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**The Berean  
CHRISTADELPHIAN**

**A magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the dogmas  
and reservations of the Papal and Protestant Churches**

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"The entrance of Thy Word giveth light; it giveth understanding to the simple"  
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Edited by W. J. WHITE, B. J. DOWLING  
and C. F. FORD

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CONTENTS		PAGE
The Sabbath ... ..	...	201
The Symbolism of Zechariah (R. Roberts)	...	206
The Future of Palestine	...	212
Editorial ... ..	...	213
Notes By The Way	...	216
The First Seal ... ..	...	220
Britain and Egypt ... ..	...	224
The Papacy in the Psalms	...	228
Signs of the Times ... ..	...	231
Ecclesial News	...	232

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## The Sabbath

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[The following article, although not written by Dr. John Thomas, was inserted by him in his magazine, by reason of it being a “clear and well-known article by one who can write so well, and certainly speak to the instruction and edification of all interested in the Truth.”]

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If the observance of the Sabbath be a matter of so much importance as our Sabbatarian friends contend for, is it not incomprehensibly strange, that neither our Lord, nor any of his Apostles ever said a word about it? The New Testament is perfectly silent on the subject. Trace our Lord’s teachings, as contained in the four Gospels. Did he ever utter a word, from which even a fair inference might be drawn, that he intended his followers should observe the Sabbath? Not one such word. But, on the contrary, he does teach that his followers are no longer placed under the obligations of the Sabbath law – Matt. xii. 1-8. The hypocritical Pharisees had found fault with Jesus’ disciples, because they had rubbed the ears of corn in their hands, and eaten it on the Sabbath day. What did our Lord say about it? “The Son of Man is Lord even of the Sabbath day,” evidently implying that he had the power to abrogate the Sabbath law, and that he would do it. I would especially commend the entire story to the Pharisees of this generation. They may derive a great deal of instruction from it.

Not only has Christ given no command to his follower to observe the Sabbath, but Paul – the voluminous writer Paul- is equally silent. Fourteenth Epistles were written by him, to various churches and persons. Every doctrine and duty connected with Christianity, is commented upon in one part or another of his writings. If anything be omitted, surely it must be a matter of very small importance indeed. How then is it to be accounted for that Paul says nothing whatever about the Keeping of the Sabbath? On the other hand, he does tell us that the Sabbath law is abrogated. See Col. ii. 14-17. But there is one part of the New Testament, to which I would especially call the attention of our Sabbatarian friends – viz., the xvth chapter of the Acts. From the history recorded in this chapter it appears that serious disturbance had occurred in

the infant church at Antioch, in regard to Circumcision, and Keeping the Law of Moses. The dissensions arising therefrom became so violent that, in order to settle the question, it was deemed advisable to send Paul, Barnabas, and other brethren, as a delegation from the Church, to the Apostles and Elders at Jerusalem, to take their opinions and instructions in the matter. In this extremely interesting history there are several noteworthy particulars. First, the Council convened at Jerusalem to discuss this subject, constituted the highest authority, which then existed in the Christian Church. This is evident from the deference paid to their decisions; as well as from the authority, with which these decisions were promulgated. It was not composed of ordinary men. Its members were Apostles – divinely inspired men- and that their deliberations were guided by the Holy Spirit is evident from the 28<sup>th</sup> verse: “It seemed good to the Holy Spirit, and to us, &c.” Second, the 5<sup>th</sup> verse tells us distinctly the business for which the Council was conveyed. “There rose up certain of the sect of the Pharisees, which believed, saying that it was needful to circumcise them (the Gentile converts) and to command them to keep THE LAW OF MOSES.” This was the sum and substance of the whole matter. And in the 6<sup>th</sup> verse we read, “And the Apostles and Elders came together, for to consider of THIS MATTER.” From this it is impossible for us to mistake the subject of their discussions. It was simply this: is the Law of Moses, or any part of it, to be imposed on Gentile Believers? Now, then, the minutes of the Council to the close, and what was the result of their deliberations? “For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well.” Now it must be evident to the merest child in intelligence that, if ever God or His Christ, or the Holy Apostles, ever designed or intended that Christians should keep a Sabbath, this was, of all others, the proper time and place to make the announcement. And yet the record is silent as the grave on the subject. Third, this was undoubtedly intended to be a final settlement of the question, whether any of the Mosaic Law is still in force under the Christian Dispensation? That must be a bold man indeed, who will dare to affirm, that these men, acting under such inspiration, overlooked, or neglected to notice, any part of the Law of Moses, which it was necessary, or desirable for Christians to observe.

In reviewing the history of this Council, I would ask the advocates of Sabbatarianism, how they can account for such perfect silence on the subject? If keeping the Sabbath be a matter of such immense importance as is contended for in these days, how can it be accounted for that the Apostles neglected to inform the infant Church at Antioch of the fact.

Having thus far confined ourselves, to the argument against keeping a Sabbath, let us now consider the principal arguments used by Sabbatarians in favor of it. It must be conceded, that there is not in the New Testament any direct command to keep a Sabbath, either on the Seventh or on the first day of the week; but it is claimed that the practice of the early Christians is alluded to with sufficient clearness to determine the question. Let us see. After careful research, I can find but two places where any such allusions are made. In Acts xx. 7, we read: “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them – ready to depart on the morrow – and continued his speech until midnight; and there were many lights in the upper chamber where they were gathered together.” Now observe, this was an evening meeting. In I Cor. xvi. 2, we read: “Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” From these passages it is evident that the

primitive Christians were in the habit of assembling together on the first day of the week. They met to break bread in remembrance of Jesus: because on that day he had risen from the dead. But what of this? There is not in these texts, neither do we find in Ecclesiastical history, the least particle of evidence that these early Christians regarded the day in the light of a Sabbath; or that they discontinued their ordinary avocations on this day. Besides, the thing in thousands of instances would be an impossibility. It must be borne in mind that the early Christians were generally poor; thousands of them were servants; many of them were slaves. Suppose one of them were a servant to a Jew. His Jewish master could not allow him to work on the seventh day; and is it probable that he would allow him to keep the first day also, thereby losing two days of his servant's labor in one week? The idea is preposterous. Suppose the Christian were a servant to a heathen; is it likely that his master would consent to lose his servants on that day to gratify what he would regard as a superstitious whim? Certainly not. All we can gather from these passages is just this: that the early Christians were in this habit of assembling together, on the evening of the first day of the week, after their ordinary avocations were concluded.

I therefore repeat it again; there is not the least particle of evidence, or even the least shadow of a hint, that they met to celebrate a Sabbath; or that they imagined for one moment that the obligations of the Jewish Sabbath, either wholly or in part, were transferred to the followers of Christ.

Another passage on which great reliance is placed by our Sabbatarian friends, is Rev. i. 10, in which the Revelator says: "I was in the Spirit on the Lord's Day." Not to dwell on the acknowledged fact, that this is a difficult and mysterious book from beginning to end; and also that its language, style, and matter are widely different from any other book in the Sacred Canon; I would also ask our opponents; Are you sure that the "Lord's day" in this text means the first day of the week, or on Sunday? May not the text warrant another and widely different interpretation? This is not the only passage in which this kind of language occurs. In I Thess. v. 2, and II Pet. iii. 10, we read: "The day of the Lord will come as a thief in the night." In 2 Cor. i. 14: "Ye also are (will be) ours in the day of the Lord Jesus." Similar language occurs in 2 Thess. ii. 2; 1 Cor. v. 5; Mal. iv. 5; Zech. xiv. 1, and other places. In all these passages the Day of the Lord undoubtedly means the Day of Christ's Second Coming. May not the passage now under consideration refer to the same period? Might not John have desired to teach us, that, while in the Isle of Patmos, at one particular period, he was in a trance or ecstasy, produced by the Spirit of God; and that while in this condition, his mind was divinely directed to a consideration of the events which should precede, usher in, and characterize the Day of the Lord? – the day "when he shall come to be glorified in his saints and to be admired in all them that believe" (2 Thes. i. 10). I do not dogmatically affirm that this is the true meaning of the text, although I am inclined to believe it is; but I have adduced the argument to show that it is susceptible of another interpretation than the one usually applied to it. But, even were we to concede that the usual interpretation is correct, it utterly fails to establish the Sabbatarian position. All that could be gathered from it would be this: That the Early Christians called one day of the week, by pre-eminence, "The Lord's Day," because on that day he had risen from the dead. The text fails to prove that they ceased from their ordinary employments on that day; and, still more signally does it fail to prove that they celebrated it as a Sabbath.

A standing argument with our opponents is that the Decalogue has never been repealed. To this I would reply by asking: Was the Decalogue a part of the Mosaic Code? If it was (and surely none will deny this), then the passages quoted prove to a

demonstration, that the whole Law has been abrogated (Eph. ii. 15; Col. ii. 14-17). I would here venture to lay down an axiom; and I fearlessly challenge the entire fraternity of Priests and Preachers to impugn or overthrow it. Every part of the Mosaic Code has been abrogated, and is no longer binding on men, except any of its requisitions have been re-affirmed by Jesus or His Apostles; and have thereby become incorporated into the Christian system. Knowing this axiom to be inexpugnable, I would ask: Where is the law of the Sabbath, or any part of it, so re-affirmed? It seems to me that there was something more than mere chance, in the fact that all the other nine are so re-affirmed, but of this one, not a word is said, except to oppose it. If the reader desire proof of the re-enactment of the other nine, let him open his New Testament at the following places: For the 1<sup>st</sup> and 2<sup>nd</sup> Commandments, see 1 John v. 21. For the 3<sup>rd</sup>, see 1 Tim. vi. 1. For the 5<sup>th</sup>, see Ephes. vi. 1; Col. iii. 20. For the 6<sup>th</sup>, see 1 John iii. 15. For the 7<sup>th</sup>, see Matt. v. 28; Heb. xiii. 4. For the 8<sup>th</sup>, see Ephes. iv. 28. For the 9<sup>th</sup>, see Titus iii. 2; 2 Tim. iii. 3. For the 10<sup>th</sup>, see Luke xii. 15; Ephes. v. 3. There are a multitude of passages, in which the nine Commandments are, directly or indirectly, re-affirmed, but not a syllable to sustain the fourth. Let the Sabbatarian account for this if he can.

Another argument is sometimes used by the Sabbatarians, although it is so weak and futile as scarcely to be worth the trouble of confutation. It is this: From the Acts of the Apostles we find that they were often found in the Synagogues on the Sabbath day, disputing the Jews, and preaching the Gospel. This is true; but you must observe, this was on the Jewish Sabbath day, therefore this argument is more to their detriment than to their advantage. The reason why they attended these places was simply this: they could always find a congregation there on that day. The Jews would of course always attend the synagogues, and the Apostles availed themselves of these favorable opportunities for bringing before them the things concerning the Kingdom of God, and the name of Jesus Christ.

Perhaps some one may by this time be ready to ask, Why are you so anxious to do away with what is usually called the Christian Sabbath? Friend Sabbatarian, listen to me for one moment. I am not at all anxious to do anything of the kind; but, since you, and the professed Christian world generally, have agreed to denounce as a flagrant sinner every man who does not keep a Sabbath after your own fashion, I have felt constrained to ask: What authority have you for so doing? This is just what I have been trying to do in this article. I have been examining the Law, and the bearing which that Law has upon Christians- and I think that in connection with Friend "Z," I have succeeded in showing that you and your friends are making "much ado about nothing." In conclusion, let me ask a favor, that, before you denounce me as a sinner again, you have the goodness to show your authority for it." ("Herald of the Kingdom and Age to Come," 1859, pp. 11-16.)

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THE LORD TAKETH PLEASURE IN THEM THAT FEAR HIM;  
IN THOSE THAT HOPE IN HIS MERCY.

## The Symbolism of Zechariah

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### An Exhortation by Bro. Roberts

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Peter, in his old age and his last known letter, expressed his anxiety that the brethren should be mindful of what the prophets had written. We shall act in harmony with his desire this morning if we bestow a little attention on that portion of the prophetic writings which has been read from Zechariah (chapter iv). It may not appear to have much connection with the purpose for which we have met – to remember the Lord in the breaking of bread. We shall find a connection, notwithstanding – a connection it may be said to be found, directly or indirectly, in every part of the Scriptures – not a wonderful thing in view of the fact that all Scripture is given by inspiration, and that the testimony for Christ is the inspiring idea of it all.

The chapter before us presents this testimony in the form of symbol. This may be difficult at first to understand; but the effect of symbol after understanding is attained, is, to make the matter set forth much more vivid and striking to the understanding than it would be in a merely literal presentation. Considerable use is made of symbol throughout the prophetic writings, though these writings mainly deal with the literal. Jehovah alludes to the fact in Hosea thus:

“I have also spoken by the prophets, and I have multiplied visions and used similitudes by the ministry of the prophets.” (Chap. xii. 10.)

If the similitudes were employed without any clue to their significance, their use would not be enlightened, but the clues, in almost all cases, are supplied – if not in the immediate context, in some corresponding part of the word. Diligent search and comparison will find them.

In some cases it requires no such search; they lie on the surface. Thus Jeremiah, at the commencement of his ministry, was caused to see an almond rod. He was asked what he saw; he said:

“I see a rod of an almond tree.”

“Then said the Lord unto him, thou hast well seen, for I will hasten my word to perform it” (i. 12).

