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The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON
Assisted by H. E. J. M. DOUST

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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

**THE
STATE
OF
ISRAEL**

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ISRAEL

The nation was a typical nation—a prophecy of things to come, as well as a teacher for the time then present. God's purpose is that human life upon earth should be a thing of holiness and therefore of beauty and joy in all lands. The Gospel is the glad tidings that He will bring this about. He has been working toward this result in all He has done hitherto. There has been no waste time, though there has been much apparent failure and confusion—comparable to the disorder caused by clearing the foundations for a house, or burning down the bush to bring the land into cultivation. There has been steady progress all the time toward the day now at hand when "every pot in Jerusalem and in Judah shall be holiness to the Lord," and when the very "bells of the horses" shall be inscribed with the words that appeared only on the golden plate of Aaron's mitre: "Holiness unto the Lord." Israel under Moses was an important step toward the goal: Israel under Christ will show us the goal reached. . . .

"Law of Moses," cap. xxxi.

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No. 423

EDITORIAL

Humanity

Accepting unreservedly as we do the Bible account of the creation of man we are bound to agree with Solomon—"God made man upright." The great figure of our Lord Jesus Christ dominates all human history. He was "the Son of man," the one in whom perfection was exhibited. Now the possibility of this perfection was always before Adam and all his posterity. Some men attained great heights of righteousness, i.e., uprightness, but all failed in some degree from reaching the highest. Jesus was the only perfect one. He climbed to the highest peak because in all his life He deferred to God, his Father, and was entirely governed by His commandments.

The lesson is plain, therefore, that it is only by obedience to God, carried out in humility, that a righteous condition of life—behaviour—can be brought about.

A merciful and exceedingly helpful fact is that God has forgiven and always will forgive those who fall short of the standard (and Jesus gave Himself as the pledge of this) providing their motives are governed by a real and true faith. Then their failures are as His word says, the result of the weakness of the flesh and not the real condition of the mind. But let faith be removed and the heart of man left uncontrolled, then the result is seen in increasing unreliability, then evil doing, i.e., unrighteousness, and finally chaos and ruin.

An analogy is to be seen in plant life. Beyond any question the highest forms were in Eden. Consequent upon man's fall from grace, the "curse" of Genesis iii came into operation. To-day,

therefore, intensive cultivation is necessary to, in some measure, overcome the inherent disposition towards deterioration of flowers, fruit, etc.

No matter how splendid the work of such cultivation may be, immediately it is suspended the inevitable deterioration sets in. The lovely tea rose and all the other great members of the family all go back to the briar again if left alone. The human family is in the same position. Unless the "Husbandman," as James calls God in his epistle, continues His work of "redemption" the human plant goes down to wild ruin and extinction.

To-day the fact has to be faced that the Scripture in many places shows how, through the refusal of humanity to be cultivated by God, a time would be reached when ruin, stark and cruel, would inevitably overtake the world of men. We submit that from one end of the earth to the other faith, yea, even *belief* in God, has faded away to-day. "God is not in all their thoughts."

Surely there never was, except immediately prior to the Flood, a time when men were in such a hopeless mess. Wild chaos reigns and "planners" and "plans" putting the Creator out of account only serve to accentuate its horror.

It is, therefore, a matter of profound thankfulness to us that, believing God and Christ, we know the end of human deterioration will soon be reached, and Divine intervention will begin its great work in the Kingdom of God.

Let us beware of deterioration in ourselves. The Berean stand for strict adherence to the highest standards is not dictated by want of love to weaker souls but by observance of the experience which human history affords of the quick fall to ruin when drift and undue toleration start their evil work.

"Over a great part of the world we have seen the complete abrogation of those liberties which the nineteenth century regarded as the basis of civilization and the establishment of a new social order which denies the most elementary human rights and destroys whole classes and peoples as ruthlessly as any Oriental despotism in the past."—"The Judgment of the Nations," by Christopher Dawson.

EDS.

THE KING AND HIS BRIDE

The education of the Truth is to prepare us to take part . . . in the honour of the Eternal Father. —
Seasons of Comfort

In the title of Psalm xlv we have the Hebrew word "*maschil*." That word indicates that it is a Psalm "of instruction"—a composition written to impart understanding. And, as we come together for instruction, that our understanding and appreciation of divine things centring in Christ may be deepened and enlarged, let us look at the teaching which the Spirit here gives.

According to the R.V. the Psalm opens a little differently from the common version. It reads, "My heart overfloweth with a goodly matter; I speak; my work is for a king. My tongue is the pen of a ready writer."

Who is the speaker? We do not know for certain. It may have been David; but the Psalmist's name is not given. Whoever the writer was he certainly wrote as a man of God and a prophet. His heart was full of his subject, and his words embrace many aspects of the divine purpose. His heart "bubbled up" and overflowed with affection for it. It was a case of what Christ said, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things." Does the truth have that effect upon us? Are our hearts full to overflowing with the

love of it, so that we look at all things from its standpoint, and speak of it at every opportunity, confessing Christ before all men?

The "good thing" in this case is the reign of the Lord Jesus Christ and His union with His Bride. It is the same goodly matter which has got into our hearts; for we are "espoused to Christ" and we are yearning for His coming as the Royal Bridegroom—Matt. xxv.

"I speak," says the Psalmist; "my work is for a king." The work in question is this Psalm; and it is "for a king" in the sense that it is a prophetic testimony for Christ. That it does refer to Him is placed beyond all doubt by the fact that it is applied to Him in Hebrews i. There the apostle writes, "Unto the Son He (God) saith, Thy throne O God is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

This determines the subject and the authorship beyond question. God is the "ready writer," whoever the "overflowing heart" and the "tongue" belonged to. The Psalmist was but the pen, the willing instrument; as David says in another prophecy—II. Sam. xxiii. "The spirit of *Yahweh* spake by me and his word was in my tongue." And the king contemplated is neither Solomon, nor Hezekiah, nor Joram, as various writers have suggested, but Christ glorified. The language used can only refer to Him and to no other. Who else could rightly be called "God" whose throne is for "ever and ever"? But He can be so described. In the days of His flesh He was a manifestation to God who could say, "I and my Father are one." He is named *Yahweh Tzidkenu*, "the Lord our righteousness." He is named Jesus, Hebrew *Yahshua*, "The salvation of Yah," and "Immanuel," "God with us"; "The Word made flesh"; "The Everlasting Father," or "Father of Eternity." And now that He has ascended to the divine nature and become *capable* of occupying His throne "for ever and ever" He may, with perfect propriety, be styled "God"—I. Cor. xv. 50. Nevertheless, the inspired language of the Psalm guards against confusion by distinguishing between the supreme God, and this divine king, whom He has "Anointed," or made "Christ." "Therefore God, thy God, hath anointed thee." The phrase resembles Christ's expression, "I ascend unto my Father, and your Father; and my God, and your God"—Jno. xx.

Then we read, "Thou art fairer than the children of men; grace is poured into thy lips."

This could apply to no ordinary "King of the Jews." It plainly indicates one higher than the children of men. It finds its fulfilment in Christ "who was holy, harmless, undefiled and separate from sinners," and who only could say, "he that hath seen me hath seen the Father"; of whom also it is written, "we beheld his glory, glory as of the only begotten of the Father, full of grace and truth."

He was and is more beautiful than the children of Adam, morally, intellectually and now physically; though once "his visage was marred more than any man" through grief and suffering. Yet He attained perfection through suffering; and so may we—Heb. ii. If we follow His example of "walking righteously and speaking uprightly thine eyes shall see the King in his beauty," says Isaiah xxiii. 15-17. "We shall be like him," writes John.

And if we want illustrations of what is meant by "grace being poured into his lips" we have only to think of the testimony of the Christ-Spirit in Isaiah (I. 4); "*Adonahy Yahweh* hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." And how Christ did speak! "Never man spake like this man." "Come unto me all ye that labour and are heavy laden and I will give you rest" . . . "Blessed are the poor in spirit" . . . "Blessed they that mourn" . . . "Blessed are the meek" . . . "Blessed they who do hunger and thirst after righteousness" . . . "Blessed are the merciful . . . the pure in heart . . . the peacemakers" . . . "I am the Resurrection and the Life. He that believeth in me though he were dead yet shall he live" . . . "Ye are my friends if ye keep my commandments . . . A new commandment I give unto you that ye love one another, by this shall men know that ye are my disciples . . ."

We think of His parables so simple and homely and yet so full of meaning. We think of His expositions of Scripture which made the disciples' hearts burn and enemies wilt. We think of His gentleness to the weak and the erring, "Doth no man condemn thee? Neither do I; go and sin no more." We think of the unerring wisdom He displayed when friends and enemies plied Him with hard questions. "Master, is it lawful to give tribute unto Caesar or not"? . . . "Master a certain woman had seven husbands. Whose wife shall she be in the resurrection?" . . . "By what authority doest *thou* these things?" . . . "Master, what shall I do to inherit eternal life?" . . . "Master, here is a woman taken in adultery. Shall we stone her as the Law directs in defiance of the Roman authorities? Or shall we disobey Moses and submit to the Roman law?" . . . "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" . . . "Who is my neighbour?"

These and many other examples crowd into the mind to show us what is meant by "grace being poured into his lips." And we remember that He is our model and we must strive to reach up to Him, copying His noble ways and speech. "If any man lack wisdom," in these respects, "let him ask for it." "Let *your* speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man"—Jas. i; Col. iv.

