

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 & G. A. GIBSON

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WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

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

The Berean Christadelphian

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MOSES AND MORTGAGE.

"As a matter of legal structure the difference between the Mosaic and the English land law might be defined as the difference between a self-extinguishing mortgage on which no interest requires to be paid and a mortgage which lasts for ever and adds unpaid interest to principal in an ever-increasing burden which at last sinks it into perdition. The difference might not seem material as a matter of terms but in its working out the difference is very great: it is in part incalculable. The one is full of blessedness, the other is full of trouble. The one is the device of beneficent wisdom; the other the outcome of human desire for gain. The one secures the general diffusion of the goodness of God, the other allows astute men to fleece their less fortunate neighbours under the cover of legitimate legal formalities and enables them to climb to eminence over the prostrate bodies of the helpless" —Law of Moses, cap. viii.

PRINCIPAL CONTENTS:

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OUR APPEAL

RE-UNION EFFORTS

SELF EXAMINATION
LAND OF ISRAEL
SIGNS

VOL. XXXV.

SEPTEMBER, 1947

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EDITORIAL

The Reversal of Human Judgment.

Jesus had in mind the frailty of human judgment when speaking of the final verdict upon men who have borne His name. He said, "Many that are first shall be last: and the last shall be first."—Matt. xix. 30.

Society has a way of forming its own opinions as to the merits or demerits of individuals, but history afterwards has a way of reversing or at least modifying its conclusions. What is true in the political and social economies is also true in the spiritual sphere.

Men judge by the outward appearance but God judgeth the heart.

Of the future character of judgment we are told "The spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. This power shall make Him of "quick understanding in the fear of the Lord: and he shall not judge after the sight of His eyes neither reprove after the hearing of His ears. But with righteousness shall He judge"—Is. xi. 2-3.

The word translated "quick" in this quotation is the Hebrew word "smell" according to the margin of the Authorised Version. Dr. Aaron Pick, however, relates it to be a colloquialism: a very expressive one. It means to smell out instantly.

This expression is not uncommon in modern parlance. Jesus was able and so was Peter to detect deceit and fraud at once without all the paraphernalia of evidence as required to-day.

This gives one to think of the difference between motive and deed.

Many a man has a high reputation for generosity because of the constant exhibition of this quality by him. It does not follow that his motive is altogether and conspicuously unselfish.

We once went into a magnificent kirk in Scotland entirely given for the service, a beautiful engraving told us, of God and His Son. The organist was playing a very fine instrument and seeing us, came over to talk. He did not appear to think too much of the generous donor. It appeared that he was a great business man who was noted for measures and selfishness disguised as "hard dealing" and "good business": who paid the lowest possible wages to his operatives and amassed a large fortune. In due course he was ennobled because while hard in one hand he was kind with the other. An examination of his motive might reveal that self-esteem and the desire of praise had more to do with the building of the church than piety and love of his fellow-men.

The early church was modelled on very simple lines and our Christadelphian meetings have followed that primitive example. But even in the simplest examples of spiritual co-operation there is room for grave differences between motive and action.

Out of this thought our Lord undoubtedly produced his *obiter dictum* "the first shall be last."

Possibly the humble servant who comes to worship: always in his or her place: always willing to do in a very meek and quiet way any service that comes his or her way is more to be commended at last than the delightful orator or the commanding personality.

We have met some very able men in the ecclesias, lawyer-like and sometimes supercilious in their condescension to their fellows who exerted considerable influence, but we doubt if they will be exalted in the day of judgment above those who often suffered at their hands.

Sincerity is a good thing but many like the Papal inquisitors have had a sincerity which was utterly mistaken. A recently published book endeavoured to show that Judas Iscariot was sincere in his desire to see Jesus assume at once His place as King of the Jews and that the betrayal was the exhibition of his own belief that when face to face with his persecutors Jesus would once for all exhibit His power. Seeing the failure of his design Judas committed suicide. This was a wrongly conceived "sincerity." True sincerity of the Christian character can only be based on humility and a profound trust in God and a correspondingly lower dependence on merely human conclusion. It is a true proverb that "the wish is often father to the thought and word."

So while the gospels keep to one point in classifying men, *i.e.* the motive, the mass of men in fact find it difficult so to do. Too often the spirituality of a man is judged by the profession he makes, the subject matter he works upon, the language he makes a habit of using. The sphere of religion does give many possibilities to men who desire to be pre-eminent in some way among their fellows.

But the active stock of motives, while not easily discernible by their fellow-men, will be at once open to inspection by the Judge of all at the last Day.

We are exhorted to love one another to be mutually helpful. So there is a motive of *esprit de corps* which is a great stimulus and in good measure is consistent with all simplicity and singleness of heart: but in some intense forms the individual can become absorbed in a blind obedience to the

dictates of a body to the corruption of the quality of religion altogether. Hence arises formalism instead of genuine enthusiasm. If, therefore, we are guided of God we shall stand in that quiet reliance upon Him trusting always in His final purpose and in Him in whom it is centred.

"Wisdom is justified of her children" and the sheep of the Good Shepherd hear His quiet voice and follow Him. Let us then keep that quiet dignity linked with humility which befits the children of God. Remembering all those commandments designed to promote those qualities within us by their daily exercise. Then although we may fill "the lowest seat" now, we may be called up higher in the day of reckoning.

G.H.D.

The Evidence of Archaeology

There is little doubt in anyone's mind, in these days, that the discoveries of archaeology have verified many previously questioned statements of the Scriptures. Indeed, so rapidly have "finds" come to light since the turn of the century that many man-created excuses for disbelieving the Scriptures have vanished away. Modern scepticism has had to give place and acknowledge the eternal truth of the Scriptures; in effect, an endorsement of the words of the apostle Paul, "All scripture is given by inspiration of God" (ii Tim. iii. 16).

It might be well to note that recent archaeological discoveries, besides corroborating the sure Word of God in many respects, have also dealt severe blows to the flimsy structure of the evolution theory. Archaeologists are able to confirm that the civilizations and capabilities credited to the early progenitors of the human race by the Bible were a fact.

It is a point worth noting in connection with this also that the two great events of the early chapters of Genesis, the Creation and the Flood, have their counterparts in the unearthed records of the folklore and legends of many nations of antiquity and perhaps surprisingly, though reasonable enough, the closer they come to the era of the Flood the more closely their wording agrees with the wording of Genesis. It is clear then that unguided man tends away from truth and to lower moral conditions in contradistinction to the thought that the human race is progressing.

Let us begin with Genesis and go no further than the siege of Lachish by Sennacherib in 726 B.C.

In Genesis we learn that the beginning of the human race is associated with the names of four rivers, the greatest of which is the Euphrates. It is here that archaeologists have unearthed the earliest records of man's existence on the earth, positive records that go back before Abraham's time and even before the flood. Among these may be mentioned the great Ziggurat, or terraced temple tower unearthed in Mesopotamia. This is linked by several writers on archaeology with the tower of Babel of Genesis x. As to the flood and before, Sir Leonard Woolley, and English archaeologist came to the conclusion that the eight-foot layer of clay revealed during his excavations at Ur of the Chaldees represented the complete break in civilization caused by the Flood of Scripture history. Above and below that layer of clay were found broken relics of the art of the potter. Those found underneath represented the products from before the Flood; and the discoverers state that these relics show that the civilization destroyed by the Flood was of a higher order than that which arose afterward. Similar evidences have been found at Kish near Babylon, Tel Halaf in Upper Mesopotamia and Ras Shamra in Syria.

Among the early settlements that sprang up after the Flood was that of the city of Ur, the early home of Abraham. The archaeological evidences here point to a city of no mean cultural development, and for Abraham to be called out, as he was by God, to leave such comfortable surroundings and go where he was told required great faith. God had said, "I will make of thee a great nation and I will

bless thee—and in thee shall all the families of the earth be blessed," a promise that is still going forward though many people either ignore it or are ignorant of it.

Abraham went forth; and it is interesting to note that, widely travelled as he was, he met no language problem. It is also very apparent that he met no opposition in coming into the land of Canaan, The reason was because of a similarity of customs and language in all that territory. Archaeologists have learned that Sargon, a great early Mesopotamian monarch, had spread a uniform civilization over practically all the Near East 400 years before.

Having reached the land of Canaan, or Palestine as it is called to-day, it is recorded that Abraham stayed at or near several towns. Recent excavations bear out the fact that all of those towns existed at that time.

