

Price 8d

May 1941

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 G. H. DENNEY & B. J. DOWLING
ASSISTED BY G. A. GIBSON

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

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

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

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

BEXLEY HEATH. —*See Crayford.*

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

BIDEFORD. —P. T. Mitchell, 2 Chudleigh Avenue.

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

BLACKPOOL. —J. Robinson, 41 Newcastle Avenue, Whitegate Drive. (3 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.)

BRAMPTON (Hunts.)—C. A. Ask, Thrapston Road. (3 p.m.)

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

BRIDPORT (Dorset). —D. V. Williams, Spring Farm, 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.)

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 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. 1.30 p.m. Lecture 3 p.m.)

COVENTRY. —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

CRAYFORD. —C. Drummond 28 Elm Road, Stone. (B.B. 2 p.m.).

CROYDON. —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 11 and 6.30 p.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. —N. Widger, 98 Newlands Road, Glasgow, S3.

GREAT BRIDGE. —T. Phipps, 91 New 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. 3 p.m.)

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

HITCHIN (Herts.) —Hd. Shorter, 20 Walsworth Road. (B.B. 2.0 and 3.30).

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.0 a.m.)

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 10. 0 a.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 (Holloway, N.). —G. H. Denney, 47 Birchington Road, N.8. (B.B. 4. p.m.).

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.m.)

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. —C. R. Crawley 29 Whitehill Ave. (B.B. 11 a.m.)

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

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

NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

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

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

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

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. 0 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.), S. F. Jeacock 54 Briar Road.

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.

ROTHERHAM. —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

ROXBURGH (Scotland)—G. E. Mynott, 15 Union St., Kelso.

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, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment except 1st Sundays).

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

ST. ALBANS. —G. Mallard, 8 Mile House Lane. (B.B. 11 a.m.)

SUTTON (Surrey). —D. J. Hunt-Smith, 65 Sussex Road, Carshalton Beeches, Surrey. (B.B. 11 a.m.)

SWANSEA. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam. (11 a.m.)

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

SWINDON (Wilts.). —Sis. K. Gay, 58 Manchester Rd.

TIER’S CROSS. —H. Thomas, Dear 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.

WHITSTABLE. —J. V. Lloyd, Windyridge, Globe Way.

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

WOKING. —W. R. Mitchell, 41 Kingsway. (3 p.m.)

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

The Berean Christadelphian

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Assisted by G. A. GIBSON

All Communications and manuscripts should be sent to G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8, or B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.

Volume XXIX

May, 1941

NO. 341

EDITORIAL

No Peace.

**"When they
shall say
Peace."**

Some letters indicate that there is still a feeling that the "Peace " cry of 1 Thess. v. 3 is an event of the future. Our conviction is that the greatest peace cry the world has ever seen was embodied in the League of Nations. Go

to Geneva. See the principal assembly hall of the League and contemplate the letters over the platform written in gold, "Peace and Safety."

When this war is over and won by Britain, we shall see not disarmament, but a fulfilment of Joel iii. 9. Not again will prophets of "appeasement" secure a hearing. The German attempt at world domination gave the world a shock it will not quickly recover from.

There will be a lull, of course, while Russia prepares (Ezek. xxxviii. 7), but it will be an armed peace. The time of trouble, i.e., anxiety, will continue now till the end comes. In this view we are signally supported by Lord Halifax, the British Ambassador to U.S.A. In his first public speech after his arrival in America he said: —"In this war Great Britain seeks no selfish end. Its immediate cause, as in 1914, was a German breach of treaty on the one hand and the fulfilment of treaty by Great Britain on the other. The ultimate cause was Germany's lust for world power and the concentration of her resources for the single purpose of military conquest. Therefore it must be our aim in the present war to convince the people of Germany that these traditional ambitions and methods do not pay. One of the greatest tragedies this time is that for years German youth has been impelled by its rulers to the pursuit of spurious ideals and the worship of false gods. The gulf that has thus been dug between them and our own younger generations will take time to bridge. And therefore after the war is over and until we can be satisfied of Germany's co-operation, I can hardly doubt that the nations resolved to preserve both peace and freedom must needs retain sufficient armed strength to make their will effective."

**Conscription
of Labour.**

A new National Service Act (4 & 5 Geo. VI.) has been passed which gives the following power to the Ministry of Labour: —

"Every person who for the time being is liable under the National Service (Armed Forces) Act, 1939, to be called up for service in the Armed Forces of the Crown or is not so liable by reason only that he is a conditionally-registered conscientious objector, shall be liable to be called up for civil defence in the manner and on the terms provided by this Act."

This could be used to remove a brother from employment entered upon by order of a Tribunal to other employment which he could not conscientiously undertake.

The matter has been carefully considered by the M.S. Committee and a letter was addressed to Mr. E. Bevin, the Minister for Labour, calling attention to our position and asking for an amendment to be inserted to safeguard it. No such amendment was, however, passed by the House of Commons, but we are assured that there is no possibility at all of our fears maturing.

Brethren who know the teaching of the Scriptures and of the early Christian Church will continue loyal to their Master, even Christ, under any circumstances.

**Registration of
1903 Class.**

Many brethren aged 37 have this month been called upon to register at Ministry of Labour offices. All have faithfully maintained the only Scriptural position.

**Tribunal
Appeals.**

At the present moment we have two cases to go before the Central Appeal Tribunal, where faithful young brethren have been refused exemption from Army Service. We are thankful that in all other cases exemption, either unconditional or conditional, has been granted.

Libya.

The British Empire Forces have been somewhat reduced in Northern Africa in order to give needed help to Greece and Yugo-Slavia. Reinforcements now on the way will probably soon turn back the German mechanised columns.

Italy.

Italy to-day for all practical purposes is a German occupied and ruled province. Her failure in so many ways—as, for instance, in Eritrea, Northern Africa, Somaliland and Abyssinia on land and at Cape Matapan on the sea, with the successful resistance of the Greeks in Albania—has brought her entirely to the feet of Hitler as a suppliant for mercy and help.

**The
Balkans.**

The Balkan peninsular is in the throes of war. The amazing revolution in Yugo-Slavia has put a check upon Hitler's progress eastward. Russia should be watched carefully. Her pacts with Hungary, Yugo-Slavia, Turkey and Japan all have great significance, as do also her repercussions to Hitler's march, Teleki's suicide, and Hungary's aggression upon the Croats and Slovenes.

We hope to review the whole position in the light of the prophecies in our next number. A number of obscure matters, will probably be cleared up by then.

The Lease-and-Lend Act passed by the U.S.A. Congress and the results of it are of immense importance.

EDITORS.

Day-break.

Mortal days ebb on and the everlasting life draws near. Mortal celebrities twinkle out in death, like bubbles on the sea; but Christ, as the sun, shines on—"the same yesterday, to-day and for ever." Clouds o'erspread the world; but the heavens will not always be dark. They will increase in darkness for a time. Then there will be a terrific burst of storm: then will the sun break out, and the ethereal blue delight the hearts of men for our long and lovely day of a thousand years. In this hope the Sons of God sustain themselves in the terrible conflict that prevails for the time being. It is no mocking symphony, "Peace on earth: good will to man." They will come at last with tears of gladness for all who have long borne the griefs, grappled with the difficulties, and endured the speechless miseries of this time of trial. —R.R.

FROM THE STUDY

"Love Rejoiceth Not In Iniquity."

It might be thought surprising that any should rejoice in iniquity, but when we know what the Scriptures reveal concerning human nature, we can understand the Apostle's words that true love does not display this characteristic. Jeremiah xvii. 9 tells us "The heart is deceitful above all things, and desperately wicked"; and we know from experience that these words are true. When we consider the history of the human race we find it is one long story of rejoicing in iniquity, as mankind not only do evil works, but have pleasure in them that do the same (Romans i. 32).

We do not have to go many pages into the Scriptures before we find the record of the introduction of iniquity into the world, and very soon after we read of the time of Noah when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The people preferred to rejoice in the iniquity of their own hearts rather than heed the righteous preaching of Noah, as there was no desire to serve the Lord. We know the result that only eight people were found rejoicing in the truth and therefore saved "when heaven's vast fountains did their flood of death begin."