The next words of the Psalm remind us of the exceeding greatness of the reward; "God hath blessed thee for ever." How has He done that? By giving Him endless life, exalting Him to His own right hand, in whose "presence is fulness of joy and pleasures for evermore"; "Angels and authorities and powers being made subject unto him" —Ps. xvi; I. Pet. iii. And a similar blessing is offered to us. We are invited to become His companions in the Spirit-Nature, when every curse has been swept away and there will be joy and blessing and glory and honour and unfailing life and strength for ever in the Father's presence. "We shall be like Him"; if only we seek for it by patient continuance in well doing. Such a destiny is surely worthy of our highest efforts.

The next three verses (3 to 5) reveal Christ as "The Man of War," "The Lord mighty in battle" (Ex. xv. 3; Ps. xxiv. 8) who will establish His "everlasting throne" by conquest of the world as revealed in many parts of Scripture—Ex. xv. 3; Ps. xxiv. 8. "Gird thy sword upon thy thigh, O Mighty One, gird thee with thy glory and the majesty, and in thy majesty, ride thou, prosper thou." (R.V.) That is, "ride forth to victory." In the next clause also, the R.V. is more accurate than the A.V. "Ride thou *in behalf of* Truth and Meekness and Righteousness." The meaning is that He will ride forth *so that* the "Meek may inherit the earth," and truth and righteousness may supplant the falsehood, the pride and the godless wickedness of this man-made world-disorder in which we now exist. This warfare is the necessary prelude to the re-establishment of David's throne; for not until God's judgments are in the earth will the nations learn righteousness and submit to God's King of Zion— Ps. ii.

The scene of battle briefly glimpsed in verse 5 is the scene depicted in many parts of Scripture, notably in Ps. cx. when the Lord returned from heaven rules in the midst of His enemies, striking through kings in the day of His wrath, judging among the nations, and filling the places with the dead bodies of those who seek to oppose Him—Habbak. iii. 13-16. It is parallel with Rev. xix. where the "King of Kings," named "Faithful" and "True," and "the Word of God" rides forth on a white horse (representative of Israel after the flesh— Zech. x. 3; followed by His saints, to judge and make war in righteousness, smiting the nations with his "sword," and "destroying them who destroy the earth," the warmongers. The actual conflict is first the war with the King of the North and then the later campaigns against the Beast System, or Powers of Europe, and the Papacy, which results in the grinding to powder of Nebuchadnezzar's image and the suppression of the Devil and Satan—human diabolism, individual and governmental, for a thousand years—Ezek. xxxviii-xxxix; Rev. xix.

After this comes the establishment of "Thy throne, O God, for ever and ever," hence that follows in the Psalm in proper order. The character of His Kingdom, in contrast with that of His enemies, which has now gone, destroyed in the pre-millennial wars, is set forth in the words, "the sceptre of thy Kingdom is a right sceptre." "He shall judge the people with righteousness and break in pieces the oppressor. In his days shall the righteous flourish and abundance of peace so long as the moon endureth"—Ps. lxxii.

In verse 7 reference is made to the fact that He has proved His fitness to rule by His righteousness in a time of probation. "Thou hast loved righteousness and hated wickedness." The R.V. puts it in the past tense indicating a time of probation now ended when He was tempted and tried and not found wanting; and "*therefore* His God has anointed Him with the oil of gladness above His fellows."

Paul tells us that Christ has been highly exalted, made supreme in heaven and earth, Lord over angels and men, on account of His righteousness and hatred of iniquity as manifested in His death on the Cross—Phil. ii. And His example is commended in the context to us, His would-be "fellows." "Let this mind be in you which was in Christ Jesus." "Ye that love the Lord hate evil"—Ps. xcvi. We, therefore, must love righteousness and hate iniquity; only let our attention be directed into our own selves, not so much at other people, if we want to be exalted in the Kingdom. We ought to examine ourselves in these respects; but we find it much easier, generally, to hate evil in others. It is a human weakness to see the mote in a brother's eye, and to view it with great aversion, while we are oblivious to the beam in our own. Our chief concern must be the perfecting of our own character.

The oil of gladness and His garments fragrant with the perfumes of myrrh, aloes and cassia really links up with the anointing of Aaron and his sons and the tabernacle with the Holy Anointing Oil, so that they might be consecrated to the Lord's service. The spices named in the Psalm were ingredients in the Holy Anointing Oil—Ex. xxx. And that oil which poured down over the high priest to the hem of his garments was the type of the Anointing-Spirit with which Jesus and His "fellows" will be enswathed and permeated so that they may be set apart as immortal priests and kings, fragrant and beautiful with divine glory in the age to come—Ps. cxxxiii. That is the literal significance of what being anointed with the oil of gladness means. "Everlasting joy shall be upon their heads."

"At thy right hand doth stand the Queen in gold of Ophir. The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. The virgins, her companions, shall be brought unto thee."

We have no difficulty in perceiving what this radiant company represents. It is the Bride, the Lamb's wife who has made herself ready beforehand; the wise virgins of Christ's parable; without spot or wrinkle; beautiful inwardly with the beauty of character He "desires"; and glorious outwardly with the golden glory which will come from a tried and perfected faith, of which gold is the symbol—Rev. xix. 7.

This community of saints is both the King's Bride and His "Daughter" because she is now joined to Him in the unity of the Spirit "of one flesh"; and was once begotten of Him in the faith as His children—Heb. ii. So Isaiah testifies, "Thy Maker is thine husband *Yahweh Tz'vaoth* is his Name; the Elohim of the whole earth shall he be called"—liv. 5.

They are contemplated receiving the homage of the subdued nations and a representative of Britain, the latter-day Tyre, offers a gift. Some have supposed that the "daughter of Tyre" may refer to an individual member of the British Royal House, connecting the words of this verse with the British Princess who may succeed to the throne. It may be so; we feel sure that the prophecy must soon be fulfilled. Compare Is. lx. 3 and 9-10.

Then the saints enter into the King's palace with gladness and rejoicing (verse 15). Doubtless the palace will be a literal one, beautified with ivory and precious things (verse 8) and standing in the midst of the Eden-like parkland (Is. lx. 13) called the "Holy Oblation" and assigned to Christ, the Prince, in Ezekiel xlvi. There they will feast with Him and partake of these emblems, as He said, "At his table in his Kingdom"—Luke xxii. What heart-warming realities are these!

Finally, in verse 10 we have an exhortation addressed to the Bride which we may take to ourselves even now. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own

people and thy father's house; so shall the King greatly desire thy beauty for he is thy Lord, worship thou him."

First, we may take this as an exhortation to give heed to the Spirit's teaching, as an admonition not to neglect the reading and the practical application of the word which can purify our hearts and make us "glorious within." Secondly, it is an admonition to the loving surrender of oneself to Christ without looking back to the world and its ways. "Forget thine own people and father's house." According to the flesh our father's house is that of Adam. But we are to forsake everything which pertains to it, counting all earthly ties and things as dross that we may "win Christ."

"He that loveth father or mother or son or daughter more than Me is not worthy of Me," said Jesus. And conversely, "Every one that hath forsaken houses, or brethren or sisters or father or mother or wife or children or lands for My Name's sake shall receive an hundredfold and shall inherit everlasting life." This is the substance of the exhortation in the Psalm. If we "hearken" to it, He will "make us princes in all the earth" "equal to angels to die no more" so that we may praise Him for "ever and ever"—Rev. v.

A.C.

This completes the series of articles, mentioned in last November issue, written to exhibit the harmony of prophecy and current events, and with the special objective of focussing attention on "the end of the matter."

The Inverted Dish

"Man wipeth a dish and turneth it upside down."—ii Kings xxi. 13.

It is very easy after entering the Truth to seek for exaltation prematurely. We are so impressed with the great privileges which have come into our possession that we may forget that we are still "dust and ashes." We may overlook the fact that it is God that will exalt us on condition that we humble ourselves. The task is not easy and we require the might of the Lord to fulfil it, but that is the only way for us to be "lifted up"—Jas. iv. 10.

The base of a dish is certainly raised when a man turns it upside down, but to do it in this way renders the dish useless to its owner until it is restored to the position designed for it.

When we were washed from our sins God imprinted a pattern on the right side of us; the likeness of His only begotten Son; and as long as we keep the right way up He delights to look upon it. If we turn a somersault to bring the base side upwards His loving oversight will be averted, for "the eyes of the Lord are upon the righteous and His ears are open to their cry, but the face of the Lord is against them that do evil to cut off the remembrance of them from the earth" —Ps. xxxiv. 15; I Pet. iii. 12.

Let us then ever keep the likeness of Jesus before our Father's face that our "Dish" may be accepted for higher service when "He prepares a table for us in the presence of our enemies" and places upon it that which He has graciously promised from His boundless store. In that day, then, our cup shall run over.

HITCHIN.

H.S.S.

The Death of Bro. C. F. Ford

We regret to announce that Bro. C. F. Ford, for many years Editor of the BEREAN MAGAZINE, died on May 10th, and was laid to rest in the cemetery at Weston on Thursday, May 13th, Bro. G. H. Denney doing what was necessary at the graveside.

Our brother was 78 years of age and had given much faithful service to the Truth. His pilgrimage in The Way extended over a period of thirty-four years.