Another item in connection with the life of Abraham is the account of the Battle of the Kings, Genesis xiv. It was once the boast of the critic that the Amraphel, king of Shinar, of verse 1 was a spurious character whose name was not found on the unearthed lists of the allies of Chedor-la-mer. It was a serious blow to the opposition when it was discovered that Amraphel was the Hebrew equivalent of the Sumerian form Khammurabi. Arioch has been identified as King Eriaku of Ellasar, and Tidal has been tentatively identified as Dudkhalyas I of the Hittites.

As to the destruction of Sodom and Gomorrah much has already been said, but we would like to go over the main features again. Firstly reading the Scripture account and then enumerating the several points of the investigations of Prof. M. G. Kyle and other archaeologists in that region. Genesis xix—

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven;

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

"But his wife looked back from behind him, and she became a pillar of salt.

"And Abraham gat up early in the morning to the place where he stood before the Lord:

"And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

Now compare this with the points noted by the excavators:

- (1) the civilization of that region perished utterly in the Abrahamic period,
- (2) that the region itself is a burned-oat region of oil and asphalt,
- (3) that there is along the lower part of this plain a great stratum of rock salt,
- (4) that lumps of sulphur are still to be found scattered along the shore of the sea,
- (5) that the nearby mountain peaks are encrusted with salt.

By these actual evidences we are helped to see how great was the deluge of burning brimstone mingled with salt that destroyed human, animal, and vegetable life in and around those cities who failed to heed the Word of God. We pray that these things will open the ears of some to the prophesied day of vengeance that the Lord will yet again bring upon all the earth.

Still considering Sumerian, Assyrian, Egyptian and Babylonian matters of antiquity and their relation to the truth of the matter contained in the Scriptures we would remark upon the multitude of gods worshipped in semi-later times by these nations—and note at the same time the belief in the churches about us of a Triune God—the Holy Trinity.

It is remarkable that the first findings of archaeologists brought to light the fact that the Egyptians worshipped various sets of trinities also, among which were Osiris, Isis and Horus. A similar thought regarding the Sumerian or early Assyrian deities is expressed by Dr. Stephen Langdon, Professor of Assyriology at Oxford University. This same writer has also deduced from pictorial

tablets that were found at Erech and Kish at descending levels in his excavations that this polytheistic religious system was preceded by monotheism—or belief in one God. In Field Museum Leaflet 28 he says, "In my opinion the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism and widespread belief in evil spirits." Prof. Schmidt of Vienna was of the same mind.

The importance of these conclusions is not overlooked by Christadelphians. Such evidences truly support many statements of the Bible, and reveal the real necessity why Moses should have to say to Israel, "Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4). Moses' words were endorsed by Jesus Christ, and re-echoed by the apostle Paul in the phrase, "To us there is but one God, the Father; and one Lord Jesus Christ" (i. Cor. viii. 6).

Now, it has been asserted by some that the early part of the Old Testament could not have been written by Moses because the art of writing was not far enough advanced among the Israelites. The argument is that the history of Genesis and Exodus were but traditions handed down from generation to generation and at a much later date compiled in the form in which we now have it. However, many discoveries have forced men to agree that the art of writing by means of an alphabet is a very ancient thing. Until recently the Phoenicians were given the credit of being the originators of the alphabet, but evidence in Sinai and Mesopotamia show that alphabetic writing was common in Moses' time.

The "find" in the Sinaitic Peninsula is of particularly clear import. At Serabit, in that peninsula, there was discovered turquoise mines, and the remains of a nearby temple. Egyptian hieroglyphics were found in these places but the evidence of the mode of worship in the temple was not at all similar to that of the Egyptians: instead it closely resembled that of the Israelites in several details. This is deduced from the finding of a great high place and immense heaps of ashes which are associated with Israelitish burnt offerings. The most important discoveries, though, were made in and about the mines. Here were found the inscriptions of the Semitic miners themselves, and they were not in hieroglyphic style, but in an alphabetical form.

In the years 1929 to 1932 similar styles of writing were found in the remains of the ancient Palestinian towns of Gezer, Beth-shemesh, and Lachish. We can agree with Dr. Langdon when he says, "This discovery makes it entirely believable that literature before Moses also existed in alphabetical scripts. They were actually incorporated into written documents as early as the 13th century B.C. Obviously we have here the most important discovery of modern times in respect to Bible criticism." Mr. L. A. Waddell in his 1927 Volume "The Aryan Origin of the Alphabet" says, "The Sumerians from the earliest known periods . . . employed in their syllabic writings these particular signs with their 'alphabetic' values generally which are now disclosed to be the parents of our alphabetic letters."

We might add that the Lord Jesus continually reassured the faithful in respect to Moses' writings long before the stones, and artefacts, of archaeology began to cry out to the confusion of Bible discreditors. "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The next thing that we would touch upon is the law that bears Moses' name. This law was designed by the Great God of heaven for the double purpose of Israel's physical and spiritual well being. They were intended to be a holy people unto the Lord.

The part of the Law that is most generally remembered is the Ten Commandments: and, while it is very evident that Moses received it at the hand of God it is becoming quite clear that a code of somewhat similar laws existed in both Egypt and Mesopotamia some time before the giving of the Law to Israel. This definitely confutes the evolutionist who says that the high morals mentioned in the Law of Moses could not have existed at that time. On this point there may be seen on a sculptured slab

of Khammurabi, the Amraphel of Genesis xiv, in the Louvre Museum in Paris, a really interesting code of laws that were extant in the days of Abraham. It covers such subjects as property, legal procedure, and loans. It also seeks to protect the poor, the widows, and the orphans from the injustice of the rich. As to Egyptian corroboration of this matter, in a papyrus copy of the "Book of the Dead" there is a confession of the deceased which refers to laws evidently similar to some of the Ten Commandments. It reads in part as follows, "I did not slay men—I did not steal—My heart devoured not—I did not speak lies—I did not commit adultery."

Now, it is very interesting to note that while for centuries these old laws have been hidden by sand, rubbish, and rubble, the Word of God has been ever before men, even from Moses to Christ and from Christ to our own day. Indeed the Ten Commandments have all been reiterated by Christ except that concerning the Sabbath. Their ever-living message has always been in every generation, able to make one wise unto salvation. They are profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works"—ii Tim. iii. 15-17.

Before we get away from Egyptology we would like to draw attention to one outstanding rebuff that even the most ancient of critics have had to endure. This has to do with an episode in the captivity of Joseph, the dream of Pharaoh's butler. Genesis xl. verse 9-13: —

"And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

"And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

"And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

"And Joseph said unto him, This is the interpretation of it: The three branches are three days:

"Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler."

The great Greek historian Herodotus (circa 450B.C.) wrote considerably about Egypt. Among other things, he said that the Egyptians grew no grapes and drank no wine. Coming from the supposed "Father of History," the Bible critics fell with delight upon Herodotus' words. But their joy has been turned to dismay. Unquestionable evidence is now to hand on the frescoes that decorate the tombs of Egyptian antiquity. These works show the Egyptians engaged in the various phases of grape growing. Other murals give evidence of the fact that the grapes were pressed for juice; and still others depict an Egyptian banquet table and the same results as to-day from over indulgence. Surely in the minutest details the Holy Word is vindicated.

At the death of Moses, Joshua was appointed to lead the Children of Israel into the Promised Land. The Bible narrative as to the entrance of the Israelites into that land was long discredited and still is in some quarters: but archaeologists working in Palestine have substantiated many of the incidents of the Book of Joshua.

One of the prominent events connected with this invasion was the fall of Jericho. It was an historical event that was truly held up to ridicule, but what have we now?

Sir Charles Marston, author of the book "The Bible Comes Alive," and Prof. Garstang, of the University of Liverpool, excavated the ruins of this ancient city in 1930. They discovered that the walls consisted of two parallel sections about fifteen feet apart. On the top of this double wall heavy timbers had been laid and houses built upon them. This arrangement helped to tie the two wall sections together. Excavations made at the base of both walls led to the discovery that the foundations were defective, and from the position of the stones in the ruins it was clear that the thick inside wall had

fallen against the thinner exterior wall and pushed both outwards and down the slopes on which they were built, or as it is expressed in Joshua vi, "the wall fell down flat."

