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October 1939

The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
Dogmas and reservations of the Papal and Protestant Churches;
With the object of making ready a people prepared for the coming of the Lord

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

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

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

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.) —J. Eve, 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). —C. E. Wright, 62 Thirsk Road, Battersea, S.W.11.

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.

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. —G. Mallard, 8 Mile House Lane.

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.

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Volume XXVII OCTOBER, 1939 NO. 322

Baptism in the Mosaic and Christian Dispensations

By Dr. John Thomas

A CORRESPONDENT'S OBJECTIONS. —I reject the ordinance of water baptism as belonging to a past dispensation, and hold only the baptism of the Spirit, as Christian baptism. On this point I am satisfied, and cannot yield assent to any man's *ipse dixit*. Having put on Christ, received the cleansing from sin by the baptism of Christ the believer has no need of the circumcision of the flesh, of baptismal waters, and divers carnal ordinances, which all had their use before the introduction of the Christian dispensation, but in "the last days" were all done away by "the washing of regeneration and renewing of the Holy Spirit."

* * *

DR. THOMAS'S REPLY

Christian baptism was no part of the Mosaic dispensation, or economy. It is nowhere enjoined upon Jew or Gentile as an ordinance of the Sinaitic code. This must, we think, be evident to every one who reflects upon the nature of Christian baptism. Christian baptism is not a mere water baptism. Even the washings or bathings under the law were not mere baptisms in water. Something else had to be done for the subject before the bathing of himself at even would "sanctify to the purifying of his flesh." The priest had to dip a bunch of hyssop into *a solution* of burnt heifer ashes, called "a water of separation," or a "purification for sin," and to *sprinkle* it upon the unclean person or thing *on the third day*. This was the first stage of the cleansing process. He was then to be *sprinkled* again on the seventh day. This was the second stage of the purifying. Lastly, he was to wash his clothes, and *bathe himself in water*, and he was pronounced clean according to the law "*at even*" (Num. xix). This was "the putting away of the filth of the flesh" by a "carnal ordinance imposed on Israel until the time of *emendation—diorthosis* not *matanoia*; and which could not perfect the subject of it, as pertaining to the conscience" (1 Pet. iii. 21; Heb. ix. 9, 10).

"*The filth of the flesh*" was defilement contracted by touching anything forbidden to be touched, or pronounced unclean by the law. To touch a dead body, a bone, or a grave was legal contamination of the flesh, which could not be got rid of under any circumstances in less than seven

days; and if the unclean person neglected the carnal ordinance appointed in the law for the cleansing of such as he, he was to be cut off from Israel.

"A *carnal ordinance*" was an institution for the cleansing of the flesh contaminated, as before-mentioned. It had nothing to do with the conscience; for when the man was cleansed from the defilement of a bone, he might still be troubled in conscience for having coveted his neighbour's goods. Now, Christian baptism is not a carnal ordinance, although the body is bathed in water. It was not appointed for the putting away of the filth of the flesh; for, since "the emendation" of the law, it is not that which toucheth or entereth into an Israelite that defiles him, but that which proceedeth out of his heart. Filth of the flesh cannot be legally contracted now. There is no legal defilement to be put away by carnal ordinances, therefore carnal ordinances have been long since abolished, and were never imposed upon Gentiles unless they became citizens of the Mosaic kingdom.

Mosaic baptism and Christian baptism are essentially different; the former having regard to the flesh; the latter to the spirit or conscience. The *sprinkling* of the heart must precede the bathing of the body; for it is the sprinkling of the heart from an evil conscience by the blood of sprinkling which speaks better things than the blood of Abel, that makes a purification for sin to the believer in the gospel of the kingdom, whose body is bathed in water into the Holy Name (Heb. x. 22; xii. 24). A man of unsprinkled heart, of an unsanctified disposition, whose head is full of theory but his heart untouched, though dipped with all the parade and circumstance of speech, prayer, baptistry, and song, is in the predicament of the Jew who would bathe himself on the seventh day without having been previously sprinkled with the water of separation on the third. He would be cut off from Israel. Fifty immersions would avail nothing to the Gentile or Jew who was previously ignorant of the gospel of the kingdom; for it is "he who believes the gospel and is baptized shall be saved," and not "he that is bathed in water first, and believes the gospel afterwards."

Christian baptism, then, is a spiritual, and not a carnal ordinance, and may be defined as *immersion in water into the name of the Father, of the Son, of the Holy Spirit, of a man of Abrahamic disposition, who believes the things of the kingdom of God, and the name of Jesus Christ; by which sprinkling of heart and immersion of body he is united to the name of Jesus, and in being so united his belief of the truth is counted to him for righteousness or remission of sins, and his disposition for repentance unto life, in, by, and through the name thus named upon him in the formula described.* Surely our correspondent will not say that this is a carnal ordinance; and abolished at the overthrow of the Jewish theocracy! It is not the popular baptism, but the New Testament institution. Abolish such an immersion into the Lord's name, and you leave the believer without any means of *formal union* to it, so that he is cut off from receiving repentance and remission of sins which come only through the name of Jesus. Christian baptism, as defined above, is "the washing of regeneration" predicated on "the renewing of the Holy Spirit" through the truth believed.

A Sunday Morning Exhortation (35)

"*If any man be ignorant, let him be ignorant*". These words will seem harsh to many, but they are Paul's words, and like all the words of Paul, whether harsh or gentle, they bring with them a lesson for the wise which makes it worth while to consider them.

They were uttered by Paul in reference to a class of critics who set themselves up as judges and censors of Paul's course, without being competent to fulfil their self-imposed function; being in fact pious hypocrites, perhaps without knowing it. These critics considered themselves to be spiritual: wherefore he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. *But if any man be ignorant, let him be ignorant*" (1 Cor. xiv. 37). This challenge was doubtless humiliating to those concerned. Paul was willing to allow the possibility of their being prophets and spiritual men, but made their recognition of his teachings a test of the point. If they recoiled from the test, saying, "We don't know", he then charged them with ignorance, and called on them to accept their place as ignorant men, and not to

pretend to be what they were not. The picture before us is that of men in Paul's day professing attainments in the Truth, but ventilating doubts as to Paul's authority, under a conceit of superior discernment, which was only a cloak of ignorance. By one trenchant sentence Paul was able to tear the thin gauze from their faces, and reveal the pale, ghastly, green countenances of envious hypocrites, who made a profession of subjection to the Truth, but were all the while spiritual cyphers, uncertain about the great realities of the Spirit, and only faintly appreciative of even its palpable glories, being chiefly distinguished by a care of their own precious little dignities and reputations, which suffered eclipse from the orb of Paul's vigour and faithfulness.

There is such a thing as the whole counsel of God (Acts xx. 27); a faithful work of the Lord (Titus i. 9-14); an earnest contention for the faith (Jude 3); a full, wise, uncorrupted, saving testimony of the Truth (1 Tim. iv. 15, 16). And there are those who never get further than a mere smattering of the thing; whose capacities are too contracted to expand to the greatness of the Truth—whose energies are too much bestowed on mere temporalities to leave a sufficiency for growth in the Spirit, and stop short in pious "charitable" uncertainties, which embarrass the operations of the Truth, and would spoil the work of God if they were to get their own way. They are dealt with in Paul's words, "If any man think himself a brother, let him show it by acknowledging frankly and abetting heartily the whole counsel of God; but if any man be ignorant, let him be ignorant". If he is uncertain in this or that, and disposed to temporise and compromise, let him take his place as an ignorant man, whose voice should not be heard in counsel, and least of all, lifted up against those who are where he professes to be, and who are doing the work, which by his profession, he ought to be doing with all his heart.

We have not Paul to cut the matter short in this summary way (though if we had, we should probably have the same fight to fight, considering how they flourished and obtained in Paul's day). We have, however, the Word of God, and good sense to apply its most glorious facts and principles; and with a little timely firmness we may cut our way through the tangle-weed that would obstruct the progress of the boat, and by the merciful permission of God, land in the desired haven.

It is altogether a mistake to let ignorance or pusillanimity dictate the policy of the Truth at any time, but more particularly in an age when the Truth has to contend with almost insurmountable difficulties. If any man be ignorant, let him be ignorant; but let not those who are privileged to be otherwise, take direction or example from the ignorant man, nor let their cause be influenced by him, either for the sake of pleasing him, or for any other motive. His ways lead to destruction and death; and all the more so, because he wears the garb and talks the language of one who knows the way of life. "He thinks himself to be a prophet, or spiritual": if he be so, let him show it by manly, earnest, zealous carriage of such an one. But if he be but a spiritual ignoramus, let him take the consequences in being avoided.

This is the lesson of Paul's harsh words. Nor is it inconsistent with those other words with which, no doubt, the "charitable" man of ignorance would run to the rescue: "We that are strong ought to bear with them that are weak, and not to please ourselves" (Rom. xv. 1). It is a well-known popular proverb that "the devil can quote Scripture". The charitable man of ignorance, quoting these words for such a purpose, is an example of it. Nothing is more grievous to sound sense than to hear cogent words misapplied. How easy it is to do so, while all the time appearing to be arguing most justly. The apparent justness of it is the measure of its mischievousness and aggravatingness. Thus the hypocritical libertine justifies his flagitious ways by quoting Paul: "All things are lawful unto me". Thus, too, the Papists extenuate the claims, practices, and pretences of the Roman priesthood, by quoting Leviticus, and the words of Christ to the apostles: "Whosoever sins ye remit, they are remitted". And thus charitable and mischief-working ignorance would plead for connivance at error and sin by quoting, "We that are strong ought to bear with the infirmities of the weak". The sense of words must always be taken from their connection. Paul was speaking of brethren all alike believing and obedient to the Gospel of their salvation. Some, however, had a weakness in relation to meats and drinks, inherited from the law which had only just ended in Christ. Paul says that strong brethren were not to reject such brethren, or ridicule their weakness, but rather bear with them, and be careful to do and say nothing that would place a stumbling-block in their way. The "strong" and "weak" brethren of

the passage were both "in the faith". The "bearing" Paul recommends had no reference to the doctrines and precepts of that Faith, but to certain things lying outside of it. He did not mean that brethren faithful to the doctrines and commandments of Christ were to "bear" with those who were loose and uncertain in their allegiance to these. On the contrary, you find in the same epistle, in the very next chapter (xvi. 17), that he commands them to "avoid" those who "caused divisions and offences contrary to the doctrine which they had learned". He meant that strong and faithful brethren were to bear with weak brethren in matters not affecting the faith and practice which united them in Christ.

The lesson is serviceable in our own day, in both ways of it. There are matters which do not affect the principles or precepts of the Gospel in which a magnanimous forbearance will be exercised by all right-minded brethren towards those who may not have sufficient vigour of judgment to see their way clearly. On the other hand, there are principles and practices with which there is to be no forbearance whatever. If a man should object to almsgiving, for instance, it would be a violation of Paul's words to say that because "we that are strong ought to bear with the infirmities of the weak", therefore those desiring to be obedient are to give in to this man's scruples, and suppress among themselves obedience to the great commandment. Suppose he were to find fault with baptism as a needless preliminary to fellowship, as an obstacle keeping back many people; or suppose he were to complain of the Gospel being preached as essential to salvation; or suppose he were to find fault with prayer, or to object to praise in the assemblies of the saints, instead of being called on to bear with such as "weak" brethren in the sense of giving in to their ignorant whims, the faithful would rather be under an obligation to apply the principle before us in the words: "If any man thinketh himself to be a brother, let him show it by consenting to the wholesome words of the Lord Jesus Christ; but if any man be ignorant, let him be ignorant". If any man be so ignorant as to stand in the way of the principles or practices of the house of God, which is the pillar and ground of the Truth, he brings himself within the stern injunction of John, which commands us to refuse our "Godspeed" to any who bring not the doctrine of Christ; and Paul's command is to "reject" a man that is a heretic, after the first and second admonition.

Forbearance and faithfulness must never part company. Wisdom teaches when to forbear and when to earn the Lord's commendation of the Ephesian ecclesia: "Thou canst not bear them that are evil". And this wisdom comes from above, through its appointed medium, to those who search diligently for it, as for hid treasure in the daily reading of the Word.

R.R.