Why, Felix Trembled

He sent for Paul and heard him concerning the faith in Christ.

The Romans governed Palestine by means of procurators. When Paul was called before Felix and Drusilla following the trial of the Apostle for alleged sedition, it was for the purpose of affording an opportunity to him to state what "faith in Christ" actually was.

The character of Felix and his companion is worth examination, as focussing a penetrating floodlight on this piece of judicial byplay.

Felix was originally a slave or bond servant in Rome in the household of Lucia, the grandmother of the Emperor Claudius. When he attained his high position Claudius freed Felix under the Roman law of manumission. Paul was born free, as he told Lysias, the chief captain, soon after his apprehension—Acts xxii.

Through the friendship and patronage of his master, Felix was made procurator of Judea. He appears to have been an avaricious as well as a luxury-loving character. It can properly be deduced from Acts xxiv. 26, that the summons before him referred to was actuated by avarice rather than on a real desire to hear the Truth, or to do justice in the case.

Drusilla was a Jewess. She was first married to the Arabian King Azizus, who became a Jewish proselyte in order to obtain her hand. Felix met Azizus and his wife when engaged on official duties. He became greatly enamoured of Drusilla and conceived for her a very violent passion. He pursued her arduously and at last succeeded in getting her to leave her husband and to join him. A divorce was "arranged" and she became the "wife" of the procurator.

To hold this position appealed to Drusilla's vanity, as it meant honour at Rome and much more power and pleasure than her first husband could give her.

Paul talked to them of righteousness, temperance (self control) and judgment to come.

He would deal faithfully with these subjects from the Christian standpoint. He must have been incisive as well as eloquent for this guilty pair listened to the end and Felix trembled. Only a guilty conscience could have produced that result. Just one more illustration of how "the basest of men" attain rulership by various means, a process still going on at the present time. The righteous still suffer under such base rulers and tyrants but the day of sin's triumph is nearly over—Jas. v. G.H.D.

"The religious Jew recognizes as Jewish no kinship with those who have abandoned the Hebrew faith, and he denies the perverts the proud title of 'Jew.' To Israel is committed a mission to the nations and a message to the Gentiles. It is only in fulfilment of this duty that the Semite of Western Asia retains his title to the promises and predictions of the prophecies."

The Modern Jew, by Arnold White (1899).

EXHORTATION.

Our most high and exalted calling

In Genesis we read of what is styled the Adamic creation; observing that the spirit of God moved upon the waste and void, and produced an ordered condition. Included in this process of

creation, man had his beginning, almost 6,000 years ago. There is also another great beginning. Recall the opening verse of the Gospel recorded by Matthew, which is described as "the book of the generation of Jesus Christ, the Son of David, the Son of Abraham." This new beginning took place some 4,000 years after the Adamic creation.

Now, well on in the 20th century since Christ appeared, many great changes have taken place. Human nature, however, remains unchanged in its characteristics. It is appreciated that there has been much progress in many directions since the appearance of Christ, but as far as righteousness is concerned, and the doing of that which is pleasing in the sight of God, no progress is recorded—but the reverse. It is because it is realised that human nature remains unchanged and at best is just organised dust, that we assemble to be refreshed and built up by our participation in this memorial; that we be strengthened by our association with the Lord Jesus Christ.

We shall base our remarks upon some of those wonderful precepts of Jesus which came from His lips during the discourse on the mount.

Although our remembrance of Him primarily is connected with His sufferings, His death, and His glorious resurrection, yet He is with us in all our conception of His wonderful life and character. No matter what part of the Bible we look at, Christ is ever present. In the book of Job, Jesus is with us in type, and in the New Testament we are enabled by the gospel records to travel with Him when He was among mankind. As we follow Him through His life's mission, we note how He preached the gospel so powerfully that His listeners said, "Never man spake like this man." At other times we will be with Him when He is confounding the learned of His day—denouncing them on occasions for their hypocrisy and vain pretence. Then, too, we are with Him, observing His tenderness when He is healing the sick, and raising the dead to life—we also listen as He talks to the disciples, showing them God's purpose and expounding by precepts the commandments to be observed by the faithful.

"And seeing the multitudes, Jesus went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying . . . " We picture Jesus upon the mount with the little band of faithful followers drawn by God to accept the gospel message; and probably on the outer ring there were others, who were not His disciples.

His object was to teach the disciples by precepts, and those words reach us, too, as we are gathered here in this very exclusive manner as the sons of God and the disciples of Jesus.

"A man to inherit the Kingdom must be immortal" —*Nazareth Revisited*

Even in the world around us, the wonderful words of Jesus in this discourse are regarded very highly. But they do not apply to men until they become his disciples. The expressions used by Jesus in addressing His followers definitely exclude those who were outside the Truth—"Ye are the salt of the earth"; "Ye are the light of the world." As we reflect on these expressions we see our most high and exalted calling of God in Christ Jesus. To bear the name "Christadelphian" is indeed one of the greatest privileges to which we can attain. At present we are sons of God by adoption; but in I. John iii we are told that in the future, if we are permitted to attain to it, we shall be sons and daughters of God by identity of nature. The commandments involve a constant battle with our natural mind, if we are to keep our minds attuned to the mind of Christ.

It has been said that these sayings of Jesus are too hard for human beings to keep, but we listen to Jesus—"He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock." Jesus would not have said that if He did not mean it. However, we all do admit that it is a difficult task, and it certainly makes us realise our disabilities. But we must aim high; Paul says we must press ever forward, and keep ourselves under the control of the Word.

Here is one of Christ's illustrations:

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

There must be a reasonable explanation to this for, surely, we are expected to provide food for ourselves and our families—surely it is not wrong to provide suitable clothing. Then what is the explanation? Jesus supplies: —

"But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

These verses convey this: that we must put first things first. Our primary object must be to seek after righteousness, to seek a place in the coming kingdom. Our faith in God's goodness must be strong enough to trust Him, and follow in Jesus' footsteps, serving with undivided attention, then God in His goodness will see to it that the food and clothing we need is provided.

"The present life in its best state is a state of exile from Eden" —Ways of Providence

We said that these particular precepts were almost impossible to practise. We have to confess that this is a fact. There is a great possibility that as we carry on our daily tasks in the endeavour to provide the necessities of life, that we may let other things come first; human nature is apt to become over-anxious about its immediate welfare; we become obsessed with the cares of this life; particularly when we are surrounded by rising costs, shortages and privations, incidentals to the turmoil of the death-throes of gentile times.

Jesus comes in again and tells us, "do not get over-anxious," "take no thought," but, rather, "cast thy burden on the Lord, and He will sustain thee." Consider how God provides for the birds, and clothes the flowers, even a sparrow cannot fall to the ground without the Father's notice, so surely He knows the needs of each one of us and will supply that need, if only we put first things first.

As we reflect upon these precepts of Jesus, we could broaden out wide enough to include all things that tend to promote over-anxiousness, even including various angles in our ecclesial life. When difficulties do arise, and they will occur from time to time, let us apply the divine antidote—faith and confidence in God. So these precepts of Jesus in this respect will assist us greatly if we endeavour with God's help to carry them out in our lives.

There is one of our hymns which expresses this confidence in God, but over and above that is entwined a beautiful exhortation designed to teach self control, and encourage patience under trial: —

*"If thou but suffer God to guide thee,
And hope in Him through all thy ways,
He'll give thee strength whatever betide thee,
And bear thee through the evil days;
Who trust in God's unchanging love,
Build on the Rock that nought can move.*

*"Sing, pray, and keep His ways unswerving,
So do thine own part faithfully,
And trust His word; though undeserving,
Thou yet shalt find it true for thee;
God never yet forsook in need
The man that trusted Him indeed."*

The sentiments expressed are the sentiments of a mind that is endeavouring to follow out the precepts of Jesus, that come to our notice in the sermon on the mount, and can be summed up in these words—do not worry, do not be over-anxious, do not let your faith wane, but cast your burden upon the Lord.

Listen to the sweet Psalmist of Israel as he helps us to develop a character in harmony with the precepts of Jesus. The words of David are familiar to us because they have been set to music. "The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy Name, will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee."

There is another thought taken-from Psalm xlvii. "God is our refuge and our strength, in straits a present aid; therefore although the earth remove; we will not be afraid."

There is a proverb "Familiarity breeds contempt." This is an accepted fact by so-called propaganda EXPERTS, whose duty it is to attract the attention of the prospective buyer. They are always alert to dream up some new slogan, to attract fresh attention.

But our watchword is some 2,000 years old! Jesus the same yesterday, to-day and always. Instead of this dulling our intellect it actually sharpens and strengthens it.

As we daily pursue our readings we follow Jesus from the mount, even to Gethsemane; and observe the Jesus of yesterday as He went about doing good, and healing the oppressed. As we re-read the account of Jesus' activities, shall we do so superficially because of familiarity, or shall we not rather reflect upon His marvellous character, remembering that He is the same to-day?

It is a comforting reflection, amidst our many trials and shortcomings, to know that God has given the charge of our affairs into the hands of a sympathising High Priest, Who, having been touched during the days of His own weakness with a feeling of our infirmities, is now prepared to succour all who come to God through Him.