As we turn over in our Bibles we find many other examples of rejoicing in iniquity in the history of Israel after the flesh. One instance in their wilderness journeys immediately comes to mind. When Moses was on the mount the people, losing what little faith they had, incited Aaron to make a golden calf, and we read in Exodus xxxii. they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt . . . and the people rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play." Here surely was a rejoicing in iniquity, for they had but a short time before been delivered from Egypt by the mighty hand of the Lord, yet in the brief absence of Moses we see the flesh coming uppermost and rejoicing in wrong-doing taking the place of worshipping and rejoicing in the Creator. We know from our knowledge that this instance is alas but one of the very many which all speak to us of human nature ever ready to find pleasure in that which is displeasing to the Lord.

Love is of God and, as it is written that the eyes of the Almighty are too pure to behold evil and cannot look on iniquity, it is but reasonable that those who are endeavouring to serve Him and attain the kingdom should be commanded to abhor that which is evil and cleave to that which is good. The saints therefore rejoice in the truth and what greater source of happiness could there be, with its promises of the present life as well as that which is to come. For example, what a consolation it is as we view the storm-tossed and wicked world to know that underneath it all the purpose of God is being fulfilled, that the powers of evil will not be allowed to go beyond the Lord's decree, and that not far off is the haven of the kingdom. We rejoice that God, in His abundant mercy, has graciously revealed these things to us, and, although for a season we may be in heaviness, through manifold temptations, we know it is to try our faith in order that we may be found unto praise and honour and glory at the appearing of Jesus Christ. Surely we say with the psalmist, "What shall I render unto the Lord for all

his benefits toward me"? The Apostle Paul replies for us in the words of Romans xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us therefore endeavour to work out our salvation with fear and trembling, so that with immortal eyes we may see the earth cleansed from all iniquity and the words of the psalmist fulfilled, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalm lxxxv. 10,11).

W. J. WEBSTER.

Ilford.

Isaiah lxxv. 19 to 25.

In his days every man shall eat in safety, under his own vine, what he plants, and sing

The happy songs of peace to all his neighbours.
God shall be truly known; and men about him.
From him shall read the perfect ways of honour.

—W. Shakespeare.

There is no command as to what sort of bread should be used at the Breaking of Bread, any more than as to the quantity. Any theory is therefore a crotchet. There is no objection to unleavened bread, provided it is not made a matter of righteousness. Neither is there objection to leavened bread. It is the spiritual exercise connected with the act that is emphasised. To distinguish between meats or drinks belongs to the law (which is annulled). —J.T.

EXHORTATION

WORKERS WITH GOD.

2 Cor. vi. The first verse of the chapter read this morning contains in a sentence the pith of all apostolic exhortation. "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." This apostolic entreaty suggests several profitable thoughts. It distinctly implies that the grace of God is given for a purpose that may not be realised in all who are the subjects of it. This cuts at the roots of popular conceptions of "grace"; according to which, grace is a spiritual essence stealing over the senses, as it were, and influencing the faculties of the mind; and working its own work apart from the will of the subject. This is a sort of grace that would be impossible to "receive in vain"; for once received, the effect is as sure as sleep follows chloroform. The "grace" of apostolic language is a grace that may be received in vain. This grace is neither more nor less than favour of God, manifested in benefits conferred and offered, with the object of evoking in us certain results towards Him which He desires. It is easy to understand this sort of grace being received in vain. Israel, in all stages of their history, exemplifies it. The generation that came out of Egypt received God's grace or favour in vain. His power was thrown away upon them. They proved ungrateful, unappreciative, disobedient. They did not yield that reasonable response of love and service which it was calculated and designed to evoke; and they perished in consequence. Paul makes a special application, of this to believers. He lays stress on the fact that "all our fathers were under the cloud, and baptised into Moses in the cloud and in the sea." They were all constitutionally introduced to God's favour; but so far as their individual benefit was concerned, it was in vain. "They fell in the wilderness," whereupon he makes the remark: "Whatsoever things happened unto them were for our examples, to the intent that we should not lust after evil things, as they also lusted." (1 Cor. x. 6).

Now, the grace or favour of God has come to us in the forgiveness of our past sins, and the promise of eternal life and inheritance in His glorious kingdom; and Paul's entreaty to the Romans, and, therefore, to us, who have been brought into their position, is, that we receive not this grace in vain. Let us seek to realise what it is to receive it in vain, that we may be enabled to avoid so hapless a condition. We can best do this by considering what its reception is intended to accomplish. It is

intended to induce certain results, in which the Father takes pleasure, and in the development of which He finds recompense as it were for His goodness. These results are, by a figure, styled "fruit." Jesus says, "Herein is my Father glorified that ye bear much fruit." Barrenness of the fruit referred to is displeasing to Him. Paul's employment of the figure is in this striking form, that the earth which bringeth forth herbs for them by whom it is dressed receiveth blessing, but that which beareth thorns and briars is rejected and is nigh unto cursing (Heb. vi. 8).

This is the idea of the parable of the fig tree (Luke xiii. 6), to which the owner came for three years in succession, "seeking fruit and finding none." "Cut it down," saith he; "why cumbereth it the ground?" The occasion of this parable makes its individual application unmistakable. Some had been telling Jesus of the accident at Siloam, by which eighteen persons had been killed by the falling of a tower, and of the cruel butchery of certain Galileans by Pilate; with the suggestion evidently intended that the victims of these calamities must have been extra wicked, after the mode of argument employed by Job's friends. Christ says, "Suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you: Nay; except ye repent, ye shall all likewise perish." Then comes that parable of the fig tree, teaching them that their exemption from death was due to the Divine forbearance, and not to their excellence. This was the doctrine of John the Baptist, who told them that the axe was laid at the root of the tree: and that every tree that brought not forth good fruit would be hewn down and cast into the fire: which happened with unsparing severity in the days of vengeance that soon afterwards descended on the Jewish commonwealth.

The application of the same principle to us calls upon us to consider some of the lessons suggested by the figure. A fruit tree exists in itself, but not for itself. A fulfilment of the objects of its existence requires that it bring forth something for the use and gratification of its owner. This is completely applicable to those whom Paul exhorts to receive not the grace of God in vain. Salvation has come nigh to them, not merely that they may be personally delivered from evil; but that they may be "to the praise and glory of His grace Who hath made them the accepted in the beloved."

If our appreciation of the gospel rises no higher than the comfort of being saved, we receive the grace of God in vain. Our heart must be filled with an appreciation of the greatness, and goodness, and worthiness, and unspeakable excellence of Him by whom all things have been made. The first feature of a true son is that he knows, loves and glories in his father. The love of his father's property would not be accepted as an equivalent for personal love. Our love of eternal life and the kingdom of God will not stand instead of the "loving of the Lord our God with all our hearts," which is "the first great Commandment."

The fruit that is acceptable to the great owner of the vineyard is styled "the fruit of the spirit." This is because it comes from the seed contained in the teaching of the spirit. No other fruit is acceptable. Actions and conditions that spring from any other source than the mind of the spirit expressed in the word are like the strange fire offered by Nadab and Abihu. The commands of the Spirit obeyed: the likeness of the Spirit taken on will cause the Father to find pleasure in us. "If any man have not the spirit of Christ, he is none of His."

The fruits of the spirit are thus defined by Paul: "Love, joy; peace, long-suffering, gentleness, goodness, faith, meekness, temperance." With this state of mind, as induced by the teaching of the spirit, God is well pleased, as a man is pleased with ripe apples from his orchard. But this state of mind must, of course, find expression in action. Faith without works is dead, being alone. While, therefore, our hearts are established with grace, "let us offer the sacrifice of praise to God continually, which is the fruit of our lips, giving thanks to His name; but to do good and communicate, forget not, for with such sacrifices God is well pleased" (Heb. xiii. 9, 15, 16). Peter tells us that the offering up of spiritual sacrifices is "acceptable to God by Christ Jesus" (1 Peter ii. 5). Paul thus alludes to the ministrations of the Philippians to his need: "Ye have done well that ye did communicate with my affliction . . . not because I desire a gift, but I desire fruit that may abound to your account . . . the odour of a sweet smell, a sacrifice acceptable and well pleasing to God" (Phil. iv. 14-18).

