evans, sis. Archard, sis. Thirtle, bro. and sis. W. E. White, sis. Mavis White, and sis. Crumplin, bro. J. Doust, sis. Killard, brethren E. A. Clements, and C. Gill (Clapham), sis. Keen, sis. Dealey, bro. and sis. Goodwin, bro. S. Jeacock (St. Albans), bro. and sis. Abbotts, bro. and sis. King, sis. I. Reevis (Sutton), bro. and sis. Vince (Croydon), sis. Callow (Bournemouth), bro. and sis. Balcombe (Brighton), who will in future be members of the Hove Ecclesia. We are pleased to have their company. —E. F. RAMUS, *Rec. Bro.*

IPSWICH. —*78 Rosebery Road. Sundays: Breaking of Bread 11.15 a.m.* Since our last report, we have been pleased to welcome to the table of the Lord in memory of him, the following: brethren D. L. Jenkins, H. L. Hayward (Clapham), O. Woodhouse (Sheringham), bro. Ogden (March),

sisters R. C. Wright, E. Singleton (Clapham), C. Fletcher (Aldeburgh), R. Wright (Luton). Also the following have paid us fraternal visits: bro. H. L. Evans (Clapham), bro. Padbury (Birmingham), bro. and sis. Robinson, bro. and sis. Christmas, bro. J. Neal, sis. Palfrey (Bury St. Edmunds), bro. and sis. Wells, sis. Watcham, bro. and sis. Wade, bro. Woods, sis. Gale, sis. Warren (Colchester). We have enjoyed these visits and the conversations upon the things of the Truth, the signs of the times, and the return of our absent Lord, and the setting up of the Kingdom, to which we pray we may attain. But we remember our Lord has said, "Many are called, but few chosen." We must therefore examine ourselves, whether we are bringing forth the fruits of the Spirit, and thus become worthy to obtain a place therein. Your brother in hope. —W. P. HAYWARD.

KIDDERMINSTER. —"*Eureka*", *Bridgnorth Road, Franche*. Greetings. The writer's father bro. W. Pigott, fell asleep in Jesus on Sunday, July 16th, at the age of 84 years, having been in the Truth about 36 years. He spent much activity in the work in time past but during the last 6 years had been laid aside by declining strength. He was laid to rest in the Kidderminster cemetery on Thursday, July 20th in the presence of a goodly number of brethren and sisters, bro. D. C. Jakeman of Dudley doing what was necessary at the cemetery and speaking acceptable words concerning the Hope in which our brother lived and died. We feel the loss but nevertheless we sorrow not as those which have no hope for we realize that the day is near when many that sleep in the dust shall awake and when Jesus who is the Resurrection and the Life will give Eternal Life to those who have strived to live acceptably before him. May we each gain the Rest which remaineth for the people of God. With love in the truth, faithfully your brother. —H. W. PIGOTT.