"God's purpose to ultimately populate the earth with obedient men" —*Visible Hand of God*

Another point is this: Christ is our example, we are exhorted, not only to follow His activities as He went about doing good, but we are constrained to follow in His steps. I. Peter ii: —

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

Jesus describes the essential qualifications, the necessary characteristics, which will enable us to follow in His steps.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We must be poor in spirit, mourners, meek, hungering after righteousness, merciful, pure in heart, peacemakers, and willing sufferers of persecution when such is brought upon us by our good works. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

"But if the salt hath lost its savour"—notice that this infers that such is a possibility. Let us not shut our eyes to the danger of being unconsciously contaminated by our evil surroundings.

*"The most precious of heavenly things before the Eternal Spirit—faith perfected by trial" —
Phanerosis*

There is only one safe course for Christadelphians to adopt, that is to imitate the example of Christ, by maintaining a rigid separation from everything that will tend to remove the savour from the salt. When in doubt do not ask, "what harm is there in it?" but, rather "what good is there in it?" and then I'm sure we will develop the proper characteristics worthy of Divine approval.

Let us read in conclusion: —

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

Let us then, as we seek to daily visualise the Lord Jesus Christ, keep in mind that He is the same to-day as He ever has been, that He will be the same forever. Let us consider the boundless love that the Father has bestowed upon us, in giving Jesus to us, and in making us acquainted with these wonderful precepts.

May God help us to keep them so that we may have the eternal fellowship of Jesus and all the saints in His coming Kingdom.

TORONTO.

C. B. LINTON.

CIVIL DEFENCE.

Since it was made known that Civil Defence would be linked with the Army organisation, several letters have been received asking that steps should be taken to make our position clear to the Authorities. We have written Bro. Carter as to whether the Central Committee have the matter in mind. His reply, dated April 30th, says that no decision as to a general circular has yet been reached. We are glad to have his assurance that immediately such a step becomes necessary, advice will be promptly sent out.

THE CEDAR TREE, MARCH COMPETITION.

The following children have sent the best compiled answers, and a suitable prize has been sent to each entrant: Patricia and Sheila Vince, of Carshalton; and Eileen and Sylvia King, of Colchester.

**“Come Out of Her, My People—
that ye be not partakers of her sins, and that ye receive not of her plagues.”**

A controversy has been going on for some time in this country over the matter of the President of the United States retaining an ambassador at the Vatican. Protestant ministerial organizations have sent communications to the President protesting against the continuance of such relationship with the Papacy. Catholic priests have been publishing statements upholding the appointment.

One such protest was recently published in a California daily newspaper signed by twenty-nine Protestant ministers, in which it is stated that this statement "is only part of an overwhelming protest on the part of the national and denominational assemblies representing the vast majority of American Christians."

In this protest the Protestant ministers very clearly and conclusively demonstrate that the Roman Catholic church is seeking to dominate all religious affairs of this, as well as other nations, and that, therefore, her pretension of upholding religious liberty is purely hypocritical; that the Catholic church always has, and does yet, seek to overthrow all other religions, even by force if necessary. Moreover, they show conclusively that the Pope is an "absolute monarch" over his church, and seeks to extend that same power over all people.

Yet for all this, the ministers, in their concluding remarks, make this strange admission: "We freely and eagerly acknowledge that all sincere Roman Catholic Christians who own Him *are our brethren in Christ.*" Does not every Protestant know that every *sincere* Catholic is a worshipper of the Pope? That he only accepts Christ through the medium of the Pope, whom they believe is Christ manifested in the body of the Pope? That every *sincere* Catholic is inseparably connected with and devoted to that corrupt system which the Word of God has condemned to utter destruction?

"According to your faith be it unto you." It is an old but true saying that one is known by the company he keeps. If Protestants accept the worshippers of the Pope as their brethren, who are we to dispute their claim? We do not dispute it. In fact that is what Christadelphians have been claiming all along—that the Protestant churches of Christendom are but daughters of the old Roman Mother, who left her fold, but retain her teaching and much of her ways. Brethren, yes, but not brethren in Christ.

Papacy Foretold.

It should not be necessary at this time to go into details showing that the rise of the Papacy was foretold in Bible prophecy, and described as a system of falsehood, hypocrisy and iniquity unparalleled in human history. That it is set forth as the great enemy of God and persecutor of His saints. (See Dan. vii. 8, 20-26; II Thess. ii. 3-12; Rev. xvii. 1-6.)

POMONA

OSCAR BEAUCHAMP.

“O, Jerusalem, wash thy heart from wickedness”

J.H.W.N. Mount Scopus, JERUSALEM.

Since writing last, the position in the Holy Land has worsened to a considerable extent. One writer puts it this way—"during the hours of darkness it is like the frontline in a full-scale war. Battles flare up on many of the roads, and almost everywhere the air seems to be filled with the roar of exploding bombs, the rattle of machine-gun fire, and the glare of burning buildings. Reports which do

come in, hideous though they are, do not fully convey the grave seriousness of what is happening, and quite clearly the situation will grow worse every day."

In this respect it is now obvious that Britain did not exaggerate the strength of Arab resistance to the partition plan and that President Truman was not well advised by his experts. Both sides are daily acquiring more arms and ammunition and they are feverishly organising their forces into army formations. The writer lives in an area which is largely Arab in population with a sprinkling of British and various other minorities, such as Armenians, Greeks, Germans, French, Americans and others. Entrance into the area can only be made by producing a zone pass but, in spite of this, some dreadful crimes have been committed and in one spot alone during the past few weeks four people have been violently done to death including a young Jewish girl who had accepted the Christian faith.

Registration of all Jews in various age groups for national service has already begun, and enthusiasm among the younger elements is very high. I hope to obtain from the Editor of the *Palestine Post* photographs illustrating something of this aspect of present-day Jewish life which, I trust, may be published in the BEREAN and prove of interest to brethren and sisters.

There is considerable anti-Jewish feeling against Britain, and only yesterday Mr. Ben Gurion, speaking from Tel-Aviv (February 17th), made the following remark: "Britain was guilty of double dealing in her relations with the Jews, and a wretched organisation like the Arab League, which had accomplished nothing positive in its history, would not have dared to defy the United Nations without encouragement from a bigger power."

We must, therefore, expect a big swing over of both Jewish and British opinion to fall in line with what God has declared through His servants of old, and this may be brought about by a change of Government, or a marked change in policy. There is no doubt that both British and American oil interests affect policies in the Middle East, but what would happen should oil be discovered on a large scale in Palestine itself? There is reason to believe that this may well be so. It might well prove to be part of the "spoil" that excites the greed of Gog. The writer has had numerous talks with the Government geologist on this subject. Oil drilling is going on even now at the present time in the vicinity of Gaza, but, at the time of writing, has not yet reached the depth where it is hoped oil will be found. The world at present is suffering from a great famine in oils and fats, and any new large sources of supply would undoubtedly have a profound effect upon world politics.

Members of the Jewish Civil Guard are now appearing in the streets attired in a blue uniform with gaiters and black boots together with a beret of black with a brass badge of the star of David on the front of the headgear, and they perform such functions as traffic control, street duties, etc. There is no doubt that the Jews are much better organised than the Arabs and one sees barbed wire and concrete pill-boxes appearing overnight in Jewish areas. There is evidence that work is hastened during the night. Also, there is a wealth of engineering skill which enables them to make their own weapons providing they get the necessary basic metals. Indeed, one workshop was discovered at Tel-Aviv recently where Sten guns were being produced.

The tempo of violence has increased. Heavy explosions and firing during night and day are now accepted as a matter of course. The general atmosphere of hostility also encourages crimes both great and small. Almost everything is plunder to thieves, from money, food, motor vehicles, down to the smallest items.

The principal events of the past few weeks have been the bomb outrage at the Jewish Agency, the increase in the size and scope of the battles around the Jewish settlements and the announcement by the U.S.A. that she would no longer support partition. To the Jews the latter produced the utmost consternation and alarm which has also resulted in a much keener edge to the animosity between Jew and Arab, so much so that they have had to be separated, and now Arabs and British are working together whilst the Jews are by themselves. It will be readily appreciated how difficult it is to maintain and run a department under such conditions. Following the evacuation of the British the Jews will find

it very difficult to maintain essential food supplies especially in the larger towns, for even now, in spite of British protection for their convoys, eggs, meat and tinned goods of every description are most difficult to obtain in the Jewish areas of Jerusalem, and it is understood that the same conditions obtain in Haifa and Tel-Aviv. Arabs also have their worries but as they live more simply they are not so adversely affected. This is of course to a large degree due to the dispersion of Israel among the peoples of Europe, where they have adopted some of the Western foods and customs of cooking and eating, and this again is evidence of their departure from God. Many Jews readily eat pork, which would have been anathema to their forefathers and was forbidden under the Levitical law. This is only one of the many instances that could be cited to shew how far Israel has strayed from the old paths and how there will have to be a complete change of heart and a fervent desire to serve the living God before Israel can be accepted.

There are many in the country, both Arabs and Jews, who still believe that the British will not leave Palestine and no doubt there will be many strange things happen in this country even in the next few weeks, and it is certain that Britain's policy will have to undergo a marked change to conform to the "sure word" prior to the return of the Messiah.

It is now obvious that the problem of Palestine has, to all intents and purposes, sealed the fate of the United Nations and that Russia, Britain and America will now pursue a policy which will ultimately bring them into the position as set forth by the prophet Ezekiel.