The nature of fruit-bearing in practical life is therefore evident. To receive the grace of God in vain is to be destitute of this fruit; it is to know the gospel without being so influenced by it as to yield to it the results it contemplates in the renovation of the heart, the purification of the affections, the reformation of the life, the opening of the generous impulses toward men, and the fountain of gratitude and adoration towards God; and the abandonment and crucifixion of all that is contrary to the mind of Christ. Where this is the unfortunate state of things; where the heart is still set on earthly things; and the sympathies; are yet undrawn out toward the things of Christ; where sin is yet followed and God still distant; where holiness is unknown and self-denial not understood, nothing waits but "a fearful looking for of judgment and of fiery indignation which shall devour the adversary. The "unprofitable servant" is to be cast out. The servant who can show nothing done for the name of Christ; nothing ministered to the wants of the saints; nothing beyond a life spent at the shrine of self-interest and self-gratification—has little to look for in the day of reckoning. Even those who do their duty are sensible of the inadequacy of their claim upon Divine approbation; having done all, they say, "Behold, we are unprofitable servants; we have done what it was our duty to do," even as Christ enjoins (Luke xvii. 10). If this is the case with them, where shall the faithless and unholy appear?

Now, let us consider for a moment the laws that govern fruitfulness. They are pretty much the same in the substance as in the figure. In the natural, there must be soil; so in the spiritual, and this is sometimes deep and rich, and sometimes meagre. For the character of the soil, we shall not be called to account. If we are only equal to a crop of thirty-fold, we shall not be held accountable to the measure of an hundred-fold. God is just. We shall be judged with reference to what is possible with us. This is where our whole care should be bestowed. We may have good soil, producing weeds for want of culture. Poor soil will improve under training. So much for the soil. But we are likened to fruit trees. Now fruit trees would neither yield fruit nor grow if left unwatered, either by the hand of man or the rain of heaven. Sunshine and moisture are necessary to its development. It is no less so with the spiritual; trees neglected will run to waste. They must be watered in season by the Word, kept free from the insect blight by prayer, and invigorated by the fresh air and sunshine of brotherly intercourse as appointed. The reading of the Word stands first in the process of spiritual horticulture. We are told to "desire the sincere milk of the Word, that we may grow thereby." Apart from the Word, there will be no growth. We shall be like plants without rain. We shall soon absorb what little moisture we have in ourselves, and, living upon ourselves, we shall soon wither and decay. "Let my Word abide in you." This is Christ's prescription for continuing healthy branches of the vine. Then "let us not forsake the assembling of ourselves together as the manner of some is." The neglect of this item of husbandry will enfeeble the spiritual plant.

A fact to be profitably noted is that growth, though certain under right conditions, is slow and imperceptible. You cannot see a tree grow while you stand and look at it, nor during many visits. Would a gardener be wise in stopping the cultivation because of this? After a long time you see the progress made. This progress would not have been realised if the daily process had been interrupted. So in the spiritual: you may not be conscious of any advance in a week or a month, but persevere. If you only take care to keep yourself subject to the fertilising influences of spiritual horticulture, you ensure progress, which by-and-bye will begin to be visible to your own consciousness. You will find yourself changing in a spiritual direction. In the course of years you will become a different person from what you would be if the natural mind were left to itself. The direction of the vessel determines the course of the voyage. Her progress may be slow, but, if she is always going one way, she will be a long way on at last. The present drift is the thing to watch.

These things have to be considered by wise men and applied in the great undertaking which the Gospel puts in their hands. Vigilance and perseverance will be rewarded in the day when "the wise shall inherit glory, but shame shall be the promotion of fools."

Love.

Beyond the feeble wit of man,
His futile hopes, his futile plan.
To live his life just as lie will;
He's but the sport of Destiny still.
What use, to work and scheme and strive?
He's no assurance that he'll live
To reap reward, if he succeed;
He's far more like to die in need
Of just one thing that makes life dear,
And yet robs death of all its fear—
What Talisman is this, that makes
Living a joy, yet from death takes
Its sting? The Talisman is love—
Both of mankind and God above.
"By love shall ye all law fulfil,
For he who loves can work no ill."
Man, shed thine arrogance, and seek
Wisdom from Him who makes men meek—
And learn this truth, Thy battles won,
When thou can'st say, "Thy will be done."

—BASIL. D. HAMILTON.

Hove.

In Moses' Seat.

On a certain occasion, after the scribes and Pharisees had tried to catch Jesus in his words, or snare him in conversation, he turned to the multitude and to his disciples saying, "The scribes and the Pharisees sit in Moses' seat" (Matt. xxiii. 2). Who were the scribes and the Pharisees? What is Moses' seat? And what did Jesus mean by that statement? These are interesting questions and, in considering them, we have to go back a long way in Israel's history.

Many years before, as Abraham stood watching the animals and birds he had slain, God appeared to him and said:—"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance" (Gen. xv. 13-14). The process by which this stupendous work was accomplished is a great monument to the visible hand of God. Events seemed to move in a natural course in the family life of Abraham, of Isaac, and of Jacob. Eventually Jacob and his family migrated to Egypt. This move was brought about through the invitation of Joseph, because of the famine in Canaan. Here they prospered, and multiplied to such an extent that a new Pharaoh, who knew not Joseph, became alarmed, and brought great affliction upon them. During this period Moses was born, and grew to manhood in the home of Pharaoh as his adopted grandson. His early training, however, had left such a deep impression that "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. xi. 24-27).

As Moses kept the flock of Jethro, his father-in-law, he came to mount Horeb, where the Lord appeared to him in the burning bush, and said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land

unto a good land and a large, unto a land flowing with milk and money" (Ex. iii. 7-8). These things were finally accomplished: Israel went out of Egypt, and passed through the Red Sea, and, as they looked back across the sea, "Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses" (Ex. xiv. 31).

Having been born into a national existence, with Moses as their leader, they were led from the Red Sea to Mount Sinai, where their organisation was completed. Here they received their constitution, their national religious system, and their civil laws, as related in Exodus and Leviticus. They had been baptised into Moses in the cloud, and in the sea, and entered into a covenant with the Lord, saying, "All that the Lord hath spoken, we will do" (Ex. xix. 8). In this transaction Israel entered into an agreement with the Lord, accepting him as their King, and became his subjects, or the children of His Kingdom, under the leadership of Moses, their law-giver.

The work of Moses, as the administrator of the law, begins in Exodus. But his work is greatly amplified in Leviticus, and Deuteronomy, where the service of the Levites, and the establishment of the Aaronic priesthood are recorded. In the latter book we learn that "Moses wrote the law, and delivered it unto the priests, the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel" (Deut. xxxi. 9).

Moses was, therefore, the first scribe; for the duty of the scribes was to care for the law, and make transcripts of it. Gradually, however, it developed into a profession, whose members expounded the law and taught its doctrines. They became consulting lawyers, authorised expounders of the Scriptures and, finally, schoolmasters, thus blending together in one character the several elements of intellectual, moral, social and religious influence.

In the days of Jesus the scribes were a body of high state officials, who, in conjunction with the Pharisees and the high priests, constituted the Sanhedrin. The Pharisees were the most powerful party among the Jews, both in politics and religion. In politics they were national, and opposed to the Roman rule. In religion, they adhered strictly to the letter of the law. Paul was a member of this body and well describes their characteristics as he stood before Agrippa. "That according to the most rigid sect of our religion, I lived a Pharisee. Many of the saints I shut up in the prisons, having received authority from the high priests; and when they were killed I gave my vote against them. And punishing them often in all the synagogues, I compelled them to blaspheme: and being exceedingly furious towards them, I pursued them even to foreign cities" (Acts xxvi. 5, 10-11, Diaglott).

The Pharisees also maintained that there existed an oral tradition descended from Moses, and to that tradition, of which they pretended to be the sole possessors, they ascribed an authority equal to the law. By this means they attempted to keep the conscience of the people in abject slavery and troubled men's minds with many questions and traditions. One such question was whether it was permitted to eat an egg which was laid on a Sabbath day. Is it any wonder that they received such scathing denunciations as we read in the twenty-third chapter of Matthew? It must be borne in mind that these people were highly educated and possessed an intimate knowledge of the law. But in their eagerness to administer the law strictly to the letter, they omitted the weightier matters such as judgment and mercy. For, said Jesus, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matt. xxiii. 4).

The acutest intellects of Israel, members of the Sanhedrin, watched Jesus closely in order to detect him in some breach of the law. They lost no opportunity to take exception to what he said and eagerly sought to entangle him in the web of their specious reasoning or to confound him by their artful questions. Although they boasted in Moses and were exceedingly zealous of the traditions of their fathers, they failed to comprehend the spirit of the law. Having been one of them, Paul was well qualified to give the following reason: "For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans x. 2-

3). Thus Paul describes a body of men who themselves believed that they only were capable of an accurate interpretation of the law and the prophets, and were so pertinacious in their opinions that they would exclude Jesus from their fellowship because he held views contrary to theirs. They arrogated to themselves the power and authority formerly held by Moses as their lawgiver and judge and, therefore, figuratively, sat in Moses' seat.