Here an almond rod is constituted the symbol of speed in the execution of the Lord’s purpose, so that every time it was seen, it would carry that meaning with it, in the same way that the scales in modern allegory represent justice. The same prophet was shown a seething pot with its face towards the north, the explanation of which was added in these words:

“Out of the north an evil shall break forth upon all the inhabitants of the land.”

namely, a military invasion, as the next verse shows. Consequently a seething pot would become a symbol of the affliction arising from the war. Amos was shown a basket of garnered fruit (chap. viii. 1) and informed that it signified the completeness of Israel’s iniquity, because of which Jehovah would bear no longer with them.

In the chapter in Zechariah, the symbol is very beautiful, and the explanation glorious when apprehended in the fullness of its meaning. The prophet sees two olive trees, and a seven-branched golden lamp standing between. From each olive tree is a golden pipe communicating with the bowl out of which the seven branches are supplied with oil. This bowl is at the top of the central shaft or stem and at the bottom or meeting point of the seven branches. The prophet having attentively inspected the

apparatus, asked the meaning of it. The answer he received was brief but pregnant. At first it seems no answer; but at last it appears complete and glorious. The answer was:

“Not by might, nor by power, but by My spirit, saith the Lord of Hosts.”

In what was did the olive-fed candlestick show forth this idea? It will not be difficult to perceive this when one or two simple clues are followed up. This was not the first time the seven-branched golden candlestick had been symbolically employed. It was part of the furniture of the Mosaic tabernacle in the wilderness. A tabernacle of which Paul says it “was a figure for the time then present” (Hebrew ix. 9). It was therefore an element in the “shadow of good things to come” (x. 1).

Those good things to come are all covered by or summarized in, the intimation early made by Jehovah to Moses, “I will fill the earth with My glory.” The gospel is a declaration of this purpose in its detail, and if there is one feature more conspicuous than another, as to the agency by which this glorious purpose is to be accomplished, it is the one expressed in the interpretation of the olive-fed candlestick:

“not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

But it may be asked, “is there no might, is there no power in the spirit of Jehovah?”

Yes; in truth there is no might or power besides, for all might and all power are of it. What is the meaning of the contrast then expressed in the interpretation? Obviously the contrast is between human power, and divine power. It is the contrast otherwise expressed in Paul’s words thus:

“Not many wise men after the flesh, not many mighty, not many noble are called...that no flesh should glory in His presence.”

Not by human might, not by human power, but by the direct operation of the spirit of God, were the things to be accomplished that had been foreshown to Zechariah prior to the vision of the olive-fed candlestick. What these things are may be learned from attentive consideration of the matters exhibited in chapter iii. They are in brief the emancipation from mortality which awaits the chosen of God, the cleansing of the house of Israel and all nations from their present sin-polluted state, and the consequent peace and blessedness that will ensue over all the earth. These results are to be educed “not by might nor by power, but by the spirit of Jehovah!”

The reformation of the world is not to be accomplished by human power, but by God Himself operating in the particular form signifies by the symbol shown to Zechariah. What particular form is this? What is meant by the oil combusted in the seven branches being drawn from two live trees? We perceive the answer when we look forward to the organization through which the spirit of God is to illuminate the earth in the day of Jehovah’s glory. This organization is expressed in its simplest form as Jesus and the saints in corporate completeness, glorified and imperially enthroned. But from whom are the elements of this his One Glorious Body derived? There are two sources recognized in the apostolic writings. Paul having alluded to Israel after the flesh as “the circumcision” among whom he remarks the Gentiles are called “the uncircumcision” (Eph. ii. 11) says: “He (Christ) is our peace who hath made both one,” abolishing the law:

“to make in himself of twain one new man, that he might reconcile both unto God in one body by the cross.”

He further says:

“He came and preached peace to you which were far off and to them that were nigh, for through him we both have access by one spirit unto the Father.”

The reference is, of course, to Jew and Gentile. The question is, are the Jews and Gentiles spoken of under the figure of olive trees? The answer comes at once from Romans xi., where Paul discoursing of the natural relation of Jew and Gentile to the covenants of promise, says to the Gentiles:

“If thou wert cut out of the olive tree which is wild by nature and wert grafted contrary to nature into a good olive tree, how much more shall these (the natural branches) be grafted into their own olive tree?” (Romans xi. 24.)

If this idea were enigmatically presented, in reference to the glorious ending of the matter in the day of “the manifestation of the sons of God,” how could it be more strikingly done than in Zechariah’s symbolism – an illuminating apparatus fed by material drawn from two olive trees? The flame would tell us of the Spirit, which transforms and empowers the saints in the day of their glory; the oil, of the called and chosen persons through whom the spirit will be manifested; the olive trees, of the two great sections of mankind (as they are grouped in relation to God) from whom the saints are selected. The golden pipes through which the oil was conveyed from the trees to the lamp-stand, would also tell us the principle on which the selection is made. Gold, in moral similitude, is always employed to express the idea of tried faith:

“When I am tried, I shall come forth as gold.” (Job xxiii. 10.)

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter i. 7).

The golden pipes through which all the oil must pass that finds its way to the illuminating lamp-stand, to be used there in the manifestation of the divine glory, are a symbolic intimation of the fact that “without faith it is impossible to please God,” and that no one may hope for a place in the glorified body of Christ who has not in mortal probation, glorified God by a steadfast faith in His promises in the midst of affliction. All parts of the symbolism unite in proclaiming the fact that the salvation in due time to be accomplished in the earth is not of human might or power. It is

“according to the riches of his grace, wherein He hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times He might gather together in one all things in Christ” (Ephesians i. 7-10).

Even as regards the preliminary adoption of which believers are now subject, it is “not of works lest any man should boast.” God, in His favor, has condescended to appoint and accept their faith as righteousness; this is not an arrangement of themselves; it is the gift of God,

“Who hath predestined us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.”

Much more is the resurrection sequel “not by might nor by power but by My Spirit,” for who can refashion and glorify the dead but God only by His Spirit through Christ to whom He has given the power of using it for this purpose?

By a happy coincidence we have the symbol of the golden candlestick in the New Testament portion of our reading as well as in our reading from Zechariah. The seven golden candlesticks seen by John in Patmos are not the same as those in Zechariah, except in the sense of being involved as an element of these. Those of Zechariah comprehend those of John in the sense in which the New Jerusalem comprehends the saints as they now are (that is, as a thing involved and not as a thing expressly represented). Zechariah’s olive-fed golden candlestick shows us the One Body glorified – those of John, the One Body in the day of its development and

probation. The symbol is the same because the thing signified is the same, though at a different time and in a different relation. A tried faith giving forth the light of testimony is the idea proximately manifest in the golden candlestick; in weakness now; in power and glory in the day of the manifestation of the sons of God.

As applicable to the present time, there is special significance and usefulness in the symbol of the candlestick when we consider the leading idea associated with it. Men do not light a candlestick, says Jesus, to put it under a bushel, but to put it on the table that all in the house may have light. To represent a community by a candlestick is to intimate that its function is to maintain and exhibit the light. This is the plain lesson of the apocalyptic candlesticks. "The seven candlesticks are (or represent) the seven ecclesias." Seven stand for the whole. The messages sent to the seven (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea) were each accompanied with the intimation that they were for "him that had ears to hear," generally. Therefore the symbols of the seven are the symbols of all similar communities wherever found. The friends of Christ are a light-bearing community in all ages. They speak and uphold the exhibition of the testimony of God, whether men will hear or forbear. In this they are to be discerned from the sluggish and dark-minded, who are Christians so called. Jesus says of them plainly, "Ye are the light of the world" (Matt. v. 14), and he tells them to let their light shine (verse 16). Therefore, however unpalatable to men, they are those who "speak of the glory of Jehovah's kingdom and tell of His power."

The light appertaining to them is not of or in themselves; it is the light that has come from God by revelation to prophet and apostle, and which, being written, becomes an illumination through the word written to all who study it. Hence, they can all say with David, "Thy word is a lamp to my feet and a light unto my path."

They are men in whom the word of Christ dwells richly, as Paul exhorted, in whom, therefore, the light shines. Where this is the case there will be a showing of the light, in some way or other, every one in his own way and according to his own measure, but still showing the light. Their life will be a testimony for Christ in some way or other; otherwise they are no part of the candlestick by which Christ is pleased to symbolize his ecclesia in the present state.

Men obtained admission into the community of the believers in the apostolic age who did not possess or ever acquire the characteristics of that community. Jude refers to them as "men crept in unawares"; Paul speaks of them with tears, as "many" who were in reality the enemies of the cross of Christ, and who minded earthly things. Peter describes them as "false teachers, whose pernicious ways many should follow, and by reason of whom the way of truth should be evil spoken of." Jesus had foretold the same thing in likening the kingdom of heaven in its doctrinal operations, to a net let down into the sea, into which all manner of fish would come, good and bad. The conclusion to be deducted from this is that it is necessary to exercise discrimination with regard to men called brethren whose influence and teaching are in opposition to the mind of the Spirit as embodied in the word. There will always be such; we must try every one, yea, ourselves also, by the one standard. Jesus commended the brethren in the seven ecclesias addressed for this very thing: The very first words of the entire series of messages are:

"I know thy works and thy labour, thy patience and how thou canst not bear them that are evil, and thou hast tried them that say they are apostles and are not, and hast found them liars."

On the other hand, we find him condemning the carelessness and indifference of some ecclesias who tolerated wrong teaching in their midst. Thus to Pergamos, he says:

“I have a few things against thee, because thou hast there them that hold the doctrine of Balaam... So hast thou also them that hold the doctrine of the Nicolaitanes.”

To Thyatira, he says:

“I have a few things against thee, because thou sufferest that woman Jezebel, which called herself a prophetess, to teach and to seduce my servants,” &c.

The tendency of such teaching is manifestly in palpable contradiction to the spirit of the present age, which includes a “charity” that would sacrifice the truth to peace and love. There can be no peace or love acceptable to God that is not based upon the wisdom which as James says, is “first pure, then peaceable.” The truth, in faith and practice, is the rule of fellowship and peace with every son of God. He will be considered bigoted and uncharitable; but what matters the unfavorable opinion of men if the Lord Jesus approve at his coming?

“We must contend earnestly for the faith once delivered to the saints.”

So says an apostle, and he is a higher authority than the uninspired thinkers and speculators of an easy-going age. It but requires to be added that this faithful contention in the hands of true men will not degenerate into cantankerousness or bitterness; in the hands of such, it will be done in the true spirit of kindness and forbearance, anxious only for the ascendancy of the truth as Paul prescribes:

“The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.”

A further feature of these messages deserves special notice before closing. It is a feature bringing comfort and encouragement. It is the frequent occurrence of the word “repent.” To almost every one of the seven ecclesias, this command is addressed. To such of the Laodiceans who were “neither cold nor hot, but lukewarm,” we are not surprised at such an exhortation: but even Ephesus, commended for their vigilance in the detection of spiritual imposture is similarly advised: “Remember from whence thou art fallen, and repent and do the first works.”

To Sardis “Having a name to live but being dead,” we except to hear the words addressed: “Be watchful and strengthen the things that remain which are ready to die...repent”; but we find a similar exhortation to Pergamos, of whom it had been testified: “Thou holdest fast my name and hast not denied my faith.”

It might be suggested that there was little comfort to be found in this general necessity for exhortation to repentance. The comfort lies here: Christ addresses his own brethren in these messages. He therefore illustrates in this way the fact overlooked in some system of interpretation: that we are all invited to renew our ways before God. Some have taught that defection in the saints is unpardonable. This is only true as applicable to presumptuous and willful sin. It is not true as applicable to sins of weakness, such as Peter’s denial of the Lord through the combined effect of cold, lack of sleep, fear, and the unanticipated surrender of Christ to the hands of his enemies. This discrimination is important: it will give heart and hope to every struggling believer. Let us never give in. Let us die fighting. If we are oppressed with the consciousness of past remissness, let us listen to the words of Christ who in addressing the seven ecclesias of Asia, spoke to his brethren everywhere for all time:

“REPENT AND DO THE FIRST WORKS.”

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## THE FUTURE OF PALESTINE

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The Daily News of April 7th has a lengthy article under this heading, in which the writer sums up the position in these words:- “This is the essential part of the situation: we have accepted the mandate for Palestine and we have pledged ourselves...From that policy there can be no retreat. We cannot break faith with the Jews of the whole world, or, for that matter, with the handful of Jews in Palestine, the majority of whom have gone there in reliance upon the British declaration...and Palestine will be a perplexity to successive British Government for years to come yet.” This is true, for it is written “I will make Jerusalem a burdensome stone for all people” (Zech. xii. 3); but when the writer goes on to say “the future of Palestine is not hopeful” he errs, - “for behold I create JERUSALEM A REJOICING, and her people a joy” (Isa. lxxv. 18). With that rejoicing Britain will be associated. See Isa. lx. 9 and Psalm lxxii. 10.

C.F.F.

### Editorial

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#### “When I consider Thy Heavens”

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The gorgeous canopy of heaven so thickly studded with bright starry orbs, although so frequently seen and admired, never fails to excite in the thoughtful mind an idea of the greatness, grandeur and perfection of the handiwork of the Deity. All through the solemn hours of the night we may watch the various constellations moving slowly but steadily in their silent majesty, climbing as it were, the vast hills of heaven, and after reaching their zenith, or greatest height, they again as silently and gently descend with the same measured motion, to again disappear in the vast abyss of infinite space.

As mentioned recently in our Notes by the Way, it has been our privilege more than once to obtain a nearby view, as it were, of some of the neighboring planets of this solar system through some of the most powerful telescopes in the world. We shall never forget the impressions made upon the mind by these grand and alluring sights which for a time held our vision captive. The night drew on, the new moon disappeared before the horizon, and we had nought but the glimmering light of the stars.