Yesterday was Easter Sunday and we were reminded of the glorious resurrection of our Lord. Looking over to the Old City and the Mount of Olives to the spots where His triumph over the tomb was manifested, and His ascension into Heaven took place, we mused upon the events that had happened in the world since His departure. How much has indeed occurred since those fateful days which can now be read in the pages of history and how quickly events are moving to the end determined and appointed. We were forcibly reminded of this for, as we gazed toward the ancient city walls, we saw the smoke caused by the explosion of a mortar bomb fired by Jews from the Montefiore quarter and the air was soon rent with the explosions. The clash of battle has been frequently, and only too often, heard over the same spot. History is repeating itself.

The Jews in the past few days have suffered heavy casualties in their affrays with the Arabs which have been on an increasingly larger scale. During the six remaining weeks of the British Mandate it is generally believed that the position will worsen, for both sides will now endeavour to obtain key positions prior to the evacuation.

It would seem that the only possibility is war between the two peoples and it does not appear at the moment that either side is prepared to parley. The danger of the situation developing into a wider and more extensive war is only too apparent and America's muddled policy has only worsened an already tense and dangerous situation. The Arabs will certainly not shew the tolerance towards the Jews as have the British, and the former are still the fierce and barbaric fighters as were their fathers, who do not put much value on life, whether it be their own, or that of their enemies. Moreover the Arabs are as well armed as the Jews. It is not an exaggeration to say that the whole City is one huge armed camp and the same may be said of the whole country, and, with the removal of the Mandatory forces in a few weeks' time, there will be nothing to keep the two contestants apart.

What of the United Nations? This would appear to be the liquidation of yet another attempt on the part of suffering humanity to promote peace and concord among nations, and mankind will only find peace at last by giving glory to God and recognising Christ as the bringer of peace and righteousness.

There have been unusually heavy rains this winter for Palestine and it may well be a blessing for many as it is believed that the Arabs will most probably cut the municipal water supplies and it will then mean relying upon water from the wells once hostilities commence in real earnest. At the moment those shops still open are endeavouring to clear stocks before the British leave as there will be

little or no business doing among the Palestinians following the termination of the Mandate. The local population will only be concerned with the bare necessities of life and the transport difficulties of supplying the Jewish population of Jerusalem will be very great. Food can only be brought to the city through Arab towns and villages. The Jews will be faced with a major problem of supply from the commencement. Indeed this problem already exists. Full pressure will not be exerted by the Arabs until after the withdrawal of British troops. The cost of living, moreover, is already so high in the country that there are few people who have the means to lay in large stocks of food to prepare for future emergency, and unless a solution can be found quickly of the present unhappy situation there will be much distress and hardship in Jewry. There must be many Jews who are wondering whether, having escaped from the ghettos of Europe, it is to be their lot to perish in the land of their forefathers. As a senior member of my Jewish staff put it, "*we have made many mistakes and will have to pay very dearly for them.*"

The prophet Jeremiah, over 2,500 years ago, said, "They have forgotten the Lord their God." Israel after the flesh is suffering from their departure from their God, the lesson is therefore plain to Israel after the spirit, in these last days when the world is on the brink of its greatest catastrophe. We who are in the possession of God's greatest gift to mankind, and who have had the inspired word opened to our understanding, should take heed from the sorry story of Israel's backsliding, a story that has been written in their own blood through the pages of their history and is still being written in the same way, as the writer can testify from experience and sight.

"Ye, therefore, beloved, seeing ye know these things before, beware lest, ye also, being led away with the error of the wicked, ye fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Signs of the Times.

"Hear, O earth, Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words nor to My law, but reject it."—Jeremiah vi.

LVIII.—The State of Israel,

Nothing more tragically illustrates the impending fate of Jewry than this setting up of a Provisional Government under the control of the Jewish Agency. Within a few short years of the utterance of the above-quoted prophecy, there occurred the slaughter of the nobles at Riblah and the passing of the old kingdom under Zedekiah into the blood-smeared pages of Nebuchadnezzar's triumph. This is the historic guarantee that the remnant of prophecy regarding the last days of the Gentiles shall in its turn be likewise fulfilled. "For the kingdom is the Lord's: and He is the Governor among the nations"—Ps. xxii. And when that great and terrible day of the Lord shall come, Joel takes up the thread of coming events, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Where, then, does present-day Jewry stand in relation to these prophecies? Is it not also decreed Gog shall take a spoil, and the scattered fugitives from the armed might of the North find asylum over the Jordan under the cover of the armies of Tarshish?

It is ironical that the State of Israel under the premiership of Mr. Ben-Gurion should be so promptly recognised by Moscow. For soon the legions of Russia will come down like a cloud to cover the Land—Ezek. xxxviii. The glories of the Kingdom of God, in which all the nations of the earth are to be blessed with peace, prosperity and security for ever at the coming of its Divinely-appointed King cannot be identified with the travesty of governance now set up in Tel-Aviv by broken and discredited men who, in blood and violence, seek advancement in this-world conditions for the wretched People of the Diaspora. It matters nothing what efforts are put into the setting up of this *State* of Israel, it

cannot eventuate in the "restitution of all things." The coming of the Kingdom of God will be the work of Christ, and Him alone.

Yet what we are seeing to-day is the coming of life into the dry bones of Israel—Ezek. xxxvii. It is GOD who, through Jesus, will make Israel one nation, "and David, My Servant, shall be King over them."

LIX.—Partition.

In current affairs it is most obvious that the finger of God is moving the nations to even more fantastic contortions in the endeavour to evade the consequences of rash political action. Whatever the nations may devise now can only react to their disadvantage. Thus America suddenly declared that partition was impracticable, and, even while her own delegates were discussing the Washington-sponsored trusteeship idea, as suddenly, and behind their backs, declared for it. It must be observed that the sole outcome of the U.S.A. recognition of the Provisional Government in Tel-Aviv is to recognize partition. Partition is now a fact and is approved by Washington, although the White House has declared it to be impossible of achievement. Thus does God destroy the wisdom of the wise. The politics of the world are one vast muddle. The only nation with a clean-cut policy, shaped definitely towards one end, is Russia. And that is just what is to be expected from a close scrutiny of the relative prophecies.

Russia has recognized Mr. Ben Gurion's Government for very clearly defined reasons. For the moment she is supporting the semi-totalitarian tendencies in Tel-Aviv because such will for the time being further her own interests in carrying the new Jewish authority into opposition to the Western Powers, and at the same time being calculated to increase the antagonism of the Arabic Powers. These latter are bitterly opposed to communism and, whatever their appetite may be for the royalties from the oil wells in their respective countries, are in reality equally hostile to western ideas and modes of life.

Moscow's moves, therefore, must mean trouble for all parties in the Near and Middle East. An atmosphere is being created peculiarly suited to her immediate propaganda and her ultimate aims. There is now a distinct cleavage in Palestine, and the hatred engendered by war is beginning to burn fiercely. The inner meaning of these events is seen in the scarcely veiled hostility of Jewish Agency officials who openly charge Great Britain with doing "everything possible to prevent the building up of a Jewish national home." Such a complete distortion of the actual facts was made by Mr. Shragri, in the Brick Lane, East, London synagogue recently, as reported by *The Times*.

The development of Jewish affairs in Palestine has thrown the entire Near East into a ferment. From Baghdad to Cairo the idea is rapidly gaining ground that a Zionist State in Palestine "is nothing other than a Russian bridgehead, a fatal gap in the Arab world, in western defences against Russian domination of the Middle East." So writes *The Times'* special correspondent in Iraq, and he concludes with this statement: "The next Russian objective (so Arabs think) will be the Persian Gulf, and the pincers will then close, not only on the Arab States, but also on the world's greatest oil supplies."

LX.—Edom.

As a matter of fact, the Western Powers may not be so over anxious to proceed with the pipeline projects through Arab territories since recent events have shown the hazards of such form of transport and it is likely now that a great increase in the tanker fleet will be at once put in hand. This may have some political reaction.

The *Arab News Bulletin* recently circulated the following announcement: "The Zionists have made it abundantly clear that their ambitions extend not only to the whole of Palestine, but also beyond it, while their methods and the spirit of their movement in recent years have demonstrated that they will shrink from no kind of violence or aggression to get what they want." This in many respects

is an exaggeration, but it illustrates the motivization which now drives the Arab armies from north, east and south into the heart of Palestine.

How clearly does the inspired servant of Jahveh identify this inrush of Edom, this modern Esau. Ezekiel says that the Arab power would proclaim in the last days, "Aha, even the ancient places high are ours in possession"—xxxvi. 2. How truly the words of Christ have come to pass. "Your house is left unto you desolate . . . till ye shall say, Blessed is He (Jesus) that cometh in the Name of the Lord." And all the work of the past years is now in danger of going up in the smoke and flames of war. Many thriving settlements have already been wiped out by the sword.

The Jewish position is a tragedy. The Jews have proved themselves the children of disobedience. Did not Jesus testify that "He that hateth Me hateth My Father also"—John xv. 23. The Jew, therefore, hateth God, and Moses wrote that "the Lord will not be slack concerning him that hateth Him." And so, even as the prophecy says, the Jew is being repaid "to his face" . . .—Deut. vii. 10.