What a tragedy! Here was a people "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. ix. 4). They were not satisfied to abide by the law, their statement of faith. Tradition after tradition was added to it until the authority of the law faded to such an extent that "they made the commandment of God of none effect by their tradition" (Matt. xv. 6).

Let us ponder well the lesson to be derived from a consideration of the foregoing, lest by any means we might develop into modern scribes and Pharisees and try to set faithful brethren in opposition to one another by what they have said and written and to score debating points over them. Let us abide in love to one another by our statement of faith, which has stood the test of so many years. It remains unshaken because it is built upon the rock of God's truth. It forms the basis of our fellowship—a fact not to be disturbed. The less we pass resolutions to "strengthen" or "re-affirm" our Statement of Faith in specific details the better. The Statement as we hold it is amply sufficient to deal with every point that may arise, especially where goodwill and a desire to heal and to be healed prevails.

In the operation of an ecclesia it is quite often necessary to pass resolutions respecting the general conduct of ecclesial affairs, but, as Bro. Roberts has very wisely said in the "Ecclesial Guide": "There ought to be no interference of one ecclesia with another. . . . Ecclesial independence is a principle essential to be maintained. . . . An ecclesia has no right to judge except for itself. This is the independence not to be interfered with; but a similar right to judge must be conceded to all, and the exercise of it, if tempered with a respectful and proper procedure, would never offend an enlightened body anywhere. But there may be cases where a reasonable doubt exists, and where a second ecclesia will come to a different conclusion from the first. What is to be done then? Are the two ecclesias that are agreed in the basis of fellowship to fall out because they are of a different judgment on a question of fact? This would be a lamentable result—a mistaken course every way. They have each exercised their prerogative of independent judgment; let each abide by its own decision, without interfering with each other. The one can fellowship a certain brother; the other cannot. . . . What sadder spectacle can there be than to see servants of the Lord Jesus frowning at each other, and "denying each other the comfort of mutual friendship and help, because they cannot agree about a given action or speech of perhaps some unworthy person. The course of wisdom in such a case is certainly to agree to differ. An ecclesia acting otherwise—demanding of another ecclesia, as a condition of fellowship, that they shall endorse their decision in a case that has become the business of both—is in reality infringing that principle of ecclesial independence which they desire to have recognised in their own case" ("Ecclesial Guide," Sec. 42).

This work of Bro. Roberts was written over sixty years ago and the years that have passed have proven the wisdom of his judgment. Let us by all means abide by his sound advice and do all we possibly can to strengthen the brethren throughout the world in these perilous times. We cannot do that if we deny each other the comfort of mutual friendship and help; but we can do it if we walk together in love, zealous of good works. It is a good thing to be zealous for the truth, and to contend earnestly for it; but let us be careful that our zeal is according to knowledge, and that our contending is for the faith and not for personal or hidden ends.

Let us not overlook the fact that our Statement of Faith forms the basis of our fellowship and the bond of union is the reception of the one faith. It is therefore a calamity indeed if we rupture that bond of union in any way. Therefore we ought to give the more earnest heed to the things we have learned concerning those who sat in Moses' seat, and not fall into their censorious methods, but have confidence in one another; for if we do, the truth will soon be obscured, and, like the scribes and

Pharisees of the first century, we will be worshipping God in vain, teaching for doctrines the commandments of men.

Tittle-tattle leads often to vain contentions. Let us keep clear of it. Smartness in debate often leads to the expression of extreme views.

Let every ecclesia deal faithfully with its own members according to the considerations we set out and let us trust one another in love. If we have any matter to discuss, let us open same with mutual confidence and not with lurking suspicion.

Above all, do not listen to accusations against ecclesias that emanate from those anxious to bring about disruption to serve an interest of their own.

EDITORS.

As to the question, "How much knowledge is necessary for a candidate to have?" We would say, as much as will make him a believer of the One Faith, and Hope of the Gospel, and not a believer only, but as will make this faith in him work by love, so that he may become revolutionised in his inner man and made implicitly subject to the will of God.

Whether a man possesses this amount of knowledge may be known by the effects. If by knowledge his heart is changed in its carnal affections, and he has become the reverse of all these, yea, ready to be offered up a living sacrifice to God's Will, he has knowledge enough to begin with. We are renewed by knowledge after the image of Him that hath created us.

How much intelligent faith of this kind is there now?

It is quite a mistake to style the aggregate of ages and generations which has obtained since the destruction of Jerusalem to the present time "the Christian age" or Dispensation. We are not living in the Christian Dispensation, but in what the Scripture styles the "Times of the Gentiles," and in the latter days of those times.

The Christian Dispensation is "the World to come," or "Future Age." We should be careful to call things by their proper names. "The Apostolic Age" belonged to the end of the "Mosaic Age." The interval between the fall of Jerusalem and its future restoration is the Wilderness state of the True Israel of God. —J. THOMAS.

When Will Christ Come?

A STUDY IN SIGNS AND EVENTS.

It is always very encouraging to review, however briefly, the march of world events since Dr. Thomas's days, to see how we stand nearly a century after his first labours and studies. By a study of Elpis Israel, Exposition of Daniel and Eureka, we get a very clear idea of what was expected to transpire in the world leading up to the coming of Christ. A clearly-cut programme can be extracted from the doctor's writings and a look back upon the world's history since they were penned fills us with amazement that one writer should have grasped so clearly the main outline of events. It seems almost trite to say these things, but in repeating what many brethren and sisters already know my object is to lay a foundation of firm admiration for Dr. Thomas's exposition, because I shall want to go on to modify the intense discipleship that this admiration sometimes leads to. After all, we are, every one of us, fallible students of the Scriptures and everything we say must stand the test of the Word. Dr. Thomas always taught this and invited this test. It would have been utterly impossible for him to have anticipated correctly every detail of the programme without the aid of inspiration and this we do not claim for him. His miscalculations were few, however, and generally had to do with the events too near his own time to be seen in proper perspective. In fact, we learn a great lesson from this fact, i.e.,

to be very reluctant to dogmatise regarding developments immediately before our eyes. Events more often than not take quite a different turn from what we expect and we must carefully avoid fitting prophecy into the naturally anticipated turn of events, for when these anticipations fail our improvised interpretation has also to be abandoned, leaving sometimes a weakening influence and making a bad impression. For the purpose of encouragement and warning upon this subject of prophecy, fulfilled and fulfilling, I have made a two-fold division: —

- (1) The certain broad prophetic outlines, or the outstanding developments of modern history.
- (2) The uncertain details of events in prophecy and history.

From a consideration of the above two-fold aspect of prophetic matters we gain: —

- (1) Heartening encouragement and a conviction of the nearness or imminence of Christ's return.
- (2) A warning or caution to refrain from unbridled speculation as to events immediately before our eyes, lest we become disheartened.

Now let us briefly recapitulate the broad and clear outline of world events in these latter days as seen in the "Sure Word of Prophecy," which is as "A light shining in a dark place," "To which we do well to take heed."

PART I.

OUTLINE OF LATTER-DAY EVENTS IN THE LIGHT OF PROPHECY.

(a) Britain in Palestine and Jewish Colonisation.

Amongst Dr. Thomas's anticipations based upon Scripture, none have shown such remarkable fulfilment as those he penned in *Elpis Israel* as long ago as 1848-9. From the prophetic word he deduced that in the "latter days" Israel were to be regathered and to be partially re-established in their land—Palestine; becoming prosperous under the protection of a friendly Tarshish (alias Sheba and Dedan). That this safe dwelling of Israel was to be short-lived on account of the greedy eye of a northern enemy, Gog, of the Land of Magog, Prince of Rosh, Meshech and Tubal, who had a large company with him from various lands, when he invaded the land which was showing such signs of promise and riches. This invasion from the north was to be met by the combined hosts of Tarshish: her young Lions, Sheba and Dedan. Whilst this conflict between North and South was taking place in Palestine, and Jerusalem was besieged, and the protecting power was being discomfited. Christ was to appear. Such was the prophetic outline; and Dr. Thomas, by careful investigation into ancient place names, aided, it is true, in some points by previous expositors, was able to deduce the following: —

"The restoration of the Jews is a work of time and will require between fifty and sixty years to accomplish . . . There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus or basis of future operations in the restoration of the rest of the tribes after He has appeared in the kingdom. The pre-adventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus and of the truth as it is in Him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. . . . But to what part of the world shall we look for a power whose interests will make it willing as it is able to plant the ensign of civilisation upon the mountains of Israel? The reader will doubtless anticipate my reply from what has gone before. I know not whether the men who at present contrive the foreign policy of Britain entertain the idea of assuming the sovereignty of the Holy Land and of promoting its colonisation by the Jews; their present intentions, however, are of no importance one way or the other; because they will be compelled, by events soon to happen, to do

what, under existing circumstances, heaven and earth combined could not move them to attempt. The present decisions of statesmen are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded and which her counsellors will not only be willing but eager to adopt when the crisis comes upon them. The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews."