Returning in point of time for a moment we recall that Joshua had sent spies into the city who were received and lodged in Rahab's house which was upon the wall. We also remember that because she recognized the might of the Holy One of Israel, she and her household were spared in the calamities that overtook the city. When the walls were further examined it was found that in the north-west corner there had been a tower or citadel against which the two walls butted, *and note*, the wall at this point had not fallen away but was supported by the tower. It must have been on this part of the wall that Rahab lived. It is noteworthy, too, that this corner of the city was the closest to the mountain to which the spies were told by Rahab to flee to when she let them down the wall, Joshua ii. 16. Even in the smallest details of location and advice the Scriptures are found unerring.

Another minute detail that has been verified in connection with the destruction of the city was the instructions given to Israel as to what they should do with the spoil. They were allowed to take the gold, silver, and vessels of iron and brass to put into the treasury of the house of the Lord. The remainder of the foodstuff they were forbidden to touch even though it was harvest time and naturally considered would be the most useful booty to a migrating people.

Accordingly, when the city fell and the metal treasures had been removed, it was burnt with fire, very much evidence of which is to hand. However, the fire spared enough to show how the Word of God had been obeyed, and how true it is.

In the ruined rooms of houses of the city have been found the scorched and charred remains of such foodstuffs as wheat, barley dates, onions, olives, and even pieces of dough.

(To be continued)

OUR APPEAL.

"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'."—DR. THOMAS.

We are calling ALL Ecclesias—

As our readers doubtless know, the publication of the BEREAN CHRISTADELPHIAN MAGAZINE is a non-profit enterprise carried on as a labor of love. At the present time it is being published at a loss because of the very steep increase in printing costs that have come into effect since the first of the year. The editors would like to be able to absorb this loss but, not being blessed with an abundance of this world's goods, are finding it a heavy burden. It has been suggested to them by several brethren that they address an appeal to all ecclesias for financial help in this critical period. Any assistance will be deeply appreciated.

Signs of the Times.

"What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others."—Mark xii.

XXVII.—The Storm Centre.

Christ's pathetic reference to the end of apostate Jewry, see also Matt. xxii. receives added emphasis in these closing days of gentile times. Current events in Palestine clearly show that the state

of the Jews is rapidly deteriorating into one of turbulence and crime paralleled only perhaps by the terrible excesses of the factions in the siege of Jerusalem in A.D. 69-70.

Last month's notes closed on a subdued note. Hardly was the issue published, when came news of the murder of the two British N.C.O.s—a senseless crime which shocked the world. It all illustrates the desperate measures to which many will resort if only their political ambitions can be achieved. The dark, evil character of man is seen at its worst. But such actions will never secure the aims of those guilty of such awful excesses. God has no use for criminals who saturate the vineyard with violence. In any case, the Jewish State which is envisioned by the forward movement among modern Israel, is not the restoration of the Kingdom as set out in the purpose of God. That is the work of the returned Lord Jesus, who will establish it in equity and peace—Ps. lxxii. The latter purpose will be accomplished; the former will perish in the terrors when Gog sweeps down upon the land—Ezek. xxxviii; Zech. xiv.

That is the inevitable end of all those who cement their ambitions with the blood of their fellow men. Israel's long and tragic history is an awful illustration of God's disapproval of such methods. The lesson has never been learned. Cain founded his dominion on murder and Jew and Gentile ever since has followed the same evil trade. Yet God has spoken plainly. "Woe to him that buildeth a town with blood, and establisheth a city by iniquity"—Hab. ii.

The Jews sought to preserve their authority under the Romans by the sacrifice of Christ, and their Royal Victim left this on record against them, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"—Matt. xxi.

But whereas then, in A.D. 69-70 it was the Roman who destroyed and there was none to deliver, this time it will be Gog, the latter day Russo-Assyrian who will cover the land like a cloud. And then, we read, shall the Lord go forth and fight. . . .

XXVIII.—Liquidation of Human Government.

This precisely, is what we are seeing. The coming winter will be filled with signs, all ominous of the future. Hunger, unrest, unbridled lust for power, the heaving turbulence of the masses, dumb with agony and fear—these problems are not peculiar to any one country. In some they are more desperate than others, where all the villainy of the place-seeker finds an outlet in mass political murder, as in Burma.

To speak of the crisis in Britain is to misinterpret events. It is WORLD CRISIS. But its focus is in the Near East, with the Jew at the storm centre. All political roads lead to Palestine.

Thus while every country in Europe is secretly conniving at the shipment of Jews to Palestine to get rid of them and incidentally cashing in handsomely on the illegal traffic of which the immigrants are the victims, of no more importance to the merchants than any other form of "goods," the House of Commons listens to accounts of Soviet run schools for the training of Jewish terrorists. In Palestine Irgun supports itself by £20,000 bank raids. Responsible journals in London openly say that Russia is fomenting these troubles, not only in the Land, but in Indonesia, and all over Europe. Russian opinion is convinced that American intervention financially in continental affairs will bring about collapse, and is triumphantly citing in press and radio the case of Britain, whose difficulties Moscow attributes solely to dollar loans.

This, of course, is one side to the Kremlin's propaganda. Russia's rulers are astute, and are adroitly fighting off American assistance for Europe, so that when the collapse comes, Communism, as she thinks, will automatically spread amid the desperate masses.

The whole world situation is thus fraught with peril. The politicians in Britain insist on the crisis in this country as being capable of adjustment, but the fact is that no British crisis exists as such,

rather is it a breaking up, a shaking of all nations by fear, want, wars, unrest, disasters and international intrigue, of which the reactions are felt worldwide.

Turning more particularly to Jewish affairs, we see the same movement toward a fear-inspired future. The operations of the terrorists are covered by a blanket of dead silence on the part of the Jewish community. No information concerning the perpetrators of these dark deeds is forthcoming, and the efforts of the security police to track them down are comparable to the gropings of a blind man in an unfamiliar alleyway.

Fear is the keynote of the whole situation. "Men's hearts failing them for fear. . . ." Christ's words indicate not merely the time-epoch in relation to the Divine purpose, but also the approximation of current events to the end of the age.

XXIX.—Dr. Weizmann and the Mandate.

The deterioration of Brito-Jewish affairs, is seen rather as an ebb tide in the general current of world events, than an obstructive issue with its own background. The British Government does not seek to invalidate Jewish aspirations, but to foster them. If it has failed in the eyes of the Jewish Agency it is on account of political reactions over which it has no control.

But has the British Government failed? The Divine purpose cannot in any way be thwarted, and Whitehall is but one of the many tools and instruments of Providence now being actively employed to pull down the structure of human vanity—of Jew and Gentile alike.

Can it not be rather affirmed that the Zionist movement has developed a bias contrary to prophecy? If that can be shown, then maybe the actions of Tarshish are a corrective applied by God to circumvent development which is contrary to His will.

Dr. Weizmann, in his speech before the fact finding committee of the U.N., details of which have now reached this country, goes all out for the Jewish State. It may be argued that the "state" of the modern Zionist conception and the "Kingdom" of Acts i. 6, are not synonymous terms. In the mind of the present writer, the basic idea is the same. If this is correct, then the powerful attempts now on foot for the establishment of a Jewish State in Palestine must it seems be frustrated in order that the sole glory of restoring the Kingdom unto Israel may devolve upon the Lord Jesus Christ— Ezek. xxi. 26. The right of the restoration of the Jew is vested in the Man at God's right hand.

Maybe Great Britain is the instrument of frustration divinely employed; hence the odium in which she is held by Jewry at large. Dr. Weizmann's speech is, in fact, a challenge to the Mandatory. "The Mandate clearly envisaged Palestine as the scene of a free, independent Jewish society; the White Paper seeks to make the Jews a permanent minority in an Arab State with no right of development beyond what the Arabs concede."

This abruptly focuses the Jewish-Arab quarrel. This antagonism has now flared up in some nasty incidents in which Arab women and children have been murdered by opposing terrorists. The strained relations of these closely connected races bids fair to add grave difficulties if not more combustible material to the Near East woodpile.

XXX.—The Diaspora nears its end.

Of all Jewish leaders, Dr. Weizmann is nearer in approach to the Old Testament than any other. Years ago his speeches followed closely the Messianic vision. To-day, they lean more and more toward the views of the "liberal" minded of his race. The grandeur of the olden seers is dim, and the glory of the ancient throne of the Lord has merged into the latterday dream of the Jewish State—a secular state as conceived by those who have staggered out of the Polish and the Galician ghettos.

Modern Jewish thought widely interprets both the terms of the Balfour Declaration and the Mandate. A "state" is envisaged from Galilee down to the border of Egypt, and from Jaffa across the Jordan to Transjordan. It is a bold vision, this urge of a revived homeland which haunts the imaginations of the survivors of those six million dead left in the bitter memories of the European jungle. But it clashes with almost every interest in the Near East.