But Esau also incurs the wrath of Deity, for he who toucheth the Jew toucheth the apple of God's eye—Zech. ii. Isaiah has a proud picture of the end of all these troubles for we are told that the adversaries of Judah shall be cut off . . . that Judah shall fly toward the west . . . and shall spoil them of the east . . . that Edom, Moab and the children of Ammon shall be subject to them—Is. xi. But that is when Christ is back, and a mourning Jewry repents of its forefathers' crimes and its own culpability in the rejection of Jesus. "Cry out and shout, thou inhabitant of Zion; for great is the Holy One in the midst of thee"—xii.

LXI.—May 15th, an Epochal Date?

In any case, the date of the termination of the Tarshish mandate and the assumption of governmental powers by the Jewish Agency is of intense interest. The event is too close for a true assessment of its importance to be reached. The one certainty is that it marks a profound step forward toward the ending of Gentile times.

It is, however, of supreme importance to note that all over the world there is a steady persistent communist pressure. And there are signs of its intensification. So much so that recently the Secretary of the National Union of Mineworkers speaking of the possibility of war, said, "we shall do everything we can to prevent its outbreak, and if, in spite of us it comes, we shall do everything in our power to bring it to an end." Mr. Churchill is more to the point. "We are all moving into a terrible situation . . . the menace of a third world war rolls toward us with every act of Russian imperialist aggression and communist violence and intrigue."

Meanwhile, everywhere there is evidence of a ceaseless preparation for these looming eventualities. The *Washington Post* for April 27th reports that Great Britain and U.S.A. have a joint plan of action now ready in case of a sudden attack by Russia on the German sectors or elsewhere. It is also significant that such a detached writer and thinker as Prof. Gilbert Murray should have recently made this statement and its very serious issues: "It remains to be seen whether the Military Committee of the Chiefs of Staff who are to advise U.N. will be able to organize the forces of their member nations with an effective striking force with uniform weapons and a single command, as the Russians, for example, are doing with their puppet states . . ."

This is the world background to the Palestinian trouble. But the possibility of getting a true perspective seems hopeless. The scene in Palestine shifts so rapidly that it may seem impossible to say anything about it which will not be out of date within a month. All that for the moment can be confidently stated is that the end is near and that the certainty of the reappearance of the King of Israel is guaranteed by the whole wealth of prophetic utterance. The ending of the age is dark. The Scriptures paint a terrible picture of its death throes, and, unconsciously, Sir John Boyd Orr, Director-General of

the Food and Agriculture Organization of U.N., brings these inspired warnings into vivid relief. "The whole human race is rumbling on to destruction."

LXII.—The Ghetto Mind.

God has said that He has overturned the Israelitish Kingdom until He come whose right it is—Ezek. xxi. No amount of political sophistry, calumny or dark, bloody-minded deeds can avert the Divine decree. The course of history must run its God-plotted plan.

Zionism is perhaps the one determining factor in the fearful calamity which faces the world. It has flung every conception of politics into confusion. Political pundits from Moscow to Washington are gambling on its issues, and so drawing down the irretrievable disaster that must come. When the Jews perpetrated the awful Deir Yassin outrage and brought on themselves the bitter hatred of the Arabs, they played directly into the hands of Gog, whose emissaries have the one objective of disrupting the whole of the Near East, so that it falls an easy prey when they "come down like a cloud." The Jews are effecting their own doom at the hands of Russia. The Ghetto mind has crept from Eastern Europe into Tel-Aviv. Hence the coming of Ail-Gibbor to cleanse the City of the Great King, and then and only then shall Salem have peace.

CARMI.

Our Position

Berean Christadelphians believe: —

- (a) That the Truth is wholly revealed in the scriptures.
- (b) That this Truth was exhaustively expounded by Dr. Thomas and that what he revealed was the system of Apostolic Truth, recovered from the traditions of Christendom.
- (c) That this Truth is now embodied in all those who, having received it, remain faithful to it, amid all the changes of human opinions and whim, without divergence of views on fundamentals.
- (d) That Fellowship is co-extensive with all such believers wherever they may be, in whatever clime or circumstance.
- (e) That to admit of many fellowships is unscriptural.
- (f) That the One Fellowship of which the scriptures speak is Society in God the Father, through His Son Jesus Christ, by belief and obedience to the Truth as it is in Jesus, and that this relationship commences by baptism into the name of the Father and of the Son and of the Holy Spirit. This is the state and law of fellowship, laid down in the teaching of the word—I John i. 1-7.
- (g) That all who espouse or condone error, walk in darkness, neither have they the fellowship of the Father and the Son —1 John i. 6. A faith that straddles a controverted matter of the Truth cannot commend itself to God.
- (h) That Apostolic doctrine and practice are inseparable and are fundamental—Acts ii. 41-42. "They continued steadfastly in the *Apostles'* teaching and in Fellowship (R.V.).
- (i) That all who experience this fellowship are called of God— 1 Cor. i. 9. "God is faithful *by Whom we were called unto the Fellowship of His Son Jesus Christ our Lord.*" Hence the apostolic institution of the right hand of Fellowship— Gal. ii. 9.

(j) That oneness of mind on this important matter is vital— Eph. iv. 4-6. Jesus himself speaks of this oneness—John xvii. 20-23. He says "That they all may be one, as thou Father art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

(k) That an interpretation, by whomsoever, of any part of the revealed Truth which, when applied to Fellowship, excludes believers sound in the faith is manifestly unscriptural. Such an interpretation becomes a private interpretation, which the scriptures forbid—II Peter i. 20.

(l) That that which divides believers cannot be of the Truth, but is of the flesh. This is manifest when we look at the state of Christadelphians to-day.

The Central Fellowship having espoused the unsound principle limiting Fellowship to membership of one's own ecclesia have committed themselves to Fellowship of heresy, i.e., The Strickler heresy. This alone suffices to show the wrongness of such a position.

The reservation also on I Cor. vi. i commits them to the Fellowship of one of the greatest evils of to-day, namely . . . Those who divorce their partners and marry again. Such conduct runs counter to the ethical teaching of Christ especially—Matt. xix. 9-12.

The Clapham Fellowship have a private interpretation upon the subject of divorce and remarriage, an interpretation which they say they have reached by "advanced thinking." They say, to quote F. Walker: Gen. ii. 24 is not a Law of God; again, it is love that binds in marriage, not Law; and Matt. xix. 3-9 applies only to Jews.

To quote J. B. Strawson: "The alien has no culpability with regard to the matter of divorce and remarriage."

Surely this latter strange doctrine charges God with folly in view of Christ's teaching in Matt. xxiv. 37-38. We would call attention to the very serious matter of tampering with God's revealed Truth, which is a beautiful homogeneous whole, spoken of so many times in the scriptures, as belonging to God—Psalm xxv. 5; Isaiah xxxviii. 18; John xvii. 17.

Let us resolve to hold fast that which we have espoused that no man take our Crown, for Jesus says, "Behold I come quickly."

T. PHIPPS.

BIRMINGHAM.

Hugh Miller, the Scots Geologist, on

HUMAN NATURE.

"I have seen the trenchant, saw-edged teeth of gigantic Cestracions and Squalidae, and I have felt that there could be no possibility of mistake regarding the nature of the creatures to which they belonged; teeth for hacking, tearing, mangling . . . but I could find no such evidence in the human jaw, with its three inoffensive-looking grinders, that the animal it had belonged to—far more ruthless and cruel than reptile-fish, crocodiles or sharks—was of such a nature that it could destroy creatures of even its own kind by hundreds at a time, when not in the least excited by hunger and with no ultimate intention of eating them."

(The Cruise of the Betsy)

Be ye also Ready

For the Son of Man cometh at an hour when ye think not —*Luke xii.*

The foundation of our understanding of divine things must be laid on the teachings of Christ, the apostles and prophets. This fact we have appreciated more and more during the many happy and profitable sessions devoted to Eureka studies.

We, all of us, must have spent many hours labouring and wrestling with the apocalypse, trying to better grasp the things written. Is there any brother or sister who feels their labour has been in vain? If so, let the Spirit's voice reassure you in this matter. Rev. i—"The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that He saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

For the book of Revelation is a book of symbol and sign, a book which contains much of the meat of the Word, a book which can only be understood by those who thoroughly understand the glorious and true gospel of the kingdom of God and the name of Jesus Anointed.

The apocalypse was given so that God's servants would know of those things which were to transpire in the future, and a blessing is promised to those who delve into the Word, who understand it, and who govern their lives by the instructions it contains. Blessed is he that readeth. The true nature of the blessing is seen in a variety of ways, both ecclesially and individually, for it is beyond dispute that a careful and diligent study of the apocalypse, with the aid of Eureka, produces sturdiness of character and stability of faith, whether it be in the individual or the ecclesia.

The apocalypse ends in those graphic depictions dealing with the destruction of Great Babylon and the subsequent Hallelujah celebrations and rejoicings of the saints. This, the greatest of all events to which we stand related, may soon be upon us and Christ be back in the earth. How agreeable it would be if Christ should come and find us collectively studying a portion of His last message, setting forth those great scenes He comes to enact. In any event, the time is near!

Those signs associated in the scripture with the coming of Christ stand out so clear, crystal-like in the setting of prophecy.