Yes, it is true we have heard the above quotation many a time before at lectures, and familiarity breeds contempt. Read it over again slowly, pondering the exactitude of phrasing and the calm confidence in God's Will being carried out in the face of human opposites or in spite of man's will; and I think you will gain inspired trust in God's word and will be strengthened to calmly await the fulfilment of all God's sure word of prophecy.

It all reads like history, as, in fact, it is; all prophecy is history written beforehand. A long period of Jewish colonisation—British protection—agricultural and industrial progress—a measure of prosperity—all these things being accomplished before our eyes—yet foreseen B.C. 600 and rightly interpreted A.D. 1848-9. A wonderful fulfilment! We await the final touches to the picture, viz., the intensive cultivation of Palestine by the Jews and the invasion from the North with Russia as the Head of the Confederacy. At what point will Christ return? We do not know. He may be here at any time. That which has already been fulfilled gives us great encouragement. We reserve for later reference the probabilities of the near future as shown by present happenings and trends.

(To be continued.)

"It is enough for us to 'fight the good fight of Faith.' It requires all the courage and love we have in our degenerate natures to do it."—J. THOMAS.

FROM THE STUDY

Our Lord's Teaching: Its Manner.

"Him evermore I behold
Walking in Galilee,
Through the cornfields waving gold,
In hamlet or grassy wold,
By the shores of the beautiful sea.
He toucheth the sightless eyes.
Before Him the demons flee.
To the dead he sayeth: Arise!
To the living: Follow me!
And that voice still soundeth on
From the centuries that are gone,
To the Kingdom that shall be!"

The manner of our Lord's teaching has called forth admiration from His servants, but it has also forced men who did not accept the teaching to acknowledge the superlative excellence of its manner.

John Stuart Mill was not a believer in the Gospel of the Kingdom of God, but he paid a striking tribute to the manner of Christ's teaching. Said he, "There is the stamp of originality combined with profundity of insight. Scientific precision appears where something very different was aimed at. Jesus stands in the very first place of the men of sublime genius. Religion cannot be said to have made a bad choice in accepting Jesus as the ideal representative and guide of humanity. It is not easy, even for an unbeliever, to find a better presentation of the rules of virtue, than that given by Christ."

He wore no distinctive garments. He dressed in the common form of his people—as a carpenter and the son of a carpenter. Nor did he seek forums or well-advertised places of assembly. The Gospel records show that he taught with solemnity and calm reverence, never heated and seldom agitated. There were occasions when he was deeply and sometimes strangely moved. He could "cry aloud and spare not." He could denounce hypocrisy in terrible terms. Sometimes his voice was broken with sobs and his eyes overflowed with tears. Sometimes he cried in agony of mind.

As a rule he sat, not stood, to deliver his message, liking to have his audience sitting around him. He sat in the boat, in the synagogue, and on the mount.

He could be exceedingly impressive, as when the mob of money-changers fled before him and his whip.

The greatest characteristic of the manner of his teaching was that of authority:

"He spake as one having authority and not as the scribes."—Matt. vii. 29.

Gamaliel would perhaps figure as the greatest exponent of the contemporary Jewish method of teaching. He would speak by building up a case on precedents and rabbinical interpretations, "the tradition of the elders," and would appeal for support. Not so Jesus. He appealed but seldom. Not often did he reason. As a general rule he declared the Truth, preached the Gospel, and claimed supreme authority. No abstruse glosses on Scripture came from his lips.

"The words that I speak unto you are the words of My Father."—John vii. 16, etc.

Again and again he prefaces his speeches with the affirmation of absolute truth. "Yea, verily, I say unto you."

Using the Scriptures, he deemed them unbreakable and beyond any question, and he gave them the first place as regards the declaration of the Divine Will. While claiming Divine authority himself, he did not anywhere or at any time challenge or disagree with the Old Testament writings. His manner was to establish, to fulfil, to exalt.

The greatest Greek philosopher, Socrates, affords a severe contrast. His manner was to always profess a humble searching after truth, never satisfied. Jesus told men the Truth.

Jesus was gracious, as when he said: "Daughter, be of good cheer,"

or, again,

"Let not your heart be troubled,"

or yet again,

"My peace I leave with you."

Jesus was severe:

"Get thee behind me Satan; thou art a stumbling block unto me."

"One of you is a devil."

"Woe unto you, scribes and Pharisees, hypocrites."

But in all, even before Pilate, there was seen majesty, dignity, and power of personality.

"Never man spake like this man."

With all these qualities so evident, while no contemporary portrait of Him has come down to us, yet it would appear easy to mentally visualise Him.

We see Jesus "made a little lower than the angels," a well-built, strong, healthy, confident personality, with beauty of countenance, calm, deliberate, and dignified, speaking measured words in tones of complete conviction and with authority that brooked no denial and no challenge.

A countenance in which every great human emotion was deeply displayed. A manner that called for belief and obedience, yet humble before God and loving towards all men.

No wonder good women loved him and a bad one turned to right-doing for his sake.

No wonder the little children loved to wait at his knee.

"Suffer little children to come unto me."

The true teacher, with patience and control combined.

"Consider him."—Heb. xii. 3.

“THE WHOLE FAMILY.”—Eph. iii. 15.

Ecclesial News

Ecclesial News is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and going to law against another by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration, has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News in U.S.A., Canada, and the Western Hemisphere should be sent to bro. B. J. Dowling, 8 Pearl Street, Clinton, Mass., U.S.A.

All in Great Britain and the rest of the world should be sent to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8

All should be sent in by the 5th of each month.

* * *

Australia

SYDNEY, N.S.W.

We have received certain resolutions from this ecclesia which they have recently adopted. It is insisted that unless we can at once agree to these, we are to understand that they refuse to acknowledge us as being in fellowship.

Now par. 1 of the heading to this page sets out our position clearly. We ask no more than that, and never have, and we will certainly take no less.

With the Scriptural principles governing this matter we deal in this number under the head of "In Moses' Seat," which we commend to Sydney's attention.

Canada

BRANTFORD. — Christadelphian Hall. 44, George Street. Sundays: 9,45 and 11 a.m. and 7 p.m. Thursdays: Eureka Study, 8 p.m.

We are sorry to record the death of Sis. Win. Luff, who, however, died happy in the hope that her sins were forgiven when she was baptised, and afterwards by appeal to the Father through the one and only Mediator between God and man, even the Lord Jesus Christ. Our S.S. Christmas entertainment and prize distribution was the usual happy event. Sorry Bro. and Sis. MacCharles and family have had to move to St. Catherines. His company needed him in that territory. We shall hope to see them occasionally. Visitors since last report include Sis. Hawkins (Guelph), Sis. Florence Hickman (Iroquois Falls), Bro. and Sis. Newnham, Junr., Bro. and Sis. Garfield Robinson and Bro. and Sis. Wm. Robinson (Toronto), and from Detroit Bro. and Sis. Ernest Styles, Bro. and Sis. Arthur Livermore, Sis. Esther Hickman and Bro. and Sis. Higham, Senr. Bro. Higham gave us the word of exhortation, as did also Bro. Ernest Styles. — H. W. Styles, Rec. Bro.

HAMILTON. —C.O.O.F. Hall, King William and Wentworth Streets, Hamilton, Ont., Canada.