Throughout the pattern of the world's story there runs a dark thread, says one London journal. It is sombre and evil . . . the tribulations of the Jews. From Herod to Hitler many tyrants have bestridden the path of these people. Burned into their memory is the colossal tragedy of Europe with its aftermath of flaming hope and its ashes of frustration. Now across the blackened desert stagger the people of the New Exodus, bent beneath their burden, their eyes fixed on the Promised Land. . . .

God is regathering His people.—Jer. xxxi.

These are shadows on the face of the dawn, shadows which speak to the servants of God of the impending return of Christ to the Vineyard Kingdom. Christ, world King, with the shattered rubbish of gentile civilization beneath His footstool; and the broken potsherds of Jewish unbelief.

And His brethren are associated with Him, "Princes ruling in righteousness"—Is. xxxii, all immortalized, exhibited to the trembling remnants of the earth as the new-world aristocracy, the wonder of a nation "brought forth in one day." These are the symbolic 144,000 in manifestation as the Sons of the Deity, the Kings of the Future Age of blessedness, prosperity and peace—Is. lxvi; Rev. vii.

"For I am a Father to Israel," says God. "He that scattered Israel will gather him and keep him as a shepherd doth his flock."

And now, far from satisfying either Jew or Arab, comes the recommendation of the United Nations Special Committee that Palestine be divided between the two races. In the present bad temper prevailing, it may add nothing but fury to the extremists of both sides.

Palestine has been divided for gain many times in the past. Is this the last division of the spoil ere the rightful King returns to rescue God's Land from the greedy clutches of the Autocrat of the North?
CARMI.

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.

* * *

BIRMINGHAM. —7, Union Road, Shirley.

A few of us are meeting at the above address for breaking of bread, being out of harmony with the ecclesia in Birmingham. We believe in reunion but we are meeting together until convinced as we nearly are that they will support those who uphold the truth on Sin and Sacrifice in America and Canada. Some from the Edmund Street Ecclesia have united with the Central fellowship during the last year or two which have never been reported. Bro. and Sis. R. Bray, Bro. R. H. Smith, Sis. Everess, Sis J. Whitmore, Sis. B. Fitzgerald, Bro. and Sis. R. Poppitt, Bro. Railton, they find the "Central" as sound as the "Berean" ecclesias on all the essentials of fellowship. We also are attending their lectures, etc., in investigative mood, and are really pleased with their wholesome contention for the truth, the attendances at their meetings, their keen disposition to carry into the highways and the byways the gospel's joyful sound. We are determined that our fast shall not be for strife and debate and to smite

with the hand of wickedness (Is. lviii) but only until certain that the truth of the gospel is the foundation of inter-ecclesial fellowship. Your Bro. in Christ, Roland Smith.

BRISBANE, QUEENSLAND.

We have baptised Mrs. E. White of 6, James Street, Cairns, Queensland. She walked into our meeting room one Sunday whilst visiting our city. She found the Truth and delayed her departure for some months so that she could return home a "Sister in Christ." We well remember the joy that came into her heart on the night of her baptism. How sad we were to part with her when she at last left to go to her own home. We could write many pages on the Truth in Australia but let us look for the day when by God's grace we may meet in His Kingdom. —S. Gallier, Rec. Bro.

BUFFALO, N.Y.

We have assisted three more of Adam's race to put on the sin-covering name of Jesus. George W. Kling, son of the Rec. Bro. was immersed, September 15th. Dorothy Hannes and John McConville were immersed April 13th. All were Sunday School pupils. We trust they will run faithfully the race they have entered and at last receive that inestimable prize of a place in God's glorious Kingdom.

We are also pleased to report that Bro. John McConville and Sis. Dorothy Hannes were united in marriage, May 24th. May the Lord bless and keep them in their new relationship.

We held our Sunday School outing, July 4th, at Emery Park. The weather was delightful. All had an enjoyable time midst the shade of the stately trees in the park. The shelter erected from the boughs of thick trees and willows of the brook reminded us so forcibly of the beauty of God's handiwork and also the provision of God for Israel in the feast of tabernacles or booths to enjoy the plentifulness of provisions from God's inexhaustible store.

We have been encouraged by the following visiting brethren and sisters at the Lord's Table: Bro. and Sis. Jackson and Bro. Geo. Blunt (Toronto, Ont.), Bro. Walter Phillips (Elizabeth, N.J.), Sis. Ward, Sis. Hirshberg, Sis. Fotheringham and Sis. Adam (Hamilton, Ont.), Bro. and Sis. Rodgers (Rochester, N.Y.), Sis. Lillian Yung (Glendale, Calif.) and Bro. R. Trautwein (in isolation) near Canton, Ohio.—G. A. Kling, Rec. Bro.

CARDIFF.

Sis. D. L. Jenkins and Sis. Eileen Jenkins have removed from Ealing to "Corfield," 87, Manor Way, Whitchurch, Cardiff.

DETROIT.

On June 27th, Bro. Walter A. Higham and Sis. Marguerite Smith were united in marriage. We are sorry that they have left Detroit to live in Oregon. We commend them to the care and fellowship of the brethren and sisters they may meet.

Bro. and Sis. Ted Higgs and Bro. John Anderson are visiting England for a few months, and will be seeing some of the brethren and sisters there.

Visitors whom we have welcomed are: Sis. Hedden, Sr. (London, Ont.), Bro. Bob Simpson, Sis. Betty Simpson and Sis. June Currie (Toronto), and Sis. Elizabeth Stark (Los Angeles).

We feel compelled to express our alarm at the apparent trend in thinking in regard to going to law. The following quotations, which are but a few out of many, will illustrate the clear stand taken among us upon this matter 20 years ago. All are from the BEREAN:

1925: p. 386—"Suing at law for divorce is altogether contrary to the letter and spirit of the law of Christ. . . . No sanction for an appeal to Gentile law courts can be justly drawn from the words of Jesus . . . to 'put away' a bad wife does not entitle a brother to run counter to another command, such as i Cor. vi. 1-7, enforce one's right, and parade Christadelphians' differences 'before the unbeliever'."

1926: p. 438—"We are asked to set up a reservation to i. Cor. vi. 1. If we agree to this we cannot complain of any other reservation to clear, plain doctrines and commandments."

1926: p. 520—"There is no warrant for going into the Court over the matter 'before the unbelievers' but much the reverse. If separation must occur, the parties should remain as they are." (*Christadelphian*, 1906, p. 72.)

1927: p. 83—"Suing at law for the enforcement of any right whatsoever is to be shunned by a servant of Christ (Matt. v. 39; i Cor. vi. 1; i Pet. ii. 21-23). We invite the fellowship of those only who endorse the scripturalness of this statement."

1927: p. 234—"The Spirit's method does not require, nor permit, the sinner being hailed before the unjust in a Gentile court of law: such a process is absolutely forbidden by God."

1927: *September back cover*—"It is an established fact that not even for the 'one reason' would Bro. Roberts tolerate a breach of i Cor. vi. 1."

The Detroit Ecclesia has not changed—and sees no reason or possibility of changing—from the foregoing clear, scriptural position. —G. V. Growcott, Rec. Bro.

HITCHIN.

While God's judgments continue in the earth and the perplexity of its rulers increases, our quiet confidence is our strength and we wait patiently for the Lord Who will soon "rend the heavens and come down," hoping on His arrival to receive "some spiritual gift" which will eclipse all our present trials. We record with gratitude the loving consideration of brothers and sisters in far off lands who, sharing our hope, have in the goodness of their hearts sent us gifts to help and cheer us on the journey to the goal where we hope to meet them.—Herbert S. Shorter.

JERUSALEM.

Bro. J. H. W. Neal has reached Jerusalem to take up a Government appointment. He sends an interesting account of Dr. Weizmann's appeal before the Fact Finding Committee of the U.N. It appears in this issue.

MOTHERWELL. —42, Range Road.

I have joined up with the brethren and sisters who meet in the Central Hall, Glasgow.—Jas. Brown.

NEWPORT (MON.).

Since our last report we have had the pleasure of the company of the following around the Table of Our Absent Lord.

On July 13th Bro. Evans, of Birmingham; July 20th, Bro. and Sis. A. J. Nicholls and Bro. F. J. Nicholls, of Plymouth; July 27th, Sisters D. and I. Jenkins, of Winchmore Hill, North London.