THE GOOD OF EVIL

A 66-YEAR-AGO MESSAGE FROM BROTHER ROBERTS

"He that endureth to the end shall be saved." The Truth remains the precious, sweet and beautiful thing that it was when breathed from the lips of the Son of Man. Nothing can change it. The world has reeked with blood since he spoke the invitation of Eternal Wisdom to the sons of men; and multitudes with the name of Christ on their lips, have since filled the air with their curses. But like the sun, through all storms, the word of life has lasted unchanged in its glory; and divine love, as disclosed in the Gospel, is unweakened in its power to bless. Evil is permitted that we may be tried. For how should a man know whether he is holding on to God or man, unless he were put to the proof? When the way of Truth is hedged with thorns, we are exercised with the result of either greater strength or the snap that takes the fruitless branch from the tree. In this respect, evil from the hand of the Lord subserves the highest purpose; and if we could hear the Shepherd's voice, he would say "Be of good cheer"; "Be not overcome of evil"; "Hold fast that which thou hast; let no man take thy crown".

Editorial

The rapidity and suddenness with which the events have happened which now dominate men's minds and thoughts and words throughout the world remind us of the words of Jesus, "As the lightning cometh out of the east, and shineth, even unto the west; so shall the coming of the Son of man be."

We have thought and talked of the war that we knew was coming as something inevitable but not immediate, and now it is upon us. Are we prepared for it? We are assured, and no doubt it is the fact, that the authorities have not been taken by surprise, that all their preparations are made and they are ready. Can we, the brethren and sisters of Christ, also say that we are ready? Ready to take the attitude so clearly marked out for us in the scriptures and so faithfully maintained by Christadelphians in the last great war!

There is every indication, and we have every reason to believe that the answer is Yes! and it will greatly encourage all of us, especially our brethren and sisters in the United States, who are not immediately affected, to witness the resolute faithfulness, with which the brethren in Great Britain and her colonies and dominions will obey the commandments of Christ, briefly summed up in His words. "My Kingdom is not of this world; if my Kingdom were of this world *then* would my servants fight . . . but now is my Kingdom not from hence."

It will not be long before the United States will be drawn into this war; their sympathy with the British people and their democratic principles is well known; and their hatred of Nazism, founded as it is on brutal force, and concentration camps and persecution of the Jews, is as great as that of the allies. When that time comes we have no doubt our brethren in America will be equally faithful.

But there is another aspect of the matter. Our Lord warned us that when these things begin to come to pass we were to expect his return to the earth. Are we prepared for that? Who can say, Yes! with absolute confidence? What we *can* say is that though we are conscious of many imperfections, many failures, we are trying and will continue to try to the last to be as men that wait for the coming of their Lord." "O the Hope of Israel, the Saviour thereof in time of trouble . . . thou . Lord art in the midst of us, and we are called by thy name; leave us not."

C.F.F.

* * *

The time has come once again when we must ask our readers abroad, in the United States, Canada, Australia, and New Zealand to renew their subscriptions to ensure receipt of the *Berean* during 1940. It will be the most momentous year in the history of our magazine, it may indeed be the last year of its publication; but our duty is undoubtedly to make such arrangements as are necessary to enable us to continue to make ready a people prepared for the coming of the Lord for another year. "The *Berean* must be continued," writes a brother "it will be needed more than ever during the coming year." It *will* be continued providing we have the support of our readers, as it was in the last great war 1914-1918. We acknowledge with gratitude the help we have received during the past twelve months, and the assurance that the brethren whose writings are so much appreciated will continue to assist in the literary part of the work. We appeal to all our present subscribers to do their part to enable us to make the necessary arrangements by renewing their subscriptions as early as possible.

EDS.

Messages of Encouragement

We have arrived at the time of the end! A time of trouble such as never was. Men's hearts failing them for fear. Evil goes forth from nation to nation, and the nations are angry and like the troubled sea, are surging forth to what will finally be their sudden destruction.

Never in the history of men were the signs of the coming of Christ, so clearly read, by faithful watchmen, as the last chronological times converge for their fulfilment. Being not of the world, having not conformed thereto, we stand detached, but, being among the wise, we understand.

Tyrants boast; we hear the mad roarings of human ambitions and again the tramp of human feet. Yet, in the midst of all this agitation, restlessness, and fear, there are a few, as in past generations, who know the will of God and obey it. In their patience possess they their souls, and day by day renew their strength at the Fountain-head. They browse in the green pastures, are led by the still waters and are fed with the heritage of Jacob. These have no fear. Come what may, they are grounded and settled. Their faith is in God. They are valued by Him and He careth for them. As David says, "I am small and despised, yet the Lord thinketh on me." Jesus says, "Have faith in God, He careth for thee." Yea, God taketh pleasure in them that fear Him, in them that hope in His mercy. God is for us, if we are for Him. We all need comfort and God has provided it, particularly in Psalm xlvi.

Great Bridge.

T. PHIPPS

* * *

At the beginning of another War it is well to remind the whole household that we have already sworn allegiance to our King—the Lord of Hosts—who has instructed us that our warfare is not with carnal weapons, and has placed in our hands “the sword of the Spirit”—the Word of God—which will eventually effect God's determined purpose.

Centuries ago Zechariah heard a voice from heaven: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts" (Zech. iv. 6). That power is apocalyptically revealed in the figure of an arrowless Bowman going forth conquering and to conquer" (Rev. vi. 2)—no arrows to *slay*, but God's message to *save*. The battle waged oft-times sets us at a disadvantage against the enemy with his carnal weapons. It was so with the Captain of our Salvation. Strongly he fought his adversaries with "the Sword of the Spirit," but with the carnal sword they pierced his side and thought that was the end of him. But the Lord of Hosts commanded the message to be heralded far and near "*He is risen*," and it is because he is triumphant that we, to-day, are in His ranks—soldiers of the Lord Jesus Christ (2 Tim. ii. 3)—continuing the same battle, fighting in the same manner, and if death should claim us, looking forward to the same glorious resurrection, when the faithful soldiers of Jesus shall rejoice in the power of their King, who will deliver them from the present evil conditions, and make them partakers of the Divine Nature, to reign with Him for ever.

Brethren and sisters—Now is the time to consolidate our ranks. Miss not a single Ecclesial Meeting—of any sort—for when the testing time comes every one of us will have to call on the reserve strength stored in times of peace to help us fight the good fight of faith. Remember, my brethren and sisters, in fighting our King's battle there is no defeat. Victory is assured. Call to mind the hands of Moses, being held up in the battle with Amalek. Not once did they drop, — Victory! my brethren: Victory! And our God is the same yesterday, to-day and for ever.

But the battle must be fought God's way, and with God's weapons. If we have the Sword of the Spirit in our hands (and hold it tightly), it will be impossible to hold any other sword. Then, brethren, let each of us put on the whole armour of God, that we may be able to withstand in the evil day, and having done all, to stand (Eph. vi. 13).

Bristol

F. WALKER

* * *

In this present evil world the most important thing is faith, the faith of Abraham, who BELIEVED God and consequently OBEYED Him. This is the victory which overcometh the world, even our faith; and in these last days we shall probably be severely tried and we shall only overcome if we have real conviction. We are assured that all things work together for good to those who love God. We also have the promise that God will never leave us neither forsake us. If we really believe this, we can boldly say "The Lord is my helper and I will not fear what man shall do unto me." Naturally we may shrink from some of the experiences which may come upon us, but if we believe God we shall obey, whatever the cost. Now faith cometh by hearing and hearing by the Word of God, and it is the only way it does come. If we would be faithful to the end, we must pay attention to the Word. Immediately we neglect it, faith declines and unfaithfulness will follow. Having the same faith as Abraham and having been persuaded of the promises and embraced them, let us confess that we are strangers and pilgrims on the earth and go forth, without the camp, bearing the reproach of Christ. Approaching the throne of grace with full assurance of faith, let us hold fast the profession of our faith without wavering.

Nottingham

J. B. STRAWSON

* * *

Jesus said that, prior to his coming, there would be a time of fear and perplexity. To an extent we are perplexed (though not fearful or in despair) because we cannot see particularly how the present war fits into the prophetic programme. Never mind, there have been times of perplexity before, in all ages. They have been times for testing faith, as it is at present. Do not let us be downcast or perturbed because we cannot see the precise meaning of present events. Remember that faith looks at the end—and that is what we are confident about. We have proclaimed for a long time that a time of trouble for the world is to come: do not, then, let us be afraid if signs of it are seen. The present conflict may well be its beginning and so brethren and sisters may have to experience some of its trials. We shall not have to do so to the fullest extent—of that we can be confident. The saints will certainly be gathered before the full force of Divine judgment is expended upon a godless world.

We may yet be called upon to testify to our hope as so many did faithfully some 23 years ago. With their example and the knowledge of God's blessings in those days, we can take courage. So, although times are difficult and full of foreboding, we must "lift up our heads". Remember that we have been much blessed in recent years by so obvious a fulfilment of prophecy. Our faith has been strong enough in words in recent years—now let it be strong in action. Although we cannot see so clearly as we could wish, let us be guided by the exhortation that says, "It is good that a man should both hope and quietly wait for the Salvation of the Lord."

Plymouth

S. JEACOCK

* * *

"A time of war!" Let not the servants of God be dismayed or afraid. For years we have been preaching the coming of Christ and praying for it, and we have testified to our neighbours from the Word of God that troubles, perplexities and fears will increase as that great event draws closer. And now, as we enter this intense phase of the time of the end, let not the watchmen themselves falter or fail. Truly the terrors of modern warfare and air bombings are enough to make the stoutest heart tremble, but our God is a strong tower into which we can run and be safe.

Let us take courage; the apostle Paul wrote, "For all things are for your sakes" What! a time of war for our sakes? Yes. Behind this great conflict, unknown to the leading figures in the drama, there is great activity among the invisible immortal agents who are carrying out God's will among the nations. These are the angels of God's presence, our friends, dear brethren and sisters. Could we but see them to-day, we feel they would repeat to us the assurance given to the trembling women at Christ's tomb; "Fear not YE."

We think of Elisha's servant, going out and suddenly discovering that the city was surrounded by a hostile host. He ran to Elisha exclaiming "Alas my master! how shall we do?" Let us in these last days remember the prophets comforting reply. "Fear not; for they that be with us are more than they

that be with them." The Lord could open our eyes to-day and show us the might that is on the side of the children of God, but let us earn the blessing of those who have not seen *yet believe*.

Jesus knew the fears that would assail his brethren due to the weakness of the flesh, and we feel sure that it was for our sakes in these very last days that he uttered those very comforting words; "When ye see these things begin to come to pass, then look up and lift up your heads . . ." The protecting hand of our Heavenly Father over our modest dwellings is a far surer defence than any shelter of man's contriving, and let us remember that as children of God, no uncontrolled ill can befall us but every circumstance surrounding our lives will be carefully ordained for our eternal well-being.

Clapham

G. M. CLEMENTS

PRAYING FOR OTHERS

Paul says he "thanked God, making mention of Philemon always in his prayers." In this frank allusion to the subject-matter of his private petitions, we have an insight into another feature, which deserves our notice and imitation. Paul was not above thanking God for a worthy fellow-labourer, and letting him know it. In our dry, democratic days, this fruit of the Spirit is nearly as extinct as the tree of life. A universal self-esteem kills generous gratitude in the birth, and fears to lose its own exaltation by even implied appreciation of another's worth. This is an obstinate shrub of the desert, which must be cut down to make way for the lovely flowers of Eden, which delight the eye and regale the senses with their fragrance. But when will the cutting-down be? Well, in some cases it will take place now, under the exhortation to "mortify" and "crucify" all the characteristics of the old man of the flesh. It is better to apply the knife ourselves. "If we would judge ourselves, we should not be judged".

R.R.

Seven Times in Prophecy and History

There can hardly be any need to call attention to the very evident fact that "Times and Seasons" have in these last days of the Kingdoms of Men, a very urgent interest and appeal. Bible students since the Reformation have invariably paid much attention to prophecy and its unfolding fulfilment in historic events. Many have made mistaken applications and anticipations; on the other hand there have been many correct and detailed anticipations. In general we find great correctness in much of what Dr. Thomas and bro. Roberts have written, and for ourselves we want much satisfying before we adopt any novel interpretation that would displace our two noble veterans—not that we hold them as correct in every detail or as infallible.