The first watch of the night was given to the planet Mars, in all his flaming glory, with his red and fiery tint. Looked at through the telescope how deeply interesting was the sight, as there suddenly burst upon our vision another world, where possibly seas and mountains meet. We were instructed to fix our attentions upon the fact, that, seen through the telescope, the reddish aspect of the star is confined to certain portions of the planet, suggesting formations similar to red sandstone, while other parts appear quite different, having a much darker and

somewhat greenish hue, and these are considered to be seas. The poles of the planet are a brilliant white, which are supposed to be snow and ice. Two satellites have been discovered revolving around Mars, but these we did not see.

On another occasion we had a look at the planet Saturn, which, although not quite the largest planet in this group of stars, is, nevertheless, by its grand array of rings and satellites, recognized to be the most stupendous object in the solar system. Although removed more than six times further distant from the sun than the planet Mars, its size and brilliancy renders it (in appearance only, of course) almost as near as Mars.

It appears like a huge electric light in the heavens, having a slightly yellow tinge, with ornaments galore. Its ornamental rings of cloud-like formation, yet more dense, permanent and well-defined, reflecting its brilliant and glorious light, brought to mind the words of the Spirit by the prophet Isaiah, concerning the Temple glory of the future age:

“Above all the glory shall be a covering.”\*

\*(marginal rendering of Is. iv. 5).

The earth is reckoned as being removed from the sun by 92,900,000 of miles, Mars 139,000,000, Saturn about 900,000,000, with Uranus and Jupiter much further away. Yet, when these vast distances have been determined and these planets observed, we are still, comparatively speaking, “at home,” for all these stars are embraced in our own solar system. It considering them we have merely touched the threshold of Creation.

The telescope reveals heaven’s vast hall as an infinite space, an expanse without limit, where group after group of suns and worlds seem piled upon each other, without beginning or end, and having neither top nor bottom. These immense optical tubes perform a vast service in the study of astronomy by resolving the Milky Way and the Nebulae into dense swarms of worlds and distant suns of the most varied forms, colors and shades, and throughout the whole realm of infinite space, the truth of Paul’s words is verified:

“One star differeth from another star in glory.”

By the consideration of these things we are enabled to at least feebly estimate the Almighty Power of that Infinite One who has declared by His Spirit in the prophet:

“All things hath mine hand made” Isaiah lxvi. 2.

And again, it is written:

“He telleth the number of the stars; He calleth them all by their names. Great is our Lord and of great power. His understanding is infinite” Psalm cxlvii. 4, 5.

Read also David’s further meditation:

“When I consider thy heavens, the work of thy fingers, the moon and stars, which thou hast ordained; what is man that thou art mindful of him? or the son of man that thou visitest him?” Psalm viii. 3, 4.

The study of the heavens is not only marvelously sublime, majestically profound and awe-inspiring, but if we are willing to learn, it also teaches us as nothing else can, how little man counts as a mortal item in the eternal scheme of things.

“He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not” Job xiv. 2.

“One generation passeth away, and another generation cometh, but the earth abideth for ever” Ecc. i. 4.

But God hath spoken comfortably to man, and how uplifting are the assurances given in His Word:

“Thus saith the Lord, the heaven is my throne, and the earth is my footstool . . . but to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word”

Isaiah lxvi. 1, 2.

“He that telleth the number of the stars, healeth the broken heart and bindeth up their wounds or griefs” Psalm cxlvii. 3,4.

“Behold” then, the condescension and “the manner of love the Father hath bestowed upon us, that we should be called the sons of God” 1 John iii. 1.

It has been calculated by Madler, of astronomical fame, that the star Alcyone in the Pleiades of which we read in Job xxxviii. 31, is the center of the vast orbit of the sun and its attendant planets, and that it requires many thousands of years to complete one revolution.

Whether his calculation be accurate or not, it nevertheless becomes very interesting, in view of the meaning of the original word, translated Pleiades (Cimah, see margin) which means a hinge or pivot, and it calls to mind the words of brother Roberts in Christendom Astray, page 118:

“The earth draws every object on it to its center and pulls the moon around it as well. The earth in its turn is attracted towards the sun and is drawn around it, and the sun itself with the whole framework of creation is drawn around a center. These are facts in the economy of things and they are therefore divine facts, because the economy of things is the handiwork of God.”

The contemplation of these things enables us to more fully grasp the fact, that, all things in heaven and in earth are as brother Roberts expresses it, under “one law and one control throughout the immeasurable fields” of space; and, moreover, it also yields to us a more lucid, realistic and scriptural conception of the relative position, and the energy and potency of

“The stars which God hath ordained” Psalm viii. 3.

Or, to use the Bible phrase, “the sweet influences” exercised by these mighty orbs, in their control over other stars, and over our own solar system, with all its internal and wonderfully involved whirl of movements, and yet its fixed, firm and abiding stability.

“Thy word is settled in heaven, thy faithfulness is unto all generations: Thou hast established the earth and it abideth. They continue this day according to thine ordinances: for all are thy servants” Psalm cxix. 89,91

The Spirit’s question, addressed to Job was:

“Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?” ch. xxxviii. 31.

These words are clearly indicative of the fact so plainly declared in the Psalms above quoted, and also in Jer. xxxi. 35, 36, that the sun, moon and stars are ordinances of heaven – they are God’s “servants,” and shall never “depart from before him.”

“Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth” Isaiah xl. 26.

Knowing and believing these things we could well afford to smile as we read in the Boston Post of April, 16<sup>th</sup>, 1930:

“The theoretical prophecy of Dr. H.T. Stetson, director of Perkins Observatory at Ohio Wesleyan University, that the earth and moon are sure to collide with resultant destruction to both... The hypothetical inhabitants of Mars and Venus will be the only eye-witnesses” he said. “The moon’s destruction, even if the earth survived, “ he admitted, “would work a mammoth hardship upon industry and commerce.”

Wesleyans seem to have absolutely no use for the earth as the final inheritance of the saints. They have no faith whatever in the promised “abundance of peace on earth” which is to endure as “long as the moon endureth” Psalm lxxii. 7, 8. They have little or no confidence in the promises made unto the fathers: “To thee will I give it and to thy seed (Christ) for ever.”

They have been taught they have nothing to lose by “worlds on worlds destroyed”; so when a prophet of despair of the pseudo-scientific type arises among them who sees an opportunity of gaining a little notoriety by writing up this nightmare nonsense for the newspapers, he feels at liberty to grasp the opportunity without delay.

“He that sitteth in the heavens shall laugh” at all such absurdities, for the moon is “appointed for seasons” and has a most beneficent influence and effect upon the earth – see Psalm civ. 19, and Deut. xxxiii. 14.

Believers who ever rejoice in the “enrapturing hope set before us in the Gospel,” that “the earth abideth for ever” (Ecc. i. 4), and shall be given to Christ and his brethren, were much perplexed and distressed some little time ago through the action of a contemporary Christadelphian editor in giving magazine space and plausible mention to some such unscientific and absurd speculations, which, like all other false doctrines, should never be countenanced in the slightest degree.

Such laxity betrays a defective appreciation of the promises of God, who, we are assured, hath-

“Laid the foundations of the earth that it should not be removed for ever” Psalm civ. 5.

The moon also He hath “established for ever as a faithful witness in heaven” Psalm lxxxix. 37.

B.J.D.

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### Notes by the Way

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**Portland, Oregon and The Pacific Slope.** – Arriving at Union Station we were met by our old friends, bro. and sis. Thompson, and with them were bro. and sis. Hanson.

Bro. Thompson originally came from “the land o’ cakes and brither Scots,” but he is now a genuine brother of Christ. With very little delay we were conveyed to the home of this brother and his sister wife, in Rose City, a beautiful residential section. Portland is famous for its roses, and a “Rose Festival” is held annually in June, and the city has become renowned for its thousands upon thousands of rose bushes and rose trees. Portland is the metropolis of the State of Oregon, and has a population of 350,000, the proportion of Christadelphians being exceptionally small. Those, therefore, who hold the Truth in its purity, are by no means a numerous company, having been made “few in number” by the introduction of that heretical canker which changes the death of Christ from God’s condemnation of that indwelling principle of sin in the flesh into the substitutionary sacrifice of a clean flesh man because other had transgressed and made themselves unclean, which is tantamount to a declaration that God was unrighteous in illegally requiring the death

of a man who they claim was not under condemnation to die, and who therefore ought not to die.

This heresy is countenanced in the Christadelphian Magazine by the regular insertion of Intelligence in its columns from ecclesias where this heresy is taught. Our brethren refuse to fellowship those who countenance such false teaching.

The policy of the brethren is: "first pure, then peaceable," therefore, at the Sunday morning meeting for breaking of bread, the Sunday evening lecture and the few other meetings held, we had the most pleasant spiritual intercourse together with this faithful little company who are showing their zeal in the One Faith by their works.

Portland has a very heavy rainfall during a part of the year, and, because of this, the people are facetiously styled the "Web-feet," by those living further south where the moisture is much less.

For days the rain will fall ceaselessly, and as we anxiously glance at the gilded vane on the old church tower it seems almost immovable, pointing steadily toward the rainy quarter.

Still it is interesting to watch the small prelusive drops as they softly fall upon the dimpled pool, and then, increasing in volume, and dropping in larger effusion, consign their treasures to the earth.

This was later followed by God's bright pledge of sunrise – the brilliant rainbow, His ancient covenant with the earth. It burst like magic upon the scene, taking us quite by surprise, for suddenly the whole landscape seemed bathed in smiles, laughing with tears of joy.

As we admired the beauty of the changing scene, we thought of the words that are written:

"And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant." Gen. ix. 14, 15.

This seven-colored semi-circle or typical arch of the heavens, cannot be seen except in the presence of cloud, rain and sunshine. It can only be evolved under these conditions, and the rainbow is not only the token of God's covenant with the earth, but it has a divine bearing as a type in relation to the Covenants of Promise. The Spirit in Ezekiel declared that –

"The living creatures ran and returned as the appearance of a flash of lightening. As the appearance of the bow that is in the cloud in the day of rain." Ezek. i. 14, 28.

"And behold a throne was set in heaven, and one sat on the throne, to look upon, like a jasper and a sardine stone, and there was a rainbow round about the throne." Rev. iv. 2, 3, also x.1.

As pointed out in Eureka, this represents the coming of the Son of Man in his glory – a flesh and Spirit man, the jasper symbolizing the spirit, and the sardine stone the flesh, the symbols being in the color. Of him it is testified:

"He shall come down like rain upon the mown grass, as showers that water the earth." Ps. lxxii. 6.

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because I will publish the Name of the Lord." Deut. xxxii. 2, 3.

In those blest rainbow days many nations shall go up with delight and wonder to the mountain of the Lord, to the house of the God of Jacob, and He shall teach them of his ways and they shall walk in His paths,

“For the law shall go forth of Zion, and the word of the Lord from Jerusalem.” Micah iv. 2.

The last day of our stay in Portland was spent in the company of a few believers, visiting many points of interest in and around the city, including Council Crest, which is the highest point of the hills which gently slope to the Willamette river, upon both banks of which the city is built.

From this elevation on a clear day we can look over the city to the Cascade Mountains and in the distance view the snow-covered domes of Mt. Hood and St. Helen's.

A farewell meeting was held in the evening, and on the following morning we left Portland to continue our journey southward along the Pacific slope.

From Portland to San Francisco is a distance of 725 miles, and from there onward to Los Angeles another five hundred.

Having previously traveled by the Mt. Shasta route to 'Frisco, and having the option of making the journey by the celebrated Redwood Highway, we chose the later, and found it intensely interesting from start to finish – an ever – changing panorama.

It will perhaps be interesting to the reader to mention just a few of its scenic wonders.

Having crossed the Oregon border into the State of California, the pine-scented winds blew softly as the highway pierced a heavily wooded district of spiry fir and stately pine, interspersed with well-cultivated valleys, and then for more than a hundred miles we journeyed through the most remarkable forest of giant redwoods in existence – a veritable wilderness of beauty.

The roadway serpentine and undulates almost continuously and for the most part follows the mountainous coast line.

At one time we are a thousand feet or more above the sea, with awful gulfs, canyons and land-pockets, yawning at our side, and again, in a short time we are spinning along so near the ocean beach that with a walking stick we could almost touch the pearly beading of surf that fringes the waters of the Pacific.

Near Dyersville, at Bull Creek Flat, is the world's tallest tree - four hundred feet high.

Alluding to California's greatest trees, there is another grizzly giant in Yosemite National Park. It is known as the Wawona Big Tree of the Mariposa Grove and is supposed by some to antedate the Pyramids. This huge tree has a diameter of 29 ½ feet, a circumference of 100 feet, and a height over 200 feet, with a tunnel in its trunk, through which a motor stage can easily pass.

But the largest, if not the tallest tree in California, is found in the Sequoia Reservation further south. It is known as the “General Sherman” tree, and has a diameter of 36 ½ feet and a height of 280 feet.

So with big trees, the ocean, the precipices, the hair-pin turns, the ups and downs and the high speed at which we travel, the journey is anything but dull, and the scenery wonderful.

These patriarchal trees, that so far excel all others, become ministers of sublime and happy thoughts pertaining to those better days to come, when Zion's King shall reign. They lead us to reflect upon the Spirit's words:

“As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” Isaiah lxxv. 22.