We again report our ecclesial activities since June, 1940. The following visitors have met with us at the table of remembrance: —Bro. and Sis. L. Sparham (of Chatham), Bro. and Sis. G. Robinson, Bro. Hatch, Bro. and Sis. Jackson, Senr., Bro. and Sis. Van Luven, Bro. and Sis. Newnham, Sis. Williams, Sis. S. Curry (of Toronto), Bro. and Sis. Turner (of Winnipeg), Bro. and Sis. Ellis (of Oshawa), Bro. and Sis. Gwalchmai, Junr. (of London), Bro. and Sis. McDonald, Senr. (of Richmond, California), Sis. Pryer (of Fort Erie) and Sis. Mary Styles (of Brantford).

We wish to thank Brethren Gwalchmai, Newnham and Turner for their exhortations and lectures.

Our numbers have been increased by the addition of Bro. and Sis. Douglas Pegg, formerly of Toronto, now residing in Caledonia, and meeting with us. Also with the addition of Bro. Harry Bradfield, who came to us from one of the other fellowships, and the return to fellowship of Sis. N. Stewart.

It is with joy we report the following immersions: —Bro. Charles Ansell (of Sunderland, Ontario) on July 31st, 1940, Sis. Jean Howarth (of Grimsby, Ontario) and Bro. John Burns of this city on August 7th, 1940,

Our brethren and sisters of the British Isles are in our thoughts and prayers. God grant them strength in their hour of need. —Edwin Button, Rec. Bro.

MONCTON, N.B.

It is some time since we have sent any ecclesial news, but we have been trying, in this part of the world, to keep the light of the glorious Gospel of Jesus burning among the believers and for all who have eyes to see and ears to hear.

On July 1st most of the brothers and sisters from the Saint John and Moncton Ecclesias motored to Stewiacke, N.S., to visit Bro. and Sis. Hull. We were blessed with nice weather and a good time was had by all.

We have welcomed to the Table of the Lord Sis. Eunice Swamback (of Philadelphia), Bro. and Sis. Gregg, Bro. and Sis. Duncan and Sis. Fox (all of Saint John), Bro. and Sis. Hull (of Stewiacke, N.S.), and Sis. F. Ricketson (of Hatfield Point).

Our prayers and intercessions ascend to the Father, who alone is able to help in this time of trouble, for the brethren and sisters who are going through so much suffering and loss. — W. E. Hayward, Rec. Bro.

MONTREAL, QUE. —Allies' Hall. 618, Charron Street, Pt. St. Charles. Breaking of Bread, Sundays, 11 a.m. S.S., 10 a.m. Bible Class, Wednesdays, 8 p.m.

We are happy to record the immersion of William Gibson (Presbyterian) into the Saving Name of Jesus Christ on Sunday, September 29th. Our prayer is that he may be found worthy of eternal life at the judgment seat of Christ. Shortly afterwards Sis. N. Fields and Bro. Gibson were united in marriage. They have our best wishes in their partnership and journey to the Kingdom. —J. V. Richmond. Rec. Bro.

ONOWAY, ALBERTA.

We lose, by removal, Sis. Edith Jones, who returned to her home at Richard, Sask., and again meets with the ecclesia there.

Also we gain one by the marriage of Sis. Hilda Jones (Richard, Sask.) to the writer in May, 1940. Death has again visited us, when on 10th August, 1940, Sis. Eliza Crawford (76), the beloved mother of the writer, fell asleep in Jesus after only a few hours' illness, following a severe stroke. She remained enthusiastic to the end in the things of the Truth, which is a cause of great thankfulness and comfort to us all here. Bro. S. T. Batsford kindly came from Lethbridge to conduct the burial service, also he addressed the brethren and sisters in the evening on things relating to our Hope.

During a visit from Bro. Arthur Jones and Sis. F. W. Jones (Richard), we had the pleasure of assisting Arthur Luard (17), son of Bro. Luard (Clover Bar) to put on the sin-covering Name. After a satisfactory examination he was immersed at the home of the writer on November 19th, 1940, and now has begun the most difficult of all races. We wish him every success in his endeavours to gain the prize, the Crown of Life.

Since last writing visitors have been Bro. and Sis. Luard (Clover Bar), Bro. and Sis. Stuart (Edmonton), Bro. S. T. Batsford (Lethbridge), Bro. Don Snobelin (Victoria, B.C.), Bro. Arthur Jones and Sis. F. W. Jones (Richard, Sask.). We have had much pleasure with their company and extend a welcome to any coming this way who are in our Fellowship. — F. C. Crawford, Rec. Bro.

TORONTO.

As the "Berean Magazine" is the only visible link that connects us with our brethren throughout the world, we are very thankful that the publication of it continues. Living in, America as we do, it is difficult to visualise the perilous circumstances under which the work is carried on by those whose lives are in peril daily. To our brethren and sisters in the British Isles we send greetings and remind you that we pray daily for your guidance and protection. On August 21st, 1940, we had the pleasure of witnessing the immersion of Bertha Preston, wife of Bro. Keith Preston, whose immersion was reported in the September, 1940, "Berean." May they walk faithfully together in that newness of life into which they have-entered through their obedience of the Gospel. We have also gained the company of Sis. Florence Young by transfer from London, and Bro. Karl Marsh by return to

fellowship. He was formerly known as Bro. Gleekoff, of the Oshawa Ecclesia. His present name is a translation from the Russian. Bro. and Sis. William Maynard now meet with our brethren in Montreal because of his transfer to that city by his employer. On August 31st Bro. James MacIvor and Sis. Janet Simpson were united in marriage. They have our best wishes for a happy walk together in their new relationship. Bro. J. D. Baines (Montreal), Bro. J. P. Vibert (Hamilton) and Bro. William Robson (London) have assisted us in our labour of love through exhortation and public lecture. On January 1st, 1941, we held our annual Sunday School entertainment and prize-giving which was, as usual, a great day for the children. In the evening a number of our brethren and sisters assembled and were addressed by Bro. Beasley, who has been living in the neighbouring city of Oshawa for the past few years

Our visitors have been numerous. We are listing them in the hope that the editors will have space for them: —Sis. Irene Baines (Montreal), Bre. Howard Toole and Donald Crone, Bro. and Sis. Frank Gray and Sis. Esther Briggs (Pefferlaw), Bro. Cecil Tackaberry (Oshawa), Bro. and Sis. Jack Bates (Sharbot Lake), Sis. Mary Styles (Brantford), Bro. Thomas Shaw, Sisters Marjorie Shaw and Emily Goddard (Detroit), Bro. Ingvar Nicholson, Bro. and Sis. Arthur Percival, Bro. and Sis. Daniel Percival, Sis. Percival, Senr., and Sis. Adeline Turner (Hamilton), Bro. and Sis. Calvin Clubb, Bro. E. Howard, Bro. Albert Stunden and Sisters Edith Hunter, Helen Astles and Sims (London).

We are very pleased to report that Bro. H. W. Smallwood, who met with a serious accident early in December, is now at home and improving slowly but satisfactorily. —G. A. Gibson, Rec. Bro.

Great Britain

BISHOP'S STORTFORD. —Technical Institute, Church Street. Breaking of Bread, 11.15 a.m. Lecture, 3 p.m. Bible Class, each week, alternate Wednesday and Thursday at 7.30 p.m.

We give thanks to God for His mercy towards us. We have indeed been well blessed. Up to now there has been no hindrance to the proclamation of the Gospel.

Since our last letter we have lost by transfer Sis. C. Lewingdon, who on March 8th was joined in wedlock to Bro. N. Hodge, of Plymouth. We wish our brother and sister God's richest blessing in their new life. Bro. and Sis. D. Cooke to Holloway, Bro. and Sis. Penn, Bro. and Sis. Smith to Crayford, and Bro. R. Lovewell to Wellington, Salop.

We thank the brethren who have been able to come over and help us in the work of the Master. We have indeed been blessed and strengthened by their exhortations and addresses. —G. T. Lovewell, Rec. Bro.

BLACKHEATH, STAFFS. —Christadelphian Hall, Ross Road, Sunday: Breaking of Bread, 10.45 a.m. Lecture, 6.30 p.m.

The following have visited us: —Bro. J. Allen, Sis. Hazel Allen, Bro. F. H. Jakeman, Bro. E. Hingley, Bro. D. C. Jakeman, Bro. and Sis. S. Shakespeare, all of Dudley, and Bro. W. Southall, of Birmingham. Bro. C. Bennett has resigned the office of Recording Brother; Bro. J. Brettell will take up that duty. His address is as follows: —34, Attwood Street, Halesowen. —C. Bennett, Rec. Bro.