Bro. A. J. Nicholls gave unto us the words of exhortation by which we were exhorted unto faith and good works.

Sisters D. and J. Jenkins removed to Cardiff. We are pleased to welcome them. We have received some more parcels from America and Australia, for which we are deeply thankful to the brethren and sisters there. —David M. Williams, Rec. Bro.

ST. ALBANS.

We are very pleased to report that once more the mercy and long-suffering of God has been manifested in the calling of a daughter of Adam to be a daughter of God. Miss Muriel Eileen Cattle, daughter of Sis. N. Cattle, was baptised on Friday, July 11th, and received into fellowship on Sunday, July 13th.

In co-operation with the Winchmore Hill Ecclesia a combined Sunday School Outing to Hadley Woods was held on July 5th. A goodly number of scholars together with brethren and sisters had a very enjoyable time.

We propose, God willing, holding a Fraternal Gathering on October 25th. Details to follow. — D. Bath, Rec. Bro.

NEW TREDEGAR. —Workman's Hall.

Favour has again been shown us in the visits of those of like precious faith and the receipt of parcels of foodstuffs, etc., from ecclesias abroad. Besides the visits of Bro. and Sis. Lambert, Newport, and the services of our brother (which we look upon as "belonging" to us), we have also been cheered by a visit on July 20th of Brethren and Sister Nicholls, of Plymouth. Bro. Nicholls' (senior) exhortation at the memorial meeting and the conversation after the meeting was of the spiritually uplifting kind associated with the Love of God and the "commandment we have from him that he who loveth God love his brother also." The parcels we have received also indicate the following of that commandment. We cannot adequately thank the senders but we gratefully acknowledge the receipt of these from Adelaide, Melbourne, Sydney (Aust.), Richard and Lethbridge (Can.), and for the letters of promise from Philadelphia and Worcester (U.S.A.), and the further kindness of Bro. and Sis. H. A. Sommerville, Hawley, U.S.A. —Ivor Morgan, Rec. Bro.

SCRANTON, GLENDALE.

We pray that this letter finds you in good health. We were sorry to read that you had to cancel your visit to the U.S.A. due to ill health. We pray that all the Brethren and Sisters are faring better after reading of the terrible ordeal you all had to go through during this past winter and spring.

Our only real worry at this time is the condition of Sis. Llewellyn, who has been very ill, even to the extent that she had to remain in bed for the past several months with Bro. T. Llewellyn constantly at her bedside. May the Lord comfort her in her hour of need.

Otherwise, our little Ecclesia has fared well. We are pleased to state that we have admitted two new members from the outer darkness into the glorious light. They are Sis. Esther Matthews and Sis. Gwendolyn Matthews. The elder Sis. Matthews became acquainted with the Truth several years ago in the home of Bro. Llewellyn. About a year ago she and her daughter started attending Sunday school and Bible class regularly and proved apt scholars. And to-day they are God's pilgrims in our trek to the land of the righteous that will be established on this earth and enjoyed by all those who receive everlasting life. They were examined at the home of Bro. and Sis. D. Sommerville, were immersed on the 10th of June, and received the right hand of fellowship on June 15th. To add to the joy of increasing our number by two, we also held our Sunday School picnic on the same day. We all had a grand time and it was a wonderful beginning for the two new Sisters. It showed the type of true love that the Brothers and Sisters hold for one another, and might I add that it is with this type of unison that we all must walk in order to increase our chances of life eternal. All in all our prayers are

with our new Sisters that their walk of life through this their pilgrimage may be such to entitle them to the reward of Life Eternal.

We are pleased to state that our boys who were in C.P.S. camps have all been released. It was a wonderful thing to see these young Brethren take this test of strength for the sake of the Truth, in such a good manner. It was their "acid test" and they have proven their love for the Father, for the Bible well states "the Lord chasteneth those whom he loveth."

One of our young Brothers, Bro. Harold Bruce, has recently married a young sister from the Philadelphia Ecclesia, Sis. Vivian Rice. Our prayers are with them in their united walk. —Julio Scaramastro, Rec. Bro.

TORONTO.

A very nice letter just received from Bro. Growcott, who says that my proposal is the simplest solution for the present. And that he cannot see any objections to it under the circumstances, and that many brethren would be glad to help if asked. He also says that it may have the good effect of reminding the brethren that the production of the BEREAN is a matter involving labour and concern without any hope of present advantage.

Here is his last paragraph in full: "I believe it would be clearer if you explained that it was felt impractical to ask each subscriber for a small increase for this year to cover the cost advances that had not been figured for in the subscription price, but that with the new year you propose to the best of your ability to adjust the price and the number of pages if necessary so that the magazine carries itself."

There was a fine feeling displayed at our ecclesial business meeting on Wednesday and they were unanimous in supporting the arranging brethren in giving financial help towards the magazine.—G. A. Gibson.

(Bro. Gibson's proposal will be found elsewhere in this issue under the heading—OUR APPEAL.)

WELLINGTON, N.Z.

We were sorry to read of Bro. G. H. Denney's illness, and that his projected visit to the U.S.A. and Canada had been postponed. We pray that our Heavenly Father's blessing will be upon him that he may recover strength and be in good health again.

Confusion and perplexity abound, which if we read aright indicates the coming of the Lord Jesus who alone can straighten out man's affairs and bring glory to God and peace on earth. With love to all in Christ Jesus. — J. J. Morgan.

The United Nations Committee in the Land of Israel.

"Awake, awake, stand up, O Jerusalem, which has drunk at the hand of the Lord the cup of His fury."—Is. li.

On Tuesday, July 8th, we had the privilege of being one of twelve outsiders permitted to attend the United Nations Fact Finding Committee in Jerusalem to hear Dr. Weizmann's appeal for his countrymen and his country.

This old man, and one of the original engineers of the Balfour Declaration, held a packed hall in rapt attention by the force of his personality and the eloquence of his pleading.

Jews of all types were present, and we noticed the leaders of the Jewish Agency including Mr. Ben-Gurion, Mr. Moshe Shertok and Rabbi Fischmann.

There were Jews from every land. As we looked around the Hall of the Y.M.C.A. Buildings in Jerusalem we noticed the intensity of the audience, for all were alert and faces were pushed forward to hear the better as Dr. Weizmann pleaded his people's cause. Near us were seated bearded rabbis of varying ages dressed in black with their small skull caps perched on the back of their heads, a little further away there was a group of orthodox Jews also in black with long greasy locks hanging down their faces, behind them were the well-dressed westernized Jews probably engaged in commercial undertakings, there were mothers in Israel, daughters in Israel, and fathers in Israel, all present to hear their cause pleaded by this modern patriarch. One felt that the whole of Palestine Jewry was represented and that history was being made and that somehow events now happening were bringing about the gathering of the nations to the battle of that great day of God Almighty.

In tense silence Dr. Weizmann dealt with the whole epic of Zionism from the time of the Balfour Declaration down to the present day, and the pages of episode after episode were turned over one by one in relation to the Jew now making history in the land promised to his forefathers. "The rocks and marshes and sands of Palestine became a precious possession into which we pour our sweat and blood and effort and ingenuity to make it what it is."

We were reminded of the words of Mr. Winston Churchill when he offered his countrymen blood, tears and sweat as the price to pay for survival, and the story of Jewry was not unlike that of Britain's early position during the last great conflict. He went on to say that "he had never believed that Palestine could be built with Jeremiahs" but briefly stressed the sombre position of the Jews to-day. He pointed out that in other countries the Jews were accused of "coming into the second floor of the building" after the foundation had been laid, that they were therefore branded as parasites.

"Here in Palestine there are marshes and we drained them, sands and we planted them, there were no houses and we built them. It was ridden with diseases and we cleared them. This gives us a certain amount of pride. Given a dog's chance, we can do as well as anybody else. We did the best with our chance."

It was admitted even by the Palestine Administration that others too had benefited by the work of the Jews. He rejected the contention of the Government's memorandum to the Committee that the Jews should have moved more slowly.

"We are driven by all the furies of the world," he said. "We cannot afford to be slow. Slowing down means destruction to us."

Here we would pause a moment to say that God is working through the nations even as He always has done, and the fury of God is urging the Jews to rehabilitate themselves lest another calamity come upon them whilst they dwell in the midst of nations hostile to them. We think of Jeremiah's prophecy chapter 36, verse 9: "Great is the anger, and the fury that the Lord hath pronounced against this people."