During our stay in San Francisco we visited the Lick Observatory on Mt. Hamilton, traveling via San Jose (forty-seven miles) and taking the auto-stage from

there. The mountain is four thousand feet high, and we had the delightful experience of looking through the big telescope at a few of the far-distant stars and some of the constellations, but to these great sights and wonders we may refer again, the Lord willing.

Our next move was towards Los Angeles which we reached by the Southern Pacific Railroad in twelve restful daylight hours, first through a beautiful stretch of country ornamented with the oak and sycamore tree, then over the Santa Lucia mountains, followed by a delightful ride for more than a hundred miles, along the shore of the Pacific, including the alluring beach of Santa Barbara.

Arriving at Los Angeles we were met by several brethren and quickly transported to the home of brother and sister Edgar Round, in pretty Pasadena south, where every room seemed filled with welcome and quite, gentle rest.

B.J.D.

## The First Seal

The first Seal takes our minds back to the commencement of that “broad main road of the Apocalypse” referred to by the writer of the introduction to this present series. In the fifth chapter of the Apocalypse we learn that when the Apostle first saw the Seven Sealed Scroll it was unopened, and he “wept much because no man was found worthy to open and to read the book neither to look thereon.”

John realized that within those sealed sheets was contained the purpose of God, and he had a great wish to know what was to happen in regard to the events connected with the return of the Lord and the setting up of the Kingdom.

Presently, he was told to “weep not, behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof.” In the opening verse of the next chapter this worthy Opener breaks one of the seals, and John is invited to “come and see.” In response to this invitation, he looked and beheld symbol after symbol which portrayed the Divine plan from that day right to the glorious consummation, so that when at the conclusion he which testified those things said, “Surely I come quickly,” the Apostle was constrained to say, “Even so, come, Lord Jesus.”

Our position is different from that of John, because whilst he stood at the commencement and looked forward in vision, we stand almost at the end of the “broad main road of the Apocalypse,” and are privileged to see in retrospect the actual working out of most of the events revealed. Not only so, but we believe we shall not have long to wait before we see the final enactments which reveal the presence of Christ in the earth, for even now we behold, almost daily, some fresh movement in the world’s affairs in which we discern the hand of God.

We must of course understand that there was no literal book, nor literal books. What John saw was not a book such as we are familiar with in these days; to the Apostle it would resemble a number of parchment sheets rolled round a piece of wood, one after the other, and each one sealed before the next was wrapped round. Thus the first seal would be broken and the parchment unrolled; then in similar manner the second seal broken and the next parchment unrolled, and so on.

When the first seal was broken John says (Rev. vi. 2):

“And I saw, and behold a White Horse, and one sitting upon him having a bow; and there was given unto him a coronal wreath, and he went forth conquering and to conquer.”

How are we to understand this symbol and to fix the time of events in history? Firstly by keeping in mind the Truth as revealed in the Bible, and secondly by allowing scripture to interpret scripture. These two principles enabled Doctor Thomas to so successfully expound the last book of the Bible. There is no other way, for God speaks “not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth, interpreting spiritual things by spiritual.”

When the Revelation was given to John, he was told of “things which must come to pass speedily,” and that the time was “at hand” for the commencement of the things revealed. Therefore it is reasonable to assume that the time would not be long before the events predicted would commence to operate. Our assumption is justified when we consider the nature of the symbol revealed, and so Doctor Thomas says: -

“I see no epoch for the commencement of the first seal earlier than John’s exile in Patmos, nor any one later than the reigns of the five emperors who succeeded ‘the timid inhuman Domitian’.”

Domitian reigned for 15 years from A.D. 81-96 and he it was who sent John to exile in Patmos. In fact it was a reign of great terror and persecution for the saints, particularly so towards the end of Domitian’s reign. This, then, was the time during which John received the vision in Patmos – a time when all the horrors of Nero’s persecutions were renewed. We can well imagine the feelings of the “called, chosen and faithful,” whose lives were so overclouded with persecution, misery and suffering. How natural that they should wonder what was coming to pass, and how natural that John should weep until the seals were broken.

“But hark,” says Doctor Thomas, “Hear ye not, O ye servants of the Deity, that ‘voice of thunder’ issuing from that one of the four living ones like a lion and inviting you to ‘Come and see.’ It is the voice of the spirit, as fatal to Domitian as the writing of the same spirit upon the wall was to Belshazzar on the night he was slain. The voice is the opening voice of the first seal period, A. D. 96. A voice that changed the times and whitened the situation of the affairs of the great Roman Habitable.”

Yes, the things which John were to come to pass “speedily,” and the time was “at hand,” even A.D. 96. The historian Gibbon tells us what it was that came to pass, for he says:

“Were a man called to fix upon an epoch in the history of the world during which the condition of the human race was the most **Happy and Prosperous**, he would without hesitation name that which elapsed from the death of Domitian to the accession of Commodus, namely, from A.D. 96-180.”

This was the first seal period. A period of 84 years of happiness, prosperity and peace in the Roman Habitable. But can we be positive that this was the period of the first seal? There can be no possible doubt when we examine the reasons advanced by Doctor Thomas for his conclusions. John saw a “white horse.” Now elsewhere in the scriptures, the horse is used to represent a nation or people. In Isaiah lxiii. 13 we read that God led Israel “as a **Horse** in the wilderness.” Also in Zechariah x. 3 we are told that God “hath visited his flock, the house of Judah, and hath made them as his **GOODLY HORSE** in the battle.”

These two illustrations suffice to show that God uses the horse to symbolize people. Doctor Thomas then goes on to show that one of the ancient symbols of the Roman people was a war-horse, as testified by Pliny and as shown on ancient Roman coins. Says the Doctor:

“The introduction of the Roman horse into the symbolization of the first four seals as representative of the Roman people was peculiarly appropriate. It

was their symbol as pagans – worshippers of their father Mars through the horse which they sacrificed to him. It represented the pagan Roman people who were to be ridden by the judgments of the first, second, third and fourth seals in retribution for the cruelties they perpetrated upon the seed of the Woman in their fight of faith against idolatry during the first. The divers *Colors of the horses indicate certain diverse conditions of the body politic typified by the horses.*”

The particular color of the horse we are considering was white. White in the scriptures is Divinely used to indicate righteousness, and peace consequent upon righteousness. We see then a war-horse representative of the Roman Habitable, but white with righteousness and peace.

But this horse had a rider who was to go forth “conquering and to conquer.” Conquests usually mean bloodshed, but not so in this case, for in harmony with the whiteness of the horse we observe the weapon used with which to conquer was an **Arrowless Bow**. Concerning this bow symbol, Doctor Thomas throws a flood of scriptural light upon the subject, which leaves no doubt at all that his interpretation is correct.

In Zechariah ix. 13, it is Divinely declared:

“When I have bent Judah for me, filled the bow with Ephraim and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.”

This is a mighty bow, but not arrowless. The Judah bow is to be filled with the Ephraim arrow, and being Divinely used will work tremendous destruction.

Not so in the case of the first seal, where the bow is in altogether a different setting.

In Habakkuk iii. 9 the bow is used to represent **The Word**. Again in Isaiah lxvi. 19 the bow is used as a symbol for proclaiming the Truth, and the bowmen are sent to “Tubal and to Javan and the isles afar off that have not heard my fame neither have seen my glory, and they shall declare my glory among the gentiles.”

So we see, as Doctor Thomas says, that “a multitude imbued with the word is an agency that might be fitly represented by a bow,” from which word-arrows are shot more killing than barbed steel.

The Psalmist declares that:

“The workers of iniquity whet their tongue like a sword and **BOW THEIR ARROWS, BITTER WORDS**, that they may shoot in secret at the perfect.”

In the case, however, of the Bowman of the first seal, his word-arrow was “living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and a discerner of the thoughts and intents of the heart.” And so Paul declares again that –

“The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

And so the warfare of the rider of the white horse was a war of truth against error; of the Word against paganism.

**Which would prevail?** This would be the question in the minds of John and his fellow saints. Would the onslaught of the Bowman be checked? Would his bow be broken and his testimony silenced? How thankfully then must they have observed the rider of the white horse with a *stephanos* – “there was given unto him a coronal wreath.” This was the emblem of victory. The word “crown” in the English version is not a correct rendering. The Bowman was not a “crowned” or reigning sovereign. It was not a diadem on his head, but he was to receive the *stephanos* of victory when he had completed his work.

Perhaps we can understand this better if we consider the wreath or stephanos which was presented to athletes in the ancient public games – the award of honor. The stephanos on the rider of the white horse had a two-fold significance. Not only did it foreshadow the conquest of pagan Rome, but it was also prophetic of the award which John and his brethren would receive, for altogether they individually might not live to see the expulsion of paganism, yet at a later period they would be raised from the dead to receive their stephanos of victory. This thought can be applied to ourselves in these days, for we are associated with the Bowman of the first seal in his great work of going forth “conquering and to conquer.” The rider of the white horse was representative of Christ – “the spirit of the heaven” – whose mission was conquest. When later on the spirit was altogether withdrawn, the saints of all succeeding generations down to our own day have all been, and are being, “ridden” or manipulated by Christ in the carrying out of God’s purpose.

This is a great and wonderful thought – to realize that Christ is working through us, all the while we have the mind to do his will – and it should strengthen our determination to faithfully apply ourselves to the great work in hand. It is unlikely that many of us will pass into the grave before our Lord returns, but in any case, if we are true to our calling, we shall stand with John and the rest of the saints, to receive the stephanos of victory. Then with spirit natures, we shall form a constituent part of that great Host, yet **One Body**, which under the leadership of the Lord Jesus Christ, will go forth literally “conquering and to conquer” the nations of the world and to establish righteousness and peace.

As we contemplate that glorious time, we are constrained to say with the Apostle John,

“Even so Come, Lord Jesus.”

F.C. Wood.

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## Britain and Egypt

### A LECTURE

The Scriptures the only source of light on international problems – The fulfillment of Bible prophecies concerning Egypt – To be a base kingdom – The significance of the British occupation of Egypt.

Although it is a well-known fact that Parliament opens daily with prayer, and further that, in Continental politics, clerics play a substantial part therein, it cannot be said that the various Governments would by any means accept the even more sure fact that God is directing the ways of all nations to a predetermined end. Some do seem to recognize that the Creator, in an indefinite sort of manner, is at the back of affairs; but that He is directly controlling, or that He has revealed this management in a way that can be readily understood, is not by any means generally accepted. Yet God stated that such is the case in terms that ought not to be mistaken and would not be if due heed were given to His own statements in the Scriptures. Daniel iv. 17:

...Most High, ruleth in the Kingdom of men and giveth it to whomsoever He will...

and verse 35 plainly indicates that despite the pretensions of all so-called rulers, autocratic and democratic, in reality they are no more than puppets compelled to

follow a certain course that is leading to the climax of God's purpose with the earth and man, its occupant.

“And all the inhabitants of the earth are reputed as nothing: and he doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay his hand or say unto him, What doest thou?”

This direction by God was, and is, fully admitted by those who serve Him in very Truth.

“But now, O Lord...we are the clay and Thou the potter; and we all are the work of thy hand.” Isaiah lxiv.8.

A search of the Scriptures, the only source of information in regard to God and His purpose, soon reveals the verity of this teaching, and a study of the histories of Britain and Egypt quickly illustrates this, though there may be some skepticism in first thoughts on the subject. Let us recall the political history of Britain's connection with Egypt taking as the starting point 1874, when Mr. Disraeli (afterwards Lord Beaconsfield) was head of the Government. In that year Turkey suspended payment of interest on her loans, and this roused the nations, particularly Russia, who desired, then and there, to make an end of Turkey. During the negotiations that followed Britain startled the world by purchasing the shares of the Egyptian Government in the Suez Canal for four million pounds. Disraeli had heard of the Khedive's wish to sell, and purchased them. A wonderful political as well as financial coup. Following upon this a British political mission was sent to Egypt to assist in governing that land. (At this time Egypt was part of the Turkish Empire.) The strange part of the business was that Britain at the outset was dead against the making of the Suez Canal; as, owing to its being constructed by the French, it was feared that France would not only have undue influence in Egypt, but that, because of the connection of the Mediterranean Sea with the Far East, it would strike a blow at British supremacy at sea by depriving Britain of trade. As is now so well known, these fears were groundless, the reverse having happened.

After this, in 1877, came the Russo-Turkish War, followed by the Berlin Treaty. Again, whilst this congress was sitting, Disraeli effected another coup, that of securing for Britain, a “Treaty of Protection” for Turkey's Asiatic dominions, and receiving the right of occupation of Cyprus, which, being close to Antioch and Aleppo, gave Britain practical control of the Euphrates valley. Upon the ratification of the Berlin Treaty, Britain sent an advisor (Mr. Rivers Wilson) to help the Khedive govern Egypt constitutionally. He objected, and was deposed at the instance of France and Britain and a new ruler was appointed by the Sultan of Turkey.

In 1882 Arabi Pasha raised a military insurrection and demanded that the Khedive should end the Anglo – French control and return to the old regime of the Pashas. Great hostility was aroused which ended in rioting against foreigners, and the French and British fleets were sent to Alexandria. A conference was called at Constantinople and the British requested Arabi to cease fortifying Alexandria. He refused and it was decided to bombard the forts, but the French Fleet sailed away at the last moment, leaving Britain in the lurch; an extraordinary happening with striking consequences; Arabi set the city on fire and fled at the landing of the British naval men and marines, and thus began the British control over Egypt. Thrust upon her and continued to this day despite the intrigues of other powers and her own efforts to get away. One thing is now an established fact. It is that no matter how certain politicians in Egypt or elsewhere may endeavor, by causing trouble or otherwise to do it, Britain will never allow her interests in the Suez Canal and the Soudan, or her road to India, to be menaced in any way.

