

Price 8d

April 1940

The Berean CHRISTADELPHIAN

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

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

Published by C. F. FORD, 14 Bayswater Road, Horfield, Bristol 7.
to whom all orders and subscriptions should be sent.

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

CONTENTS	Page
Protestantism and the Church of Rome (Dr. Thomas).	121
The Parable of the Talents (R.R.)	123
Editorial—"Are there few that be saved?"	125
Reflections... ..	127
 Simon Called Peter	 130
 Book of Proverbs	 133
 Spiritual Arithmetic	 134
 The Most High Ruleth in the Kingdom of Men.	 135
 God the Author of Evil... ..	 137
 The Present Time in Prophecy (7)	 138
 "Consider Him"	 140
Gospel by John	141
The Apostolic Era (R.R.)	142
Book of Deuteronomy	145
 Demas... ..	 145
Signs of the Times	146
 "Let us keep the Feast"	 149
 Distressed Fund	 149
 Jewish Relief Fund.	 149
 For Remembrance	 150
Correspondence and Replies to Correspondents	151
<u>Ecclesial News...</u>	<u>152</u>

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

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

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

BEDFORD. —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 10.45 a.m.)

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

BEXLEY HEATH. —*See Welling.*

BIRMINGHAM. —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.).

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. 3.15 p.m.)

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

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

CAMBRIDGE—Mrs. A. Lewingdon, 53, Bishop’s Road, Trumpington Cambridge.

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, No. 10 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. 10.45 a.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. 10.45 a.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —J. L. Wilson, 81 Stock Street, Paisley, near Glasgow. (B.B. 11.30. a.m.)

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.

HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 4 p.m.)

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

HITCHIN (Herts.) —J. Hembling, 20 Meadow Way, Stotfold, nr. Arlesey, Beds. (B.B. 4.15).

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.15 a.m.)

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.15 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.). —E. F. Williams, 49 Hadley Rd., New Barnet, Herts. (B.B. 3.0)

LONDON (Putney). —J. A. Balchin, 17 Ashen Grove, Wimbledon Park, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MARGATE. —V. Lloyd, 48 Marine Terrace. (B.B. 4.0 p.m.)

MOTHERWELL. —J. Brown, 42 Range Road, Flemington. (B.B. 11.30 a.m.)

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (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.), E. J. Light, 13 Endsleigh Park Road, Peverell.

PONTEFRACT (Yorks.)—T. Owen 45 Clayton Avenue, Upton, Pontefract.

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

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

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

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

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

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

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

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

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

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

SOUTHEND. —W. L. Wille, 76 Ruskin Avenue, (B.B. 3 p.m. by appointment except 1st Sunday).

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

ST. ALBANS. —G. Mallard, 8 Mile House Lane. (B.B. 1.30 p.m.)

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

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

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

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

TIER'S CROSS. —H. Thomas, Deer Parks, Tier's Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

WORCESTER. —H. Blake, 18 St. Dunstan's Crescent.

The Berean

CHRISTADELPHIAN

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

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

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

Volume XXVIII APRIL, 1940 NO. 328

Protestantism and the Church of Rome

By Dr. John Thomas
(Continued from page 82)

Will you continue to wear the livery of the beast's image, and his mark, and to labour to excite sympathy for them whom God hath doomed? America can do nothing for Italy. The only hope for Italians is to leave Italy to France, Austria, and the Pope; and, in believing the gospel and obeying it, to wash out the beast's mark in the blood of the Lamb. Being desirous to assist them in this work, I have addressed myself to you, in hope of putting you right, that, being rectified yourself, you may be able to promote the good work in relation to them in England and the United States. To make this more practicable I have sent you herewith a copy of *Elpis Israel*, published by me in London and New York; with the first and second volumes of the *Herald of the Kingdom and Age to Come*, a periodical I issue every month in this city. What you will find in *Elpis Israel* and the *Herald* will, I doubt not, give you a view of what the Bible teaches in relation to salvation by the gospel of the kingdom, and to the future of Italy, Hungary, Turkey, France, Austria, Russia, Britain, and the Jews, that will not be thrown away upon a man of your independence of thought, word, and deed. You will find, also, some copies of a letter addressed to Louis Kossuth when in this city, and which has been re-published in some of the English papers, and is about being issued in Edinburgh in pamphlet form. In view of all that has been said, it is certainly an important question—"What is the gospel?" It is the good news that God purposes to send Jesus Christ to Palestine to re-establish the kingdom and throne of David there, and, in accomplishing this, to restore the twelve tribes of Israel; break in pieces the Gentile governments; cut up and disperse all their armies; annex the dominion of the whole world to the kingdom of Israel; enlighten the nations, and establish the authority of God on the final ruin of Greek and Latin popery, Mohammedanism, paganism, and protestantism of every name and denomination. So that then shall come to pass the prophecy of Jeremiah, saying: "In the day of affliction the Gentiles shall come unto Thee, O Lord, from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanities, and things wherein there is no profit." And, "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord unto Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers." When these things become

accomplished facts, *an Israelitish Kingdom and Empire* will exist upon the earth, transcending in the greatness of its power, the extent of its dominion, the splendour of its majesty, and the justice and beneficence of its rule, any sovereignty existent since nations occupied the earth. This is the dominion of which the gospel of the kingdom treats. But, it might be asked, What good news is that to us who may die before it is established? It is good news in this respect—that Christ and the Apostles say to us, that if we believe the things testified in Moses and the prophets concerning it; recognize the claims of Jesus to the throne of the kingdom as son of David and of God, admit the doctrine of his death and resurrection as a propitiation for the sins of believers and be immersed into the name of the Father, Son, and Holy Spirit—if we believe and do these things, and lead a holy and righteous life in hope of the kingdom and its eternal attributes, although we may die before the kingdom and dominion are established, Christ will raise us from the dead, associate us with himself in the work before him, and give us a share in all he shall possess. Hence an Apostle says, "God hath chosen the poor of this world, rich in faith, to be the heirs of that kingdom which he hath promised to them that love him;" and when the kingdom is ready, Jesus will say to his saints, "Come ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world."

In conclusion I would suggest that you are too belligerent for a Christian of Peter's time. You glory in having borne arms against the Austrians, and are here preaching a crusade against him and execration against French interference. Christ says, "Love *your* enemies." though I admit not "his"; "bless and curse not." A spirit of cursing and hatred is not a right spirit. In the absence of Jesus, we are to do good to those who despitefully use us; and are forbidden to avenge ourselves. "Vengeance is mine; I will repay, saith the Lord." The time is not come till he returns for the saints to draw the sword. Till then the weapons of their warfare are not bayonets and artillery, but reason and testimony. These are mighty, through God, to the pulling down of strongholds. "Though we walk in the flesh," says Paul, "we do not war after the flesh; casting down reasonings and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ." When he comes the saints will have fighting to their heart's content; as it is written, "the little Horn (imperial popery) made war upon the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and *the time came* that the saints possessed the kingdom." Referring to this time, David says, "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hands to execute vengeance upon the nations and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written; this honour have all the saints." Thus, you will perceive that the honour of liberating mankind from the tyrants that now heel them in the dust is reserved of God to a superior order of beings to those who are now the champions of liberty and the rights of men—it is an honour reserved for those who have acquired the mastery over themselves in "bringing every thought into captivity to the obedience of Christ."

The Parable of the Talents

This parable Jesus spoke on two separate recorded occasions, and in two different forms—first, when in Jericho, on the way to Jerusalem for the first time (Luke xix. 1-11); and next, after his arrival in Jerusalem and his presence there for some days (Matt. xxv. 14: in connection with chap. xxiv. 10). On the first occasion, he employed "pounds" as the subject of trust; on the second, "talents," and he varied the number entrusted to the servants.

When Jesus repeated the parable in Jerusalem in discoursing privately with his own disciples, he substituted "talents" for "pounds," and gave "five" and "two" to the first and second instead of one. This was accompanied by a change in the central character of the parable from a nobleman going on a political journey, to a simple traveller leaving domestics in charge of his affairs in his absence. The reason of the change may be found in the difference of the audience to which the one and the other was addressed. But whatever the cause of the difference, the fact of the difference creates no difficulty

when the separateness of the occasion is recognized. The teaching is the same, and the teaching is manifest when once the mind is cleared of the ideas implanted by early theological education.

Recognizing death as a reality, and the return of Christ and the resurrection of the dead, as essential to renewed life and the reaping of the moral issues of the present life, we easily see Christ in "the nobleman," and "the man travelling into a far country." He has "gone into heaven." He has been "a long time" there. His absence is connected with the "receiving of a kingdom." For the Father's invitation to him was, "Sit thou at my right hand *till* I make thine enemies thy footstool"—that is, till the time come for that to be done. When it comes, then the decree is, "The Lord (YAHWEH, the eternal Father) shall send the rod of thy strength out of Zion. *Rule thou in the midst of thine enemies.*" The upshot is exhibited in the well-known words: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and he shall reign for ever." The particular kingdom he is to receive as the basis of all these operations is the kingdom of David (now fallen), as said the angel Gabriel to Mary: "The Lord God shall give unto him the throne of his father David"; and the prophet Isaiah, "On the throne of David and his kingdom," and many others to a like purport.

Christ having departed into the far country to receive this kingdom—that is, to be invested with its title and authority and power, as against the opposition of the Jews and their rulers, who said, "We will not have this man to reign over us"—he presently returns to assert his right, and to "take to himself his great power." That he would so return he plainly teaches by this parable; for if he be the nobleman departed, he must return to fulfil the part. It is what he several times said to his disciples he would do, in language which, from its association with the fact of his departure, leaves open no other meaning. "If I go away, I will come again." "I will see you again, and your hearts shall rejoice." "This same Jesus shall so come in like manner as ye have seen him go" (Acts i. 10).

When he returns in the personal sense required by the whole current of apostolic teaching, the judging of the servants falls into natural order. He is held forward in apostolic teaching as the Judge and Awarder of the final issues of life. He was particular to enjoin his apostles to make this prominent. So Peter says: "He commanded us to preach unto the people and to testify that it is he which is ordained of God to be the judge of the living and of the dead" (Acts x. 42). What they were commanded to do, the apostles did. In their writings, nothing is more explicit than their declaration that "we must all stand before the judgment-seat of Christ," that at his hands "we may receive according to what we have done" (2 Cor. v. 10). This judging is to be "at his appearing and his kingdom" (2 Tim. iv. 1).

(To be continued)

Editorial

We are now able to look back upon the first six months of the war, which has almost universally become described as "this strange war." Strange indeed it is, but only because of its great difference from our previous experiences of war. Nevertheless, the struggle which is in progress in Europe, and extending in various ways almost to every part of the world, is in character and object no less grim than its predecessor of twenty-five years ago. The very foundations of civilization seem to be shaking and ready to be destroyed, and indeed it is not an unusual experience in these stirring days to hear discerning men and women expressing the opinion that the present systems are doomed to destruction. Very few of these, however, are able to offer a confident opinion as to what may succeed the present order.

To those who have studied the prophecies of the Bible, and who have also been students of the writings of brethren who have preceded us, who had themselves clear insight into the purpose of God as revealed in these prophecies: with these there is no uncertainty as to the consistent trend of human affairs now being worked out in the eyes of all the world. A study of *Elpis Israel* and *Eureka* in the light of what is now happening is both instructive and encouraging, and productive of the assurance

that the events now being enacted before us, are indicative of the early ending of human affairs and of the establishment of an infinitely better order.

As far as Great Britain is concerned, the activities of the war have been chiefly confined to naval operations. Sea power has, we believe, always been the principal deciding factor in warfare: the side possessing and retaining control of the seas has almost, if not quite, always been the ultimate victor. Whilst there are natural reasons why Great Britain should be a great maritime and naval power, having a far-flung empire, with possessions in every quarter of the globe, and consequently faced with the necessity of keeping the seas open to all these possessions, yet there are other considerations well known to all Bible students. The "ships of Tarshish" are not to be swept from the seas at present: there is a great and honourable work for them yet to accomplish in the development of God's purpose, in "bringing my sons from far, their silver and their gold with them, unto the name of the Lord thy God" (Isa. lxi. 9). Current events in this war seem to us to indicate that this time is very near. The eyes of all the nations are being increasingly turned towards the east: and Palestine and Egypt are especially much to the front. The "young lions" of the Tarshish family are arriving in considerable numbers, and very significantly are ending their westward journeys in the neighbourhood of, and in some cases actually in, the land of Palestine. It does not seem probable that the present war will end, and these "young lions" return home, only again in a short time to be gathered into Palestine. That they are to be there at the time of the great conflict with the Northern Confederacy is certain, and the probability is, we think, that the hosts of young men now arriving are actually those referred to in Ezekiel xxxviii. 13. If that be so, how near indeed are we to the coming of Christ, for unquestionably the conflict then to be waged is subsequent to his appearance to his household. The obvious, but all-important lesson is, "Watch, therefore: for ye know not what hour your Lord doth come" (Matt. xxiv. 42).