Many run to and fro, and knowledge is increased. The Euphratean Power is almost dried up. The Jews are again established in gathering strength in Palestine with the ensign of David floating in the breeze. The Austrian and German Empires have been disintegrated by fire and sword. The great Northern host is fast forming its legions, the shadow of the Bear falls over Europe, the Near East and toward Palestine. The nations are distressed, men's hearts fail them for fear, and for looking after those things coming upon the earth.

These are the events which Christ told us to regard as indicative of His immediate return to the earth. We behold them all in existence to-day, and therefore we encourage ourselves by the words, "when these things begin to come to pass, then look up, lift up your heads, for your redemption draweth nigh"—*Luke xxi.*

Turning now to chapter xxii of the Revelation, what do we read—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Christ is going to reward us according to our works. This is an undeniable truth, and a serious thought. Blessed is he that readeth, and lives according to the Word. Part of our work is to

understand the apocalypse, and to help others to understand those things relative to earth's future divine government.

As we read Eureka let us thank God for such brethren as Bro. Thomas, for he knew his responsibility to himself, and others in regard to the apocalypse, and therefore laboured day and night for twelve long years that he might understand the things written, and that he might lend help to others. He cast the bread upon the waters, in faith, that after certain days it would return, and return it has, and is now doing so.

As we think over these things and note the new faces among us—those who have put on the saving name within our own experience, we, too, can take courage. Dr. Thomas knew that those who spread the Word, who labour in the vineyard, labour not in vain, for that wonderful assurance of Daniel xii. verse 3, was his, and it is also ours. Daniel says, "The wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

They that turn many to righteousness shall shine as the stars for the Olahm and beyond. When we are the instruments used by God to bring someone to an understanding of the truth, does our responsibility stop there? No, it does not. All through probation it is necessary for us to help each other to walk in paths of righteousness, to *stay* in the way of life. This is done by precept, by example, by exhortation, and so forth.

Our beloved brother Paul wrote in Heb. x. verses 24 and 25, "and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

Again he commands us to "suffer the word of exhortation." Would an exhorting brother be doing his duty if he always speaks of the glories of the age to come? Such exhortations if constantly indulged in bring about that sad condition which overcame the seven ecclesias of Asia which we will consider for a few minutes. A consideration of these messages to the seven ecclesias should serve as a sober and warning exhortation to us. In chapter i. 19, John received the command to write to the seven churches of Asia, and chapters ii and iii contain the Spirit's message to them. "Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks."

John saw one like to the Son of Man walking in the midst of the seven lightstands, or ecclesias. We do well to remember that He who walked among the ecclesias of John's day still walks in and around each and every ecclesia in the earth to-day. A still, quiet voice says to every member of each ecclesia, "I know thy works," thine every thought, word and action. One of these days we shall come face to face with Him who also said "I am He that searcheth the heart and trieth the reins, and shall give to every man according to his work."

For a period the seven ecclesias were healthy and progressive, their lights shone forth as the seven-branched candlestick of the temple, and illuminated the surrounding darkness; they shone forth as beacons in the night. The angels, or elders filled with the spirit were the lightstands of the ecclesias, each member thereof being a bowl containing oil, or spirit, with their lamps trimmed, kept the light burning brightly. For a period, their light radiated forth the beautiful works of the Spirit, but as time went on their lamps lost their sparkling beauty, became dim and finally went completely out. We can look around and see the very same thing happening in our day, we see once flourishing ecclesias now but flickering flames. What went wrong with the ecclesias of Asia? What is wrong to-day? The only thing that can keep the lamp burning brightly is plenty of oil. The oil which is the Word of the living God must be added to daily; our lamps must receive a regular supply if our love for God, for His Word, and for our brethren is to be maintained on that high level which alone is pleasing to Him.

In Ephesus, to whom this first message was given, there were many good qualities as the record shows. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them

which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." Here we find brethren and sisters with many good characteristics, yet with the primary and all necessary requisite lacking.

The Ephesians had lost their first love. Their zeal, their desire for God and the things associated with Him, was ebbing. If this tendency in an individual or an ecclesia is not checked, and repentance and an undivided love for God is not rekindled, there is great danger of drifting into that sad, wretched, pitiful condition which the Laodiceans found themselves in, and from which they never escaped. "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou wert neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

These Laodiceans, like all of us, had been baptised into the Name of the Father, and the Son, upon belief of the gospel of the kingdom. They had in the appointed way entered Christ and they were being warned that if they did not repent He would vomit them out. "I would ye were either hot or cold." Clearly we are shown our Lord's standard in regard to the attitude of His brethren and sisters toward Him. A lukewarm brother or sister, one who is not ardent, not zealous, but is cool and indifferent, and has only a moderate appreciation of spiritual things, Christ will not suffer. We must not be lukewarm; we must be enthusiastic, thorough, whole-heartedly for Him, and the things incorporated in His Name. He demands a warm affection. On one occasion He said "If a man love father or mother, son or daughter, more than Me, he is not worthy of Me." Is it possible to be a member of an ecclesia, attend the meetings, and still be only lukewarm? It is a very serious thought that we might put ourselves in a position in which we condemn ourselves before God.

The Laodicean brethren and sisters were apparently so self-satisfied, so lukewarm, that the possibility of restoring them to spiritual health was very remote, but not impossible. They were rich in this world's goods, very rich; they lacked nothing, so they thought. But actually with all their riches they were destitute, destitute of the things that really matter, the things that last, the things that are eternal, in spiritual things they were the poorest of the seven ecclesias. Is there a thought here for us? "I counsel thee to buy of me gold tried in the fire (the symbol of tried faith, a robust faith) and white raiment, that thou mayest be clothed (garments of righteousness) and anoint thine eye with eyesalve, that thou mayest see." The Spirit's eyesalve is the Word, if we work this salve carefully and generously into our eyes, daily anoint them well with it, we shall better see our true condition, and, if we are wretched, poor and weak, we shall know it. The more eyesalve we apply, the better we shall see and understand the wonderful and glorious purpose of God, we shall be aroused from our sleep, awakened to the ways of righteousness, and sin not, as Paul exhorts us in I. Cor.

We have been baptised into the Name of Christ; we are members of the ecclesia of the Living God. As such, we have a great work to do. Let us remember that if we enter this work only half-heartedly, lukewarmly, we'll find very little comfort or joy therein. But if we enter wholeheartedly and, joyfully into the things of the Spirit, the comfort and joy of the Truth's service will soon be felt.

The truth is a glorious possession, a priceless gem. Its real comfort is in the contemplation of the glory yet to be revealed. We know in measure now, but we shall know more hereafter, if only we are found worthy. We always stand on the threshold of the future. What will it reveal? Will it see the fond hope of every faithful brother and sister fulfilled? Every day we stand at the close of another test in our pilgrimage and probation. We ask ourselves this question: How does it look with us? Are we satisfied with our conduct, our efforts, and our accomplishments in the Lord's vineyard? These are serious thoughts. "But let a man examine himself"—I. Cor. xi.

Jesus said, Behold I come suddenly, and I shall reward every man according to his work. One of these days our whole life will be abruptly closed. Then it will be too late to change anything. It will be over. How does the past look to us?

If the Master had returned to-day would we each one be ready to receive Him, and welcome Him? The closing words of the Spirit are "Surely I come quickly." Can we reply, "Even so come, Lord Jesus"—Rev. xxii.

DETROIT.

E. STYLES.

Ecclesial News

Ecclesial news is welcomed and will be inserted from those Ecclesia» 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.

* * *

BRISTOL. —Druids Hall, Perry Road, Bristol (top of Colston Street). Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5 p.m. Wednesdays: Bible Class, 7.15 p.m., at Shirehampton.

We were pleased to welcome Bro. and Sis. E. H. Bailey, of Dorridge, Warwickshire, who were spending the week-end in Bristol. Our brother exhorted us at the memorial meeting and also assisted at the Bible class and at the following mid-week meeting. We were very grateful for his help and encouragement. We enclose £1 for the Distress Fund. —A. V. Bailey.

BUFFALO, U.S.A. —I.O.O.F. Hall, cor. Kenmore and Myron Avenues, Kenmore, New York.

After an individual satisfactory examination, the right hand of fellowship was extended on February 1st to Sis. Ada Reynolds and on February 29th to Bro. and Sis. C. V. Elston, all formerly of the Strickler Ecclesia, Central Fellowship of Buffalo, N.Y. The erroneous teaching of A. D. Strickler was denounced at this examination. This acceptance into the Berean Fellowship is in accordance with the position we have taken relating to reconciliation of fellowship.

We have been further encouraged by the following brethren and sisters at the Lord's Table: Bro. and Sis. Rodgers, Rochester, N.Y.; Bro. Robert Trautwein (in isolation), near Canton, Ohio; and Bro. G. W. Kling, on a visit home from school.—Geo. A. Kling, Rec. Bro.

FLAXCOMBE, SASK., CANADA.

Greetings to all, with grace and peace unto you who serve in Christ.

We are back in Flaxcombe after our visit to England for four-and-a-half months; we enjoyed our visits to meet brothers and sisters in Birmingham, in Blackpool, also Motherwell and Netherton, Scotland. On our return journey we had the pleasure of Bro. Denney and Bro. Doust, in London.

We wish to thank each and every one for their kindness to us, and we have most pleasant memories of those in England. It is nice to be back home after our travels, and start work on the prairies again. We here at Flaxcombe send our love and, with you all, are looking for the return of Jesus.—Ken and Rose Punter.