In his writings, Dr. Thomas frequently alludes to the fact that in God's operations in history since the 5th century A.D. and onwards, there is an obvious (to the student) Eastern and Western division. In the 5th and 6th centuries after Christ a very clear cleavage was developing between the East and the West, and by the 7th century with the rise of Mahomet in the East and the Papal Power in the West, that division was evident. Furthermore the book of Daniel seems to develop in its construction the same two-fold treatment of history. Up to and including chapter vii, the prophet treats of history in general, eventually concentrating on the Beast development of Western Europe, especially in its final phase of the Little Horn of the West, and the mouth speaking great things, and warring against the saints (ver. 7, 8, and 20-25) until the Ancient of Days came.

Chapter viii. takes up the vision of the Ram and the He-goat, that is, the conflict in the East between Medo-Persia and Greece, gradually introducing the latter-day Little Horn of the East which down treads the Land and the People of the Lord, being itself finally destroyed by the Prince of Princes. To see this two-fold division clearly helps us to an understanding of prophetic times, yet in spite of Dr. Thomas's clear expositions and bro. F. G. Jannaway's masterly summary of it in "*How Long?*" there still prevails an obvious avoidance of the fact, and the mistake is made of seeing only the Papacy in the concluding dates of Daniel xii. If we can only grasp the fact, as fact it is, that prophecy deals with a great power of the West—Rome Papal, as persecuting the Christians (the Saints) and another great power of the East—Pagan Rome, passing to Saracen, Ottoman and finally Russian, as desolating the Land and destroying the Jews (the "*people*" of the saints), our ideas would lose that

confusion that seems to exist at present. We should take then a more balanced view of prophecy, giving due consideration to the two aspects, East and West. We should then be exponents of both the Papal and the Mahomedan theories, giving the appropriate place in prophecy to both. Where the persecuting of God's Saints is dealt with, there in the main we should be dealing with Papal history: where God's Sanctuary and His people (the Jews) are dealt with there, in the main, we should be dealing with Pagan Roman, Saracenic, Ottomanic and Russian history: and we should find the former dealt with in the first part of Daniel, whilst the later portions of Daniel deal with the Latter (Eastern) aspect. To ignore these facts in our exposition of time is fatal to a correct understanding or interpretation.

Of times, meaning thereby, chronologic prophecies, or prophecies having a chronologic marking off, there are many in the Scriptures, which is surely sufficient incentive to at least try to understand them. There are the Time, Times and Half a Time; the 42 Months; the 1260 Days; the 2300 Days; the 70 Weeks, and finally comprising and including all the smaller divisions of times is the great Seven Times Period. As a result of much study we conclude that this period is the largest and main chronologic period supplied by God, and that all the shorter periods are simply portions or sections of it. In brief, we believe it to be the period allotted to man for his devastating and unsuccessful attempt to rule himself. The Scriptures speak of it as the *Times of the Gentiles*, speaking also of the constitution of affairs covered by the period as the *Kingdoms of Men*. We believe it to be just that part of world history in which men have tried to rule which has intervened between the *Kingdom of God in the Past* and the *Kingdom of God in the Future*. The prophet Ezekiel clearly portrays the end of God's Kingdom of the past in chap. xxi. 25-27, in which it is declared that that kingdom should be overturned (mainly under Zedekiah, B.C. 587-6) UNTIL he come whose right it was, meaning, of course, UNTIL the time of the Gentiles should be fulfilled (Luke xxi. 24). The rightful heir to God's throne at Jerusalem, overturned by Nebuchadnezzar, King of Babylon, was the son of David—Jesus the Christ, or the stone cut out of the mountain without hands, who was to break in pieces the kingdoms of men, and become itself a great mountain to fill the whole earth as God's Kingdom restored and extended (Dan. ii. 44).

As a matter of fact the dream of the great image which Nebuchadnezzar saw, and the vision of Daniel of the Four Beasts, very appropriately cover the whole period of the Times of the Gentiles and represent in outline the whole course of the kingdoms of men from the time when Nebuchadnezzar destroyed God's Kingdom centred at Jerusalem to the time of its restoration to Jerusalem when Christ comes a second time as the Lion of the Tribe of Judah. Four great and universal empires are delineated—Babylon, Medo-Persia, Greece and Rome: these are the Empires which the prophet speaks of as the kingdoms of men (Dan. iv. 17 and ii. 44). The period covered reaches from the days of Daniel and Ezekiel to the second coming of Christ, i.e., from the 6th century B.C. to the present era. The whole image represents a course of deterioration from the gold, through the silver, brass, iron and clay—from imperial splendour to democratic, republican confusion of these latter times—chronologically stated as Seven Times, illustrated in the dream (recorded in Dan. iv.) of the tree in the middle of the earth, being cut down—seven times passing over it—prefiguring first of all the seven years' madness of Nebuchadnezzar and then surely from all other analogies and types, the madness for a period of seven times of the Gentiles who should rule over the earth—surely the nations are mad. When we study too, the predictions in Lev. xxvi. of Israel's punishment for their iniquities, we find it repeatedly stated that "I will punish you yet seven times for your iniquity" (chap. xxvi. 18, 21, 24, 28).

Thus whilst Gentiledom reigns supreme, God's people are downtrodden. Seven times of Gentile rule, correspond with seven times of Jewish down-treading. Truly "Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled."

Thus, as introductory to an exposition of these seven times, we conclude that the period is the long interval between God's Kingdom in the Past and God's Kingdom in the Future. What the chronologic value of seven times is; how near it may be to its conclusion; and what remarkable subdivisions we find in it, remain to be dealt with, God willing, in future articles. W.L.W.

(To be continued)

"JESUS CHRIST, THE SAME YESTERDAY . . . "

What does the Apostle mean when he writes of "Jesus Christ the same yesterday, and to-day; and for ever" (Heb. xiii. 8)? He exhorts the brethren to, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." It would appear that they are counselled to take example from the elder brethren: the Apostle certainly commends this in other places, but it would appear that here the counsel is in respect of those who were elder brethren, and who had fallen asleep. This can be confirmed in the R.V. and other renderings: "Remember them which had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith."

The issue of the lives of the brethren had been the hope centred in Jesus, in his return. They had fallen asleep in faith, in hope of resurrection at his coming. Thus they had endured to the end and were worthy examples for the brethren and sisters to whom Paul wrote. So the Apostle could assure them that Jesus Christ was the same to them as he had been to those now sleeping. Could they not put equal trust in him? Jesus did not change. He was alive for evermore. The brethren were then suffering persecution for the Truth, so that Paul's comforting assurance would be needed and welcomed. It is an assurance that we should not forget to-day, so long after. For Jesus still lives and we are very near the time when the words 'for ever' will have a new significance for those who endure to the end.

The Rich Man and Lazarus

There are two questions to be considered in the study of this parable (Luke xvi. 9): first, the significance that Jesus intended to convey by the use of it; and secondly, the light it may throw on the state of the dead. These are totally distinct questions, and it is important they should be kept separate.

The first question presents no difficulty. The lessons of the parable are apparent on its face, especially when viewed in the light of the circumstances that called it forth. It was evoked by the opposition shown by the Pharisees to the teaching of his previous parables —those we have just been considering. Jesus had especially emphasized the doctrine that it was impossible to serve God and mammon; and that the way to use riches to spiritual advantage was to make use of them as a means of abundant well-doing.

We are told that "the Pharisees, *who were covetous*, hearing all these things, *derided him*." This drew his attention directly to them. They were in great reputation with the people for superior sanctity; which made their opposition particularly galling in view of the light way they treated the obligations imposed by Moses and the prophets, and the selfish objects with which they used their influence, and the hypocritical arts they employed to keep up that influence.

This was the first point he touched: "Ye are they which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God" (verse 15).

The second point was their trifling with the law of Moses and the prophets to make room for their own traditions. This he condemned by affirming that "the law and the prophets were (in full force as the binding expression of the will of God) until John; and that since then," the preaching of the Kingdom of God by himself and his disciples, which was resisted by the Pharisees as an innovation, had been attested as the latest manifestation of the will of God, with the result that thousands of the common people accepted it gladly, though the Pharisees held aloof.

As for the law of Moses, with which they trifled, it was easier for heaven and earth to pass away than for even the smallest of its provisions to fail. The laxity of the marriage law, as interpreted

by the Pharisees, was in direct violation of the Mosaic precepts, though so popular with the Pharisees and their disciples.

This was the situation which the parable of the rich man and Lazarus was introduced to illustrate, and on the true nature of which it throws the light of divine interpretation. The Pharisees had one view of that situation, and this shows another. They thought themselves the righteous of the earth, and monopolised the fat things of life as their just portion from God, regarding with a supercilious contempt the low class to which Jesus, in their eyes, belonged. The parable shows them a tolerated class for a time merely, and the Lazarus class as the beloved of God, to be exalted in due time when the triflers with the Scriptures would be brought down and made suppliant at the feet of the Lazaruses they now despise. But suppliant in vain, for a wide gulf will divide the rejected of God from the accepted in that day, rendering it impossible for one to render good offices to the other if ever so disposed, which will not be the case when the day of opportunity and mercy is passed. "They have Moses and the prophets; LET THEM HEAR THEM." This is the great lesson of the parable put into the mouth of Abraham. Jesus considers the claims of Moses and the prophets to be established on such grounds, that the submission of true and docile reason is inevitable, and in effect says that a man standing out against those claims is beyond reach of conviction. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This declaration ceases to appear extravagant when we become acquainted with the character of Moses and the prophets, and with the facts involved in the existence of their writings.

THE STATE OF THE DEAD. —And now for the form in which the lesson of the parable is propounded. Does Jesus teach the existence of the dead as conscious beings in a disembodied state? It is universally assumed that he does; and certainly such is the impression that any one would receive from a rough and casual reading of the parable. But second thoughts will show many reasons against this view.

In the first place, it was not the nature of "the future state" that was at all in question between Christ and the Pharisees when he uttered the parable. The question was as to *God's estimation of the position and teaching of the Pharisees and of Christ respectively*. Jesus dogmatically defined this, and then, as was his wont, uttered this parable in illustration of what he said. The question is, What is the nature of this parable? There are at least three kinds of parables. Jesus sometimes employed figures drawn from ordinary literal experience (as when he spoke of a man losing a sheep). Sometimes his parable was constructed from the views entertained by those around him without any reference to their truth (as when he discussed the abstract possibility of his doing miracles by the power of a mythical God—Beelzebub); or sometimes they were founded on the imagination of impossible circumstances (as when he spoke of keeping the left hand ignorant of what the right hand was doing, or the stones crying out). Which of these it was in the case of the rich man and Lazarus, we must decide by investigation of *what is true outside the parable itself*. This is not the place for such investigation. It has been fully entered upon in other places (*Man Mortal, Christendom Astray, &c*). The result is to show that the dead are truly in a state of death, not only having no capacity for any rational function whatever, but having no existence of any kind, except in the history which their life has written in the book of God's indelible memory. It is the great doctrine of the Bible, both in the Old and New Testaments, that on the foundation of this history, their existence will be resumed by the resurrection power God has given to Christ, at whose command the dead will be reorganized and come forth for judgment in accordance with what he may deem the deserts of mortal life; incorruption of nature and consequent deathlessness, with every attendant circumstance of glory, honour, and joy, being awarded to those of whom he approves; and condemnation to second death, corruption, and final perdition to those whose case in his judgment calls for so terrible a fate.

This being the unanswerably demonstrated literal truth in the case, it is inadmissible to put such a construction on the parable of the rich man and Lazarus as would make the dead alive, the soul immortal, and the occurrence of death the occasion of a man's experience of the judicial issues of life. We must look for such an aspect of it as will harmonize with Christ's own doctrine that man is mortal, and resurrection at his coming the time for every man to receive "according to his works."