LEICESTER. —71 *London Rd. Sundays: Breaking of Bread 5 p.m.; Lecture, 6.30 p.m.* In the goodness of God we are still able to meet together to upbuild each other in the Faith once delivered to the Saints. The Lightstand of Truth is still burning in the midst of error, but we are grieved to say that as it is recorded, "Men love darkness rather than light," so to-day, the words and ways of Christ are lightly esteemed. The Good News of the Kingdom has been faithfully declared by brethren S. F. Jeacock, A. E. Headen (St. Albans), Wesley Southall, E. Hingley (Dudley), M. L. Evans (Worcester), R. Stubbs (Nottingham), J. J. Squire, I. P. Evans, A. Howarth, S. G. Warwick (Clapham), and C. R. Crawley (Luton). We have also been cheered by the company at the Table of the Lord of bro. and sis. A. H. Warry (West Ealing), sis. M. L. Evans (Worcester), bro. Johnson, sis. Mona Evans, sis. Mabel Thomas, sis. P. Ellis (Clapham), bro. and sis. G. Dale, sis. Hilda Dale and sis. Fidler (Coventry). —A. C. BRADSHAW, *Rec. Bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (*nearest approach from Ferndale Road, Brixton Road*)—*Tuesdays: Eureka Class and Mutual Improvement Class (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* Death has once more visited our ecclesia and removed sister L. Lee, who fell asleep on 19th July. She was laid to rest in Streatham Park Cemetery on 24th July, there to await the resurrection. Sister Lee was an example of patient suffering and she died in full assurance of that hope which had sustained her during her probation. Our loving sympathies are extended to our bro. H. M. Lee and his little daughter, and we pray that our Father will strengthen and keep them until the day of our Lord's return when "all sorrow and crying" shall pass away. We have been encouraged and cheered by the baptism on 23rd July of (Mrs.) MARJORY MAY JANNAWAY (formerly Neutral). We pray that she may endure unto the end, and receive the prize of eternal life. We also rejoice to receive back into Fellowship sis. C. Robinson, who having been interviewed by two of our brethren, has declared herself to be of one mind with us in regard to matters which previously had separated us. On the other hand we have been saddened by the necessity of withdrawing from two of our number for unfaithfulness to the commands of Christ, viz.—sister L. E. Brewer, for joining the Nottingham (Corn Exchange) meeting from whom we are separated in faithfulness to Christ; and bro. G. H. Wright for persistently absenting himself from the Lord's Table thereby manifesting unfaithfulness to the commands of Christ. We gain by removal sister A. Warwick, sis. L. Clark, and sis. R. Clark from Putney, and bro. and sis. George Cattle late of Fulham meeting. We lose by removal bro. and sis. A. H. Tuckwell to Seven Kings and bro. C. F. Ford to Bristol. The following brethren and sisters have been welcomed at the Table of the

Lord, viz. bro. Eve, and sis. Lee, sis. M. Hunsworth, sis. Harris, sis. Hayes, bro. Hayes (Eastleigh), sis. P. Squire (Luton), bro. Price (Shifnal), sis. Coles (New Tredegar), sis. Mercer, sis. Tarling, bro. and sis. E. W. Evans (Hove), sis. Hatton (Margate), sis. Hilda Dale (Coventry), bro. and sis. Smith, bro. O. Smith, sis. Penn (Crayford), sis. S. Jeacock (St. Albans), bro. Buss (Brighton), bro. and sis. C. Clements, sis. Walpole (Sutton), sis. Warren (Colchester), bro. and sis. Newell (Sheffield), bro. and sis. W. J. Morse, bro. G. Morse and bro. A. Morse (Swansea). —F. C. WOOD, *Rec. Bro.*

LONDON (Holloway). —*Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital; tubes, Highgate or Holloway Road). Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m.* We have been cheered during the past month by the visits of the following brethren, and sisters who have met with us around the table of the Lord: bro. and sis. M. L. Evans (Worcester), bro. Southall (Birmingham), bro. and sis. Kitchin (Clapham), sis. Kennedy (Dunedin, N.Z.), sis. Mercer (Hove), sis. G. H. and V. Lethbridge (Sutton), bro. Linggood and sis. Pyrah (Hitchin). —GEO. J. BARKER, *Rec. Bro.*