CRAYFORD. — Co-operative Hall, Crayford Way, Crayford, Kent. Breaking of Bread, Sundays, 2 o'clock. Lecture, 3.30 p.m.

It is with regret that we report the removal from our district of our Bro. and Sis. Kendall. Our brother was granted exemption from military service subject to finding work in connection with the land. It was in pursuance of this work that he has moved to Little Berkhamsted and will in future meet with the brethren and sisters at St. Albans, to whose love and care we commend them. We also seize

this opportunity to thank those brethren and sisters who have assisted us in the work of the Truth and have encouraged us by their presence at Crayford. We sincerely pray our Master will soon return and give us Life—and peace.

We regret to report the death of Bro. Thomas Newton, husband of our Sis. Newton, who died on March 20th, aged 48, after a probation of some 18 years. Our brother's last months were made happier by the efforts of Bro. G. W. Parks and others, of Prescott, whom the Master, I am persuaded will reward. Bro. Newton was laid to rest by his relatives at Northwich.

We are very thankful to the brethren and sisters who have encouraged us by their visits and we sincerely hope our Master will soon call us to his Kingdom and glory. —A. Drummond, Rec. Bro.

CROYDON. — Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.

Will brethren and sisters please note the above times of meetings, which will operate as from the first Sunday in May.

We have the pleasure to report the increase of our numbers by the transfer from the Sutton Ecclesia of Sister Lethbridge, Senr., and Sister V. Lethbridge, whom we are very glad indeed to have amongst us.

Since our last report we have had the assistance of many speaking brethren from other ecclesias, whose services we much appreciate. —A. A. Jeacock, Rec. Bro.

DORCHESTER. — Oddfellows' Hall, South Street. Sundays: Breaking of Bread, 10.45 a.m. Evening Lecture, 6.45 p.m. Wednesdays: Bible Class, 7.30 p.m.

In distressing times such as these "the Faith" is indeed precious: strengthened and confirmed by the manifest fulfilment of our Heavenly Father's declared purpose and a source of consolation that never fails.

We continue to proclaim the Word, sowing the good seed on every hand, though at present without much evidence of it having fallen on good soil.

Since our last report it has been our pleasure to welcome to the Table of the Lord Bro. Will Churchill (Bournemouth), Sis. Yeates (Bridport) and Sis. Read (Clapham). —Sidney F. Osborn, Rec. Bro.

EASTLEIGH, HANTS. —82, Leigh Road. Sunday, 10.45 a.m. Thursday: Bible Class, 7.30 p.m.

Since our last report three of our brethren have appeared before the Military Tribunal. In all cases they have been ordered non-combatant duties and now await the hearing of their appeals in "quietness and in confidence."

Bro. P. Walpole, finding it more convenient to meet with the brethren and sisters at Swansea, has transferred his membership to that meeting. We commend him to their love and care.

We have been, pleased to welcome the following brethren and sisters at the Breaking of Bread: —Bro. J. Westley, Sis. N. Mumford (Clapham), Sis. M. Hayward (Ipswich), Bro. and Sis. N. Marchant (Ropley). —J. Eve, Rec. Bro.

KIDDERMINSTER. —Breaking of Bread, 3 p.m.

Since our last report we have been pleased to welcome around the Table of the Lord Bro. A. E. Morse (of Swansea), who was temporarily stationed in the Worcester area in connection with his employment. He also rendered us service in the Truth by administering the word of exhortation. We are also pleased to have the continued visits of Sis. Nicholson, Senr., and Sis. Ruth Nicholson from Worcester and of West Ealing Ecclesia. We are certainly living in very evil and trying times and we feel how beneficial are our meetings together. —H. W. Pigott, Rec. Bro.

LONDON, S. (Clapham). —Avondale Hall. Landor Road. Sundays: 11.0 a.m. and 7.0 p.m. Tuesdays and Thursdays, 7.30 p.m.

On March 29th Bro. R. Learman and Sis. E. Maundrell were united in marriage. We pray that they will receive our Heavenly Father's blessing. We lose by removal Bro. F. J. Young to Newport and Bro. C. F. Evans to Birmingham.

The following visiting brethren and sisters have been welcomed to the Table of the Lord, namely: —Bro. and Sis. A. F. Jeacock (St. Albans), Bro. and Sis. V. W. Lloyd (Whitstable), Sis. Austin, Bro. P. Flower, Sis. Broughton, Sis. Kelly, Bro. B. Harris and Sis. B. Harris and Sis. G. Evans (Sutton), Sis. O. Bath and Sis. Piffin (Holloway), Bro. and Sis. Spencer (Putney), Bro. Whitlock and Bro. Lovewell (Bishop's Stortford), Bro. Burgess, Bro. and Sis. Gare (Luton), Bro. A. Morse (Swansea), Bro. P. Dexter (W. Ealing), Sis. G. Ramus (Ilford). — F. G. Wood, Asst. Rec. Bro.

LONDON, N. (Holloway). —Delhi Hall, 489, Holloway Road. 4 p.m. and 6 p.m.

Our Fraternal Gathering was duly held on March 29th at the A.B.C. Dining Hall, South Place, in the heart of the City of London. There was a large attendance; 162 sat down to tea.

The four speakers dealt with various aspects of the present situation as it affects us and the world in the Divine purpose.

Visitors during the month were Bro. J. T. Warwick, Bro. C. Kitchen and Sis. F. Brooks (of Clapham), Bro. J. Thomas (of Ilford), and Sis. E. F. Williams (of St. Albans). —H. F. Wicks, Asst. 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: Meeting, 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately), 7.30 p.m.

Since our last report we have been pleased to welcome around the Table of our Absent Lord Sis. Lewingdon, Senr., and Sis. V. Lewingdon (of Cambridge) and Bro. A. Morse (of Swansea). — D. M. Williams, Rec. Bro.

NOTTINGHAM. —Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m. School, 10 a.m. Lecture, 3.30 p.m. Wednesdays: Bible Class at the People's Hall, Heathcoat Street, at 7.15 p.m.

We are pleased to report that since our last news the following have been baptised into the Saving Name of the Lord Jesus Christ: —Joyce Porter, Betty Smith (daughter of Sis. H. Smith), Kathleen E. Shaw (daughter of Bro. and Sis. E. W. Shaw) and Clarence J. Shaw (son of Bro. and Sis. E. W. Shaw). We have also had the privilege of baptising on behalf of the Derby Ecclesia Mr. and Mrs. T. Gettiffe, Alan Clark and Joyce Gillard, (daughter of Bro. and Sis. F. Gillard). We pray that they remain faithful unto death and receive the Crown of Life at the return of our beloved Master. On September 11th the ecclesia at a special meeting passed the same resolution regarding marriage, divorce and remarriage as that passed by the Clapham Ecclesia and published in the "Berean" for December last. At the fraternal gathering on April 5th, considering the present restricted travelling facilities, we had a good attendance and a helpful gathering. The subject considered was, "God's Love

for the Saints as Manifested in Christ" (Eph. ii. 4-7): —(1) Their Redemption (verse 5); speaker, Bro. F. H. Jakeman. (2) Their Present Privileges (verse 6); speaker, Bro. J. B. Strawson. (3) Their Future Glory (verse 7); speaker, Bro. D. C. Jakeman. On the last four Saturdays in March we had special lectures, but the attendance was disappointing. The attendance of strangers at the ordinary Sunday lectures has been better than for some time. —J. B. Strawson, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Sundays: 11 a.m. and 6.30 p.m.

We are very happy to record the marriage on March 8th of Bro. Norman Hodge to Sis. C. Lewingdon. We trust that they will find every happiness together until the perfect day of union at the marriage of the Lamb.

Sister Lewingdon is now a member of the Plymouth Ecclesia, (from Bishop's Stortford) and we are glad to have her company and fellowship in the Truth's service. —S. Jeacock, Rec. Bro.

PRESCOT (nr. Liverpool). —5, Brookside Road, off Shaw Lane.

Again we have appreciated the company of Bro. J. Adams (St. Albans) and Sis. Doris Jannaway (Southport) at our Memorial Meeting. But, on the other hand, we are sorry to report the death of Bro. T. Newton, who died on Thursday, March 20th. He was a member of the Ecclesia at Crayford, but because of the development of acute affliction (spinal paralysis), and through relatives, was taken to a "Home of Best," Dingle, Liverpool, where he has been for five years.