Such we find in the second and third of the above-indicated classes of the parables he used. The parable bears a precise resemblance to what the Pharisees believed concerning the state of the dead, as anyone may see who reads the treatise on Hades, by Josephus, himself a Pharisee, and living in the same age of the world. That their view was untrue is nothing to the point in the way of its employment. Christ was addressing them, and it was natural and effective that he should make use of their view of how the dead are affected by death, when he wished parabolically to introduce the testimony of Abraham, in whom they boasted. If it confirmed them in a delusion, we must remember that this was one of the objects of the employment of parable, as Jesus himself declares in answer to the question of the disciples, "Wherefore speakest thou to them in parables?" "That seeing they might see and not perceive, and hearing they might hear and not understand" (Luke viii. 10; Matt. xiii. 10, 13). Such an idea may shock modern critics; but modern critics must not shut their eyes to the fact of Christ's promulgation of that idea when they make it an objection to a particular interpretation of a parable, that it would tend to perpetuate a delusion.

His employment of an erroneous view of the death state in conveying a denunciation of Pharisaic morality and pretensions, was admissible on the principle of the second mode of constructing parables, referred to above, viz., the use of impossible incidents in the figurative enforcement of a lesson.

The things believed by the Pharisees were impossibilities, but this was no bar to their employment in a mode of teaching which made frequent use of such figures. The sea making a declaration, for example (Isa. xxiii. 4); the elements verbally repudiating the possession of wisdom (Job xxviii. 14, 22); the floods clapping their hands (Psa. xcvi. 8); corpses making a stir and talking when the King of Babylon dies (Is. xiv. 9), are all examples of representing the impossible as occurring. Still more striking in this respect are the parables of Jotham, the son of Abimelech; of the trees sending a deputation and proposing a government (Judges ix. 8), and of Joash, King of Israel, imputing marriage and political achievements to the thistle (2 Chron. xxv. 18); also Joseph's dream of the planets and sheaves of corn doing him homage, and Pharaoh's dream of corn eating corn.

They are all instances of a beautiful and rich poetic drapery of literal truth, which is not mistaken for literal truth in these cases, because the nature of the literal truth is recognised on all hands. That a similar figuration of speech and movement in the case of the dead should be literally construed is due to the existence of a philosophical belief that the dead are not dead, because incapable of death, and alive and active in another state. Jesus gave no countenance to this philosophical view in his plain teaching, but on the contrary, taught doctrines subversive of it altogether. That he should speak one parable appearing to countenance the philosophical view is not a wonder in all the circumstances. It is the part of wisdom to discriminate an accident of truth from the truth itself.

THE MEANING OF THE PARABLE. —As in the case of some of the parables, this has been the subject of a variety of laboured elucidations. The labour and the ingenuity have only helped to perplex a simple subject. As already remarked, its lesson is on its surface. The context shows that the rich man personates the opulent Pharisee whom the common people held in high estimation for sanctity. Lazarus stands for those on whom they looked with a lofty disdain—Jesus and his brethren—who in their eyes were no more than beggars full of sores. What happened when the two died exemplifies the relation of parties when the two classes are on the other side of death by resurrection—the Lazarus class comforted in the bosom of Abraham: the rich man class tormented in the affliction that Jesus told them awaited them when they should see Abraham, Isaac, and Jacob in the Kingdom of God, and they themselves be thrust out, with weeping and wailing and gnashing of teeth. There may at that time be some detail corresponding to the five brethren; but that is not essential to the purport of the parable as a whole. The enforcement of the lesson (that men must look to written revelation, and not to personal illumination, for the understanding of the ways of God), required the supposition of the existence of the rich man in death—a supposition which Christ's employment of the view of the Pharisees as the basis of the parable made easy and natural. The "great gulf" belonged to the literal frame work of the parable (it is expressly mentioned by Josephus). If it has a specific

counterpart in the actual truth shadowed by the parable, it may be found in the fact before alluded to, that in the state that separates the rejected from the accepted, it is impossible for the latter to render any service to the former then, or for the rejected to pass into communion with the accepted; an impassable gulf divides them.

The great lesson of the parable in a sentence is to be found in the literal declarations with which Jesus prefaced it: that men and things as God looks at them are very different from the estimation in which they are humanly held: that it belongs to the divine family to be now in affliction, but that a great reversal will ensue in the day of death's ending; that the right rule of conviction meanwhile is enlightenment in Moses and the prophets: and that men who are impervious to the evidences that cluster around them would be deaf to the voice of a person restored to life.

R.R.

Paul's Letter to the Corinthians

Thoughts on chapter vii. of the First Epistle.

In considering the two Epistles to the Corinthians we must bear in mind the circumstances under which they were written, and the nature of the ecclesia to which they were addressed.

And although it was 1900 years ago, we have full information on both these points.

It was an age of luxury and extravagance, and therefore of course of depravity and licentiousness. Many of the cities of the Roman Empire, of Greece, and of Asia Minor were at this time in a very flourishing and prosperous state by reason of their commerce, and were inhabited by a great number of wealthy people; and at the time of Paul's visit none of the cities of the east excelled Corinth in wealth and wickedness.

To quote one writer: "The tide of commerce flowed from the east straight on through the Corinthian isthmus to Rome, —leaving in the city about one of the most unenviable and mixed moral deposits conceivable. Imagine Liverpool and Brighton without a touch of the restraint of moral decency or religious influence rolled into one—and you have Corinth. The inhabitants were pleasure mad. Drunkenness and debauchery everywhere. The temples were consecrated to immorality, and the very priests and priestesses devoted their lives to licence."

That is a picture of Corinth as Paul saw it. A dreadful city, worthy only of the destruction which overtook Sodom and Gomorrah, one would think; and perhaps that is what Paul thought. "Quite useless to waste time here," he probably said to himself, " these people will never receive the truth." "Then spake the Lord to Paul in the night by a vision; Be not afraid but speak and hold not thy peace; for I have much people in this city; and he continued there a year and six months teaching the word of God among them" (Acts xviii. 9).

There we have the history of the foundation of the ecclesia at Corinth to which about five years afterwards Paul wrote these two epistles.

An exemplary meeting undoubtedly during those eighteen months, under the influence and guidance of Paul.

But Paul could not spend the rest of his life in Corinth; he had other work to do; and so he departed for Ephesus on the way to Jerusalem.

And soon in the growing ecclesia the leaven of apostasy began to work, and the brethren began to talk about the merits of the speakers instead of concentrating their minds on the exhortations.

They became partisans, preferring one brother to another; critical no doubt of appearances, of dress and manners and ability.

Numbers appear to have been attracted to the Truth as they always have been, because they could not resist the logic of the doctrine—but with very little appreciation of the high calling to holiness of life; and so they did not hold the Truth in the love of it.

Many questions arose on which there were differences of opinion, because of their lack of true understanding. Questions relating to practice rather than doctrine. Some no doubt would say as some to-day, "There is no harm in this;" and "I can't see anything wrong in doing that." And so no doubt at the suggestion of the faithful ones their doubts and difficulties were referred to the Apostle Paul who was then in Philippi.

And remembering their surroundings, the vices of the times, and particularly of Corinth, we can understand why some of the most important and urgent questions addressed to the Apostle had to do with marriage.

Now in considering Paul's directions as given in the seventh chapter we must remember his position and the position of the ecclesia.

Paul—continually taking long journeys—unable to count on making a long stay anywhere; and the ecclesia despised, condemned, and liable to daily persecutions, not only from the authorities but also from their own neighbours. How could they expect to settle down to the peace and comfort of quiet domestic life? It was mainly, no doubt, for these reasons, Paul never married himself, and pointed out to the unmarried the advantages of remaining so.

Now marriage is a divine institution, and nowhere in the Bible has God forbidden it or discouraged it, —or varied His own declaration that it is not good for man to be alone. Paul himself declares in another place that marriage is honourable in all, and foretells that one of the signs of the apostasy will be a forbidding to marry.

A good wife and a good husband are God's greatest gifts to His children. I am speaking, of course, of those who *are* God's children: His servants, who put His service and obedience to, and love for, Him before all things—either wife or husband or children or any thing else. To such the companionship of the married state is the highest form of happiness which can be obtained in this mortal condition—where both husband and wife are full of love for the Truth they are bound to be a help to each other in their endeavour to reach the Kingdom. But where there is lukewarmness or lack of sincerity on one side or the other the married state will be one of danger.

Brethren and sisters, if you contemplate marriage, don't be satisfied by a mere formal profession of the name "Christadelphian," but look in making your choice for an earnest, sincere love of the Truth in your future partner: so that your marriage may be to the glory of God, for that is what is *implied* by the Apostle's direction "Marry only in the Lord."

If the thirty-ninth verse of the seventh chapter were the only reference in the Scriptures to the matter it would be quite sufficient to establish the fact that it is a breach of Christ's commandments and therefore a sin for believers to marry aliens: that is those who have not obeyed the Truth.

But it does not stand alone in this respect. The divine principle of separation, calling out, and sanctification excludes the possibility of friendship with the world which, says the Apostle, is enmity with God.

An unbeliever is a part of the world; and to form the closest possible tie of friendship with such an one is an act of disobedience to God, and a defiance of His law. It is nothing less than rebellion and idolatry. This is well known and admitted by all of us, and, we are entitled to believe, by

all who call themselves Christadelphians. With recollections of Solomon and of the times of Ezra, and other well known instances in our mind it is impossible to deny the sin and evil consequences of alien marriages.

But it is one of the signs of the times, —an indication of the drifting to apostasy which is taking place in the household, that a lenient view is being taken of this great sin against God. Not that it is being openly defended, but it is tolerated (which is very nearly the same thing) by the declaration that we have no right to make it a test of fellowship by withdrawing from offenders. A brother or an ecclesia who makes this claim has no right to be called a Christadelphian; it is apostasy from the Truth. If we ought not to withdraw from those who marry out of the Truth then we ought not to withdraw from anyone for any cause whatever.

Such withdrawal should cease upon repentance (2 Cor. ii. 7). But it must be sincere repentance. It is difficult to say how there can be a real change of mind immediately after the event.

Just consider what a calculated act of disobedience it is.

The brother or sister concerned would for months contemplate the act, —make preparations for it, —reckon up all the pros, and cons.; and all the time presumably meeting at the table, approaching God in prayer, asking for forgiveness and guidance, while fully resolved to do that of which God has said, *Thou Shalt Not*. One hardly knows how to describe such a state of things—it is too terrible for words. We can see what God's mind is upon such worship by similar sins in Israel, of which we read in Jeremiah vii. 9, 10, 16.

It may be that we have not been vigilant enough in this matter in the past. Some of us have known of a brother or sister who was keeping company with an alien and have held our peace; feeling perhaps that we were not called upon to interfere, or perhaps hoping it would right itself—or that someone else would deal with the matter, or that it was the duty of the presiding brethren. We must everyone of us realize we have an individual duty, if such a case comes to our notice, to talk to the offender and warn him or her of their error and the great sin alien marriage is in the sight of God.

And what a plain duty lies before the parents of children who have embraced the truth or who they are endeavouring to bring up in the Truth. It should be instilled into their minds from the earliest age that they are children of people who are separated from the world, and taught therefore that they must look upon themselves as subject to different rules and regulations to the children of those who are not Christadelphians. They should never be allowed to forget it; they should be continually reminded of it.

The Jews train their children in this way with success, —and ought Spiritual Israel to be less careful with their children? Would they be less successful? Have faith in God. Don't heed those who say this is the way to drive children away from the Truth—who say "wait till they are old enough to choose for themselves; don't subject them to restraints which will only irritate them and which they will throw off as soon as they have the opportunity." Don't listen to such Laodicean teaching, have faith in God; follow His ways and leave the result to Him, and be sure His blessing will be upon you and your children as it was upon Abraham (faithful in this matter, as in all others) and upon his children.

We say to a child, this is fire—it will burn you; this is a knife —it will cut you; this is glass—don't play with it, it is dangerous; and shall we be less careful to warn them of the danger of making companions of those who know not God?

Wait until a strong friendship is formed and it will be too late. Not one young woman in a hundred—not one young man in a thousand will break off an engagement at their parent's request, when once a warm attachment has sprung up. The remedy lies in the Scriptural way—God's way—and that is early training.

C.F.F.

For Remembrance

War, famine, pestilence, flood, earthquake, disease, and death are the terrible evils which God inflicts upon mankind for their transgressions . . . evil is the artillery with which He combats the enemies of His law, and of His saints; consequently there will be neither peace nor blessedness for the nations until sin is put down.

DR. J.T.

Do what is right, be valiant for the Truth, teach it without compromise, and all lovers of the truth will approve you. For all others you need not care a rush.