LUTON. —*Oxford Hall, Union Street. Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m., Bible Class, Thursday, 8 p.m.* Greetings in Jesus. If the Lord will we shall be moving from Oxford Hall on Sept. 30th, to the Adults Schools, Church Street, Luton. For some years we have been endeavouring to obtain another hall, as we had felt the association and position of our present room, were against the best interests in the proclamation of the Truth. There will be one alteration the Bible Class will be on a Wednesday instead of Thursday as at present. It was our sorrowful duty to withdraw fellowship from Brother and Sister L. Phillips, at our last quarterly business meeting, for unscriptural teaching with regard to judgment. The following brethren have ministered to us since our last report. Brethren F. Jakeman, S. Shakespeare and D. C. Jakeman of Dudley. J. Squire, H. Hathaway and E. J. B. Evans of Clapham, N. Hodge (Plymouth), G. Barker (Holloway), R. Hodge (Sutton), L. Wille (Southend), and R. Hodges (St. Albans), and we thank these brethren for their ministrations. We have also had the company of the following brethren and sisters at Breaking of Bread. Sis. F. H. and D. C. Jakeman, sis. S. Shakespeare and bro. and sis. Ferguson (Dudley), bro. and sis. Adams (St. Albans), sis. Lee (Eastleigh), sis. R. L. Hodge (Sutton), sis. Barker (Holloway), bro. Austin (Hove), bro. and sis. Mephram (Croydon), bro. H. Lovewell (Bishop's Stortford), brethren M. Evans jnr., M. Haines, F. W. Brooks, B. Irving and S. Gare. Sisters E. J. Evans, Squire, M. Day, J. Button, H. Hathaway, M. Moore, D. Bayles, Bullen, A. Irving and W. Irving (Clapham). Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesday: Meeting 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in the Master's Name. Since our last report we have been pleased to welcome brother M. Joslin and brother J. Neal both of London, who have assisted us by exhortation, and proclaiming. We thank them for their administrations. We have also been pleased to welcome at the Table of our absent Lord, bro. and sis. H. Hathaway and bro. John Doust (London), and bro. and sis. S. Shakespeare (Dudley). Sincerely your brother, in the Bonds of the covenant. — DAVID M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall (off Broad Street). Sundays: School, 10.0 a.m.; Breaking of Bread, 11.0 a.m.; Lecture 6.30 p.m. Bible Class: Wednesday, 7.45 p.m., at the People's Hall Heathcote Street.* If the Lord will, we hope to have a Fraternal Gathering on Sept. 16th, in the Old Lenton Street Hall as before, Tea at 4.30 p.m. Meeting 6.0 p.m., when the following subjects will be dealt with: (1) "The husbandman waiteth for the precious fruit of the earth. Be ye also patient." (2) "Let your yea be yea and your nay, nay, lest ye fall into condemnation." (3) "Confess your faults one to another and pray for one another that ye may be healed" (James v.). Since our last report we have been pleased to have the help of bro. D. C. Jakeman (Dudley), and F. W. Brooks (Clapham), and also to welcome the following brethren and sisters to the Lord's table: sis. D. C. Jakeman (Dudley), bro. and sis. G. E. Mynott (Colchester), and bro. and sis. Garner (Leicester). —J. B. STRAWSON, *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.* We continue to be cheered by visits from brethren and sisters of other Ecclesias, and we have to thank bro. Stubbs (Nottingham), bro. Gordon Hodge (Luton), and bro. R. Hodge (Sutton), for their services in the Truth. Other visitors have been sisters B. Strawson (Nottingham), M. Hodge (Luton), V. Hodge (Sutton), Lewingdon and V. and C. Lewingdon (Cambridge). We regret to announce the death on July 23rd at Rochester of sis. Chesterfield, a sis. in the flesh to our sisters White and Rogers, to whom our sympathy is extended. Sister Chesterfield, immersed at Plymouth about 20 years ago, had spent most of her life in isolation but at the time of her death was not on our basis of fellowship, having adopted certain views on the Tempter and the Temptation of Jesus in the Wilderness. —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.* As visitors to the Table of the Lord, we have been pleased to see the following: bro. Noel Heyworth (Whitworth), sis. E. Mallinson (Liverpool), sis. Hilda Dale (Coventry), sis. Beryl White (Clapham), bro. and sis. Tennant (Pemberton). We thank bro. Tennant for his upbuilding words of exhortation, and always appreciate the company of our visitors. We are also pleased to report, that sis. Elsie Mallinson (Liverpool), who has been a regular monthly visitor to our little meeting, is now a member of this Ecclesia. Viewing the political situation, we cannot help but remark that current events are rapidly bringing things to the predetermined end as marked out by the Deity. Let us therefore keep the words of Jesus Anointed as frontlets before our eyes: "When ye see these things begin to come to pass, then lift up your heads for your Redemption draweth nigh." Sincerely your brother in Israel's hope. —G. W. PARK, *Rec. Bro.*