* * *

So far as our young brethren are concerned, there is cause for nothing but thankfulness to God for the wonderful way in which He is over-ruling our affairs, and for the favour in which our position is being viewed by the authorities. Let us not be forgetful of the fact that it is an evidence of the hand of God being actively and almost visibly engaged on our behalf. Such deliverance as we are now experiencing is not to be mistaken for the work of men, even though they be brethren. The God of Abraham, Isaac and Jacob: the God who led Israel out from the bondage of Egypt: who dried up the sea so that they should safely cross over, and who caused the waters to again return to the complete destruction of their oppressors: He who cared for and delivered Daniel and his friends, is truly the great Deliverer of our young brethren.

May they, and we, realizing these sober facts, all strive to be worthy of such an exceedingly great blessing. The name Christadelphian is respected at the tribunals: our earnest hope and prayer is that we may at last each be also respected by Christ and acknowledged by him as true "brethren of Christ."

* * *

In reference to our Editorial in the January issue, under the heading, "Fellowship in Los Angeles," we have received a communication from bro. J. Carter, editor of *The Christadelphian*, assuring us that the resolution of the Los Angeles brethren was published by him exactly as received from Los Angeles. We were careful in our Editorial to avoid making any suggestion as to where, and by whom the excision of an important part of the resolution was made, contenting ourselves with merely stating the undoubted fact without reference to the author of it. Where we have been questioned on the subject, and before receiving bro. Carter's disclaimer, we have always stated that knowing the editor of *The Christadelphian* we declined to believe that he was responsible for it. We are glad now to have the opportunity of stating this publicly. The fact itself, however, remains exactly as stated in our Editorial, and we have no doubt that bro. Carter must agree with our comments upon it.

W.J.W.

“Are there few that be saved”?

Some will remember this question, addressed to our professed Lord and Master by His intimate band of chosen followers, and the reply, to which apparently, in our day at all events, not too much attention is given.

The attitude of many calling themselves members of Christ's Household is as if the Lord had said, Oh, yes, the saved will be as numerous as the sand on the seashore, or as the stars in the firmament! In reality, what a contrasting picture is called up to the mind: "Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able."

Here is a question propounded which is of all importance to this generation, as it has been to every generation of those to whose ears the message of the glad tidings of the Kingdom has reached.

Look at the matter a moment. About 1500 years after our first parents had left the Garden, we find the world in such a state that Noah was appointed as a watchman to warn the people of impending disaster which would be world wide, and result in death. After 120 years of earnest practical warning with the evidence of the Watchman's belief in his proclamation before their eyes in the form of preparation for and construction of the Ark, and the accumulation of necessary supplies—during which time the long-suffering of God waited—what a result: eight souls were saved, and they all of the Watchman's own house.

Step forward 500 years. We hear the call of Abram, and have the record of his response to such call: "He went out not knowing whither he went."

In the company of Abraham's descendants, circumstances seem to be more familiar to us. We remember the Exodus, the purchase by the Deity to His own particular use and service of those to become a holy nation, and we rightly associate with them great and glorious promises. Such promises, however, reached far forward and beyond the keenest vision of the very great majority of Israel.

Notwithstanding the continuous exhibition of the power of the Deity, and the laws, the precepts, the ordinances, the ceremonial purifications of persons and things, feasts and fasts, the majesty of the kingdom, the appearance of the prophets to Judah and to Israel, the declension, the abject humiliation to which they were reduced in the time of Ezra and Nehemiah (read Nehemiah ix.), and their subsequent subjection to the Roman power, down to the time the words of our question were uttered, the descendants of Abraham through Isaac and Jacob mistook their national call for their exclusive right to life (Rom. x. 21).

How far this may be the case may be judged from the expression on the return of the Apostle Peter from his mission to Cornelius: "Then hath God also to the Gentiles granted repentance unto life." The Apostle Peter stated the condition, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Here then we have the ground on which we profess to stand. The knowledge of the gospel of the kingdom, a belief that Jesus Christ was the minister to confirm the promises made unto the fathers, baptism into Christ, walking in newness of life, and our association on the first day of the week to remember the Lord's death.

Do we worship? or, if we are on our part sincere according to our own understanding, do we offer acceptable worship?

Let us for a moment stand and look back and consider. Israel after the flesh were a called people, all within the bonds of the covenant. Ezekiel was sent as a Watchman, one of themselves, and

the word to him was, "If thou dost not speak to warn the wicked from his way . . . his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way . . . thou hast delivered thy soul."

We say that in our gatherings at the Memorial Table for worship, every one who opens his lips in song of prayer or praise, or who says Amen, either audibly or in his heart, at the conclusion of a prayer, or who by any other means seeks to identify himself or herself with the sons and daughters of the Deity, in effect claims to be of the Spiritual Israel and to be in fellowship with the Father and the Son.

We ask the question, Lord, are there few that be saved? Shall we get a reply? If the words do not immediately come to our mind, "Why call ye me Lord, and do not the things that I say," we may hope to linger and listen that the mind of remembrance may be stirred up. We may even hear the Apostle Paul, "Know ye not that ye are the temple of God . . . if any man shall defile the temple of God, him shall God destroy, for the temple of God is holy . . . Let no man deceive himself."

We remember the record of the shipwreck of the Apostle Paul and concerning those on board, "they which could swim, and the rest, some on boards, and some on broken pieces of the ship . . . escaped all safe to land." We know the inference drawn therefrom, which we recognize as extremely dangerous. We as brethren and sisters of Christ are only journeying to the same goal, that is the kingdom, if we are walking the same road in the same exclusive company. The "few" and the "many" make up the total number of the responsible dead and living.

Again, "I have said unto you, be circumspect" (Ex. xxiii. 13). The ugly works of the flesh are portrayed more than once by the Apostle Paul, and to those professing to be Israel after the Spirit he says, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus" (1 Cor. v. 11). "He that saith he abideth in Him, ought himself also so to walk, even as he walked" (1 John ii. 6).

Are the aged men vigilant, grave, sound in the faith? (Titus ii. 2). Vigilance indicates watchfulness, which compels warning. "The hoary head is a crown of glory, if it be found in the way of righteousness" (Proverbs xvi. 31).

Have we come out from the world with all its affections and lusts, and remained separate? Do we wish those God speed in their efforts (2 John 10) from whom we have been compelled to withhold fellowship?

Our sisters also, are they adorned with that meek and quiet spirit, which in the sight of God is of great price, for after this manner in the old time, the holy women also who trusted in God, adorned themselves (1 Peter iii. 4), not false accusers (Greek: thrusters through), teachers of good things, discreet, chaste—sisters of the Lord Jesus Christ. Who is my sister? You remember. Faith without works is dead.

And our younger members: Is companionship with the world completely cut off? —what part hath he that believeth with an unbeliever—Is the honouring of the Deity put above all? Are hearts and minds kept wholly in harmony with the Truth and a ready response afforded to all its claims? Are we striving or drifting?

The advice to us as individuals is to make our calling and election sure. Individuals of a like mind in precept and practice contending earnestly for the faith once delivered to the saints, constitute an ecclesia when acting in unison, and as such professes to be in fellowship or communion with the Deity. Weekly, at the Memorial Table? Nay: daily, hourly, continually. "I rejoiced greatly that I found of thy children walking in the truth" (2 John 4). Walking indicates a continuing action.

If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth (1 John i. 6). Who is excluded from the consummation? Every one that . . . maketh a lie. A lie may be

acted as well as spoken. Have you any reservations in your mind on any aspect of the Truth as held openly by your ecclesia? Are you fond of retailing any talk or tale concerning brother or sister so-and-so in such a light or from such a view point as to belittle or prejudice the standing of such an one in the ecclesia as contending earnestly for the Truth? The spirit which animated Ananias and Sapphira is not yet dead, but still has power to kill. Read carefully James iv.

Watchmen, cry aloud. Jesus the Saviour comes to bring to a consummation that holy sacred companionship existing, unknown by the "many," spoken of as fellowship. Has the struggle been to keep that fellowship pure, allowing no leaven to become associated therewith?

Professors of the Truth: have you acted in all matters of profession and practice with a single eye to God's glory? —not deceiving your brethren—are your prayers sincere, voiced from an honest heart through a conscience void of offence?

Watchmen, and those waiting for the Dawn: Does that loyal, true, loving, earnest service exist at all times between us, shutting out all worldly interests, associations, habits and practices which cannot be incorporated in our up-building, that character may be formed to endure throughout eternity in the persons, made glorious, of those who are saved?

Individual association and fellowship must be first pure, then peaceable. Ecclesial fellowship must be maintained pure, and so inter-ecclesial fellowship must be likewise pure, so that we may participate in that One Fellowship which is Holy, Just and Pure.

Let us all ponder the question propounded, and possibly we may obtain wisdom to avoid the road of the "many," and find the gate of the "few," which leadeth unto Life.

D.

Reflections

"O give thanks unto the Lord, for He is good: for His mercy endureth for ever." The time is near when Israel now in affliction, will raise her fallen head and sing again the songs of Zion, recognizing and rejoicing in the goodness of God; for amidst all the turmoil and confusion of the warring nations, Zion's watchmen know that "the time to favour her, yea, the set time is come."

* * *

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" What a theme we have here for reflection and praise and thanksgiving. In the early days of the last war, when we were disturbed by the threat of coming conscription, a brother, who has long since fallen asleep, commenced his exhortation with the words, "How good God is to us!" Uttered with evident conviction and sincerity no less than the circumstances which called them forth, his words made an impression on our mind which twenty-five years has not effaced.

* * *

"Wherefore, then, should I fear in the days of evil," said the speaker; "In God have I put my trust: I will not be afraid what man can do unto me." And as it was in 1916, so it is in 1940.

The children of God are surrounded by evidences of His wonderful works, and of His goodness. They called upon Him in a time of trouble and He heard them and delivered them, and again they can say, "How good God is to us."

Inseparable from the goodness of God is His mercy. David dwells upon it repeatedly—twenty-six times in one Psalm. What a comfort there is in that assurance! What cause for gratitude and praise! Without it who should stand? But there is forgiveness even for the least worthy, through Jesus Christ our Lord, that His mercy may be manifested.

Men sometimes say, "I will forgive, but I cannot forget." How different is God's forgiveness! The promise is, to such as be of a contrite heart there shall be forgiveness and *forgetfulness*; their transgressions are blotted out—forgotten and brought no more to mind for ever. Truly we can say, "How good God is to us."

* * *

There never was a time when the brethren and sisters of Christ needed upbuilding and comforting exhortations more than the present. There is nothing comforting and upbuilding in talking about the shortcomings of others. We must follow the example of Christ in this as in all else if we want to be Christ-like. Living in times of trouble which touches all of us, we shall find the comfort we need in exhortations from these chapters in John (xiv.-xvii.). We have it in the words of Jesus, recorded by one who heard them spoken: "Let not your heart be troubled: ye believe in God, believe also in me" (John xiv. 1). If we have that belief, we manifest it by our love for one another (John xv. 17). If Christ comes to-morrow, will he find his brethren showing that love for one another? We believe in God and His goodness, and rest upon His promises; we believe also in him through whom those promises are to be performed; believing and being fully persuaded that his coming is at hand, let us "forget those things which are behind, and press forward toward the mark for the prize of the high calling of God in Christ Jesus."

* * *

Do not let us fall into the error of measuring ourselves by one another. To do that will lead to disaster. Peter, walking on the sea, began to sink when his faith wavered. To talk about leaving the Truth because offence is taken at something said or done by others, is as if one who had sought safety in a lifeboat, disapproving of the other occupants, jumped overboard. The real causes of falling away from the Truth are described by Jesus in the parable of the Sower (Matt. xiii.)—tribulation, persecution, the cares (or love) of this world, and the deceitfulness of riches. These are the things against which he warned us, and which have shipwrecked faith from the day when Demas forsook Paul, "having loved this present world."

C.F.F.

Simon Called Peter

The first meeting between Simon and Jesus appears to be recorded by John (i. 35-42), and at first sight Jesus was able to say of the one who had already become a disciple of John the Baptist, "Thou art Simon . . . thou shalt be called Cephas." As shown in the R.V. the word is equivalent to "Peter," and means "Stone." We are accustomed to speak of the Apostle as Peter, but the gospel records infer that the name was rarely used by Jesus, in fact only four times does such a reference appear, and each time with particular significance.