R.R.

The attempt to place greater value upon belief of Christ's doctrines than upon his Commandments, is the first step in the direction of the error of the apostasy, —the inevitable end is "belief only" as contended for by Christendom.

W.J.W.

We cannot too strongly emphasize this Bible statement. A zeal for God which is not according to knowledge is valueless in God's sight.

F.W.P.

Wisdom is an excellent thing, it is the principal thing, but it is necessary with that wisdom to get understanding. Let us therefore beware of those teachers, whoever they may be, whose language is not to be understood, who talk to us or deal with the Word in language which neither warns, comforts nor edifies in the Truth.

F.G.F.

There is danger in associations outside our sphere, which is the Truth in its simplicity. At banquets for example there is too much talking (chiefly foolish), as well as excesses of eating and drinking. The wise will avoid such temptations to unfaithfulness.

E.W.E.

There are many in the world who claim that they are Christ's disciples. They are cross-wearers but not cross-bearers. There is all the difference in the world between these two things. The way of Christ is no easy, careless, go-as-you-please way. It involves self-denial, suffering, hardships and tribulation. Unless we are prepared to face these we are not His disciples.

H.T.A.

When Jesus went away he gave to every man his work; it is our duty to find out what our work is, and perform it with enthusiasm and faithfulness.

W.S.

At present we only see the beginning of trouble, as is to be expected, for the saints are told that when these things *begin* to come to pass their redemption draweth nigh.

W.J.

An unparalleled revolution among the nations is indicated as taking place when Jesus comes. What a mighty and fundamental change in the governments of all the nations will then take place.

B.J.D.

The night is far spent, the day is at hand. All whose minds are scripturally enlightened realize that we are now fast approaching the end of those things which precede the return of Jesus.

W.P.L.

All these events are very cheering to the brethren and sisters, for they indicate that the end of our journey is near, very near indeed, for before France's mission is worked out in the massing of the armies of the nations for the conflict of Armageddon, our Lord will have come to us. May we all be on the watch, that we may receive the blessing—even life for evermore.

G.M.C.

The Present Time in Prophecy

What is the relation of the present conflict to the purpose of God as revealed in prophecy? We wish we could say. Probably most brethren felt of the same mind in 1914. In that year war broke out in Western Europe but it was in the Near East that we observed the event of real importance—the freeing of Palestine from the Turk. Thus Britain was placed in her appointed position.

There may well be a similar outcome this time. Of one thing we can be quite sure—Britain will maintain with firmer grip her hold on Palestine and the Suez Canal.

The trend of events has given us many an anxious thought recently. A Russian alliance with Britain seemed to be contrary to prophecy: *now* we have seen Russia take a line that is much more in harmony with expectations. Again, Britain seemed perilously near to abandonment of the Palestine mandate: now we see reasons for her holding on to Palestine more strongly.

Before the war began most of us thought that Britain would not be a participant because strength would be needed to make some form of resistance to the invader of Palestine. This expectation has proved to be wrong but prophecy has not thereby been falsified. The degree of Britain's strength is not referred to in Ezekiel: but she will be able to say "Art thou come . . . ?", although *not* able to stop the invasion.

Prophecy foretold an unparalleled arming of the nations as a prelude to the conflict that would result in Christ's return. The last few years have amply fulfilled the prophecy and so we feel that the present conflict is either the beginning of a time of trouble as the world has never known, or a prelude to it. It may be that a short war will be followed by a time of peace, deceptive to the world. Of that we should not be too confident. We often speak of a time of "Peace and safety"—but we should not forget that Paul refers more to a state of brethren being unprepared than to the world.

The conflict is in far too early a stage to attempt any forecast of its progress or ending, even if it were possible to do so. At the time of writing the intentions of both Russia and Italy have yet to be revealed. It is not easy to see a triumph in Europe, either of Fascism or of Communism. The names matter little. We could very much wish to be more definite in our ideas—but it is wiser to wait the course of events. Whether the war be of short duration or it be but the opening of the war of Armageddon, we can be satisfied that the Divine plan is taking its determined course. We need not be perturbed if we cannot yet see the formation of the confederacy of the "ten kings" that is to oppose Christ: nor is it essential that we observe precise signs of a Russian descent upon Palestine. With a Palestine restored to a degree of prosperity: with large numbers of Jews in the land: with Britain in her appointed place: —these are the signs that are all sufficient to tell us that Jesus is near at hand: and so we are confident that the present trouble is leading to one further development in the purpose that means Christ in the earth again, in company with all the saints for whom he finds approval at his appearing.

S.J.

The New War: What It Means to Us

"The time of trouble such as never was since there was a nation," associated with the deliverance of God's people, is a period not easily defined in terms of years.

Our Lord Jesus however helped us by relating it to the greatest of all latter-day signs: the regathering (or at the least, the end of their scattering) of the Jewish people. So Luke xxi, 24 taken with Daniel xii. 1, makes it clear that the restoration of a remnant of the Jewish people to Palestine is to be accompanied by a time of very great trouble "perplexity," "fear," and foreboding of ill, "men's hearts failing them."

The wonderful discoveries of the last 100 years have helped man to make war in more terrible and far-reaching fashion than ever before.

Having conquered land, sea and air, man has now to provide himself with caves and dens and holes in the earth to keep himself and his family alive, when the terror that flieth by night and day comes.

The end of the present great conflict is easier to see than its beginning was.

The alliance or agreement between Russia and Germany was a greatly unexpected event. Yet it seemed altogether impossible in the light of Ezekiel xxxviii, for Russia and Britain to fight *together* in a common *cause*. The standing away from Germany of Italy, Spain, and Japan, also did not appear likely. Had not much blood been shed to give victory to General Franco? Had not Signor Mussolini declared complete attachment to the Axis made by Herr Hitler?

The end is clear. Germany will be completely changed now and Russia will finally be Gog of Magog.

OUR POSITION

Our own course is crystal-clear. We must keep aloof from all association with human politics and warfare. We are a separated people "translated into the Kingdom of God's dear Son" and in our call to attend at Tribunals we must use our opportunity, Divinely given, to bear witness to the Truth.

In our intercourse with the world around us we must be harmless as doves, but wise as serpents, always ready to give a reason for our hope. Above all we must use this new time of trial as a help to the eradication of our faults and a stimulus to the development of the Christian character. The love of God, and of Christ and of His Truth should dwell deeply in our hearts so that we may be a real help to one another in every way. The Lord may be here for our refuge— and also for our judgment— at any hour. We know not the hour but are blessed if we watch, and are "found watching."

While we have been, and rightly, very zealous to maintain the purity of the One Faith in things pertaining to fellowship there is a possibility that in some minds a cold and hard aloofness and sense of self-righteousness with a far too ready tendency to condemn others without hearing or even investigation of rumours, has been growing. Let us kill this once and for all and let the Truth be a warm and glowing influence in every one of us. Let us neglect no work that we can find to do for the Master and let us do it with all our might. "The night is far spent, the day is at hand."

G.H.D.

Reflections

Bro. Roberts was of the same mind as Dr. Thomas in his contempt for what he called "sermonizing." "Sermons" he wrote " have become as lifeless as a fossil. People are perishing for lack

of knowledge. What is needed is the knowledge of God as written in the Bible. Reason out of the scriptures to show what God has promised, what He would have us do, and the evidence that the end is near."

* * *

That was written forty years ago, and the end is very much nearer; but the lack of knowledge which only can give light and life to a dark and perishing world is as abundant as it was then. Darkness covers the earth and gross darkness the people because of it. That darkness cannot be removed by preaching, but we must nevertheless remember the example of Noah and not relax our efforts to bear witness to the gospel of salvation whether they will hear or forbear.

* * *

The people demand amusement, "open the cinemas and theatres, that we may be amused," and why not? what else can be expected! "for this is the condemnation that light is come into the world and men love darkness rather than light." But those who have been "delivered from the power of darkness and translated into the Kingdom of His dear son" will shun such relaxations and amusements, for they have "turned from idols to serve the living and true God." Let us remember the exhortation, especially as we see the day approaching. "Come out from among them and be separate and touch not the unclean thing."

* * *

What now becomes of the excuse for the last great war that it was "a war to end wars"? "Never again" was the cry of responsible statesmen. Mr. Lloyd George not very long ago declared there would be no war for ten years; the *Daily Express* last autumn proclaimed repeatedly in bold type "there will be no war this year nor next year." And yet men prefer to listen to these prophets of smooth things than to the Bible, because they desire peace when there is no peace, and hate the prophets of coming judgments even as his contemporaries hated Jeremiah. "Lord, when thy hand is lifted up they will not see; but they *shall see* . . . for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

* * *

The Archbishop of Canterbury says "Resistance to force must be by force. There is no other way," and goes on to appeal for constant prayer and ends by saying, "May God defend the right." No doubt similar claims and appeals and prayers are being made by all the combatants. What food for reflections by all who know the scriptures and the purpose of God!

* * *

We used to be told in discussions with defenders of "orthodoxy," that the Kingdom of God would come in time by the preaching of the sects and denominations of Christendom, because they all tended to the recognition of universal brotherhood which was increasing everywhere, slowly admittedly, but nevertheless surely. The falsity of this contention must be evident to everyone. The nations are as ready to appeal to force as they always have been. But warfare to-day with its ruthless murder of civilians, men, women and children, old and young, is a return to the barbarism of the dark ages. It is the law of the jungle, kill or be killed, bomb or be bombed. Who can fail to recognize the application of Revelation xi. 18, "And the nations were angry and thy wrath is come, and the time of the dead that they should be judged and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."

C.F.F.

Signs of the Times

ECCLESIASTICAL

"*Turned unto fables*" (2 Tim. iv. 4)

BRITISH MASSES
1918-1939

Mr. John Brown in his book *The Road to Power* comments thus on the British people: "The War made profound changes in the social life of the British people. The masses have in general, renounced conventional church going and I cannot blame them. The fault lies with the organized churches which played such an ineffectual part in the war and afterwards. Their position is a caricature of Christianity. Scholarship has destroyed the ministers' capacity for thought. There was nothing involved in the preaching of Jesus. It can be understood by children. What had He in common with wealthy church autocrats and clergymen whose training removes them from the masses? As for the jugglers with scientific theories the less said the better. They are charlatans protected by the law," (Published by Selwyn Blount).

"*The Harlot rejoices*" (Rev. xvii. 5)

SPAIN

The Catholic party having succeeded in regaining power in Spain and the "godless" Socialist-Communist-Anarchist regime being overthrown a complete return is being made to the old ways. The priests are again in entire charge of the education of the children, and the Church of Rome celebrates its masses of joy. At the same time dire vengeance overtakes those who were most prominent (1930-1939) in setting forth Communist theories and combining therewith denunciations of the Papacy and all its works. Reliable authorities say that over 3,000 have been executed in Madrid alone since General Franco triumphed.

"*The Spirit of Antichrist*" (1 John iv. 3)

DANTZIG
AND
POLAND

On Sept. 1st and 2nd, in celebration of Herr Hitler's conquest of Dantzig and his march upon Poland the Church Bells everywhere in Germany—Catholic, and Nonconformist alike—pealed forth joyously, either because as usual they exalt national ambitions or by order of their leader the Fuehrer.

"*War*" (Luke xxi. 9)

"*Nation against nation*" (Luke xxi. 10)

ANOTHER
GREAT WAR

On Sept. 1st, Herr Hitler, after long agitation previously noted in these columns, brought about the "restoration" of the City of Dantzig to the German Reich. He then proceeded from three points to lead his armed forces into Polish territory with a view to what he called "rectifying the frontiers." Britain and France having pledged themselves to go to Poland's aid if such aggression came about did all they could to avert the great conflict that seemed inevitable. Their efforts proved ineffective and after practising lying and deceit seldom paralleled and never seen in greater extent in human history hitherto, Herr Hitler and his people set out on their mad adventure. Britain is finding, as one would expect who believed the Scriptures, that her family of young lions is with her in her new struggle. Now the Italian alliance with Germany came to be tested and the Italian government have decided to stand aloof from the fight. The two opposing camps are therefore, Germany alone on the one hand with a people numbering some 86 millions and an army approximating 8 millions, with France, Poland

and the British Empire on the other hand with resources exceeding that of the Reich by a very considerable margin, providing such can be brought to bear upon Germany in Europe. The Scriptures make the position clear. The passages governing the matter are two. Ezekiel xxxviii. 2: The Prince of Rosh, Meshech and Tubal, i.e., Russia's head, is to be the Gog of Magog or Europe's actual leader; and Ezekiel xxxviii. 8: The mountains of Israel are to be rescued from the nations in order that the returned Jewish people may be dwelling safely without fear and "at rest." Now if Britain loses the present war, Germany will take Palestine and there will be no "dwelling safely" for the Jews and no protecting Tarshish. There is therefore no question as to who will be victorious. This war means the destruction for ever of German power in Europe. As the ten toes are to exist together (Dan. ii.) at the time of our Lord's advent it is clear that the dream of a European hegemony under Germany will not be realized. Bro. J. Thomas in *Elpis Israel* properly foresaw that Germany and Austria would be destroyed by fire and sword in order that the Russian autocrat might triumph.