HAWLEY, PENNSYLVANIA, U.S.A. —O.F. Hall, Main and River Streets. Bible Class and Sunday School, 10.30 a.m. Services with exhortation, 11.30 a.m. Lectures on Bible subjects first Sunday in month, 10.30 a.m.

Since last report visitors at the Lord's Table have been: Bro. C. E. George; Bro. and Sis. O. S. Johnson; Bro. and Sis. Cross, of Philadelphia; Bro. and Sis. J. Sommerville and Sis. E. Sommerville, Jersey City; Bro. and Sis. D. Sommerville, Sis. C. Bruce and Sis. M. Burke, Glendale, Pa.; Bro. and Sis. W. Beck, Minnesota; Bro. and Sis. G. Cooper and Bro. G. Cooper, Jr., Berwick; Bro. and Sis. R. Frisbie, members of Hawley Ecclesia, residing in Baltimore; Sis. H. Smith, Houston, Texas; Bro. and Sis. E. Frisbie now reside in Texas and meet with the Houston Ecclesia; Bro. and Sis. W. Jones and Sis. E. Jones now reside in Glendale, Pa., and meet with Glendale Ecclesia.

We are grateful to Bre. George, Johnson, G. Cooper, R. Frisbie, J. Sommerville and D. Sommerville for assistance in ministering the Word.

The "time of trouble," divinely foretold, seems to be spreading, as "evil goes forth from nation to nation." All this, coupled with the expansion of the "Northern Power," and terrorism and bloodshed in the "Holy Land," are solemn warnings to Christ's servants of the imminence of the day when all must give account of their stewardship. The time remaining for self examination is brief indeed.

May we all realise this and be prepared. —Fraternally, H. A. Sommerville, Rec. Bro.

LAMPASAS, TEXAS. —Breaking of Bread, II a.m. Bible Class, 2 p.m.

We of this Ecclesia are in sympathy with the majority in the Houston Ecclesia. Being closely associated with that Ecclesia for some years, we were deeply grieved with the loss of those we have learned to love so dearly. Just yesterday, March 13th, Bro. and Sis. Herman Lucas and sons, Bre. Mack and Dwayne, were reimmersed into the Livermore Fellowship, crucifying the Son of Man afresh. This immersing took place here in Lampasas, and by the Livermore brethren. We do hope these brethren will see their error and return.

From now on the following will be considered members of this Ecclesia: Bro. and Sis. L. A. Hill, of Turnersville; Sis. Jess Hatcher and daughter; Sis. Eldon Booker, of Sansaba; and Sis. Frank Martin, of Stonewall. Also Bro. and Sis. Urbane Edwards, who have recently moved to near Hamilton, Texas.

We have welcomed to the Table of the Lord the following visitors: Bro. and Sis. Joe Burkett, Bro. Joe Banta, all of Houston, Texas (also Bro. and Sis. Herman Lucas, and sons Mack and Dwayne); Bro. and Sis. Bob Carney, of Fort Worth; Bro. and Sis. Melvin Edwards, of Eden; and Bro. Author Wolfe, of California; from all of whom we have been greatly edified and built up.

There have been a few strangers attending meetings, which gives us new courage to press on to the mark of our high calling.

The Texas fraternal gathering will be held, God willing, at Hye, Texas, beginning July 27th, ending August 1st. —Erby Wolfe, Rec. Bro.

LOS ANGELES, CALIFORNIA, U.S.A. —Independent Foresters Building, 1329, South Hope Street. Sunday School, 9.30 a.m. Public Lecture, 10 a.m. Worship, 11 a.m.

It is with great interest and hope we view the events of our day foreshadowing the early return of our Master. The writings in the BEREAN CHRISTADELPHIAN have given us much comfort and we wish to express our appreciation for the effort that must be put forth and so much the more as we see the day approaching.

I have been elected Recording Brother, replacing Bro. G. F. Aue. Also our place of meeting has been changed to Odd Fellows Hall, located at the corner of Washington and Oak, Los Angeles, California. Will you make proper change.

We have plans for public lectures and, even though the times are evil, it is our earnest hope that we might be able to help some to see the way of life.— G. W. Burnett, Rec. Bro.

NEWARK, N.J., U.S.A. —High Street.

Copy of letter to Bro. Deakin.

At a special ecclesial meeting the open letter of February 20th, 1948, regarding the Detroit Conference Report, and signed W. M. Biggar *et al* was considered and I was instructed to advise you as follows:

The Newark Christadelphian Ecclesia (High Street) is in full accord with reunion of the Berean and Birmingham Central Fellowships on the basis set forth in its letter of April 26th, 1944, to the Kimbourne Hall, Toronto, Ecclesia, but is not in favour of doing this by the method proposed in the Detroit Conference resolution.

For your ready reference, I am attaching a copy of the April 26th, 1944, letter.

Fraternally,

NEWARK CHRISTADELPHIAN ECCLESIA,
509, HIGH STREET,
NEWARK, NEW JERSEY.

JOHN W. PACKIE,
Recording Brother.

WOODLAND ROAD,
GREEN VILLAGE,
NEW JERSEY.
April 26th, 1944.

To the KIMBOURNE HALL, TORONTO,
CHRISTADELPHIAN ECCLESIA.
Per BRO. GEORGE A. GIBSON, Rec. Bro.

DEAR BRETHREN AND SISTERS,

GREETINGS.

Our arranging Board has to-day considered your letter of December 20th, 1943, and enclosure.

We are in full sympathy with the effort for reunion with the Birmingham Central Fellowship provided, of course, that such reunion be on the scriptural basis of unity of mind in doctrine and that this basis be strictly observed by all members in fellowship. We are fully persuaded that this is now easy of accomplishment to all who are "willing-hearted."

Our Ecclesia fully endorses Bro. Carter's editorial, "A Time to Heal," in the December, 1940, CHRISTADELPHIAN MAGAZINE.

We should be thankful to find ourselves in fellowship with every ecclesia which, first, *will plainly declare* (as does the Birmingham Central Ecclesia immediately following Bro. Carter's editorial) that "the four items are contrary to the Truth and the six items are the Truth" and, second, will insist upon all other ecclesias in their fellowship accepting the same amplification of the meaning of the Statement of Faith on the nature of man and the sacrifice of Christ.

It will be noted that the Birmingham Central Ecclesia has followed the first condition but has not followed, as yet, the second. We understand, however, that they are presently engaged in correspondence with at least one ecclesia in their fellowship concerning which they have been given positive proof by that ecclesia that it is opposed to acceptance of the "ten point definition."

We urge that your ecclesia draw up a list of ecclesias who are willing to join fellowship under the above two simple conditions. To be safe and effective, the answer would have to be short and plain, without any adornment or explanation whatsoever. The letter from Bro. H. A. Strickler which you quote in the enclosure with your letter is an example of exactly what would not be satisfactory.

In behalf of the arranging Board, I remain
Fraternally,

JOHN W. PACKIE,
Recording Brother.

NEWARK CHRISTADELPHIAN ECCLESIA,
509, HIGH STREET,
NEWARK, NEW JERSEY.

Eccs.: All ecclesias in Canada and U.S.A., in Berean and Birmingham Central Fellowships.
Birmingham Central Ecclesia.

ST. ALBANS. Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.

We are happy to record that God has again blessed us in adding to our number Bro. Eric J. Smith, who, following a good confession of the Faith, was baptised on February 3rd. In this we witness the reward of all the labours of those brethren who have assisted us in proclaiming God's glorious message and our joy is theirs also.

We propose, God willing, holding a tea and fraternal gathering in our own hall on Saturday, May 22nd. Programmes will be distributed as soon as possible. —Dennis Bath, Rec. Bro.

PALESTINE

Jerusalem—Jas. H. W. Neal, Scottish Hospice.

NEW ZEALAND

Nwhaka.—H. B. Russell Hughes, Hikitunga Station.

Papakura.—A. J. Starr, Sweetwaters Road, Tirau.

Sweetwaters.—B. E. Brandt, R.D. Tirau.

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

Whangarei. —K. R. MacDonald, Lilian Street, Kamo.

AUSTRALIA

Adelaide, (S.A.) —J. A. Kingston, 6 Boucquet St., Glen Osmond.

Boulder City, (W.A.). —K. H. Hodges, 59 North Terrace.

Brisbane, (Queensland). —Samuel Gallier, Ipswich Road, Moorooka.

Cardiff, (N.S.W.)—A. G. Hoy, Highfield Terrace.

Dungog, (N.S.W.)—D. T. James, Chichester Dam, Wangat.

Harvey, (W.A.)—R. W. Hodges, Sir James' Ave.

Inglewood, (Victoria).—E. W. Appleby, Sullivan Street.

Melbourne. —James Hughes, 78 Riddell Parade, Elsternwick, S.4.

Perth, (W.A.) —R. E. Brock, 12 Hay Street, Claremont.

Victoria. —E. W. Appleby, Sullivan St., Inglewood.

Wagga, (N.S.W.). —R. L. Saxon, Murlesville Cotter, Coolamon.

CANADA

Bedford. (N.S.)—W. E. Hull, R.K. No. 2.

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —R. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —D. Percival, 63 King St., W.
Hudson (Ont.)—T. H. Pringle.
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* * * *

Where does the following quotation from Dr. Thomas occur? (Information wanted by Bro. Doust.)

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

* * * *

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