The word used by Jesus meant a small stone, one that might lay loosely in soil and easily be dislodged: and the point of the name given to Simon can be seen by contrast in the second occasion of its use. The disciples were asked (Matt. xvi. 13), "Whom do men say that I the son of man am?", and then, "Whom say ye that I am?" Simon answered, "Thou art the Christ, the Son of the living God." These were glad words to hear and a welcome relief from the unbelief of a "wicked and adulterous generation" (v. 4). It was men and women who believed wholeheartedly in Jesus as the Messiah, as Son of God, who would form the true ecclesia of God. Their belief would be a rock that could never be overturned or broken. The rock is the truth as it is in Jesus: the things concerning the Kingdom of God and the name of Jesus Christ: the conviction that Jesus is the Messiah, the anointed King, Son of God, raised from the dead to take the "right" to the throne of David for ever. Such is the rock of belief and hope that we have to-day: but to the disciples it was not clear that Messiah should need to die. Immediately after Simon had spoken of his conviction, Jesus began to show the disciples that he would have to suffer at the hands of the priests and scribes, be killed and raised the third day. At these

words Simon rebuked his master, "Be it far from thee Lord. . . ." Jesus replied, "Get thee behind me Satan: thou art a stumbling block unto me" (R.V.). It was difficult for the disciples to see how the one they believed to be King of Israel should need to die: indeed they did not understand until after the resurrection when the Scriptures were opened up to them.

Less than a year was to elapse from the time of this incident until Jesus was apprehended. Simon remained faithful to the Master he loved, although it became more difficult than ever to understand what was going to happen, in view of the increasing hostility of the elders and chief priests. At last, however, the tension was ended by the arrest of Jesus. Just before, Simon declared his readiness to go with him to prison and to death: but Jesus knew better. He told the disciple that, that very day, he would thrice deny him. It was then that Jesus used the name he had given to Simon so long before: "I tell these, Peter, the cock shall not crow . . ." (Luke xxii. 34). It was a time when the steadfastness of faith that was implied by Simon's enthusiastic declaration would be sadly shaken. He would show the unstable quality that Jesus had seen when he was called.

In the stress of the hours that followed, Simon did deny Jesus and at the moment of the third denial, Jesus looked on his disciple, who went out and wept bitterly. He could realize the significance of the name that had been given to him. But the name was no more to be used by Jesus. John's record tells us of the meeting between the disciples and the risen Lord at the Sea of Tiberias, in Galilee (John xxi.). They had gone out to fish, and in the morning had caught nothing; from the shore a stranger told them to cast the net again—and, doing so, they caught a multitude of fish. Simon recognized Jesus then, and with characteristic enthusiasm, swam at once to the shore. It was not the first time since the resurrection that Jesus and Simon had been together: but now came an opportunity gently to emphasize the lesson that the disciple had learnt in such a bitter way so short a while before.

Three times did Jesus say, "Lovest thou me?": and each time the words were prefaced by "Simon, son of Jonas"—not "Peter." By this form of address Jesus encouraged the one who had so recently denied him. There was no need to remind him of the past. Simon had learnt the lesson and was converted (Luke xxii. 32): his faith had not failed: and soon afterwards the disciple was engaged with enthusiasm in declaring to all who would hear, that Jesus of Nazareth was "the Christ, the son of the living God," and had been raised from the dead to die no more.

S.J.

BOOK OF PROVERBS

The book of Proverbs is entitled in Prov. i. 1, "The Proverbs of Solomon, the son of David, King of Israel," so there is no doubt as to its authorship. Its aim is "To give subtilty to the simple, to the young man knowledge and discretion" (Prov. i. 4), and has afforded lessons for every age and circumstance. Religion and experience are beautifully blended. Its keynote is that "the fear of the Lord is the beginning of knowledge" (Prov. i. 7). Its morality is based on religion. Vice is condemned and virtue extolled. It sets forth the highest motives. "By the fear of the Lord men depart from evil" (Prov. xvi. 6). God is depicted as always seeing (Prov. v. 21; xv. 11); and a future day of judgment is plainly suggested (Prov. xxiii. 17-19; xxvi. 10). Its divinity is manifest by the quotations from it in the New Testament (Heb. xii. 5, 6; 2 Peter ii. 22; James iv. 6; Rom. xii. 16, 17, 20; 1 Peter ii. 17; iv. 8; v. 5). — *Christadelphian Treasury*.

Spiritual Arithmetic

FOUR

Four has to do with Creation and the work or development of Purpose as distinct from final perfection. The fourth day in Genesis i., completed the material creation: then the peopling of the earth began. There are four regions: north, south, east and west. The day has four parts: morn, noon, evening, night. There are four elements: earth, air, fire, water. There are four seasons "that fail not," in the order of creation: autumn, winter, spring, summer. Fruit first, as Gen. ii.

The Cherubim with its wonderful significance in relation to the working out of the Divine purpose, had four faces: ox, eagle, lion, man. There were four great human world empires: Babylon, Medo-Persia, Greece and Rome. God inflicts four sore judgments: sword, famine, pestilence, death (Ezek. xiv. 21). Prov. xxx. 18 to 31 gives an interesting list of fours relating to earthly things.

Paul tells of four kinds of flesh: man, beast, fish and bird. Jesus spoke of four kinds of ground on which the seed falls: the wayside, the stony, the thorny and the good. There are four powers of evil to be bound for a thousand years, and thereafter finally destroyed: the dragon, the old serpent, the devil and satan.

The order of the camp of Israel was four-fold (Num. i. and ii.) on their march to Canaan. The order of the enlightened rulers of the coming age is four (Rev. iv. 7).

Coming to Gematria, or numerical value, the word "reap" in Rev. xiv. 15 has a value of 444; so also has "Damascus."

One of the most interesting in relation to our own times and our hope, is to be found in Zech. i. Here are four horns and four carpenters. Bro. R. Roberts gave a very delightful exposition of these two symbols. The four horns are the powers of the Gentiles in fourfold manifestation. The four carpenters are those who follow Jesus, the carpenter of Nazareth. As bro. Roberts says: "Jesus is the covering name of the whole body. Relatively to the world's corporations they are the carpenter community who are destined to cut the others all down. The carpenter community is being developed for the work of pulling down the evil and building the good—that the earth may be filled with joy to God and man. In John's company, Rev. xiv., we are permitted to behold the community in the day of their elevation to power and glory."

G.H.D.

Let "Elpis Israel" be digested, and the reader will be effectually cured of credence in a throne and kingdom of David beyond the skies!

The Most High Ruleth in the Kingdom of Men

To the orthodox Christian our title is merely a quotation from the book of Dan. iv. 17, but to one who is a believer in the infallibility of the Scriptures it is something more than that, for it is a statement of fact. The ways of Providence are indeed an enigma to the unenlightened mind, for who shall explain to such an one that it is the Father of mercies and the God of all comfort who giveth the kingdom to whomsoever He will and setteth up over it the basest of men. Nevertheless it is so.

On a certain occasion a servant of God was constrained to say, "Surely the Lord is in this place and I knew it not." If Jacob was taken aback by a sudden realization of the nearness and interposition of God in his every day affairs, small wonder that the world in general is ignorant of His omnipresence. And being ignorant of the fact they are naturally blind to its consequences. We often comfort ourselves with Paul's well known words: "All things work together for good to them that love God, to them who are the called according to His purpose", and we do well in so doing; for whilst it is true that time and chance happeneth to all men, it is equally true that the steps (or goings) of a good man are ordered (or established) by the Lord. We cannot but feel confident that we sometimes see the working of His hands in our individual affairs, as well as in ecclesial matters, for the unforeseen has nonplussed us, but the unexpected happens and our difficulties are removed.

Can we not say that the position of our young brethren is a case in point? We older ones shook our heads at the outbreak of war, and foresaw greater difficulties for them than we had to face. It will not be so easy this time we said. It will be an individual matter. Perfectly true, but has God ceased to rule in the kingdom of men? Consider this: A letter from the committee appointed to watch our

brethren's interest is quoted in the House of Lords in justification of our request that an applicant for exemption when before a Tribunal shall be allowed to be supported by a friend. The House agrees, and the Bill is altered accordingly and goes back to the House of Commons for amendment before becoming an Act of Parliament.

We attended a Tribunal recently and heard case after case of the alien questioned and cross-questioned at considerable length. Presently one of our brethren was called and his statement read. No questions asked and total exemption given. The first that morning. Half-an-hour later the same thing happened. How strange, we might say if we left God out of account, but realizing His promises should we not rather say, how natural.

Time and again the Scriptures speak to us of God's interposition in man's affairs as well as the world's affairs. It may be in connection with the building of a tower or an ark or a temple. His word comes with equal force to a little child in the quietude of the night, as it does to an imperious king surrounded by his courtiers in drunken revelry. We think of such events as the Flood or the destruction of Sodom and Gomorrah, and it is then we realize the power and the majesty of Him with whom we have to deal. It matters not whether it is at the Red Sea or the Sea of Galilee, the same power controls the elements so that the waters are parted or the waves are stilled at a word. We see His rulership in the rise and fall of empires and of nations, in the ascendancy and decline of the Papal power, the long night of Israel's dispersion; and to-day we see it in their partial regathering. Nor have the elements ceased to be obedient to His will. During the Great War the British forces found themselves in a precarious position in Gallipoli. It was decided to risk a retirement, though it might end in a major disaster. At the crucial moment a mist spread over the ground blotting out the movement from the watchful Turks, and not a single man was lost in the retreat. Our knowledge of the Scriptures shows us that Britain's objective should have been Palestine and not Gallipoli, and having turned their attention at length to the Land, the war speedily came to an end.

There stands a monument on Plymouth Hoe commemorating the tercentenary of the destruction of the so-called Invincible Armada, and on its plinth we read, "He blew with His winds and they were scattered." Truly so. The Armada set out with a mighty fleet of 150 ships of war with great religious ceremonial and the blessing of the Romish Church to make England a vassal state for Philip of Spain. If the might of man and Papal blessing could achieve anything, the battle was already won and England hopelessly shackled to Roman Catholicism. The facts are too well known to need repetition. It must have looked as though nothing could save the Tarshish power. But how then could the prophecies be fulfilled? The answer lay with Him who ruleth in the kingdom of men, for of that proud fleet only one half reached home in safety, the remainder having foundered with 10,000 men in the storms which pursued them. The Armada in sea power might be likened to Russo-German alliance to-day in land power. And is God's hand shortened that He should be unable to deal with such a power, or any other which may presently come down over the land of Israel? The xxxviii. chapter of Ezekiel is the answer.

To-day there is trouble on every hand. Is God over-ruling events? Assuredly. Who shall say what part the obstinacy of the Finns had in holding up the intentions of Russia, or what the bitter weather of January and February achieved in the purpose of God. We read that it was the hardest winter in Europe for 45 years and paralysed transport by sea and land. Certainly it prevented Russia from speedily overthrowing Finland, which some of the German newspapers admitted was a great disappointment to them. Why? Can it be that the threatened attack in the East had perforce to be postponed? The Tarshish power was comparatively weak in the Land at the early part of the year, for the young Lions from Canada and New Zealand were still on the high seas. If only Russia could win through quickly and Turkey could be threatened or coerced effectively, here was a great opportunity. It was not to be. Speaking to the German people who were suffering privations during the winter, Field-Marshal Goering is reported to have said: "I am not afraid of Germany's enemies and know how to fight them, but I cannot fight the forces of nature." How true, and what a difference it will make to mankind's outlook and intentions when bitter experience has taught them there is a God in Heaven who controls these forces of nature, and in whose hand is the breath of every living thing.

What says the word of God concerning Gog? "I will rain upon him and upon his bands and the many people that are with him an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." Then the Stalins and the Hitlers the world over will be made to realize their wickedness and folly. Nor will the pride of Tarshish vaunt itself, for again the elements are called into play to break her maritime power. The rulership spoken of by Daniel does not as yet pertain to the occupation of a temporal throne, nor the promulgation of divine laws for the world's obedience; none the less we are confident the day is not far distant when that glorious time we are looking for will have arrived and the words of the 2nd Psalm have their literal fulfilment, "Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion and in Jerusalem and before His ancients gloriously."

F.G.F.

GOD THE AUTHOR OF EVIL

God is certainly the author of evil. He Himself declares it (Isaiah xlv. 7; Amos iii. 6; Jer. xlv. 5). He is the author of evil in a sense in which He is not the author of sin: for sin is the wrong use of independent power conferred upon a creature, and of this He is not the author. But of the evil inflicted in punishment thereof, He is the author direct. But then, says the objector, James has said: "God cannot be tempted with evil." This is not out of harmony with the other truth. He does not deal in evil for the love of it. Evil presents no attraction to Him that He should inflict it for the mere sake of it, or draw men by temptation into the channel of it. He is good, and good only: but He inflicts the evil on rebellion, and this indeed is part of His goodness. —*R. Roberts.*

The Present Time in Prophecy (7)

The arrival of the "young lions" in Palestine has centred interest on the Near East as the part of the world to which, it is feared, the war will extend. While the world wonders what the next step will be, we can rejoice in seeing so dear a development of the Divine plan. We often recall the words of bro. Thomas with regard to Egypt and Palestine: —

"God will bring her rulers (Britain) to see the desirableness of Egypt . . . which they will be induced, by the force of circumstances, probably to take possession of. This will lead naturally to the colonization of Palestine by the Jews."