RUSSIA AND GERMANY

This naturally brings us to consider the "strange" alliance (as the London *Times* styled it) between Russia and Germany. For just half a year an attempt was made to ally France and Britain with Russia. It will be remembered that we have all through been sceptical as to such an alliance ever maturing. But this is a different matter. If Hitler falls, Communism will triumph on Germany. Herr Thaelman not long before Herr Hitler became Chancellor was in command of eleven million Communist voters. These for the moment are "underground," but will emerge again. Everything therefore points to Germany and Russia in a short or long time coming together on the same ideological basis. Furthermore there is not much essential difference between the dictatorship of Stalin and that of the Fuehrer. Both call for the whole resources of their people to be at the command of their governors. Both demand absolute obedience. The non-essential difference is that individual enterprise is allowed in Germany to a larger extent than in Russia.

THE JEWS IN POLAND

Another very serious factor in the present case is that Poland has a larger proportion of Jews in its population than any other country. The approximate figures are 5 million Jews in a total population of 32 millions. Over 500,000 Jews are in the Polish Army, and will prove ruthless fighters. If Hitler won, then this vast multitude would be expelled. The Divine programme only entails about 1¼ millions being in the Holy Land at Christ's return. This is the "tenth" spoken of in Isaiah vi. 13: "Yet in it shall be a tenth and it shall return." "The holy seed shall be the inheritance thereof." The total of Jews in the whole world is approximately 13 millions. There are it is estimated nearly 700,000 Jews in Palestine to-day and the number increases monthly. All attempts to stem the tide of immigration are failing. Suspension of the quota was brought about because more Jews were getting in than the quota was arranged for and the utmost efforts of the authorities were not sufficient to stop the movement. So the result of the present war seems easy to see.

"I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist"
(Luke xxi. 15)

CONSCRIPTION AND TRIBUNALS

On Sept. 2nd a Bill for Military Service for all medically fit men of the ages 18 to 40 inclusive was passed through its stages in the British House of Commons. This means that the number of brethren who will have to appear before Tribunals asking for exemption will be tremendously increased. So far it has appeared that the good work done by Bro. F. G. Jannaway and the London Standing Committee 1916-1918 had made the way to-day much easier. But we must beware. The country being at War will possibly bring much trouble and trial in many ways for those who dare to say that membership of the body of Jesus Christ with translations to his Kingdom (Colossians i. 13) being deliverance from darkness, i.e., ignorance, means separation from all human rule and ambitions, there being no nationality in Christ Jesus. "There is neither Jew nor

Greek" "Ye are all one in Him" (Gal. iii. 28). "And if ye be Christ's then are ye Abraham's seed and heirs according to God's promise." Men who are heirs to the Earth cannot consistently fight for some earthly power's right to possess it. They can only fight under their one Leader for their own covenanted rights.

"The meek shall inherit the Earth" (Matt. 5). "The saints of the most High shall take the Kingdom and possess it for ever" (Dan. vii. 18). "He whose right it is" (Ezekiel xxi. 27).

U.S.A. AND THE WAR

It is not easy to foresee what the United States will do in this great conflict. The Government has declared so far for strict neutrality and this entails the refusal to supply arms to either of the peoples concerned.

Mr. J. Truslow Adams, writing this month in the *English Speaking World* declares: "The feeling here against Germany and Hitler being what it is the bombing of London or Paris might send us in overnight. But that would depend on circumstances. I believe the overwhelming sentiment of the country here is with Britain and France; that we could fight, if we fight, only on their side; that we are deeply hostile to the dictators and realize the danger they are to civilization; but also that there are large groups who would have to change their opinions before we could enter war." Time and circumstance will therefore determine if the U.S.A. will come to the aid of the British Empire in the future. The over-ruling power of God is, however, the determining factor in the long run.

JAPAN AND CHINA

The present position of Japan is of great importance. The agreement between Russia and Germany brought about the fall, or resignation, of the Japanese Cabinet. So much had been built upon the Anti-Comintern Pact in the way of opposition to Communism and Russia, that the Japanese leaders felt that an entirely new policy now became necessary and they preferred to give the task of preparing it to other hands. A new Cabinet has been formed and it would appear that Germany can no longer hope for Japanese help or sympathy. A friendlier attitude to England may be expected. The release of Britain's fleet from Chinese waters is made possible if the need arises.

TURKEY

The Turkish Government has declared to Herr Von Papan, the accredited Envoy of Germany, that the Turkish people will stand fast by their alliance with Great Britain. This is a very strange alliance, under present circumstances; and time will show if it has anything to do with the Signs of our Times as we see them from the Scriptures.

OUR POSITION AND HOPE

Our own position is clear. We can have no compromise with the powers of this world. Our separateness must be maintained. Our hope is not in man but in God. He is our strength and our shield and He never fails. Let us heed the exhortation of old, addressed to Joshua: "Be thou strong and very courageous, that thou mayest observe to do according to all the law which is commanded thee."

G.H.D.

JEWISH RELIEF FUND

We are still able to send relief to the Jews who are in terrible distress in Poland and elsewhere. Their long drawn out agony will only cease when all that is written concerning the time of Jacob's trouble is fulfilled. Until then let us not relax our efforts to help them, even if only in a small degree.

DISTRESSED FUND

"Bear ye one another's burdens, and so fulfil the law of Christ." We shall be glad to distribute to our distressed brethren and sisters or use for their benefit, sums which are sent us for that purpose. The need is still great and will be till the present reign of sin and death comes to an end.

The Land and People of Israel

During August, the 21st Zionist Congress was held at Geneva, but on account of the unsettled political situation, it was the shortest ever held. Opposition was expressed to the action of the British Government in restricting immigration into Palestine, especially in view of the fact that four out of seven members of the League of Nations Mandates Commission had stated that British policy was out of harmony with the original terms of the mandate. In spite of the Commission's conclusion, the Government did not intend to alter its policy: but we now have to await events arising out of the war, to see the attitude Britain adopts with Palestine and the Jews. Of this we can still be sure—Britain's hold over the country will not weaken.

* * *

At the first Zionist Congress, held in 1897, Theodor Herzl said, "If I were to sum up the Congress in one word . . . this would be: in Basle I have founded the Jewish State. To-day, if I said it aloud, the answer would be general laughter. But perhaps after five years, surely after fifty years, everybody will be convinced of the truth of this statement." Over forty years have passed since the first Congress. A Jewish state has not been formed, nor will it be by Zionist effort. But what a tremendous difference between 1897 and 1939. There is big enough difference between 1917 and 1939. What has happened in the last 22 years is familiar to us all: but we should never let our minds be dulled by its familiarity. In the restoration of Israel and in the prosperity of Palestine we have the great sign of Gentile times ending and so, of the return of Jesus.

* * *

The war brings more problems to the Jews of Central Europe, although, as far as German Jews are concerned, their position (at least at present) seems to have improved slightly. There is no time for detailed plans of Jew-baiting while a nation is at war: but it may be expected that they will be made scapegoats for any losses that may be incurred. The *Zionist Review* reports that all able-bodied Jews from the age of 15 to 60 will be either compelled to work in forced labour battalions in exposed conditions at the front or to be interned in the concentration camps. In Poland there are over three million Jews, and if Germany obtains sway over that country, then we may expect to see a terrible extension of Jacob's trouble.

* * *

Both Jews and Arabs have expressed their desire to be of help to Britain in the war. It may well be that, for a time, strife in Palestine ends. The British forces were able to put an end to the Arab revolt. The hatred of Esau for Jacob has not altogether come to an end, however, and we believe that the Arabs will be on the side of the King of the North when he comes down (Psalm lxxxiii. 2-6). In the meantime Britain continues to strengthen herself in Palestine. There will be no question now of handing over the mandate. While we cannot see the trend of events, of this we can be sure: that Britain will remain in control of Palestine and Egypt, will further encourage Jewish settlement and will be in the place appointed when the Northern invader comes down. In recent months it did appear as if Britain was taking much less interest in Palestine and was not at all favouring Jewish settlement: but we wonder if present events are not causing a change of policy that will show us, in the near future, a still more definite fulfilment of prophecy in relation to Britain's appointed work in these last days.

Correspondence

Greetings in our Master's Name. We continue to read and enjoy the many interesting and instructive articles in each month's *Berean*, which provide so much of the "strong meat of the Gospel" so essential "that the man of God may be perfect, throughly furnished unto all good works."

In conversing with brethren recently, I have heard it said that it was not proper for the brethren of Christ to meet in a meeting-house of their own, because Christ and His disciples chose an upper room in which to eat the Passover. This was stated as reason for hiding their meetings from the general public in third-storey halls and back rooms, which to my mind is quite wrong.

Every ecclesia is a lightstand in its locality, (the seven ecclesias mentioned in the Revelation are referred to as Candlesticks) and, says Jesus, "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come may see the light" (Luke xi. 33).

I know of some meetings which pay large sums annually to rent halls from Roman Catholic organizations. I have sat down to break bread within walls cluttered with charters of these organizations and signed by Catholic Archbishops. And how utterly revolting it is to come into a hall for Sunday morning worship under chandeliers draped with crepe-paper and flags, with floors sprinkled with confetti from some Saturday night's revellings! Surely it is more fitting that brethren of Christ should obtain meeting-places that would be undefiled by such evidences of worldly corruption, and Scriptural scenes hung on the walls would be more uplifting than the superbly phrased charters and banners of these worldly and unsympathetic organizations. Sincerely your brother,

California

GAIL M. TRENT.

* * *

Greeting. Considering that according to the teaching of Dr. Thomas in *Eureka*, Vol. III., p. 601, Britain will be in alliance with the Rainbowd angel in the latter days, also, the nearness of the day when Israel will be "all righteous," should we not expect in some quarters at least among both peoples, a revival in favour of the Bible, and is it not so? There is in Britain a society styled "The Bible Reading Fellowship." Did you ever, until recent years, see great London Dailies publish articles advocating the old position as to what the Bible is? . . .

The pact of Germany with Russia reveals, does it not, a nearer approach to the confederacy seen by Ezekiel than has appeared for a long time, e.g., Russia, Germany, Spain, Italy, China, all leagued together. Our redemption, if we are faithful, draws nigh. Love as ever. Faithfully your brother,

Swindon.

J. H. DYER.

* * *

Greetings. So Britain is once more at war. The position outlined in Ezek. xxxviii. has to be brought about. This war will probably bring about at its conclusion, or soon after, the new alignment of the nations and the final one. Our brethren will get a fiery trial. Already hardships are resulting. Avondale Hall has been commandeered by the War Office. . . .

I am as you know a complete and unrepentant follower of Dr. Thomas where prophecy is concerned. "Germany must be destroyed" (*Elpis Israel*) is my key word to-day. Britain *must* be strong: Palestine *must* be prosperous at our Lord's advent *to the world*, but he can take his own people away before Russia and Britain open their fight, for the Lord will not be alone on the Mount of Olives, "ten thousand of his saints" as Jude and Enoch say, will be with him. Personal inconveniences are just nothing. "Our deliverance draweth nigh." With love as ever,

N. London.

GEO. H. DENNEY.