Dr. Weizmann went on to say that Zionism had been, while carrying out its work, caught between the anvil and the hammer. The Government protested that it was going too fast, the Jews that it was too slow. There was a vicious circle: in order to create absorptive capacity ("which does not grow on trees"), governmental power was needed; in order to have a government, it was necessary to have immigration on a scale only a government could handle.

The 1939 White Paper, which nullified the Mandate, he continued, had two fatal effects. It convinced the Arabs that with very little violence they could get what they wanted and more, and this

spoiled Arab-Jewish relations. The White Paper had released certain phenomena in Jewish life which were un-Jewish, contrary to Jewish ethics and tradition.

"I hide my head in shame when I have to speak of it here," Dr. Weizmann said of terrorism, "I hope international action will clear out this disease." The Mandate was born of hope, the White Paper of fear. The British paid for appeasement with a devastating war, and the Jews paid for it in the form of the White Paper. Appeasement brought only Dead Sea fruit.

Dr. Weizmann denied that the Balfour Declaration had been given "behind the backs of the Arabs." Sir Mark Sykes had reported every step of the negotiations to King Hussein. There was never a year when an attempt was not made to come to an agreement with the Arabs. The Mufti is one of the men who bears a heavy responsibility in that he has never allowed these relations to come to anything. Jews and Arabs seem to be working in harmony until something steps in and breaks it up, devils are active in Palestine quite often and these attempts will not stop until we begin to understand one another. One of the most important prerequisites is to establish a definite, clear and equal status between the Jews and the Arabs.

Dr. Weizmann examined the suggestion that the National Home was already "complete." "This is a meaningless assertion, wrong in theory, wrong in fact. A living organism is never finished. Even old countries go on, develop, evolve. To speak of a country as though it is finished is to doom it to death. If that is the intention of the White Paper, or the interpreters of it, then we will resist it with all our might, protest against it with all our strength."

Dr. Weizmann also rejected the advice of "very distinguished British statesmen who play a great part to-day in the concert of European affairs, I must tell them that they don't begin to understand the reaction of the Jews, to a suggestion that Jewry devote herself to the building up of Europe. With all my respect to these statesmen, and to the opinion they may have about British affairs, we cannot entertain any such project and are tired of building up Germany in order that it should destroy us again. We have had this experience for hundreds of years."

Dr. Weizmann recalled the recent plot against the French Republic, one of whose projects was the extermination of the Jews along Nazi lines.

The Mandate was now unworkable because a great many people who should have been in charge of working it had no faith in it and perhaps very little sympathy with it.

They had therefore over-exaggerated its difficulties. The Mandates Commission, he pointed out, had never called the Mandate unworkable. It had become unworkable since the White Paper of 1939. The policy in its execution was never firm, it was always vacillating.

"Whenever the Arabs made a fuss or a little pogrom, the Mandatory Power retreated, and the Arabs learned that violence pays."

Before suggesting a solution for the Palestine problem, Dr. Weizmann quoted from Lloyd George's History, an opinion expressed by Lord Balfour before the Declaration was issued:

"It did not necessarily involve the early establishment of an independent Jewish state, which was a matter of gradual development in accordance with the ordinary laws of political evolution."

The same opinion had been expressed by Mr. Churchill. "It will appear somewhat daring if I tentatively make a proposal," Dr. Weizmann said, "but my experience and my contribution to the upbuilding of Palestine embolden me to speak on this subject. We realize that we cannot have the whole of Palestine, I should say that partition is *a la mode*." (Here Dr. Weizmann referred to India.) "What are the advantages of Partition? It is final, and it helps to dispel some of the fears of our Arab friends. We will do all we can to help, in future, to mitigate this fear. The Arabs and the Jews will

know that they can't encroach upon each other's domain. To us it means something else, equality of status." As long as the Jews did not enjoy this, Dr. Weizmann continued, the Arab countries would not be anxious to make peace.

"I have a plea to make to this distinguished Committee: I respectfully pray that you will come to a decision of that kind, and, above all, see that this decision is carried out, and carried out quickly."

One of the prerequisites for an atmosphere in which a solution can be found was to scrap the White Paper, Dr. Weizmann stressed, "to throw it on to the heap where it belongs."

"I don't know of a single document which has been responsible for so much trouble and so much evil as the White Paper."

Dr. Weizmann did not go into details of the size of the partitioned area, but the Jewish area, he said, must be adequate to absorb something in the nature of a million and a half Jews.

"That is the size of the problem which is urgent at present. It must be an area which can be worked. If to the Peel Area is added the Negev, then I think you will have created a part of Palestine which may in future, with God's help, become a land flowing with milk and honey, and give sustenance and encouragement to a sorely tried part of the Jewish people, and which will, in my opinion, help in the future development of the entire population."

He went on to say that possibly some of the Arabs will not acquiesce. Possibly some of the extremists on our side may not acquiesce. But I don't think that will present an unsurmountable difficulty. Therefore I say that a prerequisite is to sweep away the White Paper, to announce a province which is viable, and to give us a chance of bringing in a population of a million and a half in a comparatively short time.

"Give us a chance of developing a derelict part of Palestine, the Negev. And do it, if I may say so, quickly. Don't drag it on. Don't prolong our agony. It has lasted long enough, and cost enough blood and sorrow on many sides."

And here we would pause to say how impressive a spectacle this was, to have this old man, a father in Israel, with moving eloquence pleading on behalf of his people for a share in the land promised to their fathers. We felt strangely in sympathy with this aged Jew and the scene before us was so indelibly impressed upon our mind that it will remain until we die or Christ returns.

He then went on: "I have spoken of our relations with Britain with sorrow, and not in a spirit of recrimination. I am still convinced that the normal and friendly relations with Britain, which has consistently been a friend of the Jews, and even a friend of the Zionists, for the last 300 years, long before Zionism was thought of, will return to its old state, and we may look upon this all as transitory.

I have spoken in my own words of our achievements, I admit with a certain amount of pride, but not in boastfulness. I think that if we are given the chance, we can make a success.

And you, gentlemen, and those who empowered you to inquire into the facts, have it in your power to put the keys of co-operation into our hands—co-operation with the Arabs, co-operation with other peoples in this country, and make it our contribution to the final regeneration of the East. God has chosen the small countries as a vessel through which he sends His best messages to the world, and it is perhaps not too much to think that, once strife is at an end, and peace and the work of reconstruction begins, and the old wanderer comes back to his old inheritance, perhaps once more, a message of peace will come out of this country to a world which stands sorely in need of such a message."

As Dr. Weizmann concluded, a burst of applause greeted these closing words, and a Britisher was heard to exclaim behind us, "What a grand man!"

For ourselves we were not so interested in the man as his matter; for the sentiments he expressed were closely akin to our own. His hope was ours, and we thought of the promises made to the fathers with the Holy Land visible as the basis.

"The Kingdom shall come to the daughter of Jerusalem," "The Lord shall reign over them in Mount Zion"—Micah iv.

"They (the Jews) shall build the old wastes—they shall repair the waste cities, the desolations of many generations"—Is. lxi.

The hope of the Gospel is the hope of Israel, their peace is our peace. Let us then, brethren and sisters, pray for the peace of Jerusalem and for the Deliverer to come forth from Zion.

Jerusalem now in affliction with her children will not always be so, but is divinely assured of happier days.

Whatever Britain may decide, whatever the United Nations may do, will ultimately make no difference, for God has promised through His prophets of old: "Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished—her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins"—Is. xl.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth, there shall no more come unto the uncircumcised and the unclean. Shake thyself from the dust: arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion"—Is. li.

If we are to have any part in the salvation God has promised, it will be as a lover of Jerusalem, and in connection with her restored glory in the Holy Land.

"Rejoice ye with Jerusalem and be glad with her all ye that love her. Rejoice for joy with her all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck; ye shall be borne upon her sides and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards His servants, and his indignation toward his enemies"—Is. lxvi.

If Jewry ever needed friends, it is now, let not the brethren become victims even in the slightest degree, to sentiments of anti-Semitism, neither let them become affected by nationalism, for we ourselves are Jews by adoption. Remember Gal. iii. 29.

The times of the Gentiles has almost run out, and the Deliverer of his people about to be revealed. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour JESUS CHRIST.

J. H. W. NEAL.

Jerusalem.

* * * *

THE BIBLE

BY SIR WALTER SCOTT.

"Within this ample volume lies
The greatest of all mysteries;
Happy are they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to know the way:
And better had they ne'er been born
That read to doubt, or read to scorn."