Consequently, from this point of view alone and in view of the fact that she is now established on the other side of the Canal, in Palestine, etc., it is certain that Egypt will never become completely independent; it cannot so become; God has declared in His Word it shall not be. This may or may not be a surprise; but, in either event, the declaration cannot be misunderstood.

“I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation: and they shall be there a base kingdom. It shall be the basest of kingdoms: neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.” Ezek. xxix. 14-15.

That is one of the most stubborn facts of history; since Nebuchadnezzar, King of Babylon, in the sixth century B.C. conquered Egypt, the words of the prophecy just quoted are a perfect description of Egypt’s position amongst the nations to this very day.

But, some may say, “Is the suggestion intended that Britain has any connection with Egypt and that this fact is stated in the Bible? Can it be possible that Britain could be referred to in this way, - at a time when the British Isles were but a home for warring and savage tribes, whose principal covering was a certain juice with which their bodies were stained?” This was their state at the time when the New Testament was written, and it must not be forgotten that the Old Testament was completed some five centuries B.C., so the question arises: “How could Britain be referred to?” It is a fair question; but in the first place, seeing, that we have Egypt’s present-day position so accurately stated some 2,500 years ago in the Scriptures and fulfilled to the very letter, what valid objection can there be to the possibility of mention also of a nation to be contemporary with Egypt in the present day and to help to provide those conditions? Logically there can be none; therefore, with this idea in mind, attention is directed to a few sentences we quote from a book published on January 1<sup>st</sup>, 1850 (1903 Edition, page 401): “There are two stages in the restoration of the Jews, the first before the battle of Armageddon and the second after it, but both pre-millennial... (Next page) “The pre – adventual (i.e., before Christ’s coming) colonization of Palestine will be on purely political principles and the Jewish colonists will return in unbelief of the Messiahship of Jesus and of the Truth as it is in Him. They will emigrate thither as agriculturists and traders in the hope of ultimately establishing their Commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under **The Efficient Protection of the British Power.**” Take special note of that date – January, 1850! Now consider a further statement from this book on page 405: “God, who rules the World and marks out the bounds of habitation for Nations will make Britain a gainer by the transaction. He will bring her rulers to see the desirableness of Egypt, Ethiopia and Seba which they will be induced **BY FORCE OF CIRCUMSTANCE PROBABLY** to take possession of,” and, a few lines further on: “The possession or ascendancy of Britain in Egypt, Ethiopia and Seba will naturally lead to the colonization of Palestine by the Jews.”

That book is “Elpis Israel,” and the author John Thomas, M.D., who was born in Hoxton, 1805, and died in 1871. It can be obtained at the bookstall of most Christadelphian meeting places. It must never be forgotten that the death of the writer occurred three years before Mr. Disraeli purchased the Suez Canal shares, when there was no hint, much less suggestion, of Britain’s present position in Egypt; so that there can be no semblance of charge that the writer was wise after the event.

From whence then was this remarkable prescience, - history actually given in advance? The writer claimed no supernatural powers, but based all his statements on the Bible, the prophetic scriptures, which Paul said are “able to make us wise unto Salvation,” – a statement which present-day leaders of religion by no means assent to in the final sense. The Bible is no longer their guide book to Salvation, being merely used as a text book from which a verse is selected, usually with no reference to the context, around which is built a homily or romance, either to tickle the ears of listeners, or to press forward some political or business idea. The salvation which the Bible offers is not taught in Christendom, and that is the reason why eyebrows are raised in surprise and skepticism avowed in regard to such a subject as is now being discussed. Study of the Bible brought the author of *Elpis Israel* to the conclusions we have quoted. His eyes were opened, as all others will be, if they search in the same place, to the fact the scriptures teach that God’s salvation is to be manifested and enjoyed on this earth, beautified and glorified for ever.

On page 413 he clinches the argument by referring to Isaiah ii. 3: “And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

Here it is clearly set forth that Zion, Jerusalem, in Palestine is to be the seat and capital of the kingdom, which God is going to set up and which is to fill the whole earth with His glory. Daniel ii. 44. “And in the days of these Kings shall God of Heaven set up a kingdom which shall never be destroyed: and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” And again, Zech. xiv. 9: “And the Lord shall be King over all the earth: in that day shall there be one Lord and his name one.”

This is not the expectation of the leaders of to-day either religious or political. The generally accepted idea is that nations are like the individuals that constitute them; they are born, grow through youth to maturity, and then gradually decay, die and pass out of existence. This is not the actual case, and Egypt is a striking evidence to the contrary. As has been demonstrated, this nation is in exactly the condition that God said it should be. He declared, not that it would naturally decay and die, but that because of its wickedness it should become a “base kingdom” as stated in Ezekiel xxix. 14-15 already quoted. And, a further astounding fact is the prophecy that it should be in Britain’s hands, as is clearly indicated in Isaiah xliii. 1-7: “But now thus saith the Lord that created thee: O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; Thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. *Since thou wast precious in my sight thou hast been honourable, and I have love thee: therefore will I give men for thee and people for thy life. Fear not. For I am with thee: I will bring thy seed from the east and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name: for I have created him for my glory, I have formed him; yea I have made him.*”

Here is God speaking through His prophet to Israel, and in view of the promise breathing so strongly through this scripture, reflection should be brought to bear upon the fate of those nations who have been in contact with Israel. As these

nations have dealt with Israel so has God dealt with them. Oppression has brought abasement even to obliteration. Assyria, Babylon, and Rome pass before the mind in panorama and God's word through Jeremiah, chap. xxx. 11, is once more made to live. "For I am with thee, saith the Lord to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

(To be continued).

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## The Papacy in the Psalms

We have witnessed in recent months enormous strides in papal Rome's march to final exaltation, from which she is destined to be "cast down" "millstone-like" into the sea.

The last place (naturally speaking) where we should expect to find mention of the papacy would be in the Psalms; nevertheless many statements in the Psalms, when placed side by side with many taken from other parts of scripture, reveal a similarity of language which is all but identical.

The Psalms in question are numerous. But to briefly summarize their information they all proclaim these truths: that there was to arise a mighty man of sin, possessing a deceit – speaking mouth, who should devise mischief against God's saints and boast that he would never be removed; also that his boast is at last falsified by God bringing him low, in answer to the prayers of those afflicted by him. These in turn "rejoice" over his fall, and henceforth flourish as trees.

An examination of the Psalms which follow will make these things evident: we cannot, however, deal fully with each particular Psalm, but will submit a peculiarity from each. In Ps. x. God is entreated to frustrate the "man of sin" of Paul's allusion. Verse 18: "...judge the fatherless and the oppressed, that the Man of the Earth may no more oppress" (terrify, margin).

Then we have his boast, verse 6: "He hath said in his heart I shall not be moved: for I shall never be in Adversity" or in the language of Rev. xviii. 7: "I sit a queen... and shall see no sorrow." Then in verse 7 of this Ps. X. : "His mouth is full of cursing and deceit and fraud ..." There is no other "Mouth" than that of Daniel's discourse, speaking "marvelous things," and of Paul's allusion, "speaking lies in hypocrisy." Now it is God's intention to falsify his blasphemous assertion, as we learn from Ps. lii. 1: "Why boastest thou thyself in mischief, O mighty man?", verse 5 "God shall likewise, Destroy thee for ever ..."; this destruction Paul tells us, will be accomplished by "the brightness of his (Christ's) coming" (II Thess. ii. 8).

Then "The Righteous...shall laugh at him," Ps. lii. 6, in response to the invitation to "Rejoice over her," Rev. xviii. 20. After this David as representative of all the saints, declares in Psalm lii. 8, that he is to be "like a green olive tree" in the house of God..." or as in Ps. i. 3, "...a tree...whose leaf also shall not wither..."-Green Immortality.

Now at present the throne of Rome is rapidly rising in authority and becoming strong; presenting an enigma to the unenlightened. And David, in Ps. xciv., asks a question appropriate to this present time, verse 20, "Shall the Throne of Iniquity (which frameth mischief by a law) have Fellowship with thee?" Surely not. for "What Fellowship has light with darkness, Christ with Belial?"

Christ's throne is the antithesis to this; it is to be **A Throne established in Righteousness.**

Why, then, is Rome permitted to regain her temporal power, as we witness it to-day? It is that she may be in a position to pit her strength against Christ, and so bring to a decisive point the conflict implied in David's inquiry: **Can Two Antagonistic Thrones co-exist?** And in Psalm xcii. 7 we have the answer and the climax, "**When** the wicked spring as the grass, and **when** all the **Workers of Iniquity** do flourish; it is that **they** shall be **destroyed for ever,**" or in the words of the Apocalyptic parallel, "Thus with violence shall that great city Babylon be thrown down and shall be found **NO MORE AT ALL**" (Rev. xviii. 21).

True the adherents of the "throne of iniquity, gather together to 'break asunder' 'the bands' of Christ"; but the outcome is only what could be expected in such a conflict, little wonder it is declared in Ps. ii. verse 4, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." How futile! "What though all the world resist him God will realize his plan." And turning to Psalm xciii. we have this happy consummation pictured for us, "The Lord reigneth ..."; verse 2: "Thy throne is established of old: thou art from everlasting."

Of the "many waters" over which Rome had held sway and "deceived" it will then be said, verse 3, "The floods have lifted up, O Lord, the floods have lifted up their voice..." But verse 4, "The Lord on high, is **Mightier** than the noise of many waters, yea than the mighty waves of the sea." Thus He, who stilled the literal sea in the days of his flesh, will still the "trouble sea" of "the wicked," who have for so long been "casting up" "mire and dirt"; and by "rebuking strong nations afar off" will transform the "troubled sea" of nations into a translucent sea, clear and crystal.

Now of what help to us, is a consideration of these things? Much! It brings to our minds the words of Christ: "when ye see these things **BEGIN** to come to pass, **THEN** look up, and lift up your heads, for your **REDEMPTION** draweth **NIGH.**" And we need to be reminded, because, naturally speaking, we should be inclined to be fearful and apprehensive at the rapid rate at which things papal are rising. But the comfort and assurance lies **HERE** in the Psalms, in the declaration of David, "**When** the wicked spring as the grass, and **WHEN** all the **Workers of Iniquity** do flourish, it is that **THEY** shall be **DESTROYED** for **EVER.**"

And were it not for this and kindred assurances, we (as Christadelphians) would be "of all men most miserable."

Soon we shall be called upon to effect her "destruction" and rejoice over her fall, and henceforth "flourish as trees."

Blessed then are we, if we walk not in the counsel of the ungodly: if our delight is in the law of God, and we meditate upon it day and night. We shall be like trees, planted by the rivers of water, whose leaves shall not wither. What a destiny! How grateful we ought to be that God has **NOW GIVEN US** reason to lift up our heads and rejoice. Reasons which have never before been experienced; not even by those of whom it is recorded "they had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented: they wandered in deserts and in mountains, and in dens and caves of the earth."

Let us, then, see to it; for a generation so **Favored as we** are bear a great responsibility, upon the principle that "To whom much is given of them much will be expected."

H. W. Hathaway.

## Signs of the Times

**Britain's POSITION IN THE EAST.** — The incidents of the past month reveal a considerable weakening of Britain's position in the east. The difficulties in India have led to the arrest of Gandhi on May 4<sup>th</sup> by the Bombay Government, which gave as the reason for it: "It is no longer possible to allow Gandhi to remain at large without grave danger to the tranquility of India." Further, they say he has caused "widespread defiance of law and order, and grave disturbance in every part of India," (Evening Standard, May 5<sup>th</sup>, 1930).

The Indian Government has had an exceedingly difficult situation with which to cope. Some of the native troops revolted at Peshawar where military rule has now been established, after considerable disorder. It will be remembered that only Afghanistan lies between India and Russia, and that Afghanistan has no love for Britain.

There is now an Egyptian delegation in England, endeavoring to wring further nationalist concessions from Mr. Arthur Henderson.

The present Egyptian government contains some of Britain's "bitterest enemies, who are resolved to exact further concessions from the Socialist government and to make a bold bid for supreme control" (Daily Mail, April, 16<sup>th</sup>).

Some remarks by Sir Percival Phillips recently show the prophetic description of Egypt (Ezek. Xxix. 14, 15), to be still true to-day. He says it has "an unstable and incompetent native administration which fails to comprehend even the elementary principles of good government ...there are very few enlightened Egyptians. Not more than 10% of the population are able to read and write...The Egyptian army has mutinied nine times in the last fifty years." Such is the people who are claiming self-government and are demanding the total withdrawal of British forces.

It appears that Mr. Henderson intends to give them a substantial part of their demands, so considerably weakening Britain's hold upon the land. Thus the way will be made easier for the King of the North to "overflow and pass over" (Dan. xi. 40) and to have power over all the precious things of Egypt (v. 43). Indeed the very fact of Britain's hold being weakened will incite the coming invader and will hasten what otherwise might have been longer delayed.

On April 16<sup>th</sup> the Daily Herald quoted a Moscow paper concerning Franco – Soviet affairs, which are now very strained and may lead to a severance of relations. Moscow says it will be followed by war in Eastern Europe and the collapse of the system set up at Versailles. A glance at the map will show that there is nothing between French territory in Syria and Russia except Asia Minor, which belongs to Turkey. Turkey has signed a treaty of friendship with Russia and therefore would be no barrier to a Russian invasion of Syria. Immediately adjoining Syria is Palestine, and immediately to the South of Palestine is Egypt. The Arabs in Syria and Palestine (there is an Arab delegation now in London hoping to get the Balfour Declaration annulled) and the Egyptians will revolt at the first favorable opportunity. Can we not see Ezek. xxxviii. and Dan. xi. unfolding before our eyes?