ST. ALBANS. —*Oddfellows' Hall, 95 Victoria Street. Sundays: 11 a.m. and 6.30 p.m. Thursdays, 8 p.m.* We very much regret that sister A. A. Walker has had to leave us on account of removal to Stirling, Scotland. The nearest ecclesia will be at Glasgow, to whom we commend our sister in the bonds of the Truth. God willing, on Saturday, Sept. 23rd, we hope to hold a special lecture at St. Albans Town Hall, when bro. Southall will speak on "Sure signs of Christ's coming." We will be glad to have the support of any brethren and sisters who can come. Details of times, etc. will be sent in due course to nearby ecclesias. The attendance of visitors to the Sunday evening lectures has been anything but good for the last few months. —S. JEACOCK, *Rec. Bro.*

SEVEN KINGS. —*Mayfield Hall, 686 Green Lane. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 8.15 p.m.* We are pleased to report that we can rejoice in the company of two more of like precious faith, bro. and sis. Tuckwell having removed to this district from Clapham will in future meet with us. We trust that we shall be of mutual benefit on our journey to the kingdom. Since our last report we have been pleased to welcome the following, many being with us in the public work of the Truth and we thank them for their ministrations: bro. and sis. Barker (Holloway), bro. Price (Shifnal), bro. A. A. Jeacock (Croydon), sis. D. Higgs (Bristol), sis. G. Corfe (Putney), brethren Crighton and Marling and bro. and sis. Williams (Ilford), bro. and sis. A. K. Clements, bro. and sis. Howarth, brethren H. M. Doust, H. L. and J. R. Evans, W. R. Mitchell, S. Douglass, M. Haines, F. J. and J. F. Westley, R. C. Wright, sisters J. Button and N. Mumford (Clapham). —WM. J. WEBSTER, *Rec. Bro.*

SHERINGHAM (Norfolk). —*Beachdene.* Greetings. I have, in God's Mercy had a happy time in the company of the following brethren and sisters. Bro. and sis. Christmas (Bury St. Edmunds), bro. and sis. Padbury and son (Birmingham), on July 29th, also bro. and sis. H. L. Evans and children of Clapham, who spent a few days holidaying in their caravan. I am much refreshed by being able to talk with others of like faith, about those things near and dear to our hearts. To any brethren and sisters thinking of taking a camping holiday by the sea, I can recommend Sheringham for, bracing air, clean sands and safe bathing, restful heaths and woodlands, and a good camping meadow in full view of the sea with Company's water laid on. Fee 1/- a night car and rent or car and caravan. Sincerely your brother in Christ. —OWEN WOODHOUSE.

SOUTHEND-ON-SEA. —76 *Ruskin Avenue*. *Sundays: Breaking of Bread 6 p.m. by arrangement, but NOT first Sunday in the month.* We have been pleased to welcome at the table since our last report, once again sis. Kennedy, Dunedin, N.Z., and bro. and sis. Drummond (Crayford). On the occasion of bro. Drummond's visit the writer was away at Luton on the Truth's Service, and by arrangement our bro. Drummond very kindly took the meeting of exhortation, assisted of course by my young son Edgar. This was much appreciated by all present. I would like to remind readers and intending visitors that our meeting is held in our private house, no lectures being held, and that on account of service in the Truth and other circumstances, it is not always certain that meetings will be held, but excluding 1st Sundays and our own holidays, God willing, meetings for Breaking of Bread can usually be arranged, and as a matter of fact are usually held, we say this to save disappointment or misunderstanding. — WM. LESLIE WILLE, *Rec. Bro.*

SWANSEA. —*Portland Chambers, Gower Street*. *Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m.* Since our last report we have been grateful for the exhortations and in proclamation of the Truth of bro. I. Rees (Newport), bro. C. Parkes and bro. J. Evans (Clapham). We have also had the pleasure of the company at the Table of the Lord of sis. C. Parkes, sis. Shirley, sis. D. Rangelcroft, bro. R. Parkes, sis. C. O. Owen, sis. J. Evans, bro. and sis. H. W. Hathaway (Clapham), and sis. C. H. Bath (Holloway). —R. H. SMITH, *Rec. Bro.*

SWINDON (Wilts.). —58 *Manchester Road*. *Sundays: Breaking of Bread at 3.15 p.m. or by arrangement.* Owing to various circumstances, chiefly the total absence of strangers, it has been decided to discontinue the lectures for the time being. We were very pleased to receive what we may style a flying visit from brother and sister Wells of Colchester on Sunday, July 9th. Though unable to stay for the Breaking of Bread, their company for a little while was nevertheless very cheering and refreshing. —J. H. DYER.