Self Examination—An Exhortation,

In i Kings xx we see God working through and for an utterly wicked and ungodly man, one who did evil above all who were before him. God's use of a man to do His work is no indication of Divine acceptance. We may see in this an explanation of why some labour brilliantly in the Truth, and then leave it. They are just scaffolding, unfit for the temple but temporarily useful in its construction. We can never put out faith in men.

Why did Ahab make a covenant with Benhadad and call him brother, after all he had done to God's people? Was it a misguided sense of mercy and kindness? Ahab's character would appear to preclude this, although he may have told himself it was. One thing is certain: his course was dictated by the natural thinking of the flesh, and it was very displeasing to God. It was God who was fighting Benhadad, and yet Ahab took it upon himself in the midst of God's war to make a covenant of peace with the enemy. God decreed utter destruction. Ahab felt that because the enemy was weak he was harmless, and after the manner of the world he made a covenant that he felt would bring himself glory and profit.

God has decreed utter destruction to the flesh. The powers of this world are the flesh in political and social manifestation. The friends of God are the enemies of the world. There can be no private covenants of peace and calling them brethren while God is waging war.

When, through a faithful prophet, the God who had saved Ahab rebuked him, he went to his house heavy and displeased. The manner in which Ahab is led to condemn himself is very instructive. It was identical with Nathan's approach to David.

It is very difficult—almost impossible—to judge ourselves objectively, even when we are honestly making the effort, but if we mentally reverse the position, or look at our circumstances in the impersonal way it was presented to these kings, we often find our view of the matter is greatly altered and clarified. Few things are more instructive than to see others doing the same things that we ourselves have done, and to consciously compare our reactions. Viewed from that angle, determination is often revealed as stubbornness, kindness as weakness, self-reliance as pride, industry as ambition, thrift as greed.

Ahab felt a gratifying sense of magnanimity and benevolence. He had gloriously defeated this great king, and now he was demonstrating the nobility of his nature by treating his fallen enemy with kindness and restraint. From every point of view, he would be well satisfied with his day's work, greatly and comfortably impressed with himself, in a receptive mood for well-earned congratulations and respect. How annoying, then, to have all this so rudely shattered, and in an unguarded moment to be led to publicly denounce himself in an obvious allegory. Little wonder that he went to his house heavy and displeased, disgusted with life and terribly hurt that he should be so misunderstood and

unappreciated. How differently things can appear from different viewpoints! How easy to pity and excuse ourselves!

There is a little lesson in passing in verses 35-6. The prophet said, "Smite me," and the man refused. And the prophet said, "Because thou hast not obeyed the voice of the Lord, a lion shall slay thee," and so it happened.

God can be very terrible in His swift and relentless visitations of justice. It is imperative that we are fully and constantly aware of both aspects of His nature—severity and goodness. The flesh will inevitably presume upon its position if God's awful majesty is not kept clearly in view. It is those who have least cause for fear in this respect that are most acutely aware of the necessity for fear in its proper sense and place. Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips." Daniel, the greatly beloved, in a vision that enacted the resurrection, stood trembling until the angel twice assured him, "Fear not, peace be unto thee, be strong." When Paul says, "Be not high-minded, but fear," he gives us an idea of what he means by fear. It is the opposite of high-mindedness. It is not terror or cravenness, but the humble and intelligent recognition of the exalted majesty of God and the unworthiness and insecurity of man at his best estate. If one sin could plunge the race into 6000 years of misery and death—if an entire lifetime under the tremendous strain of flawless perfection, followed by the most terrible of deaths, was necessary to establish a basis on which man could approach God—if we see around us and behind us the carcasses of millions wasting in the wilderness—then what other enlightened viewpoint is there for us than, as Paul says, "Fear, lest a promise being left us of entering into his rest, we should come short of it"?

The accepted in the day of judgment say, "When did we those things for which we are being commended?" The rejected say, "When did we have an opportunity to do more than we did?" The only safe and acceptable frame of mind is that which strains every effort to render the best possible account of time and talents, but with a clear recognition of the deceptiveness of the flesh and the ever-present danger of failure if the efforts are relaxed. Any other course is gambling with eternity. Any other counsel is the mind of the serpent. If we could be doing more, and we are not doing it, how can we hope to be among the few chosen when myriads are swept away like a drop in the bucket? What distinguishes us from those myriads, that we should live forever, and they should die? Is God a respecter of persons or have we that one thing they lack—an entire, consuming devotion for the things of God? It won't come overnight. It won't just happen to us while we sleep. It can only come as the result of purposeful and sustained application and effort.

Do we, in moments of leisure or relaxation, turn to natural pleasures or to the Word of God? Here is the test of what is the deep undercurrent of our natures, and whether it will carry us to life or death. Do we do God's service as burdensome, necessary work, longing for a vacation from it; or is it a constant pleasure because of our great love for the One we are serving and our desire to be near Him and approved of Him?

There is the message to Ephesus. Let us look at it—Revelation ii. If we just read verses 2 and 3, what verdict would we give of Ephesus? Works, labour, patience, canst not bear evil, hast tried and exposed false professors of the truth; hast borne and hast not fainted. What more could be asked? What more could be done? They had fought the fight and kept the faith. Surely they could say with assurance, "Henceforth there is laid up for me a crown."

But what do we find? Thou hast left thy first love—thou art fallen. Repent or I will come quickly and remove thy candlestick. The outer shell of works and labour and patience continued, but the original inner love was gone. They worked and endured and had patience faithfully, but just as a matter of duty, and were doubtless glad to get away from it all occasionally when they felt they had legitimate excuse to do so. They were conscious of their own patience and self-sacrifice. They performed the service of God as a necessary burden, faithfully done, but without the spontaneous pleasure and enthusiasm of love.

This does not please God. If, after all God has done and revealed and promised for the future, men are not sufficiently enlightened and spiritually motivated to discern that the only real pleasure and satisfaction and relaxation is in Him and in His service, then He does not want their labours as a matter of burdensome duty, no matter how faithfully or patiently they are performed. We cannot give God anything. Even the service He requires is but the provision that His love has made for us to discover and enjoy the highest form of pleasure He has conceived and made possible.

He offers us an opportunity to work and live and commune with Him throughout eternity. All He wants is our full appreciation and wholehearted acceptance of the offer. He simply asks us to choose between Him and the world upon every occasion when the choice is before us, not as a matter of self-denial but of enlightened love and true preference. The fundamental requirement is that we must want to serve Him, whenever and however we can. We must desire Him above all things through a fully developed recognition of His infinite desirability. We all desire many things. Why? In many cases we could not give the reasons. We say they are natural desires. We desire things because we think, or feel that they are desirable; that they will satisfy certain longings within us. God has assured us that in Him all desires find their ultimate and permanent fulfilment. The purpose of life and the Scriptures is to bring a full realization and conviction of that fact to the minds of those whom God has loved and chosen.

There were many serious offences among the Corinthians, things difficult to conceive of among brethren; but these very searching letters were written while the ecclesias were in the earliest formative stages. It had not been long since they had first heard the glorious news Paul brought and had come in out of the dark Gentile night. They had so many things to learn to make them spiritually-minded and acceptable children of God.

We marvel at the tremendous labour Paul undertook to form holy ecclesias of God out of the shapeless clay of Gentile ignorance and corruption. We get occasional glimpses of the material from which he drew. "Such were some of you," he says, after cataloguing the deepest vices, "but ye are washed, sanctified and justified, in the name of the Lord Jesus." Firmly and patiently he corrects them and moulds them together into the body of Christ, always holding before them the highest ideals of holiness and perfection.

He speaks here only of going to law against *brethren*, but Christ had already gone much deeper when he taught us not even to contest any legal action but rather to give more than is asked. We can afford to give. We have the limitless resources of the universe behind us. We have no need to worry about the consequences. We cannot lose. "He that spared not His own Son, but delivered him up for us all, how shall He not with him, also freely give us all things?" "Take no thought—freely have ye received: freely give." If only we can summon the courage and the vision to throw ourselves upon this promise—if only we can rise to the free and unrestricted heights to which we are invited—far above the petty, grovelling levels of anxious earthly care. Cannot we see here another major aspect of John's assurance, "Perfect love casteth out fear"? How perfect is our love and faith in this respect?

"If God be for us, who can be against us?" Our only concern is to make sure that God is for us. Everything else will take care of itself.

* * *

Paul continues, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" The flesh is so small. So wrapped up in little things. So concerned about passing trivialities!