W.J.

June, 1930

Ecclesial News

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Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J. Bell and H. G. Ladson.

All such Intelligence should be sent to bro. C. F. Ford at 19, Grove Road, Brixton, London, S. W. 9 not later than the 7<sup>th</sup> of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of brother A. D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1<sup>st</sup> of each month for publication the following month. Address to him: 5, Florence Road, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS.

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**BIRMINGHAM.** - Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread and Sunday School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. We have much pleasure in reporting the obedience of Faith in Baptism on the part of Mrs. Mountford and Miss P. Bray, which took place in our Meeting Rooms on Thursday, March 27<sup>th</sup>. We are pleased to report also that bro. Freshwater and sis. Elvis were united in marriage on March 8<sup>th</sup>, and bro. Eastbury and sis. Mountford Jr. on March 22<sup>nd</sup>. We pray that God's blessing may rest upon them, overruling all their affairs for their final and everlasting good. Our Fraternal Gathering on Good Friday was very uplifting and encouraging, visitors being present from London (Clapham), Oldham, Wellington, Sheffield, Nottingham, Lichfield, Great Bridge, Dudley and Blackheath. We have been much refreshed by the company and ministrations of bre. E. W. Evans (Clapham), Harrison (Lichfield), Elston and Stawson (Nottingham), and Denney (N. London), in addition to our local brethren who so frequently and willingly co-operate with us in the work. We also enjoyed the company and fellowship of bro. Briggs, of Toronto, during his short stay in the Midlands. - W. Southall, Rec. Bro.

**BRIDGEND.** - Dunraven Place. Sundays, 11 a.m., 6.30 p.m. Tuesdays, 7.30 p.m. We are extremely grateful to the anonymous brother for his gift of £10 to be used for the service of the Truth in this town. We ascribe all thanks unto Him from whom all blessings flow, and recall the Master's words in Matt. vi. We are pleased to record the following visitors - bro. E. Johns (who refreshed us with the word of exhortation on Easter Sunday) and bro. S. Jones, both of Brighton, bro. and sis. Ellis

(Rhondda), sis. Ivy Stokes (Holloway) and sis. Cox (Clapham). – Gomer Jones, Rec. Bro.

BRIGHTON. – Athenaeum Hall, 148, North Street (Room A). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.15 p.m. Wednesdays: Bible Class (same Hall as Sundays, Room B), 7.45 p.m. We have been greatly blessed in having the company of a large number of visitors during April, whom we were very pleased to welcome, viz. sisters K. and P. Ellis, I. Barrett, Jenkins (senior), E. Jenkins, V. Westley (all of Clapham); R. Nicholson (Seven Kings), and G. Brett (Plymouth); and brethren W. Webster (Seven Kings), D. Jenkins (Holloway), M. L. Evans, L. Evans, C. Sutch, P. Lane, C. O. Owen, F. G. Jannaway (all of Clapham), and bro. Brett (Plymouth). Sis. I. Woodward (Clapham) has been meeting with us for some time past, and as she is still in the vicinity continues to do so. We express our thanks to the brethren who have labored with us in the things of the Truth, and we “esteem them highly in love for their works sake.” We have also been further encouraged by a gift of £ 5 from an anonymous donor. We take this opportunity of thanking him. We will give full details as to its use later, God willing. – J. D. Webster, Rec. Bro.

DUDLEY. – Scotts Green Ecclesia, Christadelphian Hall, Scotts Green. Sundays, Breaking of Bread, 11 a.m. ; Evening Lecture, 6.30 p.m. Wednesdays, Bible Class, 7.30. It is with joyful anticipation we await the visit of our. bro. B. J. Dowling, who has consented to spend a few days with us. In connection with this we propose, God willing, to hold a tea and fraternal gathering on Saturday, June 28<sup>th</sup>, tea at 4.30 and after-meeting at 6.15, when bro. Dowling will speak upon “The Clean Flesh Heresy – the reason why the majority of Christadelphians in America have withdrawn from the Birmingham (Temperance Hall) Fellowship.” We extend a cordial invitation to all in fellowship. Bro. Dowling will also assist us on Sunday 29<sup>th</sup>, and will give us an address in mid-week. On Sunday, April 20<sup>th</sup>, bro. H. Allen and sis. Josephine Hurst were united in marriage; we pray that they will indeed be help-meets to each other, and that their new relationship will be to their eternal well-being. We wish to thank the anonymous donor of £ 10, which will be faithfully spent in the furtherance of the Gospel. During the latter end of March much excitement was caused among the people of this district by a visit of Revivalists and Faith Healers; people were thronging the Town Hall twice daily, and the whole district was teeming with excitement. We thought it an opportune time to declare the Truth of these matters to the people and to show that God does not work through such men, who are void of Truth. We therefore advertised by poster and cards, and delivered two special lectures on Wednesdays April 9<sup>th</sup> and 16<sup>th</sup> respectively. Bro. F. H. Jakeman delivered the first lecture before a good number of strangers; his subject was “The Claims of Faith Healers to have the Spirit Power of God Untrue. The Phenomenon Explained.” Many questions were asked and answered after the meeting. Bro. B. A. Warrender (Birmingham) delivered the second on “The Miracles of the Bible,” the claims of Jesus and the Apostles to the power of God manifested in an effective and indisputable manner.” We have welcomed the following visitors: Sis. Stanway (Wellington), bro. and sis. T. Phipps (Greatbridge), sis. Dean (Wednesbury), and bro. R. Smith (Birmingham), whose labors we have appreciated. – E. Cartwright, Asst. Rec. Bro.

EAST DEREHAM (Norfolk). – 23, St. Nicholas Street. Greetings sincere to all the brethren, in the Name of Jesus Christ. We take this opportunity of expressing

our thanks for the many letters of comfort received from brethren and sisters, and also for the exhortations sent us; these are to us a means by which we feel a part of the "One Body" in our isolation in this town. We are pleased to report the visit of bro. and sis. Wells, of Colchester. Eleven addresses were received from bro. Bath (London, N.) in connection with his letter inserted in the Daily Express; these have all been written to, and two letters of appreciation have been received from Norwich, one asking for particulars of Christendom Astray. With our united love to all of like precious faith. Your sincere sisters in Christ, A. M. and W. Wells.

HORN'S CROSS (Kent.) - Co-operative Hall, Galby Hill, Swanscombe. Breaking of Bread, 11 a.m. Sincere greetings in our Master's Name. We have commenced our public proclamation in this district, but so far there has been little response, but we hope by the display of posters and the consistent distribution of leaflets to arouse interest in the Word of Life; we tender our sincere thanks to the anonymous brother who so thoughtfully provided the sum of £5, to help us in this good work. Brn. H. T. Atkinson, M. L. Evans and J. T. Warwick (all of Clapham) have visited us in the service of the Truth, and we thank them for their help and words of encouragement. We have also been cheered by the company of sisters J. T. Warwick, Sowerby (senior), Kathleen and Doris Sowerby at the Memorial Feast since last we communicated. Your brother in the One Hope, E. R. Cuer, Rec. Bro.

LONDON (Clapham). - Avondale Hall, Landor Hall, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (*nearest approach from Ferndale Road, Brixton Road*). Tuesdays: Eureka Class and Mutual Improvement Class (*alternately*) 8 p.m. Thursdays: Bible Class, 8 p.m. On April 13<sup>th</sup> we had the pleasure of assisting Victor Wallace Lloyd, son of sis. Violet Lloyd, to put on the name of Christ in the appointed way; we were also pleased to assist the Holloway ecclesia by baptizing, on their behalf, Miss Julia Jenny Pope; we pray that they may both be found worthy of eternal life in the Day of Judgment. On April 23<sup>rd</sup> bro. Horace E. C. Walpole and sis. M. M. Rollins were united in marriage; they have our prayers and best wishes for their future happiness. We are sorry to lose the company of sis. Winifred Keate and sis. Edna Thorpe, who will in future meet with those of like precious faith at Putney and West Ealing respectively; we, however, add to our number bro. and sis. J. L. Mettam, from Seven Kings ecclesia, and bro. and sis. G. F. King and sis. Freda King, from Holloway ecclesia. On Friday, April 18<sup>th</sup>, a profitable and enjoyable time was spent on the occasion of our Sunday School gathering and prize distribution, followed by tea and a fraternal meeting; a large number of brethren and sisters were welcomed from all parts. The afternoon was devoted mainly to the scholars, after which about 280 sat down to tea. The program for the evening meeting consisted of five addresses dealing with "the blessedness that awaits the Faithful"; while this meeting was being held the scholars were separately entertained with suitable lantern slides, etc. We have been pleased to welcome the following visitors at the Table: sis. Watsham (Colchester); sis. F. Wood, bro. A. J. Ramus and bro. F. Jeacock (Croydon); sis. M. Fletcher and sis. D. Shorter (Hitchin); sis. Allen, bro. and sis. Burton (Luton); bro. and sis. C. J. Miller (Nottingham); sis. Pritchard and bro. W. Webster (Seven Kings); sis. Doris Jannaway (Southport); sis. Rose Sell (Welling). The ecclesial and Sunday School outing to Hampton Court and Bushey Park will take place, if the Lord will, on Saturday, July 5<sup>th</sup>, and a cordial invitation to be present is extended to all brethren and sisters in fellowship. With regard to the fraternal gathering which will be held at the

Essex Hall, Strand, on Saturday, July 12<sup>th</sup>, if the Lord will, at which bro. B. J. Dowling will be invited to speak, it is proposed to have five addresses dealing with the "Latter Day Revival of the Truth"; programs will be available later, and will be sent to all ecclesias in fellowship. Bro. Dowling will also be the speaker at a Special Effort Lecture to be given at the Avondale Hall on Wednesday, July 16<sup>th</sup>. – F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway). – Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Thursdays: London College, Holloway Road, 8. 0 p.m. We rejoice in the obedience to the Truth of Miss Julia J. Pope, who witnessed a good confession on April 12<sup>th</sup>, and was immersed at Avondale Hall on April 13<sup>th</sup>. We regret to report the loss of bro. and sis. G. F. King and sis. Freda King, who, being now resident at Banstead, find it more convenient to meet at Clapham; we commend them to the brethren at Avondale Hall and such much miss their presence and help. The plans for our fraternal outing and gathering on June 14<sup>th</sup>, when bro. Dowling is to visit us, are now complete. Luncheon will be will be provided at Slater's Restaurant, Moorgate Street, and tea at "The Angel" at Islington. The afternoon itinerary by special motor vehicles is as follows: Bunhill Fields – the Dissenters' old burying ground with 125,000 graves, many of them illustrating the faith held by the Baptists in 1660-1750. Smithfield - the place of martyrdom of many who resisted unto death. Spitalfields – where the early settlements of the fugitive Huguenots took place. Hoxton Square – to view the house where bro. John Thomas was born. New North Road – to view the house where Dr. Thomas lived and where he wrote "Elpis Israel." As the outing entails careful organization to make it possible, tickets must be applied for on or before June 7<sup>th</sup>; these, with full illustrated programs, can be obtained from the undersigned. A fraternal gathering will be held the same evening, God willing, at the Islington Central Library, Holloway Road, at 6.30 p.m., at which bro. E. W. Evans, bro. Warrender and bro. B. J. Dowling are expected to be the speakers. – Geo. H. Denney, Rec. Bro.

LUTON. – Oxford Hall, Union Street (off Castle Street). Sundays: Breaking of Bread, 11 a.m. ; Lecture, 6.30 p.m. ; Sunday School, 2.45 p.m. Thursdays, 8 p.m. Our fraternal gathering, held on Easter Monday, was well attended by visiting brethren and sisters from Clapham, Croydon, Putney, West Ealing, Ilford, St. Albans, Hitchin and Bedford; altogether about 110 sat down to tea. At the after meeting we enjoyed four stirring exhortations by brethren F. G. Jannaway, A. A. Jeacock, Norman Widger and Geo. Cattle. The subject for consideration concerned the narrowness of the "way" to which we have been called. Bro. Jannaway gave us much sound scriptural advice on how to perceive and guard against the attractions and danger of the "broad way"; bro. A. A. Jeacock, in a very practical exhortation, reminded us of the call to Holiness and sobriety of those who tread the "narrow" way, of the difficulties and hardships of that "way" and how to overcome them; bro. Widger showed how essential were prayer, reading and meditation to a successful walk in the "narrow way"; while bro. Geo. Cattle concluded by reminding us of the great inducement held out to every saint of God to live this life of separation from the world, viz. the unspeakable "joy set before us." He showed that through the contemplation of the "eternal weight of glory" that lay ahead our early brethren were enabled to endure the awful persecutions which fell to their lot, and reminded us how our beloved elder brother Himself, for the joy set before Him, was able to "endure the cross and despise the shame." We are very grateful to the brother who so kindly sent

a gift of £ 10 for furtherance of the Master's work in this town. We are delighted to report that our bro. Day, although discharged from the hospital without the operation having been performed, is making remarkable progress toward recovery. Brethren and sisters who visited us and whom we have been pleased to welcome at the Lord's Table are: sis. E. Moorhead (Clapham), bro. and sis. Stevenson (St. Albans), bro. P. Coliapanian (Ilford), sis. Reeves (Clapham), bro. and sis. Adams (St. Albans), sis. Watsham (Colchester), sis. Jenkins (Clapham), bro. and sis. Wells (Colchester), sis. Maundrell (Clapham) and sis. Westley (Ilford). The following brethren, whose faithful labors were much appreciated, visited us as serving brethren: E. H. Bath, G. Lethbridge, I. Evans, W. Webster, M. L. Evans and E. Maundrell. – A. H. Phillips, Rec. Bro.