CANADA

HAMILTON (Ont.). —*I.O.O.F. Hall, King William and Wentworth Street*. *Sunday: Breaking of Bread 11 a.m.; Lecture 7 p.m.; School 9.45 a.m. Wednesdays: Bible Class 8 p.m.* We record our thanks to bro. W. Green of Toronto and G. Ellis (Oshawa) for their service to us by way of visit, exhortation and lecture. We have also been pleased by the visits of sis. Green (Toronto), sis. Ellis (Oshawa), sisters Luff and Mary Styles (Brantford), bro. and sis. Coy (Canton, Ohio), and bro. and sis. L. Sparham (Chatham). On Good Friday, many of us journeyed to Toronto and thoroughly enjoyed their fraternal gathering. Credit is due to all those who helped in this inspiring and uplifting time. We (with our Sunday School children) held our ecclesial outing on July 1st, at Rest Acres, about five miles west of Brantford. About eighty persons were present and an enjoyable time was had by all. We would like to remind those of like faith in surrounding ecclesias, that we intend to hold our fraternal gathering on Thanksgiving Day in October, and we take this opportunity of inviting our brethren and sisters to be with us on that occasion. It is a pleasure to announce that our sister van Luven is meeting again with us after an absence of some months. In concluding we would like to draw attention to the change in the Recording brother for our ecclesia. —EDWIN BUTTON, *Rec. Bro.*

UNITED STATES

DETROIT (Mich.). — *Christadelphian Hall, corner Ewald Circle and Stoepel Ave*. *Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Thursdays: 8 p.m.* Visitors since last advising have been, sis. J. Hill, sis. E. Howard (London), bro. and sis. G. Ellis (Oshawa), bro. and sis. J. H. Tinker and sis. Irene Baines (Montreal), bro. K. Magee, bro. and sis. Jackson senr., bro. Jackson junr., sis. Helen Jackson, sis. Davy and bro. Wilfred Davy, bro. and sis. G. A. Gibson and sisters Irene and Nora Gibson (Toronto), sis. Luella Richards (Chicago), bro. and sis. Harry Pryer (Buffalo), and sis. Dorothy Whitehouse (Canton). To this privilege were added addresses on the Word from brethren Ellis, Gibson and Tinker. We have also on several occasions again been visited by bro. and sis. H. W. Taylor of Saginaw, Michigan, who drive down to meet with us as often as circumstances and weather permit.

Our bro. Walter Coy and sis. Eunice Gulbe were united in marriage on Saturday, June 24th. All our hopes and desires for our young bro. and sis. are towards their true happiness; that the companionship commenced will be one of mutual help towards the kingdom of our Father. —G. GROWCOTT, *Rec. Bro.*

HAWLEY (Pa). —*Odd Fellows Hall, Main St., Sunday School 10.30 a.m.; Memorial Service 11.30. Lecture first Sunday in each month 10.30 a.m.; Wednesday, Bible Class house to house 8 p.m.* We take pleasure in reporting the baptism into Christ on June 25th, of WARREN BECK, Miss POLLY BUSH, ROBERT KNORR and ELSON FRISBIE, the last two being members of our Sunday School. They were given the right hand of fellowship at the memorial service following the immersions and it is our hope and prayer that all may find places in the Kingdom for which they have forsaken all. Indications are not lacking which point to the time being limited in which salvation through the gospel may be obtained. Our visitors at the Lord's Table were: bro. and sis. John and Ruth Jones (Glendale, Pa.), bro. David Sommerville and sis. Fanny Gorman (Baltimore, Maryland). Bro. Russell Frisbie who is employed in Washington, D.C. has met with us occasionally. —H. A. SOMMERVILLE, *Rec. Bro.*