In 1848 there were no signs of this happening: but we are all aware of the "circumstances" of the obtaining of the Suez Canal shares and of the occupation of Egypt. Of the latter event Sir Austen Chamberlain wrote: —

"I am old enough to remember the circumstances of our intervention in Egypt in the early eighties. My father was a minister at that time. I could recall the sincerity with which the ministers at that day declared that our occupation was only temporary and that it would be withdrawn at the earliest possible moment. But the events of the intervening years have shown that we could not escape from the situation in which God had placed us, or evade the mutual relations which that situation imposed on us."

It certainly was a situation in which Britain had been placed by a Divine hand, as the prophet had said (Isa. xliii. 3). Looking back we can see how Egypt was used as a base for operations against Turkey in freeing Palestine: and now the next step has been taken with troops using Palestine as the base for the anticipated military operations in the Near East. In passing we can observe how little meaning the word "independence" has had for Egypt. A few years ago it may have seemed as if the prophecy of continued "baseness" was being invalidated. However, Britain made enough safeguards to

ensure a definite military control and now that danger threatens, we can be sure that there will be no further concessions made in the direction of Egyptian independence.

The strategic value to England of Egypt and Palestine is receiving much attention lately in the press. "Scrutator" wrote recently in the "Sunday Times," that the stationing of the troops in Palestine was "Official recognition of the immense strategic importance of Palestine. Egypt protects the Canal against attack from the East: Palestine protects it from the West as well. It is in touch with the oilfields of Mosul which are brought down to the sea at Haifa by pipe-line and are invaluable to the British fleet in the Mediterranean . . . it is a better air base than Cyprus or than Egypt, and gives access to parts of the Middle East not easy to reach in any other way."

These words could not have been written 60 years ago, nor, perhaps, 20 years ago: but now Palestine has become of the first political importance. It is significant that it is referred to in Ezekiel xxxviii. 12 (R-V.) as "the middle of the earth." As to how and when the present conflict will extend to the Near East, we will not be wise to guess. We are confident enough of what will come at the right time and so we must be patient. Incidentally the rush of the invader referred to by the prophet is quite in keeping with the modern idea of a "blitzkrieg," or, lightning war.

Those who are of the opinion that Daniel xi. 40-45 has reference to the events foretold in Ezekiel xxxviii., will have been interested by the following, recently written by A. J. Cummings, whose "*Spotlight on the War*" in the *News-Chronicle*, is usually illuminating. Writing of a possible conflict between England and Russia, "If it comes, it is likely to be the result not of provocative incidents in the Near East, but of some naval 'incident' in the Arctic Seas or of some open and positive action by the Allies in Finland." In this way could the King of the South push at the King of the North. It is not more than an interesting illustration of what could happen: and we need go no further than that. If, as we believe, Christ comes for judgment before the defeating of the King of the North, then we need not try to forecast the way in which the invasion will take place. However, we *can* look for preparations for this event and so we are encouraged to see political interest being centred on Palestine and particularly to see the consolidation of the power of the merchants of Tarshish in that land.

A brother raises the question as to whether there will be a change in the relationship of France and Britain. It seems that this will come eventually. British power alone is referred to in Ezekiel xxxviii. Although, at present, France has large forces in Syria, she has no connection with Egypt and Palestine. It is interesting to recall that the "Entente Cordiale" came into being in 1904 after a long period of unfriendliness regarding Egypt. France agreed to recognize England's position in Egypt while Britain recognized France's influence in Morocco. Since then the alliance has been strong and seems particularly so now. However, all political alliances are friendships of convenience, so that we need not be surprised if any change in political circumstances causes a weakening of the bonds between the two countries.

The position of France in prophecy has been shown by bro. Thomas in exposition of Revelation xvi. 13: and it should not be forgotten that France will be associated with the confederacy of Revelation xvii. 12, when the nations "imagine a vain thing" against the Lord and His anointed.

These remarks may be too conservative and indefinite to satisfy: but we do not think it wise to speculate. It is very plain that prophecy is fulfilling: that the world is coming to a time of trouble and distress as never before. So it is also plain that we must watch ourselves as well as the signs, and be ready at any time to be called to the judgment.

S.J.

“Consider Him”

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST No. XXIV—BRIGHTNESS OF THE FATHER'S GLORY

Although the expressions to be found in Hebrews i. 3 may be rather descriptions than titles, nevertheless they are worthy of a few moments' consideration.

The more that the human intellect attempts to "find out God," the more it is forced upon us that Divine glory is something which is incomprehensible in mortal flesh. When this humbling fact is correctly appreciated, a state of reverence is at once engendered. When, added to this, there is a sincere recognition that apart from the boundless mercy which the Father extends to us we should be as the beasts that perish, there is every cause for praise that such unworthy sin-laden creatures should be regarded as potential aspirants for angelic nature.

We know that Deity dwells in light which no man can approach unto. When we have examined and pondered upon all the passages in the Word where "glory" in its varied meanings occurs, we shall even then have but a dim realization of what the Apostle means by referring to Christ as "the brightness of the Father's glory." This is the only passage in which the word "brightness" carries the strict meaning of reflection.

The eye that attempts to look directly at the sun is quickly distressed, but we can endure and enjoy the milder light which beams from the sun. So man cannot see God, for He dwells in light which is far beyond the scrutiny of man. Our acquaintance, therefore, can only be by means of Him who is Deity's softened radiance. All the glory of the Divine attributes is seen in the Son upon whose countenance men are permitted to gaze and whose life and influence still shines out from the Spirit-Word.

In the Tabernacle the Holy of Holies was a most sacred place. No footsteps were permitted there save those of the High Priest, and even he could not go in without incense because of the blaze of glory therein from the ark of testimony.

The meaning of this is fittingly described by brother Roberts in "*The Law of Moses*" thus; —

"The glory shining out between the outspread cherubic wings and resting on the mercy-seat represents the active participation of the Eternal Father, without whom the whole apparatus would be meaningless . . . The ark and its appurtenances were the allegorical form of God's purposed manifestation among men for their salvation and honour of his name; but without God himself, it would have had no power or truth.

It is God we see . . . when Christ appeared—Emanuel—God in a more direct and especial form—the glory of God in the face of Jesus Christ—whose return and enthronement upon the earth will be the pitching of the tabernacle of God with men—One Eternal Father in glorious manifestation of kindness, wisdom, justice and power."

When the cloud of incense arose and moderated the dazzling lustre, then the priest could enter without being destroyed. So, in Jesus "dwelleth all the fulness of the Godhead bodily." We view the incomprehensible glory of God shining through a veil of our own nature, fashioned as a man, bone of our bone and flesh of our flesh. He was meek, lowly and self-denying. And yet what lustre was there in His wisdom and knowledge!

When, after His ascent to the Father's presence, He appeared to Saul of Tarsus, it was to arrest him with a brightness above that of the mid-day sun. Unused to such phenomena, he became blind. That "heavenly vision" was the turning point of his career. To preclude glorying in the flesh because

of "visions and revelations," he was given "a thorn in the flesh" to buffet him, and to be a lifelong reminder that the glorying of the child of God must be in God.

This was his mind when, exhorting the Corinthian believers, he wrote: —

"But we all, with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii. 18, R.V.).

A wonderful privilege, brethren and sisters, in return for which we must strive to walk worthily, in the hope of attaining to the redemption of the body:

Then we shall see His lovely face,
With strong immortal eyes
And feast upon His boundless grace,
With love that never dies.

M.J.

GOSPEL BY JOHN

Though the writer does not reveal himself, he indicates that he is John the Apostle (see John xix. 26, etc.). Hence to deny that he wrote it is to assert that the book is a forgery. He gives as his reason for writing: "That ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (John xx. 31). While this Gospel is less a historical narrative, in it we have more notices of time than in the other Gospels, and a historical outline of the Lord's ministry can only be constructed in accordance with the feasts mentioned by John. —*Christadelphian Treasury*.

The Apostolic Era

By Robert Roberts

(Continued from page 101)

But the circumstances in the life of Christ which above all others illustrated the operations of providence—(the performance of a work of God by means which seemed so intensely human as to leave no place for the hand of God)—was His crucifixion. This we know in many ways was a matter of divine pre-arrangement and accomplishment. We have first the prophetic foreshadowing of it in all the forms of the law, particularly in the slaying of animals in connection with approaches to God; pointing to the fact, apart from the reason of the fact, that in man's position of alienation God could not be acceptably approached without the shedding of blood. Next, we have the clear intimations by the prophets that God would put Jesus to grief; that He would "make His soul an offering for sin" (Isaiah liii. 10); that the Messiah would be cut off in the act of making reconciliation for iniquity, and the bringing in of everlasting righteousness (Dan. ix. 24, 26). Lastly, we have the express declaration of the apostles, speaking by the Spirit, that He was given up to die "by the determinate counsel and foreknowledge of God" (Acts ii. 23); that thus, "those things which God had shown by the mouth of all His prophets, that Christ should suffer, He had so fulfilled" (iii. 18); that the combination against Him of Jews and Gentiles, was (unknown to them), "to do whatsoever God had determined before to be done" (iv. 28).

Jesus himself testifies that He had received commandment from the Father to lay down His life (John x. 18). Paul, alluding to this feature of the case, says that He (Jesus) was "*obedient* unto death, even the death of the cross" (Phil. ii. 8). And he makes the act the Father's act in saying, "He that *spared not His own son*, but DELIVERED HIM UP FOR us ALL, how shall He not also with Him freely give us all things?" (Rom. viii. 32); and again, "*God hath set Him forth to be a propitiation*

through faith in His blood" (iii. 25). The breaking of bread brings the whole idea to a focus. Jesus asks us to recognize in the emblems the memorials of His body given for His brethren.

In view of these unmistakable facts and testimonies, the lesson yielded on the ways of providence is to be learnt in the contemplation of the perfectly natural manner, to all appearance, in which the death of Christ came about. His teaching stirred up the anger of the ruling class among the Jews" (Matt. xxiii. 13). They laid traps for Him that they might hand Him over to the Roman authorities (Luke xx. 20). "They urged Him vehemently, and to provoke Him to speak of many things, laying wait for Him and seeking to catch something out of His mouth that they might accuse Him" (Luke xi. 53). They sought to destroy Him but could not find what they might do, for all the people were very attentive to hear Him (xix. 48). At last, a faithless disciple, in the absence of the multitude, put Him in the power of His enemies for thirty pieces of silver, by showing them His whereabouts in the quiet of night. He was apprehended by torchlight by a band of legal rowdies, and led away as a prisoner. He was arraigned before the Jewish council, and then brought before the Roman governor and accused of treason on the ground of His doctrine that "He Himself was Christ a King" (Luke xxiii. 2). On this ground He was condemned (John xix. 12, 13), and His accusation was officially affixed to His cross. He died a victim of Jewish malice and Gentile power.

It was all a perfectly natural transaction on the face of it, and yet God was in it as we have seen. No more signal illustration exists in the whole course of the scriptures, of the fact that the work of God may be done by perfectly natural agents, who yet do their own will and give effect to their own wicked aims. Judas is not shielded from the enormity of his crime by the fact that he was an accessory to one of the highest works of God on earth. The solemn words of Jesus remain in their unabated force: "Good were it for that man if he had not been born." The Jews have not enjoyed any exemption from the effects of their blasphemous opposition to the Son of God from the circumstances that they were instruments in the execution of a divine work. His blood has been none the less on them and on their children. It was from no desire to do the work of God that they gave effect to their envious antagonism to an holy one. Therefore they reaped as they sowed. Cooped up within the walls of the very city that resounded with their hellish yells of repudiation of Christ, they had to swelter and seethe in the horrors of famine, anarchy and civil war, and behold the awful spectacle of a ring of crucifixes round the doomed city, placed outside the walls by the Romans who would have released Christ, holding aloft the transfigured and writhing forms of Jewish prisoners who had sought in vain to find refuge in the Roman camp from the horrors of the siege. And from that day to this, they have wandered: —

Outcasts from God, and scattered wide
Through every nation under heaven;
Blaspheming Him they crucified;
Unsaved, un pitying, unforgiven.
Branded like Cain they bear their load
Abhorred of men and curs'd of God.