MARGATE. – Thanet Club, Addiscombe House, Hawley Square. Sunday Lecture, 3.0 p.m.; Breaking of Bread, 4.15 p.m. Wednesday Bible Class, 8 p.m. We are pleased to report that sis. S. Hatton, late of the Bijou Hall meeting, has been received in fellowship, after a satisfactory interview, and is now a member of our ecclesia. We have had the pleasure of the company at the Table of our Lord of bro. and sis. Crawley (Luton), bro. Bishop (Seven Kings), bro. Warwick, sis. D. Crumplen, and sis. Wilson (all of Avondale Hall). We desire also to express our thanks to the anonymous giver of £ 10 to this ecclesia, and to the brethren who have assisted us in the Truth's service. – A. E. Newman, Rec. Bro.

NEWPORT (Mon.). – Clarence Hall, Rodney Road (opposite Technical Institute). Sundays, Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays, Bible Class, 7 p.m. We have been assisted in the Master's Service by bro. T. Davies (New Tredegar) and bro. E. H. Bath (London), to whom we are thankful for the words of comfort and encouragement spoken, also we were pleased to have a few of the alien present at the lectures in the evening. We take this opportunity of now thanking them once again for their services rendered in this part of the vineyard. We also take this opportunity of thanking the brother who wishes to remain anonymous for the gift of £10 to this ecclesia with which to further the work in the Master's service in this town. We pray for God's guidance that we may use the money thus put at our disposal to the best advantage and to His honor and glory. We would welcome any brother or sister who may be this way during the coming summer to meet with us around the Table of our absent Lord. We shall be very grateful to any brother who can come and lecture for us. – D. M. Williams, Rec. Bro.

NEW TREDEGAR. – Workman's Hall. Breaking of Bread, 11 a.m. Lecture, 6 p.m. We have not much to report from this corner of the Vineyard. We cannot say we have had much better attendance at our lectures since our Special Effort, but we intend to distribute a series of interesting leaflets in preparation for another effort in June. We thank our Heavenly Father, and an unknown brother for yet another gift of £ 10 which we shall use on the work of the Truth. We are made glad when we read the Berean to learn that there are some who are learning and obeying the Gospel, also the many interesting articles by the brethren. We will still persevere in the hope of finding some of that noble Berean spirit to join with us in working and waiting for the return of our Lord and Master. – T. Davies, Rec. Bro.

NOTTINGHAM. – Corn Exchange. Sundays, Breaking of Bread, 10.30 a.m. School, 2.30 p.m.; Lecture, 6.30 p.m. Huntington Street Schools, Tuesdays, 7.45 p.m., Eureka Class Wednesday, 7.45 p.m. The ecclesia has received much encouragement in the proclamation of the Gospel by the baptism of **George William Barnes** and his wife **Ellen**; also of **Edna Elston**, the daughter of bro. E. H. Elston. Interest is still being manifested in the Truth, and we hope soon to report that others have availed themselves of God's gracious offer of mercy; on July 20<sup>th</sup> we hope to have the help of bro. Dowling in the Master's service. A profitable time was spent on Monday, April 21<sup>st</sup>, when we were joined by brethren and sisters from Dudley, Birmingham, Leicester, Oldham, Cleethorpes, Wainfleet, Doncaster, Derby and Wellington; the contemplation of our glorious hope afforded a most refreshing time, and will prove a help in the patient waiting for Christ. On March 22<sup>nd</sup> an address was given in the Arcadia Café, Lincoln, on "the reasons of our separation." The response was disappointing, but there was satisfaction in duty done, and where every effort to admonish has failed, the Master's command is clear – "Let him be to thee as an heathen man and a publican" – **W. J. Elston**, Rec. Bro.

OLDHAM. – Co-operative Guild Room, Greenwood Street, Huddersfield Road. Sundays, Breaking of Bread, 10.40 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays, 7.30 p.m. at 140, Werneth Hall Road. During the past few months we have been helped by exhortation and lectures by bro. B. A. Warrender (Birmingham), T. Phipps (Great Bridge) and F. G. Jannaway (London), and their labors have been much appreciated. We have also been pleased to receive an anonymous gift to help forward the further proclamation of the Gospel. We have welcomed the following to the Table of the Lord: sisters **W. J. Elston** (Nottingham), **E. Potier**, and **D. Crumplen** (London), and have had the company of several from Whitworth and Bacup at our lectures. – **A. Geatley**, Rec. Bro.

PEMBERTON. – Sundays, Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; Sunday School, 2 p.m.; Wednesdays, Bible Class, 7.15 p.m. Saturdays, M.I.C., 3 p.m. We intend, God willing, to have a series of five special lectures in June. We are looking forward to bro. Dowling's visit on June 22<sup>nd</sup>, and arranging also for a lecture on the clean flesh heresy by our brother on Monday, June 23<sup>rd</sup>. All brethren and sisters in fellowship are cordially invited. We take this opportunity of thanking the anonymous giver of £10 which, we assure him, will be used in the Truth's service. On Monday, April 21<sup>st</sup>, the M.I.C. held a meeting when the daily portions were read and addresses given thereon by three of our brethren; a joyful and upbuilding time was spent, to the glory of God. We have had the company of bro. T. Phipps, of Great Bridge, in the Master's service, to whom we are thankful for words of exhortation and for the public proclamation of the words of life. – **R. Turner**, Rec. Bro.

PLYMOUTH. – Oddfellows' Hall, 148, Union Street, Plymouth. Sundays, Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. We are pleased to report the baptism of **Leslie Raymond Hodge** (16), a Sunday School scholar, on April 16<sup>th</sup>. We rejoice with our bro. and sis. J. Hodge, who have now seen their three sons submit to this humble but essential ordinance in obedience to the Spirit's command, and we pray that, having put his hand to the plough at an early age, our young brother will not look back, but will press forward steadfastly toward the mark for the prize of the high calling of God in Christ Jesus. On Good Friday we held our annual Sunday School prize-giving, with a tea and fraternal

gathering. Nearly fifty adults and children assembled at the tea table, after which the scholars entertained us with recitation and song. The subjects for exhortation at the fraternal gathering were "The Called," "The Chosen," and "The Faithful," the speakers being brethren J. Hodge, P. Mitchell, and J. Widger respectively. An enjoyable and profitable time was spent in a consideration of our present state, and the future in store for us if we earnestly strive to make our calling and election sure. We were pleased to welcome on this occasion bro. G. Hodge (Luton) and sisters Fraser and Irwin (Holloway). We desire to thank the anonymous donor of £10 for use in spreading the Gospel message here, and we are making arrangements for a special effort to take place, God willing, after bro. Dowling's visit. Arrangements in connection with bro. Dowling's visit are as follows: Saturday, June 7<sup>th</sup>, an informal fraternal gathering at 6.30 p.m., at Goodbody's Café, Bedford Street; on Sunday June 8<sup>th</sup>, two lectures at the Oddfellows' Hall, bro. G. H. Denney speaking at 3.0 p.m. on the subject "The Neglected Remedy," and bro. B. J. Dowling speaking at 6.30 p.m. on the subject "Searching for the Truth." We pray that the efforts may bring forth fruit to the honor and glory of our heavenly Father. Visitors during the month of April have been brethren N. Widger (Ealing) and G. Hodge (Luton), sisters Fraser and Irwin (Holloway). – H. R. Nicholls, Rec. Bro.

REDHILL. – Rees Rooms, Warwick Road. Sundays, 11 a.m. and 7 p.m. Bible Class, at 65, Frenches Road, Wednesdays, 8 p.m. On April 19<sup>th</sup>, bro. Benjamin Smith and sis. Evelyn Gladys Whiting became "heirs together of the grace of life" (1 Peter iii. 7); may our Heavenly Father's blessing be upon them in their new relationship. Again we acknowledge with gratitude the receipt of £10 for the furtherance of the work of the Truth in this district. Our outing to the Reigate Hills will take place as usual, God willing, on Whit Monday, June 9<sup>th</sup>, and we trust as many brethren and sisters will come as possible. The prohibition against a public meeting still holds (see Intelligence for September, 1929), but nevertheless we look forward to a time of upbuilding and recreation in the company of those of like precious faith. The rendezvous is, as usual, the Memorial Fountain, Queen's Park, Colley Hill. – Albert T. Abbotts, Rec. Bro.

ROCHDALE. – 345 Bk. Market Street, Whitworth. – Greetings to the household. We are grateful to all those who have helped to comfort our isolated sisters by letter. The response has been quite good. Since our last report we have advertised in the Blackburn Times "Christadelphians and What they Believe." We rejoice to say we had a response, and an interview was arranged at our meeting place in Accrington on May 4<sup>th</sup>. For over two hours we all had quite an interesting time, and we hope and pray it may bring forth fruit to the honor and glory of God. We also advertise weekly Christendom Astray in the same paper. Our object and hope is that our Accrington meeting place may be strengthened. We are thankful for the weekly exhortations, and also leaflets and cards sent us by the Clapham brethren, which we are always ready and willing to distribute. We thank our Heavenly Father for the restoration to health of our sis. Heyworth, who was last month reported very ill. Fraternal love to all. – T. Heyworth, Rec. Bro.

ST. ALBANS. – 11, Victoria Street (next Public Library). Sundays, 3 p.m. and 6.30 p.m.; Wednesdays, 8 p.m. Our hands have been much strengthened by the receipt of £10 from a brother, for which we are very grateful. A series of special lectures during March, advertised extensively by posters, failed to attract any new

visitors. Possibly this was due to revival meetings being held at the same time, which were largely attended. We were able to distribute literature and invitation cards at these meetings, and roused some opposition; but the reality of the Truth has no interest for those who are content to be swayed by the sentimentality of revivalists. We have been pleased to have the company of bro. Cannell and sis. Coliapanian (Seven Kings) to the memorial service, as well as the brethren who have ministered in the service of the Truth. – S. Jeacock, Rec. Bro.

SEVEN KINGS. – 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. In the goodness of our Heavenly Father we were enabled to hold our tea and fraternal meeting on April 26<sup>th</sup> last, when a truly sumptuous feast of spiritual good things was provided. We had for consideration “The Apostle and High Priest of our Profession,” and we are deeply grateful to our brethren F. Walker (Bristol), G. H. Lethbridge (Holloway), F. G. Ford and Leslie Walker (Clapham), for having so ably and powerfully demonstrated the truth and cogency of “Christ Jesus, who of God is made unto us Wisdom and Righteousness, and Sanctification and Redemption.” We thank God for these refreshing times, and pray that the exhortations may abide with us and abound unto that true wisdom in righteousness and sanctification that we may eventually obtain the promised redemption which our Lord from heaven will bring with Him, very soon now, we confidently anticipate. We were delighted to welcome so many of like precious faith from Brighton, Bristol, Clapham, Holloway, Horn’s Cross, Nottingham, Oldham and St. Albans, and we thank all our brethren and sisters who have helped to make our memorable gathering a great real success. We are pleased to report a further addition to our numbers by the transfer of sis. Gadsby from Clapham. We also have to report the transfer to Clapham of bro. and sis. Mettam. We take this opportunity to thank the anonymous brother for the gift of £10 towards spreading the gospel in this part of the Lord’s vineyard. We have been pleased to be able to welcome the following visitors: brethren E. Evans and Lane, and sisters Vera Westley and Mary Wharton (Clapham), sis. Keate (Putney), bro. and sis. Mynott (Nottingham) and bro. F. Walker (Bristol). Brn. E. Evans, Lane and F. Walker were with us in the Truth’s services, and we thank them for their labors of love in giving us faithful words of exhortation, and lecturing to the stranger. – W. J. Webster, Asst. Rec. Bro.

SOUTHPORT. - 73, Oak Street. Breaking of Bread by appointment. During the past month it has given me great pleasure to welcome to the Lord’s Table bro. P. Barton, sis. E. Barton, sis. J. Lea, bro. and sis. Tennant (all of Pemberton), and bro. and sis. A. Richards (Dudley). As a result of bro. Bath’s effort I have written to four interested ones, two having replied, who appear to show eagerness to learn more of the Scriptures. It was my pleasing experience to visit Clapham during Easter week, and it proved a real treat to be present at the gathering on Good Friday and also the meetings on the Sunday. Will the sisters who continue to send me exhortations and letters of cheer please accept my grateful thanks. – Doris F. Jannaway.

**SWANSEA. - Portland Buildings, Gower Street. Sundays: School 3 p.m.; Breaking of Bread, 5.15 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.** We have been encouraged by a visit of bro. C. Owen, of the Clapham ecclesia, London, who exhorted us at the memorial table and lectured at night; several strangers being present and showing great interest in the discourse. We have also had the

pleasure of the company of sisters Owen, Dorothy Clements, May Morse (Clapham), and Rose Jones (Rhondda). By a gift of £10, sent us by a brother who wishes to remain anonymous, we shall be able to continue sowing the seed in the Lord's vineyard. – James Hy. Morse, Rec. Bro.