ITHACA (New York). —We are still endeavouring to maintain a lightstand at this place, though few in number, and are glad to see visitors of like precious faith and enjoy their company and conversations, encouraging one another to watch and be ready, as our Master's return is very near. Recently we had in our company bro. and sis. H. A. Sommerville and bro. Frisbie jr., of Hawley, Pa. We are also glad to announce the marriage of our daughter sis. Edith E. Gulbe, to bro. Walter J. Coy of Detroit ecclesia. Many brethren and sisters from Ohio and Detroit, Mich, joined us to celebrate that happy occasion. They will be members of Detroit ecclesia, where brother W. J. Coy is employed. We are always glad to receive visitors of the same faith, I am your brother in Christ. —FRED GULBE, *Rec. Bro.*

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

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

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

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

Whangarei. —K. R. Mac Donald, 27 Stanley Street.

AUSTRALIA

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. —Edwin R. Button, 80 Cambridge 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, Man.—W. J. Turner, 200 Gregg Building.
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 GATHERINGS. —Sept. 9th, Colchester; Sept. 16th, Nottingham; Sept. 23rd, St. Albans; Oct. 7th, Holloway; Oct. 21st, Clapham (British Museum).

CHANGE OF ADDRESS. —Bro. W. J. Turner, of Winnipeg, Canada, has removed from 108 Home St. to 200 Gregg Building.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Rd., Horfield, Bristol. Parcels have been received from St. Albans, Parsons Green, Cambridge (N.Z.), Pensnett, Plymouth, Dudley, Coventry, and one with illegible post-mark.

JEWISH RELIEF FUND. —W.T., 7/6; Detroit, \$50; Richard, \$25; Sympathiser, 2/6; An Ecclesia, £2; Two sisters, 30/-.

FOR BRETHREN AND SISTERS IN NEED. —W.T., 7/6; Detroit, \$50; An Ecclesia, £5; Richard, \$25; Anon., 10/-; An Ecclesia, £2; Anon., 20/-.

"UNITY."—A third edition of this pamphlet has now been printed in view of the great demand for it. It can be obtained for 1½d. post free.

THANKS. —A brother acknowledges with gratitude gift posted to him from London on July 20th.

NOTICE BOARDS. —Free to any bro. or ecclesia who will pay carriage. One 11in. x 9in. painted white with the words "Christadelphian Meeting Room," and one 9ft. 6in. x 20in. with inverted "V" shaped top; also a box sign with glass panels, can be illuminated. Apply: Bro. L. Price, 14 Church St., Shifnal, Shrops.

THANKS. —Sis. S. Pigott sen., and sis. E. Pigott wish to thank the many brethren and sisters who have sent them letters of sympathy in their bereavement.

OMINOUS! —Mr. Burgin (Minister of Supply) addressing a meeting of Canadians in London, said: "We are in a sort of twilight where peace certainly has ended, and war has not yet begun."

DOUBTFUL? —Dr. Goebbels, Hitler's Propaganda Minister, addressing Nazis, said: "We know where we began but only God knows where we will one day end."

"AGAINST."—A new edition of the pamphlet entitled "Against", emphasising 1 Cor. vi. 1 has now been printed and may be had for 1½d. post free from the author, bro. G. H. Denney. The constant propaganda of those who desire "to make provision for the flesh to fulfil the lusts thereof" has caused many enquiries for it.

GERMANY AND JEWS. —"Germany is enjoying unheard of prosperity under the Third Reich. Not a hair of a Jew's head has been touched. Uncle Moritz who expressed a contrary opinion has just been buried" (*quoted in the German Press as part of a letter from a Jew to relations abroad*).

QUESTION. —"Upon whom did we inflict a single injury in these four years, or from whom have we taken his possessions?" (*Adolf Hitler, Nuremburg, Sept. 8th, 1938*)

ANSWER. —"During the month of August, 1938, 250 Jews were shot, flogged to death or hounded to suicide in one Nazi concentration camp alone." (*Dr. J. H. Hertz, Chief Rabbi of England*).