* * *

A week has passed by and we have so far been spared "the terror by night" for which we are very grateful to God. We had a comforting meeting this morning at Peckham (large hall). Week night meetings are temporarily suspended; we are arranging for scattered classes in brethren's homes but with a Thursday night class at Santley St. in a smaller hall for those able to get there. An old lady of 76 is being examined this afternoon. Truly a worker being called to the vineyard at the eleventh hour. Sincerely your brother in Christ,
Isleworth (Middx.).

GERARD M. CLEMENTS.

* * *

Greetings. I have enclosed a few thoughts—may they be helpful. I feel the end is upon us, may we be found of him, with the family likeness, that we may be clothed upon with our house which is from heaven. With love in the Truth, sincerely your brother in the glorious hope of the Gospel,
Great Bridge.

T. PHIPPS.

* * *

Greetings in the Master's Name. The ends of the age are indeed fallen upon us, and we daily await the return of Jesus, for every sign given has been fulfilled. Trusting you are quite well. Your brother in hope of Life.
Romford.

A. E. J. CHEALE.

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).

* * *

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays; Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays Bible Class 8 p.m.* It is with much pleasure that we report the obedience to the Gospel of Miss OLIVE MAY TERRY, formerly neutral, who after a good confession of the Gospel of the Kingdom of God and the Name of Jesus, was baptized on Aug. 29th. We earnestly pray that our new sister will hold fast to the hope firm unto the end and receive that crown of life that fadeth not away. We have been pleased to welcome to the Table of the Lord bro. and sis. Doust, bro. T. Wilson, bro. D. Southgate, sis. Hatch, bro. H. W. Mitchell, sis. M. Smith, sis. W. E. White, sis. Mavis White, bro. and sis. Woodhall, and bro. Westley (all of Clapham), sis. Barratt, sis. Childs, sis. Ashton (Sutton), sis. V. Perring (Hove), sis. Gomer Jones, bro. and sis. C. Jenkins (Bridgend), sis.

McKay (Motherwell), bro. and sis. Boothroyd, sis. Eato (West Ealing); also the following brethren who have visited us in the service of the Truth, bro. C. R. Crawley (Luton), bro. F. Beighton (Seven Kings), brethren H. L. Evans, H. Southgate, W. E. White, D. L. Jenkins (Clapham), bro. Gomer Jones (Bridgend), bro. G. H. Denney (Holloway), bro. E. C. Clements (Sutton). We lose by removal bro. and sis. Balcombe to the Hove Ecclesia. If the Lord wills we purpose holding a series of four lantern lectures on Oct. 4th "Palestine," Oct. 18th "The Potter and the Clay," Nov. 1st "The Coming World Empire," Nov. 15th "Britain and Palestine;" we hope by this means to further increase the attendance and interest in the Sunday lectures which are at present being well attended. —E. JONES, *Rec. Bro.*

BRISTOL. —Berean Hall; Sunday: Breaking of Bread 11.0 a.m. Lecture, 3.15 p.m. Bible Class at 14 Bayswater Rd., at 7.30 p.m. Tuesdays. Last month we omitted to mention that bro. and sis. Bailey had decided to remain in Isolation at Shirehampton, owing to distance, etc. We have exhorted them to meet with us as often as possible and thus receive, and give, that mutual strength and encouragement so necessary in these days of weakness. Owing to Lighting Restrictions and other Regulations we have decided to try a series of Sunday Afternoon Lectures, instead of the usual Sunday Evening (see times above) also our Tuesday night Bible Class will be held (God willing) at the house of bro. C. F. Ford, 14 Bayswater Road, —which is very central for most of us. Bro. Ford is now a member of this Ecclesia and we are very pleased at his coming among us, he will be of great help and encouragement to our little meeting. Visitors: bro. Paul Ford (Clapham), sis. G. Corfe, brethren E. C. Perry and J. Neal (Putney), and bro. T. Lambert (Newport). —A. G. HIGGS, *Rec. Bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We have been helped by the ministrations of bro. P. L. Hone (Clapham), bro. C. Cambray (Newport) and bro. M. L. Evans (Worcester) and have besides these welcomed around the Table of the Lord sis. Hone, sis. Wharton (Clapham), bro. and sis. Johnson (Newport), sis. Perring (Hove), sis. Evans (Worcester), bro. Godsell and sis. M. Tarplee (Birmingham), bro. Edwards (Bromsgrove), sis. Price (Shifnal). We are pleased to report that bro. and sis. Lambert (Pontefract), having come to reside here, have become members of our ecclesia. In the mercy of God, on Wednesday, Sept. 6th, four more put on the Name of Christ in baptism after a good confession of the Kingdom and the Name, Mrs. ALICE HEBBARD, Miss LEONIE HEBBARD, Miss MIRIAM HEBBARD and Miss ALDA SHAW (mother, sisters and niece of bro. Hebbard). It is cause for great thankfulness and shows the Gospel is still powerful in taking out a people for God's name. We wish our sisters God speed, and pray they will adorn the doctrine of Christ in all things, that they may be approved in the day of his coming. We have withdrawn our fellowship from bro. Foster, of Thorne (having worked in conjunction with bro. Lambert) for disobedience to the commandments of Christ. Faith and strong confidence in God, coupled with discretion are needed in the trying times through which we are passing. Faithfully your brother in Jesus. —FRED H. JAKEMAN, *Rec. Bro.*

LONDON (Clapham). —The present crisis has affected everyone, and in particular Avondale Hall has been taken over by the Military Authorities so that no meetings at all are being held there at the present time. We have, however, arranged to have the Breaking of Bread only for the time being at the Co-operative Hall, Rye Lane, Peckham. We are truly thankful to our Heavenly Father that although one door has been closed, another has been opened in His great mercy. No lectures are being held for the present owing to the lighting and other restrictions, and all week-night meetings have had to be discontinued, but it is hoped shortly to hold our usual weekly Bible Class. Will intending visitors please communicate with the secretary when information as to meetings will be given. The present difficulties make us appreciate the Truth more than ever, and we all feel convinced that the time is close at hand when we shall receive that long looked-for summons to appear before the judgment seat of our Lord. May we all be found worthy to enter with him into the Kingdom. Death, our common enemy, has removed bro. C. Davison, who fell asleep on 29th Aug., aged 89 years, after a probation of about 25 years. For many years bro. Davison was a managing brother of our Ecclesia, but perhaps he is best remembered for his untiring labours as Superintendent of the Light Bearer's League. Under his organization and direction, nearly 50,000 lecture cards were distributed by this Ecclesia every month, whilst leaflets and pamphlets must have run into many more thousands. Our loving sympathy is extended to his two daughters, our sisters K. and B. Davison, in the loss they have sustained. Bro.

Davison was laid to rest in Nunhead Cemetery, there to await the resurrection which we all believe to be so near. On the 10th Aug., at a special business meeting of the Ecclesia, we had the painful duty of withdrawing fellowship from sis. E. Gover (nee Symes) for marriage with the alien. Sis. E. A. Morgan has removed to New Tredegar. The following visitors have been welcomed to the Table, namely, sis. A. Sharpe and bro. P. Sharpe (Sutton), sis. Bradley and bro. Piper (W. Ealing), bro. and sis. Lewis, bro. Cambray (Newport), bro. Ouldcott and bro. Jackson (Bournemouth), bro. and sis. Jones, sis. Freda Jones and bro. Redman (Dudley), sis. M. Shorter (Hitchin), sis. Millroy (Croydon), bro. E. W. Evans (Hove). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Putney). —*Amleside School, 125 Upper Richmond Rd., East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class 8 p.m.* So far as can be foreseen at present, the meetings of the Putney Ecclesia will continue (God willing) under the ordinary arrangements as specified above. Until further notice, however, secretarial arrangements for the ecclesia will be undertaken by bro. C. R. Wright, 62 Thirsk Road, Battersea, S.W. 11. —J. A. BALCHIN, *Rec. Bro.*

MOTHERWELL (Scotland). —*Orange Hall, Milton St. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.* Greetings in our Lord Jesus Christ. We have been pleased to welcome to the Lord's Table bro. F. P. Restall (Edinburgh), and bro. A. Cochran and sis. Childs (Sutton Ecclesia). Bro. Restall gave his first exhortation on this occasion, and bro. Cochran gave the word of exhortation on the occasion of his visit. We appreciate very highly these visits and services, and thank these brethren for their assistance in the work of the Truth. —J. BROWN, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (every first Sunday in each month 3.30 p.m.); School 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Meeting, 7.30 p.m. Thursdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in our most Holy Faith. We are pleased to report that we have had another visit from our bro. J. Widger (Plymouth) on Aug. 20th, who gave us words of exhortation and lectured in the evening, four strangers being present. We have also been pleased to welcome at the Table of our absent Lord our bro. and sis. Warwick (Hereford) and our sis. Bradshaw (Nottingham). Sincerely your brother in Israel's Hope. —DAVID M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall (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.* God willing, we hope to have four special lectures during October on Thursday Evenings in our own room, when we hope to use a model of the Tabernacle which is being lent by the Dudley Ecclesia. Since our last report we have had the help of bro. J. R. Evans (Clapham) and bro. G. E. Mynott (Colchester) in the work of the Truth, we have also been pleased to welcome to the Lord's table the following brethren and sisters, sis. J. R. Evans (Clapham) sis. G. E. Mynott (Colchester), sis. Mercer (Holloway), sis. Spencer (Hove) and bro. and sis. W. C. Newell (Sheffield). —J. B. STRAWSON, *Rec. Bro.*

PEMBERTON. —*Chatsworth St. Sundays: School 2 p.m., Breaking of Bread 3 p.m., Lecture 6.30 p.m. Wednesdays: Bible Class 7.15 p.m.* Sincere greetings in Christ. We have been assisted in the service of the Truth by bro. W. Cockcroft, jun. (Oldham), and bro. G. W. Park (Prescot), whose services were very much appreciated. Visitors to the Table of the Lord include sis. G. W. Park and sis. M. Bullough (Prescot), sis. D. Jannaway (Southport) and bro. and sis. C. Hart (St. Albans). —B. LITTLER, *Rec. Bro.*

PRESCOT (nr. Liverpool). —*5 Brookside Road, off Shaw Lane. Sundays: Breaking of Bread, 3 p.m. Thursdays: Bible Class at 7 p.m.* As visitors to the Memorial Meeting we are pleased to have had the company of bro. Noel Heyworth (Whitworth) also bro. Stanley Hughes (Dudley). We are also pleased to report that sis. Elsie Mallinson, who as referred to in our last Ecclesial News, is now recognized as a member of the Ecclesia at Prescot, has been provided with temporary employment by bro. Cockcroft, sen., of Oldham, thus she will temporarily reside there, and be able to enjoy the

company of those of like faith at Oldham, to whose care we commend her. Sincerely your brother in Israel's hope. —G. W. PARK, *Rec. Bro.*

SHERINGHAM. —*Beachdene.* Greetings. I have had a visit from the following brethren and sisters: bro. and sis. H. P. Christmas (Bury), bro. and sis. H. T. Atkinson and children (Clapham), and sis. Wells (East Dereham) with whom we spent a happy time. On 20th Aug. I welcomed to the Lord's Table bro. and sis. Leslie Evans (Clapham). We held our Memorial Service on the heath. I am grateful for the refreshment and strengthening I receive from meeting with those of like faith, and feel strengthened to meet the trial that seems about to come upon us. May the Lord bless us every one and help us to be faithful unto the end. Sincerely your brother in Christ. —OWEN WOODHOUSE.