The lesson of the case is the lesson of all cases we have had under review. God may and does in many cases—(in all cases standing related to His work and purpose) work unseen and unfelt behind natural circumstances, and by human action accomplishes ends of His own which men have no intention of bringing about; and the idea of bringing about which they would repudiate with the utmost scorn if suggested to them; that at the same time there is no interference with the free volition and moral results of human action; that He holds men responsible for what they intend and aim at accomplishing, and judges these intentions without any reference to the actual results that may come out of their action in the operation of His providence. The effect of this doctrine, where sincerely believed, must be to lead men to keep watch over their hearts in the inception and effectuation of their thoughts; and in all things to commit their way to God in the confidence of that direction of their steps in all the complexities of human life which has been promised.

The apostolic age furnishes several exemplifications of the ways of providence, with the brief notice of which we must leave the domain of scripture narrative, and reserve to the last a general and

finishing summary of the whole. Pentecost stands first and most prominent. The out-pouring of the Spirit on the apostles "not many days hence" was promised by Christ before His departure. Its object was not merely to comfort and instruct the disciples, but to "convince the world" of the things of Christ, and to bear witness to His resurrection. To accomplish this effectually, the concourse of many people, from various parts of the world, was necessary. Behold the condition secured by the natural operation of the feast of Pentecost. "Jews, devout men from every nation under heaven," were brought to Jerusalem by the recurrence of that feast; and at such a moment, just ten days after the ascension of Jesus, the overpowering effusion and manifestation of the Spirit exhibited a convincing testimony for Christ before assembled thousands of the right type, who afterwards, on their return home to all points of the compass, took with them far and wide the seeds of "repentance towards God and faith towards our Lord Jesus Christ." A similar result was afterwards produced in another way by the great persecution which arose about Stephen, when the believers, in thousands, were "all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts viii. 1), and when they who were so scattered, "travelled as far as Phenice, and Cyprus, and Antioch, preaching the word; . . . and the hand of the Lord was with them, and a great number believed and turned unto the Lord" (xi. 19-21). The persecution was a providential diffusion of the word, though doubtless very unwelcome to the brethren. Many unwelcome circumstances may transpire in our own experience which, in a way perhaps not visible at the time, accomplishes the work of God.

The providence of God is further seen in the preparation of such a man as Paul against the time when he was needed as a servant of Christ. Jesus said to Ananias, of Damascus, "He is a chosen vessel unto Me" (Acts ix. 15), and Paul himself alludes to his having been set apart from childhood (Gal. i. 15); could, therefore, we have been witnesses of Paul's early life, we should have seen nothing manifestly divine in them. We should have seen an ardent, energetic, earnest young student of the law of Moses distinguishing himself by his zeal and industry, but not exhibiting anything in his life or surroundings that would have struck the observer as out of the common. We should have seen a young man on whom Christ's eyes were fixed; but we should not have known it. A study of the leading circumstances of his apostolic career will yield the same result. It will show that the framework of his natural life was divinely moulded with a view to the work he had to do as a witness of Christ's resurrection throughout the Roman habitable.

John's banishment to the solitude of Patmos we must rank among the same class of circumstances. It came upon him as an evil, and apparently only as an evil. It would be very unacceptable to an ardent lover of God and man, like John; but it provided the suitable occasion for Christ's last communication to His brethren—the Apocalypse, so wonderfully opened to our understanding by another agency in these latter days.

BOOK OF DEUTERONOMY

Deuteronomy, the name of the last book of Moses, comes from the Septuagint, and signifies "Repetition of the Law." The book consists mainly of three addresses delivered by Moses to the Children of Israel who had been born in the Wilderness, and had not heard the original promulgation of the Law. As evidence of the book being the production of Moses, we notice the frequent reference to the slavery of the Israelites in Egypt, and to Egyptian laws and customs. These are introduced naturally, as would not have been possible by one writing some centuries later. Paul, also, in Romans x. 6, 8, 19, and in xv. 10, arguing from Deuteronomy at some length, expressly quotes it as written by Moses. The prophetic element in the book is very noteworthy; indeed, it contains some of the most striking predictions of the Pentateuch. See xviii. 15-19; xxviii.; xxxiii. 8-11; xxxiii. 13-17. — *Christadelphian Treasury*.

DEMAS

He did not, perhaps, forsake Paul's theory. He may have held on to this; but he forsook Paul, doubtless because he was "rude in speech," and did not like his "plainness of speech," in which he

seemed to delight. Perhaps he thought that to call *brethren* "false apostles, deceitful workers, and ministers of Satan," and to wish they were *cut off* who troubled the faithful, and to anathematise such respectable professors of astrologic science and Hebrew divinity as the Rev. Mr. Barjoses, to apostrophise him as "full of all subtilty, and of all mischief, child of the devil, and enemy of all righteousness, perverting the right ways of the Lord"—was "reviling and threatening," the language of "harsh denunciation," and uttered in a "tone and gesture" which did not "manifest the compassionate spirit of Jesus," but "a spirit entirely foreign to his heart of hearts." At all events, there was something about the Apostle Paul that brother Demas did not like, and caused him to turn his back upon him. —
Dr. J. Thomas.

Signs of the Times

POLITICAL

"War" (Luke xxi. 10)

GERMANY v. BRITAIN
AND FRANCE

The war between Germany and Britain and France goes slowly on its course. The signs indicate that it will not be quickly or easily terminated. Hitler's preparations have been carefully and fully made, and

he makes quite clear that his determination is to smash the British Empire. In this he fights against God. The protection of Palestine by the Lion power must go on until our Lord returns. Neutral opinion, where not checked in expression by proximity to the Reich, is altogether against Germany because of the deceit, and disregard of pledges and promises, displayed by its present rulers. The *Indianapolis Star* says this month: "The United States in its attitude towards the warring nations is neutral in name only and not much of that. Its sympathies are with the democracies. The U.S.A. Government does about everything it can short of war to aid, comfort and abet them." From Uruguay comes this from the leading newspaper, *El Plata*: "Neutrality is impossible for those who sincerely care for the destiny of the world. There can be no neutrality between crime and justice, slavery and freedom, good and evil. Neutrality implies tacit complicity in Germany's crimes."

"The ships of Tarshish first" (Isa. lx. 9)

THE GRAF SPEE

The war has so far been more naval than military in its scope, though a change may have come by the time these words are printed. The naval engagement

they visited a wide group of activities and, it is estimated, shook the hands of over 500 people. Their quiet way is a great contrast to Herr Hitler and his bluster and arrogance. Their gentle voices have no likeness to the harsh tones and strident invective of the head of the German State.

"War" (Joel iii. 9); "Rosh" (Ezek. xxxviii. 2)

FINLAND
The Russians have been pouring in men and munitions
and it would appear have made progress in
their endeavour to conquer Finland. Mr. Leslie

Hore-Belisha, lately Britain's War Minister, has contended in a series of articles in the *News of the World*, that help should be given by the British forces to Finland. He reasons that if Finland be conquered so also will Norway and Sweden. Says he: "Norway points like a pistol at the heart of Britain. We must see that the weapon is not fully loaded against us." "Germany has set covetous eyes on the Norwegian coast." Parts of his articles have been refused publication by the Censor, but it is evident that he is of the opinion that sooner or later Russia will have to be grappled with as well as Germany. Many observers in neutral countries have given utterance to a like conviction. As we write, negotiations are going on in Sweden with a view to a possible armistice. The Russian demands are, however, not in any way mitigated and her gains in territory are being dearly bought.

"All the young lions" (Ezek. xxxviii. 13)

ASSEMBLING TROOPS
IN EGYPT
Egypt and Palestine, but particularly Egypt, have become
great centres for the assemblage of New Zealand,
Australian and Indian troops as well as British.
General Weygand, Commander-in-Chief of the French
forces in Syria, has just carried out an inspection of the armed forces in Egypt, and held a review of the British and Egyptian armies. He spoke of the deep impression he had gained of strength and solidity of character displayed by these sturdy young lions.

"The land of trouble and anguish" (Isa. xxx. 6)

SALES OF LAND IN
PALESTINE
A great debate took place in the British House of
Commons on March 7th, regarding certain restrictions
to be placed on the sale of land in Palestine.
Mr. Malcolm Macdonald, in a well-received speech,
showed how unrestricted land sales to Jews was deemed to be dangerous at the present moment because of the gradual creation of a landless Arab class. The Government, therefore, proposed that no sale should take place without the consent of the High Commissioner. He said the restrictions "would not prevent the further development of the Jewish National Home." Palestine was at the same time "made eligible for assistance from the moneys which are to be provided under the recent statement of policy on Colonial development and welfare." This latter quotation has a bearing upon the *industrial* development of Palestine as distinct from agricultural. Here is an indication of the great work now being done. We cull this from the *News-Chronicle*: "Dr. Chaim Weizmann, the veteran Zionist leader, at a critical stage in the last war, showed Britain how to make acetone—an essential ingredient in the manufacture of cordite—from horse chestnuts. At the beginning of this war he immediately made another scientific gift to the Allies. This time he produced out of the research institutes which he directs in Palestine a formula for making acetone from citrus fruits which the Holy Land produces in enormous quantities." A factory has been built near Tel Aviv for the production of acetone in this way. Its potentialities are very great.

"Into the countries" (Dan. xi. 41)

BALKAN
CONFERENCES
The recent conferences of the South Eastern States
of Europe have resulted in a closing of the ranks in
the Balkans. Roumania and Bulgaria have entered

into a trade agreement which has been warmly welcomed in Sofia and Bucharest. Yugoslavia, while determined to keep out of war, has no word to say against the present concentration of troops by Britain in the East. The leading Belgrade newspaper officially says that this is a symptom of readiness to meet the *drang nach dem Sud-osten*, should Germany precipitate such this spring. But it is Russia who will "enter into the countries and overflow and pass over," as Daniel clearly testifies. Turkey's preparations for defence, undertaken in conjunction with her ally Britain, are an indication that we are nearing the day when Dan. xi. 41 will be ripe for fulfilment. Every heart should be stirred to further admiration of the wisdom and care of our Father who "maketh known" to His children the purpose of His mind.

"There is no peace, saith my God, to the wicked" (Isa. xlvi. 22)

MISSION OF
MR. SUMNER WELLES

Mr. Sumner Welles, who is Under-Secretary of State to the President of the United States, has been visiting European capitals on a secret mission. Some think he is merely seeking information. Others say that he is gathering material so that Mr. Roosevelt may make suitable peace overtures. And a few people think that he is really presenting America's considered view of the present conflict to each of the nations involved and to other great neutral powers. He has visited Berlin, Rome (twice), Switzerland, Paris and London. Time will tell. Meanwhile in New York, the new 87,000 ton liner, the Queen Elizabeth, after an uneventful journey from the Clyde where she was built, received an uproarious welcome, and the U.S.A. press expressed the mind of the Americans in its numerous encomiums passed upon British daring and seamanship. The ship's commander merely said, "Well, we have come."

"Break in pieces the oppressor" (Psa. lxxii. 4)

ARKANSAS AND
KENTUCKY

The mind is sometimes apt to dwell too much on one aspect of oppression in the earth to-day, i.e., Nazism. There are many others. This month Messrs. Gollancz have published a very notable book by Mr. Cedric Belfrage, a well-known and very skilful journalist in London of some years ago, who has been residing since he left England in the Southern States of U.S.A. It purports to be a biography of a Presbyterian pastor in Tennessee who strove to do as much good as he could in that and the neighbouring States, particularly in Arkansas. The social civil war in those States is described in terms that appal. Lynch law, farcical trials, suppression of thought, workmen brow-beaten and clubbed and shot by the "strong arm squads" of the employers; coal miners overworked, underpaid and oppressed; this is the picture he draws. The rod of iron, in the hands of our Lord, alone can "break oppression" and "set the captive free." How true the vision of David was *and is!*

G.H.D.

The Truth must be spoken, maintained and defended, though all might be condemned, including ourselves. —Dr. J. T.

"Let us keep the feast"

(1 Cor. v. 8)

This is not a reference by the Apostle to the meeting of memorial which (as he shows later) was instituted by Jesus. The occasion of writing to the Corinthian brethren was to reprove them for conduct that was not befitting those who had been brought in relationship to Christ. The behaviour of one in particular (ver. 1) was like leaven that, if not purged out, would affect the whole of the ecclesia adversely. As the Israelites were "passed over" on the night when death came to the first-born of Egypt, so were those who obeyed the Truth sprinkled with the blood of a greater Passover lamb. The brethren at Corinth had thus been redeemed. Christ their Passover had been sacrificed for them. This

typical teaching was no doubt plain to them: but they did not see far enough. The night of Passover was inseparably associated with a seven-day period, during which unleavened bread only was to be eaten. Most strict was the ordinance that no leaven was to be found in houses for this period (Exodus xii. 15).

Thus the feast was of "unleavened bread"—and that is what the Apostle refers to: not, of course, exhorting the brethren to keep the Mosaic feast, but to teach them its antitypical meaning.