The future rulers of the world! Those who lay claim to the exalted destiny of priests of God and kings of the earth. Those to whom will fall the administration of the lives of millions. What a sorry spectacle they all too often present! How out of keeping with their lofty aspirations! Custodians of priceless treasure bickering over pennies, each jealous of his fancied rights—each tenderly nursing his ruffled feelings.

Would Paul sometimes wonder if all his work were a sad mistake? Wonder if he were vainly wearing himself out trying to draw common clay to impossible heights of refinement and nobility? "I fear for you," he said, "lest I have bestowed labour on you in vain." And that word "labour," when Paul uses it, involved a measure of peril, hardship and bodily suffering that we can hardly even visualize. Paul, in his life, gave "labour" a real meaning. His was not composed of pleasant and convenient interludes, adjusted to the pampered desires of the flesh, but a steady, pushing, uphill course in the face of every conceivable disappointment and trial.

How he longed to draw them on to a point where he could enjoy deep spiritual communion with them, but they would not follow. Their attention was taken up with other things that Paul knew were so unimportant. They would not put forth the sustained effort and application that was necessary. He must be constantly laying again the elementary first principles when, he told them, they should by now be teachers of the deep things themselves.

"All things are lawful unto me," someone answers Paul. How familiar that sounds! "Show me where it is specifically said to be wrong." Some never rise above this level. It is not God's intention to bind us hand and foot with multitudinous commands on every conceivable matter. He gives us general principles and expects us to apply them intelligently. He indicates the direction in which His preferences lie and expects us to be eager to press in that direction without being forced reluctantly by specific command. The frame of mind that hedges against giving any more than the absolute minimum commanded or hides behind the absence of a word-for-word injunction is useless to God. He wants the heart, and that freely given.

All things are lawful—but all things are not expedient. That is, profitable or conducive to the greatest good. There is a much freer and nobler purpose in life than just hugging the bottom limit of what is lawful. "All things are lawful," Paul repeats, "but I *will not be brought under the power of any*." Much is made to-day of freedom, but how few are free! Freedom from the arbitrary domination of other men is a very small part of real freedom. Freedom from our own inherent bondage is much more important. Paul said, "Who shall deliver me from the bondage of this death?" The clutch of this inner law of sin that makes a godly life a constant struggle?

"I will not be brought under the power of any." "His servants ye are to whom ye yield yourselves to obey," Paul tells the Romans. And Jesus said, "Whosoever committeth sin is the servant of sin. . . . The truth shall make you free."

Then Paul applies this basic principle like this: Do these "lawful" things in question, whatever they may be, hinder a complete fulfilment of the perfect ideal that God has set and Christ has exemplified and you profess to be your aim? Do they offend others, or cause them to stumble, or distract their attention from more important things, or reduce your weight and influence with them?

If any of this be true, then this verse applies—"I will not be brought under the power of any." I will not be a helpless slave to anything, however small, that in any way interferes with my main objective. I will not enslave myself to a petty conception of my own dignity and "rights" when God calls me to the largeness of heart and breadth of perception comprehended in the Truth.

Paul says, as an example, "If meat make my brother to offend, I will not eat meat while the world standeth." The purpose of God is too great, and passing things are too small. The argument Paul uses is unanswerable. It should put to shame any contrary disposition. Christ gladly *died* for such a one—how far will *your* love go to avoid offending him or causing him to stumble? All things are lawful, but it is our glorious and exalted privilege to forgo our "rights" for Christ's sake, and with Him to suffer patiently when the wisdom of God requires it as a necessary ingredient in the bringing of many sons to glory. "Let no man seek his own, but every man another's welfare."

* * * *

Paul concludes with his customary exhortation to holiness, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

To glorify God is to visibly show forth God's characteristics, to openly champion all the things that God stands for, to publicly demonstrate the superiority of God's holy way of life over the narrow and mean and ugly way of the flesh.

The temple of God was very holy. The greatest care and reverence had to be manifested in all things connected with it, not a reverence that was fearful and depressed, but one that was joyous and free. "The temple of God is holy, which temple ye are. . . . If any man defile the temple of God, him shall God destroy." Great privileges—great responsibilities. They cannot be taken up half-heartedly or fearfully.

Outside are the fearful and unbelieving, the hesitant and fainthearted, greatly desiring the reward but not prepared to forsake everything for it—hoping to find some way of gaining the future without placing any jeopardy upon the present—drawn by the light but afraid of the flame.

"But ye are the temple of the living God; as God hath said, I will dwell in them and walk in them." "Having therefore this promise," Paul observes, "let us cleanse ourselves from all defilement . . . perfecting holiness in the fear of the Lord."

R. GROWCOTT.

DETROIT.

First Principles of Scripture Truth.

5. BAPTISM.

Baptism is a rite which we do not meet with in the Old Testament, but comes at once to our attention in the New, with the introduction of John the Baptist. If its origin is obscure, its meaning is clear and obvious. It is the symbolic washing away of past sin, and the beginning of a new and fresh life—"Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts xxii. i6), and this meaning is clearly brought out in all the baptisms which are recorded in the New Testament, with the important exception of Jesus Christ. When He came to John to Jordan to be baptized, His purity of life was at once recognized by John (who was his cousin and knew his history and character), but when John demurred, Jesus asked for baptism saying, "Thus it becometh us to fulfil all righteousness" (Matt. iii. 15). This baptism was the introduction to His public ministry; immediately after it He went into the wilderness and began His public teaching which has made so great a mark on the world. His last instruction to His disciples was "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved."

What did the Apostolic baptism consist of? It was performed in "Aenon, near to Salim, because there was much water there." From this we can safely conclude that it was complete immersion, as water for any lesser washing would be available anywhere. Indeed the word "baptism" is derived from a Greek word used by dyers meaning "to dip."

Peter on the day of Pentecost concluded—"Repent and be baptized every one of you in the Name of Jesus Christ for the remission of your sins" (Acts ii). "They that gladly received His word were baptized." His hearers, convinced of their own sinfulness by Peter's denunciation, wanted to know what to do to put themselves right. With such a state of mind, the complete washing in water would mean to them the end of their past life and the beginning of a new one. These Jews at the time of Peter's preaching felt particularly in need of repentance. They realized that they had rejected and crucified their Messiah. The subsequent preaching of Paul and other Apostles shows that all Adam's

race are under sin and in need of redemption. God has provided Jesus Christ as a way of salvation— "As in Adam all die, even so in Christ shall all be made alive" (i Cor. xv. 22).

The answer then to the question "What must I do to be saved?" is belief in the Lord Jesus Christ and obedience to His commands. The first of which is to be baptized, and so being "buried with Him (in symbol) by baptism into His death" we shall rise from the waters of baptism to "walk in newness of life" (Rom. vi. 4). Then, being "in Christ" we become heirs of the promises made by God to Abraham, Isaac and Jacob, with a prospect, if faithful and obedient, of living eternally on this earth, with Jesus Christ as King over it, sin and wickedness destroyed for ever.

D.H.

Reunion Efforts.

The *Christadelphian* for last month has the following paragraph:

"For some time conversations have been proceeding in England between representatives of the Central and Berean Fellowships to see if conditions existed for reunion. Although it has been agreed that the troubles * of twenty-five years ago are not # a ground of continued separation, a new difficulty has arisen by the insistence of the Berean representatives upon a new test + of fellowship for which the Central brethren feel no justification exists. This ^ test exceeds what has hitherto been accepted in our body and controversy concerning which has in fact divided the Berean Fellowship. <

For the present it would appear there is no purpose to be served by further negotiations in England: it should, however, be added that a circular % recently issued by the Bereans, as the Central representatives have informed them does not fairly represent our position."

* * *

Our observations on the foregoing are annotated as follows:

*The two great troubles, that is.

Not now in view of the changed attitude of the Central Fellowship toward them.

+ The new test referred to is a simple declaration that as we have no connection with any state in this world we should be guided by the principle set forth in i Cor. vi. 1, and decline to use gentile courts to proceed against any other person for the redress of any grievance— as held by Bre. John Thomas, R. Roberts and F. G. Jannaway.

^ Only a very few have refused to accept this test.

< The controversy referred to is the right of one ecclesia to dictate as to the quality of forgiveness.

% This circular was issued by the majority. Two of its members, Bre. Denney and Doust, declined to sign it.

These comments put the matter in true perspective. There have been and are faults on both sides. A spirit of prayerful humility is needed by all concerned, to seek peace and to ensue it.

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