SUTTON (Surrey). —*Garden Hall, Wellesley Road (near Sutton Station).* *Sundays: Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: 8 p.m.* A tea and fraternal meeting was held on Aug. 7th at the Sutton Adult Schools. About 140 partook of tea and 190 were present at the after-meeting. Four addresses on "Our Calling and Its Responsibilities" were delivered by brethren S. Shakespeare (Dudley), H. T. Atkinson (Clapham), L. J. Carter (Crayford) and G. H. Denney (Holloway). We have been assisted in the public proclamation of the Truth by brethren H. L. Evans, D. L. Jenkins, L. J. Walker and W. J. White (Clapham), N. G. Widger (Hitchin) and G. H. Denney (Holloway). A number of visitors from other meetings have been welcomed at the Lord's Table. —G. F. KING, *Rec. Bro.*

SWANSEA (Brynhfryd). —*98 Llangyfelach Rd.* *Sundays: Breaking of Bread 5 p.m.; Lecture 6.15 p.m. Wednesdays: Bible Class 7.30 p.m.* Greetings to all of like precious faith. It is with much pleasure that we record the visits of the following brethren and sisters: bro. and sis. Llew. Evans, bro. M. Haines, bro. J. Owen, bro. S. M. Algar, sis. J. Button, sis. M. Bullen, sis. M. Moore, sis. G. F. McAuliffe (Clapham), sis. P. Bowen (St. Albans), bro. T. Davies (New Tredegar). On the 13th Aug. our bro. Haines gave us the word of exhortation, and in the evening bro. Evans lectured; 27th Aug. bro. T. Davies gave the word of exhortation and in the evening bro. Davies lectured. We take this opportunity of once again thanking the brethren who have lectured and cheered us with words of faithful exhortation, which enables us to take courage and plod on even unto the end, when all cares, trials and tribulations will have an end in that glorious era which awaits the faithful. —L. H. BOWEN, *Rec. Bro.*

SWANSEA. —*Portland Chambers, Gower Street.* *Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m.* We are grateful for their services in the Truth during the last month, to bro. H. L. Evans (Clapham), bro. C. H. Bath (Holloway) and bro. Gomer Jones (Bridgend). We have also been pleased to have the company of bro. J. H. Owen (Clapham), sis. C. H. Bath (Holloway), bro. and sis. T. H. Lambert (Newport, Mon.), sis. Carroll (New Tredegar), sis. H. L. Evans, sis. J. Button, sis. Mollie Moore (Clapham) and bro. T. Davies (New Tredegar). —R. H. SMITH, *Rec. Bro.*

SWINDON. —*58 Manchester Road.* *Breaking of Bread by arrangement.* Since last writing we are pleased to report a visit by bro. and sis. Barrett (Sutton). As the writer is the only brother in fellowship here, the assistance of bro. Barrett at the Breaking of Bread, at which he presided, was very much appreciated. —J. H. DYER.

AUSTRALIA

WONGAN HILLS (W.A.). —*Evington Vale.* We regret having to report that we have had to withdraw from sis. Rene York for being unsound in the Scriptures and for conduct unworthy of the name of Christ. Faithfully your brother. —E. J. YORK, *Rec. Bro.*

CANADA

MONTREAL (Qu.) —*Allies Hall, 618 Charron St., Pt. St. Charles.* *Sundays: Breaking of Bread, 11 a.m.; School 10 a.m.* We are sorry to have to announce once more, withdrawal from bro. A.

H. Davis (Gaspé, Que.) for language and walk unworthy of a brother of Christ as well as marrying out of the Truth. Visitors: bro. and sis. Manicom (London, Ont.). —J. V. RICHMOND, *Rec. Bro.*

NEW ZEALAND

DUNEDIN. —It is with the greatest pleasure I have to announce the obedience to the command "Arise, and be baptized," of Mrs. MARY ANN ASPINALL (formerly neutral). She had been brought into the knowledge of the Truth and the necessity of obedience to the command by sis. Kennedy. I paid a visit down to the city a few hundred miles away, and after a little further conversation, being satisfied with her knowledge and desire, I baptised her into the Saving Name, praying that our Father in Heaven will give His blessing to the work done and uphold and guide our new sister throughout the days that remain. —J. MORTON TROUP.

UNITED STATES

BUFFALO (N.Y.). —*Mizpah Temple, 221 W. Ferry St. Sundays: Breaking of Bread, 10 a.m.; School, 11.30 a.m.; Lecture 3.30 p.m. (Summer months excepted). Wednesday: Mutual Improvement Class, 8 p.m.* We wish to extend our sincere thanks to the brethren who have assisted us in the labour of love by way of exhorting and lecturing. On May 14th, bro. S. L. van Akin (Liverpool, N.Y.) both exhorted and lectured for us. We have also had the pleasure of welcoming to the Lord's Table the following: sis. S. L. van Akin (Liverpool, N.Y.), sis. Compton and sis. R. Bedell (Selkirk, N.Y.), sis. E. Ward, sis. Florence Ward and sis. A. Gruitt (Hamilton, Ont.), sis. Phillips and son, bro. Walter Phillips (Elizabeth, N.J.), bro. and sis. Higham, sen., and sis. Goddard (Detroit, Mich.), bro. Higham delivering a stirring exhortation to us at the morning meeting. On July 4th, we held our annual Sunday School Outing at Emery Park, where in the shade of the stately trees we beheld the beauty of God's handiwork and wondered at the work of creation by the mighty hand of God and the Elohim. We were greatly aided in our spiritual part of the programme for the day by a very timely address delivered to us by our beloved bro. H. A. Sommerville (Hawley, Pa.). We wish to take this means of thanking our brother for his very able effort on the subject "The signs of the times and their relation to Christ's brethren and sisters to-day." We thank our Heavenly Father for the good time enjoyed by all attending. A hearty invitation is extended to all of like precious faith who may be coming this way. In the patient waiting the return of our Lord and Master. —G. A. KLING, *Rec. Bro.*

DENVER (Col.). —*Room 202 Jacobson Building, 1604 Arapahoe St. Sundays: Breaking of Bread, 11 a.m.* Since our last report we have had cause for sorrow and cause for rejoicing in that we have lost a brother by death and gained a brother through the obedience of one whose ear was open to the call of Him who is the Father of us all. After a proficient confession of faith by THOMAS STANLEY MITCHELL on April 2nd, it was with thanksgiving we witnessed his immersion in the waters of baptism, which was the more impressive because it was his father, bro. A. C. Mitchell, who assisted him to put on that only Name under heaven whereby we can be saved. The following Sunday, April 9th, he was received into fellowship. Our earnest hope and prayers are that his walk in the Lord shall lead him to the Kingdom and into the joy of the Lord. On June 28th bro. Joseph Haffner fell asleep in Christ and was laid to rest in the cemetery at Boulder, Colorado. Bro. Haffner, because of ill health and advanced age, had not attended the meetings for several years. The last service rendered in love for our departed brother was presided over by bro. J. W. Smith, who made known to those in attendance the faith and hope of our departed brother. Because of the Charles Building being razed wherein the Denver Ecclesia has held its Sunday morning meetings many years, the meetings are being held in Room 202 Jacobson Building, 1604 Arapahoe Street, where we will be happy to greet all of like precious faith. —A. A. DOUGLAS, *Rec. Bro.*

GLENDALE (Calif.). —I regret to advise that on about July 1st, our bro. B. A. Warrender became seriously sick, on account of which he had to relinquish his many duties in the Glendale meeting. The writer, by unanimous wish of the ecclesia is continuing the duty of recording brother until bro. Warrender recovers or until the end of the year. We are happy to say our brother is making

good progress towards recovery and believe that, God willing, in the near future he will be able to take up his many duties again. Sis. Anna Heller (formerly) a member of another (Williams) fellowship, after having applied for fellowship was interviewed. She showed that she was in entire harmony with the Birmingham Amended Statement of Faith and was in full sympathy with the position of the Glendale Ecclesia. She has been for many years an ardent student of bro. Dr. Thomas and bro. Roberts, and we are pleased to welcome her into our midst on Sunday, July 30th. Bro. Samuel Tinel fell asleep on June 26th, and was laid to rest in San Gabriel Cemetery by bro. Warrender. He was a brother of sterling character in the Truth. Received the Truth and was baptized in Birmingham, England, came to California in 1906 and belonged for some years to the Pomona Ecclesia, he is sadly missed by the brethren and sisters here, yet we may profit by his example and rejoice in the hope of a glorious resurrection. Sis. Tinel, formerly of Pomona Ecclesia and bro. and sis. J. J. Banks, formerly of the Los Angeles Ecclesia, have now become members in our meeting, and we are glad of their help and support. —EDGAR ROUND, *Rec. Bro. pro tem.*

HOUSTON (Texas). —Greetings in the Master's Name. Since last writing we have had the pleasure of attending a Camp Meeting held by the Christadelphians of Texas, who adhere to the Amended Birmingham Statement of Faith, at Lampasas, Texas, July 5th to 9th. We are indeed glad that the brethren and sisters of our local ecclesia took advantage of the opportunity of being built up in our Most Holy Faith as was in evidence by the fact that the Houston Ecclesia was well represented at the meeting. Bro. Oscar Beauchamp (Pomona, Calif.) was the principal speaker, and we wish to take this opportunity of again tendering him our appreciation for his commendable and zealous efforts while in our midst. We had the pleasure of assisting Miss Edith Tinsley of Mason, Texas. An Executive Committee, composed of bro. Joe Lloyd (Midland, Texas), bro. John Eastman (Grit, Texas), and bro. Bob Carney (Lufkin, Texas) was elected to take care of all business arrangements for the Christadelphians of the State in the future. The writer was elected secretary. Sis. Evalon (Houston Ecclesia), is stopping at Chicago to visit the brethren on her return from Milwaukee, Wisconsin. Sis. Foster (Shiro, Texas) has been a very welcome visitor in our midst recently. Sis. Eunice Wyatt is visiting relatives in Victoria, Texas, at the present time. We are anxious for her return as we are but few in number and each absent member is truly missed. It is on these occasions that we realize the Truth of the beautiful teachings of the Scripture that all members of the body are necessary to its adequate functioning. Fraternaly yours in hope. —J. T. SMITH, *Rec. Bro.*

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

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

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

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

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

AUSTRALIA

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. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
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 MEETINGS (If the Lord will). —At Nottingham, a course of special lectures during October. At Brighton, a lantern lecture on October 4th, and 18th, and on November 1st, and 15th.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Road, Horfield, Bristol. Parcels are acknowledged from A lover of Zion; Exeter; Plymouth; Two sisters; A sister in Sussex; and one post mark illegible.

JEWISH RELIEF FUND. —X.Y.Z., 10/-; M.S., 2/-; Plymouth, £3 11 4; S.B.R., 10/-; P.D.L., 10/-.

FOR BRETHPEN AND SISTERS IN NEED. —An Ecclesia, £4; Plymouth, £3; Coventry £ 2 6 0; Anon. 20/6.

SCATTERED ABROAD. —Many of our readers have been obliged to leave London and other large cities through their employers moving their businesses to less dangerous areas. We shall be glad to have their present addresses in order that we may send them the *Berean* by post. They are also invited to send their addresses to bro. H. L. Evans, 33 All Saints Rd., Sutton, Surrey, who will arrange for them to be communicated with by other brethren and sisters who are eager to do this work.

EMPLOYMENT. —Bro. J. Wood, 14 Thicket Crescent, Sutton, Surrey, would be glad to hear of an opening for his services in any light capacity, either jointly with sister Wood, or singly. Could act as caretaker, office cleaners, timekeeper, etc.

BROTHER, AGE 46 YEARS. —Foundry Foreman, accustomed to control, cupola, mix metals, moulding and dressing castings to 5 tons. Previous position, Foreman, Tool and Maintenance Dept. Apprenticed as bench fitter with Technical and Drawing Office training. Seeks position on any class of Engineering Work other than direct munitions. Letters to H. H. c/o Ed.

CHANGE OF ADDRESS. —Bro. S. Jeacock has removed from St. Albans to Plymouth. Letters may be sent to him till further notice, at 14 Addison Road, Plymouth.

ST. ALBANS. —Owing to the removal of bro. S. F. Jeacock to Plymouth (pro. tern.), all communications, re Ecclesial affairs should be sent to bro. G. Mallard, 8 Mile House Lane, St. Albans.

STOP PRESS. —A brother asks if we cannot give the latest news up to date by a stop press notice. But the *Berean* is not a newspaper, aiming at the dissemination of the latest news. Our interest

in the development of events lies in their relation to Scripture and the fulfilment of the prophecies concerning the Signs of the Times.

PSALM xxviii. 3. —"If I were mad I would want war" (*Hitler, Nov., 1933*). " The period of so-called surprises is now over. . . Peace is our dearest treasure" (*Hitler, Jan., 1937*). "Only the warmongers think there will be a war. I think there will be a long period of peace" (*Hitler, Jan., 1939*).

GERMANY AND THE BIBLE. —The British and Foreign Bible Society report that in North Germany the offer of a Bible often calls forth a storm of angry words: "No we have no time for Bibles." "We believe in God, but we don't need Jesus" (Rev. iii. 17).