The passover feast has its antitype in the life of all who, obeying the Truth, are bought out of sin's bondage by the sprinkling of the blood of the true Passover lamb. By this sprinkling there is sanctification, or setting apart: and this means the putting away of the old ways, the leaven of malice and wickedness. Seven being the number of completeness, the seven-day feast stands for the life of the believer which, after the pattern of the feast, should be governed by sincerity and truth. It is to this, then, that the Apostle directs the Corinthians, urging them to show that they had indeed been "passed over" and to deal with the one whose conduct was an unhealthy leavening influence in the ecclesia and, incidentally, was a cause of reproach even among the unbelievers.

DISTRESSED FUND

We are again asked by many of the brethren and sisters who are assisted by the fund to express their gratitude to those who so generously minister to their needs. "What we should do without this help I do not know," writes a brother in isolation. "We should like to thank the givers personally," writes an aged sister for herself and her bed-ridden husband, "and we do not forget to thank the Giver of all good gifts. Surely God is good to us." We will be glad to distribute any sums sent to us for those in need.

JEWISH RELIEF FUND

A cheque for £34 11s. 1d. has been sent to the committee who are administering this fund and acknowledged with many thanks to the contributors. This clears this account to the end of February.

For Remembrance

The conducting of a periodical, whose function is to subserve party purposes is a light affair; but to sustain one that is *to teach the Word*, not to gabble about it, but to make it intelligible to minds spoiled by philosophy and vain deceit, as most are, is an onerous work, a flesh-wearying, and time-consuming labour; and places the labourer in a position in which he can attend to little else. This is my experience with the "Herald."

* * *

The Satanic element in an ecclesia is always prompt and vivacious for mischief. If it fears to attack openly the most prominent advocate of the Truth, it has recourse to underhanded and secret influences. Handling the word of the Deity deceitfully, "deceiving and being deceived," are its characteristics, while inspired with personal hatreds, it affects zeal for the truth in destroying it, or making it of none effect, by the traditions of its monstrous ignorance and folly. Yet, "the Judge of the living and the dead" is profoundly silent save in the word of His law and testimony. There are reasons for this.

* * *

"The Spirit and the Bride say. Come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labour

and riches in the service of the flesh; but covetous of all in the extension of the Truth. It is the duty of the Bride to sustain the Truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True, this consummation will not obtain till the Grand Master be apocalysped; nevertheless, when he comes let him find us so doing.

* * *

Men who are ignorant of God's purpose with respect to the future of the human race are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching is "the work of the law written in their hearts"; and is always the consequence of an affectionate understanding of the Word of the Kingdom.

DR. JOHN THOMAS.

Correspondence

Just a line to say how much I appreciate the articles and exhortations in our Magazine. They are such a help in these days of Gentile darkness, soon to be dispersed by the advent of the Sun of Righteousness. — (A Sister in Isolation).

We are not renewing our subscription to the *Berean*, because it does not seem necessary in view of the imminence of the coming of our Lord. — (Two Brethren in Australia).

The Signs of the Times show it is more necessary than ever to give attendance to reading, and what better reading can we have next to the Bible than the *Berean*? In renewing our subscriptions we should like you to pass on to your contributors our gratitude for the help their writings have given us in the past year. — (A Recording Brother).

We thank you and all connected with the production of the *Berean*. I am sure it would be just a little recompense if you knew the eagerness with which we wait for it, and the pleasure we have in reading it. A sister in isolation writes me: "Have you read last month's magazine yet? I have read it and re-read it—it is just the comfort we need." This is just one incident to cheer you on. — (A Sister in New Zealand).

Don't send me the *Berean* any more. It used to be good, but it is not so now. The way you and others write, especially on matters of fellowship, I entirely disagree with. — (A brother).

In renewing our subscription to the *Berean*, we want to say how much we value it. The Editorials by W.J.W. and the articles on Unity by G.H.D. are splendid. — (A Brother and Sister in Canada).

REPLIES TO CORRESPONDENTS

A BROTHER. — You are mistaken in saying no one's views have a chance of being printed in the *Berean* unless we approve of them. We do not allow it to be the means of disseminating false doctrines nor attacks on the first principles of the Truth; but we do not "suppress any letter or article with which we do not agree." The only test in our mind is, Is it helpful to our readers? Criticism we are always ready to consider, and welcome if it is of a helpful nature. But criticism which is simply fault-finding is not helpful. We cannot please everyone. We will print other views than those of the writers (our own or any other contributor) if they are reasonable and expressed in moderate language.

TO SEVERAL. — Your desire now that things have settled down and difficulties overcome, that the ecclesias should revert to the usual practice of meeting for breaking bread at 11 a.m. has much to recommend it. Uniformity of practice is desirable, and no doubt more convenient to visitors from other ecclesias than an afternoon or evening meeting. But there is no scripture injunction on the

matter, and it must be left to each meeting to decide what is best. If some of the members cannot attend in the morning, their benefit and convenience has to be considered. In the morning the mind is more alert and receptive to the words of exhortation; in the afternoon many, especially the elderly, are inclined to drowsiness. The meeting is for the worship of God as well as the Memorial Feast, and we ought to give of our best. The morning is best if at all possible undoubtedly.

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).**

* * *

CRAYFORD (Kent). —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread 2 p.m.; Lecture 3.30 p.m. Wednesdays: Bible Class 8 p.m.* During the past month we have enjoyed the company of the following visitors: brethren E. J. B. Evans, J. J. Squire, I. P. Evans and H. Tremayne (Clapham), bro. Dormer (Putney). The help given us by the brethren visiting in the service of the Truth was much appreciated. On April 13th we hope, God willing, to hold a Tea and Fraternal Gathering at the above address. The meeting will commence at 4 p.m., followed by tea, after which a sound film entitled, "The Promised Land," will be shown. Programmes will be distributed as soon as ready. Brethren and sisters may be assured of a hearty welcome, and we hope that as many as possible will visit us on this occasion. —E. R. CUER, *Rec. Bro.*

COVENTRY. —*Kingfield School, Kingfield Road. Sundays: Breaking of Bread 1 p.m.; Lecture 3 p.m. Thursdays: Bible Class 8 p.m.* By the blessing of God we continue to upbuild and strengthen one another to "hold fast the beginning of our confidence firm to the end." Also to hold forth the Word of Life to the stranger, though few there be who will hear; the multitude being engrossed in lies, vanity and things in which there is no profit. In the midst of this, let the children of God give more earnest heed to the things of the Truth, lest we let them slip and be drawn, gradually, back into the world and perish with it. We are thankful for the services of the following brethren who have laboured amongst us: brethren T. Hughes, Wesley Southall and J. Davies (Dudley), bro. Roland Smith (Birmingham) being prevented from coming by weather conditions. —T. FRANKLIN, *Rec. Bro.*

CROYDON. —*Ruskin House, Wellesley Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class (at Lansdowne House, Wellesley Road) 7.30 p.m.* Will intending visitors please note that the above times of meetings will operate as from April 1st, the ecclesia having

decided to revert to the former times of meetings on Sundays as from that date. Our Bible Class has been discontinued since the outbreak of war, but we have arranged, if the Lord will, to restart it at Landsdowne House, Wellesley Road, on April 3rd, commencing at 7.30 p.m. We take this opportunity of thanking the numerous brethren from other ecclesias who have assisted us in our work by exhortation and lecture, and we much appreciate their help. We shall be glad of the support, particularly at our lectures and Bible Class of any brethren and sisters who may be in the neighbourhood. —ARTHUR A. JEACOCK, *Rec. Bro.*

DERBY. —21 *Spencer St., Alvaston. Sundays: Breaking of Bread 3.30 p.m. Thursdays: M.I. Class 8 p.m.* Sincere loving greetings in the Name of Christ. We have two or three reading literature, and we hope it may be the Lord's will that their eyes may be opened to the glorious hope and the loving mercy that is still extended. —F. GILLARD.

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread 11 a.m.; Lecture 6 p.m. Wednesdays: Bible Class 7.30 p.m.* We are pleased to report that Mr. RICHARD HEBBARD, after witnessing to a good confession of the Gospel of the Kingdom and the Name, was baptized into Christ on Wednesday, Feb. 21st. The husband of sis. Hebbard sen., he has also five children, three sons and two daughters, in the Truth. This is the result of the eldest son casting "bread on the waters." The family can now rejoice in the "bonds of the gospel." We wish our brother "God speed," and pray he may receive the crown of righteousness in the day of the coming of the Lord. We have had the labours of bro. W. Cockcroft jun. (Oldham) in the service of the Truth, and thank him for the same. Sincere regards in the Truth. —FRED H. JAKEMAN, *Rec. Bro.*

GLASGOW. —*Co-operative Memorial Building, 71 Kingston Street, Tradeston, Glasgow, C. 5.* Since our last report, we spent an enjoyable day with the brethren and sisters of the Motherwell Ecclesia on the occasion of our annual Fraternal Gathering on Nov. 18th, and then on the occasion of the Motherwell Ecclesia Fraternal Gathering on Jan. 2nd, both of which afforded us considerable spiritual comfort. We have also been encouraged and strengthened in the work of disseminating the Truth by brethren A. McKay and J. McKay (Motherwell), for which services we are duly grateful. Sis. Jane Mullin of this ecclesia, has now made her home in the town of Irvine, where she will be in isolation, but she hopes, if the Lord will, to meet with us when circumstances permit. We have, however, gained by removal from Rothesay, sis. I. Tod, who was in isolation there. Sis. Tod has now obtained work in Glasgow and will in future meet with us. The brother and sister who are reported in *The Master's Household* as having joined their meeting, have now been enlightened on the true issues of the matter, and having acknowledged their error, been received back into fellowship. Please note the undersigned has removed from 28 Barterholm Road to 81 Stock Street. —JAMES L. WILSON, *Rec. Bro.*

HARROW-ON-THE-HILL. —20 *Angel Road, Middlesex. Sundays: Breaking of Bread 4 p.m. Wednesdays: Reading Class (10 Oakleigh Villas, Rayners Lane, South Harrow, Mddlx.) 8 p.m.* As will be seen by the Intelligence from West Ealing Ecclesia, a new meeting has been commenced as above. For the present the meetings are being held at the houses of two of the brethren. Owing to limited accommodation we shall be glad if any intending visitors will, if possible, advise our bro. A. C. Nye, 20 Angel Road, Harrow-on-the-Hill, so that arrangements may be made for their accommodation. The following members from West Ealing Ecclesia form the membership: sis. A. Annals, bro. T. G. Brett, bro. and sis. F. Murton and bro. and sis. A. C. Nye. We trust the blessing of our Heavenly Father will attend our gatherings. Bro. D. M. Taylor (West Ealing) has met with us round the Table of the Lord. —T. G. BRETT, *Rec. Bro.*

HUNTINGDON. —"*Olivet;*" *Thrapston Road. Breaking of Bread by appointment.* Greetings to all the brethren and sisters. Although in isolation, we have experienced and enjoyed the company on one or two occasions of those of like precious faith. On Dec. 24th, bro. and sis. Christmas (Bury) and bro. Ogden (March) met with us at the Table of the Lord, bro. Christmas speaking faithful words of exhortation. Bro. Ogden, who resides some 25 miles from here, cycled over on Jan. 14th and broke bread with us. Although the war has greatly curtailed transport facilities, we have been enabled to visit

Bedford, keeping the feast with bro. and sis. E. Hart. We regret it is not possible to arrive in time to meet with the Bedford Ecclesia in the morning. We shall be pleased to see any brother or sister who may be passing this way. With love in Christ Jesus, your brother in hope of Life Eternal. —CHARLES A. ASK.