Since our removal to Prescott the brethren and sisters have made it their duty to visit him to cheer him and comfort him during his affliction. Also we have been able to break bread with him. He did appreciate our visits and it was a real pleasure to us to do it, but we feel deeply touched to realise that this privilege is now no longer afforded us, hence our reference to him in our "Ecclesial News," because of the love and sympathy we had for him. We extend our deep sympathy to his sister, wife and family in their bereavement. He died in certain hope of a resurrection, as his mentality was fully alive to the responsibilities of the Truth. Our sincere prayer is that we shall soon see and meet with the approval of the One who has the keys of Hades and of Death, and the power to abolish sin, disease and even death for ever. —G. W. Park, Rec. Bro.

SHIFNAL. —14, Church Street,

Bro. G. T. Lovewell has removed to our district from Bishop's Stortford. We rejoice in his company and help. Bro. and Sis. Burrows (of Coventry) have visited us on several occasions and Bro. Burrows has ministered to our spiritual needs. Other welcome visitors have been Bro. and Sis. Stanway (of Coalbrookdale) and Bro. and Sis. H. Pigott (of Kidderminster). Sis. F. A. Price, lately of Battersea, who has been staying with us, has now removed to Dudley. —A. L. Price, Rec. Bro.

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.80 p.m. Bible Class, Thursdays, 8 p.m.

We are happy to record another "birth" in the person of Mrs. Amelia Phillips. This took place at the house of Bro. Goodwin. A goodly company of brethren and sisters assembled afterwards at the house of Bro. Hart, where, with some words of good counsel and encouragement from Bro. Headen, our new sister had a good send-off. It seems unlikely that her probation will be of long duration, and we trust she will hold fast to the end that which is good. Our number has again been increased by the addition of Bro. and Sis. F. Kendall, from Crayford.

Our Tea and Fraternal will be held (D.V.) at the Central Hall, Victoria Street, on 31st May, commencing at 3.30 p.m. A special address for the benefit of the stranger will be given after the tea. —G. P. H. Mallard, Rec. Bro.

SWANSEA. —Y.M.C.A. Building, St. Helens Road. Sundays: Breaking of Bread, 11 a.m.

We have suffered a grievous loss in the removal to London (West Ealing) of Bro. D. L. Jenkins, his sister, wife and daughter. They leave behind them many happy memories of a close association and loyal co-operation, and they have been a tower of strength to all of us. We thank our Heavenly Father for the benefits and comfort we have received from their membership of our Ecclesia. They leave us more determined to press forward to the mark of our high calling in Christ Jesus. These separations from such beloved brethren and sisters create painful situations, but we know that our movements are controlled by our Heavenly Father. We are therefore not discouraged by this loss, but we thank God that we have been able to associate for even a short period with our brother and sisters, whose zeal in the Truth has been a further strengthening of our united determination to press forward to the Kingdom, which is assuredly at hand. On this foundation we console ourselves, even amidst all the tribulations and trials which are our portion in this present evil age.

Our young Brother Gordon Morse has witnessed for the Truth before the Tribunal and has been granted exemption from military service conditional on taking up constructional work. We are grateful to Bro. C. Cambray (Newport) for his support of our brother before the authorities. —R.H. Smith, Rec. Bro.

SWANSEA (Brynhyfryd). —98, Llangyfelach Road. Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 6.30 p.m.

Since our last intelligence we have welcomed around the Table of the Lord Bro. P. Walpole (of Eastleigh), who gave us the encouraging word of exhortation, and has since become a member of this Ecclesia. We are very pleased to receive back into fellowship our Sister Phyllis Chapman (Bowen), who had previously been withdrawn from for marriage with an alien.

We acknowledge with thanks the sum of 10/-, which was sent by two sisters for any distress that might have been caused through the recent air-raids on this town, but we are thankful to our Heavenly Father to say that none of the brethren or sisters of this Ecclesia suffered any loss in any way, and the money was passed on to those who were in need. Praying at all times for the continued love and protection of our Heavenly Father for all His children during these times of stress and destruction, knowing that all these things are working out His eternal purpose. —L. H. Bowen, Rec. Bro.

United States.

ATWATER ECCLESIA. —King, Ferry, NY.

It is with pleasure I report a week-end visit from Bro. and Sis. Kling on Sunday morning, October 13th, 1940, around the Table of the Lord. Bro. and Sis. Fred Zulbe meet with us. Bro. Kling gave an exhortation full of spiritual food and encouragement to hold fast.

Sis. Martha Mathner, who has been in isolation for some time, is living in our midst and has united with us. — Edward Palmer, Rec. Bro.

Hope.

Disappointed? Often. Disillusioned? Yes.
Naught but time can soften pain, and make it less.
Despairing? No, never. "While there's life, there's hope."
And there's naught can sever Faith, while love can cope
With each daily trial, if we copy Him,

Who, by self-denial, overcame the dim
And transient glory of this fleeting life.
'Tis the old, old story. Love can conquer strife—
Thus, when all seems darkness, and we're nigh despair,
Conscious of His goodness, let us then repair
To our Living Altar, Christ, our mercy seat—
There, while our prayers falter, in faith, His love shall meet.

BASIL D. HAMILTON.

Hove.

Jesus never quoted an Apocryphal Book; nor did either of His apostles. What a weighty argument as to the inspirational value of the writing they did quote, and referring to which Scriptures they often said, "It is written."

"Out of them the Lord delivered." 2 Tim. iii. 11.

A well-known Brother and Sister in a South Coast town lived here. They walked out unscathed from this rum, caused by a German bomb.

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. MacDonald, 27 Stanley Street.

AUSTRALIA

Bairnsdale, Vic.—E. Pate, 63 Murphy Street.
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.
Inglewood, Vic.—J. Hughes.
Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Launceston, Tasmania. — Carmel Gee, 167 George Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
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, 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.—J. Snobolen, R.R. No. 3.
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, Landbeck and Liberty Roads, Woodland P.O. Md.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Donald C. Kling, 295 Victoria Blvd., 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, 2,911 La Corona Avenue, Altadena, Calif., U.S. A.
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.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, 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. —R. A. Waid, 75 Olean St.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

Acknowledgments. — D.F., Many thanks; E.F., Greatly appreciated; J.O., W.M., S.M.L., A.J.M., E.J.H., H.E., P.B., S.M.L., R.A.W., Mrs. T., C.F., S.L.V., A.O., H.A.S., Imperial Bank of Canada, A.T.A., J.M.T., P.T.M.

Bombed. —A bombed sister writes us with a contribution under that title. Her request has been complied with. We thank her and all who have sent contributions to our Distressed Fund. The calls on it have been heavy this month.

Woking. —A meeting is now held here at 8.0 p.m. each Sunday. All communications should be addressed to W. R. Mitchell, 41, Kingsway. The meeting is at Atalanta House, Commercial Road.

Jewish Relief. —Bro. Mitchell and ourselves have sent this month £32 9s. 5d., received from various ecclesias, to the direct relief of poor Jews in Jerusalem and other cities in Palestine.

W. J. Livermore. —We have received your "open letter." As, however, you have never at any time answered the questions, bearing upon your form of heresy, which we put to you in the presence of the brethren in Hamilton in 1927, we see no reason for "beating the air" (1 Cor. ix. 26).

Postal Delays and Losses. —Any brother not receiving the "Berean" should write us. We are also willing to handle any other matter of the same kind where publishing brethren in Britain are concerned. We will make good as far as ever we are able.

1 Peter ii. 13. —Any brother who refuses to submit to an "ordinance of man" where there is no conflict between such and the Divine commandments is himself a sinner against God. Such an one is any brother who, having a reasonable condition attaching to his exemption by a Tribunal from all forms of State service, refuses to render obedience thereto. Such is not a true Christadelphian.

British Museum Outing and Fraternal Gathering. —The Clapham Mutual Improvement and Eureka Class purposes to hold, if the Lord wills, its 46th visit to the British Museum on Saturday, May 10th. An entirely new series of exhibits will be inspected. Parties will leave entrance hall at half-hourly intervals, commencing at 2.5 p.m. Exclusive accommodation has been reserved at the Bun House Restaurant, High Holborn (nearly opposite Holborn Underground Station), where tea will be partaken at 4.30 p.m. A fraternal meeting in the Essex Hall, Essex Street, Strand, will follow, commencing at 6 p.m.

Printed by the "H.J." Service, 161 Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47 Birchington Road, Crouch End, London, N.8.