WELLINGTON (Salop). – 39, Ercall Gardens. We are glad to be able to report that the work of proclaiming the “glad tidings” continues in this part of the Master's vineyard. There has been an improvement in the attendances at our lectures recently, and there appears to be deep interest on the part of some who are attending regularly. We hope and pray that ere long God will give us the desired increase. However, whether we see immediate results or not, there is much joy in service, and we feel that nothing is ever lost in the service of the Truth, and that, whether they will hear or whether they forbear, God's great and glorious purpose will soon be realized. We like to record our warm appreciation of the faithful co-operation of visiting brethren, and also acknowledge with thanks the receipt of £10 from a brother who wishes to remain anonymous. It has been our pleasure to have the assistance of the following brethren during the past three months: A. M. Jordan (Birmingham), C. F. Powell (Blackheath), F. H. Jakeman (Dudley), F. W. Brooks (Clapham), and A. Geatley (Oldham); also to have had the company of brethren James and Eve, of Eastleigh, sis. Brooks (Clapham) and sis. Osmond (Dudley). It has been decided to hold our meeting for breaking of bread each Sunday at the above-mentioned address at 3 o'clock; previously we have met at 6 o'clock with the exception of Lecture Sundays. – H. G. Saxby.

## AUSTRALIA

**VICTORIA.** – Masonic Hall, Bell Street, Coburg. Since last writing we are pleased to report visits to the Lord's Table of bro. Moir, of Colac, Victoria, who is in isolation there, and sis. Baxter, of Sydney, New South Wales. On the other hand, we regret to report the removal of bro. and sis. Gregory to Mirboo, Victoria, where they will take up farming pursuits. Like the old proverb, “to every disadvantage there is always an advantage,” so it is in this case; they will be very near sisters Betts, of Thorpdale, and will meet with them as often as possible, at least once a month, so that it will be a source of comfort and upbuilding for both families. The financial depression in Australia still continues and should reach its height this winter if reports are correct. Men's hearts are literally failing them for fear for the time of trouble which is approaching, but we are strengthened by the fact that these things must be, for when the winter of earth's troubles is passed and the springtime morning of healing and brightness is ushered in, the beams of righteousness will shine from the Sun of God. Faithfully your brother in Christ. – L. Walker, Rec. Bro.

## CANADA

MONTREAL, QUEBEC. – Allies Hall, 618 Charron Street, Point St. Charles. Sundays: Breaking of Bread, 11 a.m. We are very pleased to announce that

our numbers have been increased by the coming of the following: brother and sister Paul T. Aue (Jersey City, U.S.A.), brother Geo. A. Gibson (Toronto), brother J. A. Hickman (Vancouver) also brother Cyril J. Webb, who is in isolation at Hawkesbury, Ont., has joined this ecclesia, and will meet with us whenever possible. We greatly appreciate this increase in the number of our little ecclesia, as our company is very limited in these days of our pilgrimage. – J. V. Richmond, Rec. Bro.

WINNIPEG. – Royal Templar Building, 360 Young Street. Sundays: 9.50 a.m., School; 11 a.m., Memorials; 7 p.m., Lecture. Wednesdays: 8.15, Eureka Class. We continue to proclaim the “Gospel of the Kingdom of God” to those in this city who will lend an ear, and our meetings are well attended by the brethren and sisters and a few interested friends. If any brethren and sisters plan to travel this way this year, step off and assist us in our labors in this section of the Lord’s Vineyard, they will be welcome if they are associated in fellowship with those represented by this magazine. A few months ago the sisters commenced a Sewing Class, and it is being continued every Thursday night at 8.15. Much helpful work has already been accomplished by their united efforts.

Since our last report we have held our Sunday School and Ecclesial Treat and distribution of prizes to the scholars on New Year’s Day, and our Good Friday Fraternal Gathering on April 18<sup>th</sup>. About 75 brethren, sisters, children and friends sat down to tea on both occasions, and a pleasant and profitable afternoon and evening was spent in listening to addresses by our brethren, singing of hymns and anthems, and readings and dialogues rendered by members of the Ecclesia and children of the Sunday School. We have planned (God willing) to hold our Sunday School and Ecclesial Picnic on Saturday, June 21<sup>st</sup>, and we extend a cordial invitation to our brethren and sisters far and near to spend the day with us.

We have lost by removal to Vancouver, B.C., our brother and sister David G. Leaper; it is our wish that this move may only be a temporary one, as we miss them very much. Our visitors to the table since last report have been: - brn. John Gordon, of Richmond, Sask.: Gordon Pollock, The Pas, Man.: and Alex. McArthur, Kelloe, Man. – Will. J. Turner, Rec. Bro.

## NEW ZEALAND

AUCKLAND. – Mrs. A. Doidge, Falcon Street, Parnell. On behalf of sis. Doidge the following intelligence is sent. Sis. (Mrs.) Sexton, a young sister, late of Tasmania, is now in fellowship with her, being convinced that the stand taken by the Berean Magazine is on the solid rock of truth. Sis. Sexton five or six years ago married out of the Lord, which she now admits was a wrong thing to do and against the commands of God. Not long after her marriage her husband left her (by desertion) to struggle alone for herself and one child, which has meant at times great trouble and hardship; but she maintains the scriptural principle that it would be wrong to seek divorce or redress in a Court of Law for this or any other injury. Sis. Doidge has proved herself a good instructor in the things of the Kingdom of God and the Name of Jesus Christ, which will be to the benefit of our young sister. Your brother in the One Faith – T. J. Connolly.

**ECCLESIAS IN THE UNITED STATES  
AND CANADA IN FELLOWSHIP**

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The Brethren named will be willing to supply information as to Meetings  
to their vicinity on the basis of purity

**CANADA**

Brantford, Ont. – H. W. Styles, 117 Victoria Street.  
Guelph. – J. Hawkins, 9 Elizabeth Street.  
Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.  
Hamilton. - E. D. Cope, 120 Flatt Avenue.  
Hatfield Point, N.B. – J. S. Ricketson.  
Lethbridge, Alberta. – Sydney T. Batsford, 412 7<sup>th</sup> Avenue South.  
London. - W. D. Gwalchmai, 18 May Street.  
Moncton, N.B. – T. Townsend, 11 McAllen Lane.  
Montreal. – J. V. Richmond, 2051 Wellington Street.  
Quebec, P.Q. – R. Manlcom, 17 ½ Cremazie Street.  
Oshawa. Ont. - Geo. Ellis, 305 Conrecelette Avenue.  
Richard, Sask. – Fred W. Jones, Box 30.  
St. John, N.B. – A. D. Duncan, 46 Adelaide Street.  
Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.  
Vancouver, B.C. – John B. Allan, 790 40<sup>th</sup> Avenue, E.  
Winnipeg. – W. J. Turner, 108 Home Street.

**UNITES STATES**

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. - L. P. Robinson, 43 Birch Place.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place/

Detroit, Mich. – E. Styles, 2421 Concord Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Freeland, Luzerne Co., Pa. – Ivor Morgan, 125 Highland.

Glendale, Pa. – T. J. Llewellyn, 105 - 15<sup>th</sup> St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R.F.D., No. 3.

Jersey City, N.J. - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – Jas. C. M. Sharp, 2725 So. Rimpau Blvd.

Lackawaxen, Pa. – John L. D. Van Akin.

Lubec (North) Maine. – A. I. Bangs.

Mason, Texas. – E. Eastman.

Newark, N.J. – R. W. Seldon, 852 So. 15<sup>th</sup> St., Newark, N.J.

Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15<sup>th</sup> St.

Pomona, Cal. - Oscar Beauchamp, 261 West 8<sup>th</sup> Street.

Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.

Post City, Texas. – A. W. Greer.

Robert Lee, Texas. – James Greer.

Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – W. S. Davis, 310 – 5<sup>th</sup> Avenue.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

Worcester, Mass. – B. J. Dowling, 5 Florence Street.

Yucaipa, Cal. – R. Smead, R.R.I., Box 57.

Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

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Errors and omissions will be gladly rectified by sending particulars to

B.J. Dowling, 5 Florence St., Worcester, Mass. U.S.A.

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

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. F. Powell, 34 Beeches Road, Blackheath, nr. Birmingham.

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Mrs. A. M. Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – J. Hembling, 22 Carlton Avenue, Horn’s Cross, Greenhithe, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – G. H. Denney, 47 Birchington Rd., Crouch End, N. 8.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.

New Barnet. (Herts.) – E. C. Clements, 5 Hadley Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 12 Upper Road, Cwmsyfiog.

Northampton. – G. Helms, 34 Cedar Road.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, “The Elms”, 344 Tuttle Hill.

Oldham. – A. Geatley, 27 Lynton Avenue, Hollinwood.

Oxford. – F. Mayes, Hunt Stables, Stadhampton.

Pemberton (near Wigan). – R. Turner. 9 Leader Street.

Plymouth. – Hubert R. Nicholls, 13 Riga Terrace, Laira.

Porthleven (Cornwall). – Miss A. Hosking, Cliff House.

Purley. – See Croydon.

Redhill.- A. T. Abbotts, 93 St. Johns.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.  
Rochdale (Lancs.) – T. Heyworth, 345 Bk. Market Street, Whitworth.  
Ropley (Hants.) – S. Marchant, Monkwood.  
Seven Kings (near Ilford, Essex). – S. H. Coliapanian, 27 Wanstead Pk. Rd, Ilford.  
Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.  
Sheffield. – S. Heason. 21 Robert Road, Meadow Head.  
Smethwick. – A. E. Tandy, 135 Bearwood Rd.  
Southend. – W. L. Willie, 68 Cumberland Avenue, Southchurch.  
Southport. – Miss Doris Jannaway, 73 Oak Street.  
St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.  
St. Austell. – A. Sleep, 31 Moorland Road, St. Austell.  
Swansea. – J. H. Morse, 33 Gerald Street, Hafod.  
Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.  
Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.  
Walsall. – A. M. Jordan, 12 Edward Street.  
Welling (Kent). – G. L. Barber, 74 Crayford Way, Crayford.  
Wellington (Salop). – H. Saxby, 39 Ercall Gardens.  
Worcester. – H. Blake, 54 St. Dunstan’s Cres.

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East Africa

F. Browning, P.O. Box 121, Nairobi, Kenya Colony.

India

L. W. Griffin, Chakadahpur.

## Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

## New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

## Tasmania

J. Galna 5 Lanoma St., East Launceston.

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## Notes

**Forthcoming Fraternal Meetings.** – Plymouth (June 7<sup>th</sup>); Redhill (June 9<sup>th</sup>); Holloway (June 14<sup>th</sup>); Dudley (June 28<sup>th</sup>); Clapham (July 12<sup>th</sup>).

**Distressed Jews' Fund.** – The following amounts have been received during the month, and handed to bro. Bellamy, and duly credited to the above Fund: Leamington Ecclesia, £2; Wellington, New Zealand, 12 s.; Burnham-on-Crouch, 5 s.

**Wanted.** – A light self-propelling chair for an 80 year old sister. Will any reader knowing of one suitable please communicate with D.C., 30 Kestrel Ave., Herne Hill, S.E.24.

**Bro. B. J. Dowling** is due at Plymouth on June 5<sup>th</sup>. All communications from that date should be addressed to him c/o G. H. Denney, 47 Birchington Road, Crouch End, London, N.8.

**Bro. D. E. Williams.** – We were glad to hear from you, and your recollections of the brethren of 82 years ago are very interesting.

**Bro. T. J. Connolly.** – We have received your letter, and hope your efforts will be successful. The intelligence referred to has not reached us, and in any event we shall wait further news before making an announcement.

**Eighth Visit to "The City of the Great King."** Bro. F. G. Jannaway requests that all correspondence may be held over until after July 7<sup>th</sup>, when he hopes, God willing, to be home again from the HOLY LAND; a visit to the Jewish Hospital, to

which our collections for the Distressed Jews have been sent, is included in his arrangements.

**Christendom Astray from the Bible.** - All communications respecting the monthly distribution of card-advertisements for the above, should be sent in future to sister (Miss) Potier, at her new address, 49 Wish Road, Hove, Sussex. Brethren and sisters desiring extra supplies of these cards for distribution during the summer holidays should write to Sister (Miss) D. Crumplen, 30 Kestrel Ave., Herne Hill, S.E. 24, who will be happy to supply them. This is an opportunity of making it more widely known that this invaluable work can be had at all FREE LIBRARIES, not only in Britain but throughout the world.

**“Spying in Russia.”** - We quote a remarkable and significant passage from this book, written by “John Vidor, a member of the Communist Party of Great Britain.” – “The Revolutionary Military Council, after careful consideration, has come to the conclusion that their plan of campaign, in the event of a war with Britain, will mean an offensive in the Far East (India), and a possible offensive through Palestine to Egypt...”

**“G.W.”** – We have previously placed on record the objection to the use of the letters “D.V.” as an abbreviation of “God willing” or “if the Lord will” (Berean, Aug.’29, cover note); this “reducing the recognition of God to its smallest and most scrubby dimensions,” to quote bro. Roberts’ words, is now varied by the use of the letters “G.W.” in an appeal in a Hamilton (Canada) newspaper to “all the Brotherhood to hear Mr. C. P. Wauchope, of Australia, who is traveling to England in the interests of the Truth.” One who is unable to perceive the lack of reverence thus implied is not qualified for the task he has undertaken.

The Editors desire again to direct attention to what they have said concerning their responsibilities as to literary contributions to the Magazine (see Berean Christadelphian, page 418 November 1929). They must not be held responsible for every expression of opinion on matters of uncertain detail; if they were to be so regarded, it would obviously be impossible for them to avail themselves of the invaluable help they receive from so many willing contributors. On matters of first principles the Editors gladly accept responsibility; but communications concerning signed articles should be addressed to the writers.