LONDON (Clapham). —*Avondale Hall, Landor Road, Clapham, S.W. Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. Tuesdays: (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays: (Lower Hall) Bible Class 7.30 p.m.* It will be seen from the above heading that we have reverted to our usual time for lectures, and perhaps visiting brethren and sisters will kindly note this. Death has visited us once again and removed our young sis. M. E. Owen, the wife of bro. A. R. Owen, who fell asleep on Feb. 15th. Sis. Owen obeyed the Truth several years ago, but during the whole of her probation she had very ill health, which finally culminated in her death; notwithstanding this she was always cheerful and zealous in the Truth's service. Our sympathy is extended to bro. Owen who is left with a young child, and we pray that our Father will strengthen and comfort him in this trial through which he is passing. Sis. Owen was laid to rest at Streatham Cemetery on Feb. 21st, bro. G. M. Clements speaking words of comfort at the graveside. We are pleased to say that we have received back into fellowship sis. E. Gover after being interviewed by two of our brethren. The following visiting brethren and sisters have been welcomed at the Table of the Lord, namely: sis. Furneaux and sis. E. Furneaux (Hove); sis. P. Squires (Luton); bro. D. Hunt-Smith (Sutton); sis. R. Hodge (Sutton); bro. and sis. Tellum (Brighton); bro. P. Dexter (West Ealing) and bro. Learman (Putney). —F. C. WOOD, *Asst. Rec. Bro.*

LONDON (Holloway). —*Delhi Hall, 489 Holloway Road. Sundays: Breaking of Bread 10.30 a.m., Lecture 6 p.m. Wednesdays: Bible Class 8 p.m. (Foresters Hall, Bounds Green Road, next Tube Station).* We were much encouraged to see such a goodly number of brethren and sisters at our Fraternal Meeting on March 2nd, when we profitably considered "The New Jerusalem and her Children of Promise." We are also very pleased to report the transfer to this ecclesia of bro Frank Cooke (Ilford). We welcome him amongst us and pray that we shall be mutually assisted on the road to the Kingdom of God. Our visitors since our last report have been bro. H. L. Evans, bro. and sis. Townsend, bro. and sis. M. L. Evans (Clapham), sis. Mary Squires, sis. Pauline Squires, bro. F. Clarke (Luton), bro. E. C. Clements (Sutton), bro. and sis. Headen (St. Albans), sis. Greenslade, bro. and sis. D. Cooke (Ilford). Will all brethren and sisters please note altered meeting times as set out above. —E. F. WILLIAMS, *Rec. Bro.*

LONDON (Putney). —*125 Upper Richmond Road, East Putney. Sundays: Breaking of Bread 2 p.m.; Lecture 3.30 p.m. Thursdays: Bible Class 8 p.m.* Our membership has again been varied, this time by the transfer to our meeting of bro. and sis. Owen Smith from Crayford, and also by the return to Clapham of bro. R. Learman. We regret that strangers have been few during the war months, a position not very encouraging to the many brethren who come to lecture for us. We are redoubling our efforts, however, to secure a different meeting place as this factor we feel sure has much to do with the lean period we are now experiencing. Although strangers are few, visiting brethren and sisters have been many, and we should like to express our appreciation for the encouragement they give by coming. Since last report we have welcomed to the Table of the Lord, bro. D. Bayles, sis. Bayles, sis. D. Bayles, sis. C. Bullen, sis. Cordial, sis. Davenport, bro. J. Doust, bro. and sis. H. L. Evans, sis. Ellis, bro. J. Miles, bro. J. G. Mitchell, bro. and sis. C. Parks, bro. H. Southgate and sis. O. Squires (Clapham), sis. D. Higgs (Bristol), sis. E. Maundrell (Brighton), bro. Ben Smith and sis. Smith sen. (Crayford) and bro. V. and sis. Lloyd (Margate). During the same period speakers at our Sunday and mid-week meetings have included brethren D. Bayles, H. L. Evans, H. Irving, J. Miles, J. G. Mitchell, C. Parks, R. A. Parks, H. Southgate and F. C. Wood, all of the Clapham Ecclesia. We are grateful to all of them. Sis. E. M. Dormer and the writer were married on Feb. 24th, 1940; their new address is 17 Ashen Grove, Wimbledon Park, S.W. 19. Recording brethren are asked to note this change of address. —J. A. BALCHIN, *Rec. Bro.*

LONDON (West Ealing). —*Leighton Hall, Elthorne Park Rd., W.7. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class (49 Uxbridge Rd., W. 5) 8 p.m.* From the

above it will be seen that we intend to return to normal times for our Sunday meetings from April onwards, God willing. Since our last news, we have had the pleasure of the company of numerous brethren and sisters from other ecclesias at the Breaking of Bread. We also record our gratitude to our Heavenly Father for the willing and faithful help of the brethren who have visited us in the service of the Truth. Bro. Stanley Kemp having obtained employment in the Croydon area, will, with sis. Kemp, meet with the Croydon Ecclesia in future. We commend them to the love and care of the brothers and sisters at Croydon. We are glad to report that bro. and sis. Boothroyd have returned from isolation to membership of our ecclesia. We have further to announce that a few of our members who have been breaking bread together for some time, at Harrow, have accepted a recommendation from their brethren and sisters here to form a separate ecclesia in the Harrow district. As it is the view of our recording brother, bro. T. G. Brett, that he should not pass an ecclesia, he is therefore joining the new ecclesia and resigning his offices in the West Ealing Ecclesia. We wish the new ecclesia "God speed" and offer them all the support we can give them in their service to our Heavenly Father. —DONALD GRAY, *Asst. Rec. Bro.*

LUTON. —*Oxford Hall. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 8 p.m.* Greetings in Jesus. Will visiting brethren and sisters please note that we have now reverted to 6.30 p.m. for our Sunday lecture. We have gained by removal from Clapham bro. W. A. Mitchell, whose work has brought him into this area, and we are very pleased that he has decided to become a member of our ecclesia. It has been our sorrowful duty to withdraw fellowship from sis. E. Shackelton for failure to keep the command to "assemble together to break bread." It is our earnest prayer that she may see the error of her ways and return to the paths of righteousness. Sincerely your brother in Christ Jesus. — S. BURTON, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesdays: 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in the Master's Name. Since our last report we have been pleased to welcome once again in the service of the Truth, our bro. M. L. Evans (London) on Feb. 25th. We had on this occasion again a large number of the alien at the lecture, 40 being present. Also on Mar. 3rd we had a visit from our bro. A. E. Redman (Dudley) in the service of the Truth, the number of the alien attending the lecture on this occasion being 10. We take this opportunity of thanking again the brethren for their faithful administration in this part of the vineyard. We have also been pleased to welcome at the Table of our absent Lord bro. and sis. M. L. Evans (London), bro. A. E. Redman (Dudley) and sis. L. Jenkins (Brockhollands). Sincerely your brother in the bonds of the Gospel. —DAVID M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton St. Hall (off Bread Street.) Sundays: School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 3 p.m. Wednesdays: Bible Class 7.15 p.m. at the People's Hall, Heathcote Street.* If the Lord will, we are holding a Fraternal Gathering on April 27th in the Old Lenton Street Hall, the time of the meeting will be 4.30 p.m. and the speakers brethren H. L. Evans (Clapham), W. Southall (Birmingham) and S. Shakespeare (Dudley). The subjects will be announced later. We regret that on this occasion we have had to dispense with the tea. It will be necessary for the brethren to make their own arrangements. There are a number of good cafes close to the meeting room. Since our last report we have had the help of brethren J. R. Evans, T. Wilson and I. P. Evans (Clapham), and bro. E. Hingley (Dudley). We have also been pleased to welcome as visitors sisters J. R. Evans (Clapham) and E. Hingley (Dudley). —J. B. STRAWSON, *Rec. Bro.*

PRESCOT (nr. Liverpool). —*5 Brookside Road, off Shaw Lane. Sundays: Breaking of Bread 3 p.m. Thursdays: Bible Class 7 p.m.* We were pleased to have in our company for a week-end bro. and sis. G. Tennant (Pemberton), also bro. Noel Heyworth (Whitworth). We tender our thanks to bro. Tennant for the upbuilding words of exhortation. Also we enjoyed for a few days the company of bro. and sis. J. B. Strawson (Nottingham). As bro. Strawson was in the service of the Truth at the ecclesia at Pemberton on the Sunday, and on account of the severity of the weather, we had the pleasurable company of sis. Strawson at our Memorial meeting. We are pleased to report that we have

visited bro. T. Newton, who is in a convalescent home in Liverpool, who does appreciate the company of those of like precious faith. Sincerely your brother in Christ. —G. W. PARK, *Rec. Bro.*

ST. ALBANS. —*Oddfellows Hall, 95 Victoria St. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* The first of our special Saturday evening addresses took place on Feb. 24th. The speaker was bro. G. H. Denney, who taking for his subject, "A hundred years' journey as sketched by bro. John Thomas," gave a very interesting address. He is due to speak again on April 27th on "The Bible scientifically correct"—a subject we feel sure is after the speaker's own heart. The attendance of strangers continues good, the result of personal contact rather than through the medium of advertising. May we take this opportunity of thanking those brethren who have helped us to present a continuity of lectures for all who have "ears to hear." We appreciate travelling has been anything but pleasant during the severe cold we have experienced for many weeks past. —G. P. H. MALLARD, *Rec. Bro.*

SEVEN KINGS. —*Mayfield Hall, 686 Green Lane. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 8.15 p.m.* Commencing on April 7th we have decided (God willing) to revert to evening lectures, commencing at 6.30 p.m., and we trust in the goodness and mercy of our Heavenly Father to continue the work of preaching the Gospel in quietness and peace, whilst the days of opportunity remain. During the month we have been pleased to welcome the following brethren and sisters: bro. and sis. Hathaway, bro. and sis. H. L. Evans and bro. Lee (Clapham), bro. Perry (Putney), sis. D. Higgs (Bristol) and sis. Corfe (Putney), and we thank the brethren for their labours amongst us. —Wm. J. WEBSTER, *Rec. Bro.*

SUTTON (Surrey). —*The Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread 11 a.m.; School (at Red Cross Hall) 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately) 8 p.m.* We have pleasure in reporting the obedience by baptism of REGINALD JOHN BULL, who was immersed into the Saving Name at the Sutton Public Baths on Mar. 1st, after a good confession of faith. Our prayer is that he may run with patience the race for eternal life and finally attain the Kingdom of God. The growth of our Sunday School has necessitated transferring it to more commodious premises (the Red Cross Hall, Wellesley Road). It is now divided into three classes according to age and attainments of scholars. We have had the pleasure of welcoming an average of fourteen visitors per Sunday to the Lord's Table during February. —G. F. KING, *Rec. Bro.*

SWANSEA (Brynhyfryd). —*98 Llangyfelach Road. Sundays: Breaking of Bread 3.30 p.m.; Lecture 5 p.m. Wednesdays: Bible Class 7.30 p.m.* We are pleased to report that Mrs. ELUNED BOWEN, wife of our bro. B. Bowen, having made a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, was baptized on Saturday, Jan. 20th. Our prayer is that our new sister will receive the great gift of eternal life in the Kingdom of God. We have been pleased in welcoming bro. and sis. David L. Jenkins and sis. Eileen Jenkins (Swansea); bro. Jenkins gave the word of exhortation and also lectured in the evening, and we are thankful to our brother for the help received in words of comfort and warning which are so necessary for the upbuilding of each other in the most Holy Faith. With love in the Truth, faithfully your brother in Israel's Hope. —L. H. BOWEN, *Rec. Bro.*

SWANSEA. —*Portland Chambers, Gower Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m.* Since our last Intelligence we have been pleased to welcome bro. C. F. Evans (Clapham) to the Table of the Lord. God willing we will recommence our lectures on Sunday, Mar. 10th, 1940. —R. H. SMITH, *Rec. Bro.*

WHITWORTH. —*19 Tonacliffe Terrace.* Greetings to the Household. There is little to report from this place. The people have no desire for God and His Word and are blindly seeking glory in weapons of destruction. Truly fear is on every side, they seek not the haven of refuge, the God of Israel; they reject His word and disregard His purpose, and hence destruction awaits them. To the elect of God in this time of trouble (read Psa. xvi. 8); the effect is gladness of heart, fullness of joy, pleasures evermore. God's glory *shall* fill the earth May we abide therein. Our thanks to those who

help to make the *Berean* so instructive, also to those who send letters and exhortations to the isolated sister near here. Fraternal love, your brother in Israel's Hope. —T. HEYWORTH.

AUSTRALIA

SYDNEY. —*Albert Hall, 413 Elizabeth Street. Sundays: School 9.30 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class 7.45 p.m.* It is with much pleasure we send this Intelligence to the *Berean*, as we have been blessed in seeing four more come out of Gentile darkness into the glorious light of God's Truth. All four were members of our Sunday School, and it is very pleasant to see the scholars remembering their Creator in the days of their youth. The following have become the seed of Abraham through baptism into Christ: VALERIE IRWIN, daughter of our bro. and sis. Irwin, on Oct. 7th; MYRTLE FAUX, daughter of our bro. A. Faux, on Oct. 10th; KENNETH BAXTER, son of our bro. and sis. J. Baxter, on Oct. 28th; and PHILLIPPA BEATON, daughter of our sis. Beaton, on Nov. 18th. Realizing the speed at which prophecy is being fulfilled, it is quite likely that our new members will all live to see the coming of the Son of Man. May they all be accepted on that great day. We are taking the opportunity of these momentous times to try and interest some in the plan and purposes which God has in view with this earth and man upon it. To this end, we are delivering a series of special lectures on subjects suitable to the times. We are getting a few strangers to listen, and so we will, with the help of God, continue to sow the good seed and water it, leaving the increase to God. Our thoughts and prayers are ever with our brethren in Britain, especially with these who are being called upon to manifest themselves as the Sons of God before magistrates and the powers that be. In Australia we have no conscription as yet, but the country is fast becoming an armed camp. Compulsory military training has become law, and all young men reaching the age of 21 in 1939 are to be called up for training. We are thankful to say that this does not include any of our young brethren at present. We have petitioned the Australian Government asking for complete exemption from all military service and training. Our petition is on the same lines as the one adopted by the London Watching Committee. We pray that our efforts in this direction will be blessed by the Deity and that should the occasion arise, our young brethren, with the help of God, will be enabled to give a good account of the Hope that is in them. Praying that the day of gladness and sweet surprise may soon be ushered in, with love through the bond of fellowship begotten of the Truth, from the Albert Hall Ecclesia to all the Household of Faith in Britain. —R. H. BAXTER, *Rec. Bro.*

CANADA

TORONTO (Ont.). —*Kimbourne Hall, 1480 Danforth Avenue. Sundays: 11 a.m. and 7 p.m.* As life is a mixture of joy and sorrow, so is our news to the household of faith. We have lost the company of a greatly beloved member of our ecclesia sis. Eliza Round, who fell asleep in Christ on Nov. 2nd, 1939, in her 85th year. Sis. Round was the mother of sis. Ethel Newnham of our ecclesia, and bro. Edgar Round of Glendale Ecclesia in California. She was baptized in Birmingham and came to Canada in September 1912. Our joy is to report two immersions. On Nov. 1st, 1939, Miss MARGARET JACK, daughter of sis. Marion Jack, and on Nov. 22nd, 1939, JAMES VINCENT LOMBARDO were baptized into the Saving Name of Jesus. They have our earnest prayer that faithful walk in Christ will follow all the days of their lives, and acceptance by the Master when he appears. We have also gained by transfer from Winnipeg, sis. Phyllis Turner, daughter of bro. and sis. Will J. Turner, and lost by transfer to Vancouver, sis. Elizabeth Leaper. Recent visiting speakers have been bro. J. P. Vibert (Hamilton), and bro. William Robson (London), to whom we express our appreciation for their help in the proclamation of the Truth. The following brethren and sisters have been welcomed at the Table of the Lord: bro. J. H. Tinker (Montreal) sis. Esther Briggs (Pefferlaw), bro. Albert Stunden (London), sis. Vera Farr and sis. Jean Marlett (Brantford), bro. Francis Barnard and bro. Cecil Tackaberry (Oshawa). —G. A. GIBSON, *Rec. Bro.*

UNITED STATES

KING FERRY, N.Y. —*Atwater Ecclesia*. It is my pleasing duty to report the obedience in baptism on Feb. 11th, after a confession of the Truth, of Miss EDNA STRICKLAND (17). We trust our sister will go on to know more of the pleasures of the Truth, and in the day of reckoning be accounted worthy of everlasting life. We are striving to keep our lamps trimmed and burning in these trying times of the end spoken of by Daniel and Christ, and to be found worthy to enter into that rest which remaineth for the people of God. —EDWARD PALMER.

JASONVILLE (Indiana). —*Christadelphian Hall, South Virgal St. Sundays: Breaking of Bread 10 a.m.; School 11.45 a.m.* With deep regret we report the death of sis. LeForge, age 69, wife of bro. I. LeForge, on Jan. 29th, 1939. Sis. LeForge had endeared herself to us all by her thoughtfulness for others while she herself was ill for a long time. She was laid to rest on Jan. 31st, bro. Plew speaking words of exhortation and comfort to a large number of relatives and friends beside the brethren and sisters. We pray our sister's sleep will be short. On November—we were notified of the death of bro. Hugh Walker at Bruceville, Ind. (about 60 miles from here). Again bro. Plew rendered his services and took the opportunity to show the way of life to those attending. Our sympathy goes out to those who mourn his loss. We were much encouraged on Feb. 2nd, 1939, by the baptism of Mrs. ELVA PARTLOW, aged 19, daughter of sis. Carrow. May she endure and obtain the Master's approval at his appearing. Our sis. is in isolation at Danville, Ill. Visitors during the past year have been bro. and sis. D. Gray (Chicago, Ill.), sis. George Inman (Canton, Ohio), all of whom we are glad to welcome. —JOHN H. CRAIG, *Rec. Bro.*

LAMPASAS (Tex.). —*Sundays: Breaking of Bread 11 a.m.; Lecture 8 p.m. Saturdays: Bible Lesson and Lecture 8 p.m.* Since our last report we have had the following visitors, bro. and sis. Smith (Houston) and their three daughters, all of whom are in the Truth, bro. and sis. Lloyd (Midland), bro. and sis. Tunnel (Stephenville), bro. and sis. Lucas (Houston), sis. Frank Martin (Stonewall), bro. and sis. Hayley (Cain City). We are pleased to announce the obedience of bro. LUTHER HALL and wife last September. They lived at that time at Adamsville, some 20 miles, but have moved to Lavita, some 45 miles from here. We will miss them so much in our little meetings, bro. and sis. Hill were formerly Church of Christ. Your brother waiting our Master's speedy return. —S. S. WOLFE, *Rec. Bro.*

LOS ANGELES (Calif.). —*Independent Forrester's Building, 1329 Houth Hope Street. Sundays: School and Lecture 9.45 a.m.; Breaking of Bread 11 a.m.* On Mar. 19th, 1939, JAMES PARKER, son of bro. Joseph Parker, and on Mar. 26th, 1939, BETTY WADE, daughter of bro. and sis. H. Wade, associated themselves with the only Name given under heaven whereby we may be saved. It is our prayer that they may run faithfully the race for life, and at the end receive the crown—eternal life. We have to record with regret, the death of sis. Loleta Sanders, who fell asleep Oct. 17th, 1938. Sis. Sanders was immersed in Texas, August 1892, and joined the Los Angeles Ecclesia January 1908. Our sister was laid to rest in Forest Lawn Cemetery, bro. A. C. Johnston conducted the service and offered appropriate words of consolation. The sympathies of the ecclesia are extended to the bereaved. We regretfully have also to announce the death of Sister Marion Grant who fell asleep May 31st, 1939. Sister Grant was immersed in 1909 and joined the Los Angeles Ecclesia in 1930. Our sister was laid to rest in Inglewood Cemetery, Brother W. Biggar conducting the service and speaking comforting words. We are pleased to report that in Dec. 1939, sister Lois Barringer (daughter of brother Stephen Rutherford of Santa Barbara) after a satisfactory interview has been received into our fellowship. We regret to have to advise that we have found it necessary in the fulfilment of our Scriptural duty to withdraw fellowship from sister F. B. Folis because of long continued absence from the Lord's Table, and also from brother E. Mackey because of long continued absence from the Lord's Table and conduct unbecoming of a brother of Christ. The Annual Fraternal Meeting and Sunday School Exercises took place on Monday, January 1st, 1940 with approximately 250 in attendance. Brethren and Sisters from Pomona and Santa Barbara gladdened us by their presence. Timely

discourses were enjoyed, the theme being: "Christ in Power and Glory." The Sunday School Scholars rendered their various pieces acceptably, and a pleasant time was enjoyed. During the year 1939 we have enjoyed the visits of brethren and sisters from neighbouring Ecclesias. We also had as visitors—Sister Mary Hamlin (Jersey City, N.J.), Sister A. Corbin (Denver, Colorado), Sister E. Sproul (Douglas, Arizona), bro. Paul Phillips (Canton, Ohio), bro. Tom Shaw, Jr. (Detroit, Mich.), sis. Dora J. Brenner (San Diego, Calif.) and sis. Pollock (Canada). Our Ecclesia has just passed through a trying period. We hope to be able to exert our efforts along consecutive lines henceforth. We are in harmony with the position generally accepted by the Brotherhood and stand on our resolution as adopted in 1933 and amended in 1934. The present Signs of the Times, indicative of the nearness of Christ's second appearing, proclaims the corn is nearly ripe for the thrust of the sickle. May God's richest blessings be the lot of all those of like precious faith. Sincerely your brother in Israel's Hope. —G. F. AUE, *Rec. Bro.*

PHILADELPHIA. —1714 Chestnut Street. *Sundays: School 9.30 a.m.; Breaking of Bread 10.30 a.m.; Lecture 7.30 p.m.* We have the pleasure of reporting the marriage of Bro. John Allen Moyer to Sis. Lillian Ruth Owens on December 23rd. They have our best wishes as "heirs together of the grace of Life" and may they enjoy that mutual happiness that only unity of mind in relation to Divine things can bring. On December 31st, the Sunday School held its Annual Entertainment and Prize Giving. The prizes for the most part were books on the Truth. The children sang and spoke their pieces well. Everyone had a fine time. Three young men of the Sunday School gave short addresses. David Johnson spoke on "Faith"; James McKelvie spoke on "Hope" and Harold Butler spoke on "Charity." These addresses stirred us all as they indicated clearly these young men had a real interest in the Truth. We hope and pray thy may continue to be interested in these things that lead to Eternal Life. At a meeting of the Ecclesia held on Feb. 25th, it was decided to advise the Brotherhood our stand in connection with marriages into other Fellowships. On March 25th, 1939, the following resolution was passed, unanimously: —"We strongly disapprove of marriage between our members and those not in our fellowship, because it violates the principle of separateness taught in the Scriptures. Any member thus offending shall be dealt with according to Christ's commands in Matt. xviii and in the spirit of Gal. vi. 1." We are indeed happy and rejoice with our Brethren overseas in their procuring exemption. Their steadfastness encourages us to be ready when our Trial comes and we know that will be soon by the Signs of the Times. How thankful we should be that through the help of God our beloved Bro. Jannaway was successful in doing a work that will benefit the Brotherhood for some time to come. With love in the Truth to all, sincerely your brother in Christ. —CARL E. GEORGE, *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.
Onaway (Alta). —F. C. Crawford
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.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
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, 2163 Chelsea Terrace.
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, 544 Salem 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. —G. F. Aue, 922 No., Avenue, 63.
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. —Crayford, Apl. 13th; Nottingham, Apl. 27th.

BRITISH MUSEUM OUTING. —The Clapham Bible Mutual Improvement and Eureka Class proposes, if the Lord permits, to pay its 44th visit to the British Museum on Saturday, April 27th. Parties, which will leave the Entrance Hall at 25-minute intervals from 2.10 p.m., will inspect exhibits demonstrating the development of the Tarshish power (Isaiah xviii.) and her past and present relations with foreign powers, etc. Adequate and exclusive accommodation for tea has been reserved at the Bun House Restaurant, High Holborn (opposite Holborn Underground Station) at 4.30 p.m. A fraternal gathering will be held in the Essex Hall, Strand, commencing at 6 p.m. All brethren and sisters in fellowship are assured of a hearty welcome.

CROYDON. —As from the first Sunday in April, the Breaking of Bread will be held at 11 a.m. and the lecture at 6.30 p.m.

CHANGE OF ADDRESS. —Bro. J. L. Wilson, from 28 Barterholm Road to 81 Stock Street, Paisley. Bro. J. H. Balchin, from 28 Mount Road to 17 Ashen Grove, Wimbledon Park, S.W. 19.

BOOKS WANTED. —Any books on the Truth by Dr. Thomas, R. Roberts and F. G. Jannaway. —Publisher.

EUREKA. —Either or all the volumes wanted by bro. W. T. Sansom, Kings Road, Dorchester.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to Publisher. Parcels are acknowledged from Cambridge, N.Z.; Plymouth (2); Birmingham (Halesowen, 2).

JEWISH RELIEF FUND. —C.B., \$15; Anon., 25/-; J.D.B., \$5; H.W.T., \$25; Glendale, \$15.

EMPLOYMENT. —Brother, unemployed, married, carpenter, handy in all branches of building trade; caretaking considered. —A.E., c/o Publisher.

FOR BRETHREN AND SISTERS IN NEED. —Coventry, £1 18s.; J.D.B., \$5; St. Albans, £5; Lambton, £3.

JOEL iii. 10. —Ploughshares, rakes and harrows used in this country during the Napoleonic war are to be converted into shells, guns, and parts of aeroplanes.

GENESIS xlix. 7. —Radio Paris said the Germans drove from Gdynia 135 men and women, and from Posnan 20,000 families. All mental hospitals have been evacuated, the patients shot, and the hospitals turned into S.S. barracks.

GREAT HAILSTONES (Eze. xxxviii. 22). —For the first time in the history of Hong Kong's Royal Observatory, great hailstones, some of them nearly two inches in diameter, have fallen in Kowloon causing much damage.

THE	As was anticipated, the resistance of the Finns,
FINNISH-RUSSIAN	though brilliantly sustained, had to come to an end.
WAR ENDS	Large concessions have been made to Stalin and it

would appear possible that following Hitler's technique he will go on from the vantage ground gained to destroy Finnish independence altogether. Preparing for the destiny assigned to the Northern power in the prophecies, Stalin is now master in the Baltic and in strategic command of Norwegian and Swedish exports.

Roumania appears to be the next sphere of operations of Germany and Russia, and many well informed writers view the present situation as one of great and ominous possibilities.

G.H.D.
