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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

“The entrance of Thy Word giveth light; it giveth  
understanding to the simple”

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

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## Two Difficulties Considered

By Dr. John Thomas

First Difficulty: Would Jesus have established his Kingdom at his first advent if the Jews had received him?

In the absence of all testimony in regard to such an eventuality, it is impossible to say what would have been done. This is certain, that a testament, covenant, or will, is of no force while the testator lives. The right of Jesus and his brethren to the Holy Land and to the kingdom proper to it, rests upon the covenants made with Abraham and David. These covenants were ordained in the hands of a Mediator, who was to be the Eternal Spirit manifested in their seed, who was to be also Son of God. If the Mediator of the New Covenant had appeared and been received by the Jews, he would have had no right to attempt the establishment of the kingdom. It was absolutely necessary that he should die by violence of the Serpent-power:—

1. That sin might be condemned in sin's flesh.
2. That the sins of his brethren might be borne by him on the cross ; and
3. That the Covenants might come into force, etc.

If the Jews had received him they would not have put him to death; how, then, could the saying be fulfilled: "They shall look upon Me, whom they have pierced"? It should have read in that case, "They shall look on me whom they have received." But if the Jews had received him the Romans would not, and had he then, in the days of his weakness (and he was crucified through weakness), aided by the Jews, attempted to establish the kingdom, the force of the Roman Empire would have been brought against him, and could certainly have prevailed; for it had been predicted in Daniel that " the Little Horn should make war upon the Saints and prevail against them." Daniel and Isaiah would have been turned into false prophets, and God would have been filled with darkness. In short, the question may be said to propound an impossible supposition, impossible in view of the testimony.

Second Difficulty: Why are the people of one age more favoured than those of another, in hearing the Gospel and being saved?

Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that have never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets; why then need we burden ourselves with sorrowings for them that know nothing and care nothing? "The dead know not anything."

Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the Earth and in so doing to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood. In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are but little more use than to keep the world a-going until the Divine Family shall become complete. God will take out from the human race as many for His name as His purpose requires. If He chose to make Apostolic demonstrations every two hundred years, He could doubtless obtain a hundredfold more for the kingdom than upon the present system; but He does not so operate. It is fair, then, to conclude that His purpose does not demand so many, and that, therefore, He only employs means adequate to what He desires.

True, "one generation needs the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that He does not. The more light the more responsibility; hence there will be, no doubt, more raised to Aion judgment who have previously lived in the Apostolic age than those who live in this generation of ours. It is, therefore, a merciful dispensation to leave the " Veil of the Covering " over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it—by the argument of Divine force, as introductory to the force of Divine judgment.

God has given light enough and ample means enough for the taking out all needed for His name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardize their social position or be wounded in their vested interests, can never see the Kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light, "I cannot so understand it."

God does not "will all men to be saved and come to a knowledge of the truth," in the sense of compelling such a result. That He does not is clear, from the fact that very few of mankind in each generation arrive at the knowledge, and the salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "Who is willing that all men be saved and come to an exact knowledge of truth ; for there is one God, and one Mediator of God and men—Jesus—a man anointed, who gave himself a ransom for all; the testimony in its proper times " (I Tim. ii. 4-6). The proof of God's willingness is seen in His sending an invitation to all men, offering them the Kingdom, power, and glory, of which the Gospel treats, with Eternal Life at the Resurrection ; and the extent of the salvation or amplitude of the "all" is also seen in accompanying the invitation in the history of its proclamation; so that when His willingness shall have found its full development, and the fruits shall be gathered in, they will sing : " Thou hast purchased us for God with thy blood out of *every* kindred, and tongue, and people, and nation " (Rev. v. 9). He is willing that any man—Jew, Turk, Protestant, Pagan, or Papist—should be saved on the terms He has appointed, for He is no respecter of persons," but He will not force men to be saved, nor will He permit them to be saved if they will not believe His promises and do His commands.

In II Pet. iii. 9 the word rendered "willing" is not the same as used by Paul above. Peter said, "Not desiring or wishing that any perish." The "any" are related to the "toward" in the sentence immediately before. He is willing that the incorrigible perish, but He does not desire that any of the saints should perish. There were certain before Peter's mind who had obeyed the Truth, but "had forsaken the right way" (II Pet. ii. 15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's long suffering towards such errorists of the circumcision that caused the seeming delay with which the Apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind. ("Herald of the Kingdom and Age to Come," 1858, pp. 84, 85.)

## According to Election

### An Exhortation by Bro. Roberts

Having on the last occasion left unfinished the consideration of the ninth chapter of Romans, we cannot perhaps do better than return to it before dealing with any fresh topic. It is a chapter full of important instruction in the ways of God—ways which, as Jehovah himself tells us by Isaiah, are as much higher than our ways as heaven is higher than the earth; ways, therefore, which fail to engage the sympathies of the purely natural mind, but which, nevertheless, are more beautiful and ennobling and ultimately beneficial than all the best ways of man.

One of such ways we have already seen—that the seed or family for which He purposes the final inheritance of the earth in an immortal state, are not developed on the mere hereditary principle. They are not to come into Abraham's inheritance merely because they have Abraham's blood in their veins, but because, being Abraham's children by descent or adoption, they are also characterized by that faith and docility with which in Abraham God was well pleased, and which He counted unto him for righteousness. We must on reflection be able very heartily to pronounce this an excellent "way." How infinitely superior to the principle which regulates the succession of property — aye, of crowns and scepters — in the human system of things. A man is heir to a certain estate or a certain throne merely because he is born of a certain parentage. It matters not how unfitted he may be for the position. He may be a bad man, an imbecile, or a tyrant; he is secured all the same in the full enjoyment of his rights and possessions. The consequence may be seen in the wretched condition of things upon earth.

But the "heirs of God and joint heirs with Christ," to whom the future in all the earth belongs, are men not only of legal title, but of the highest moral qualification. The legal title is in fact made to hang on the moral qualification; for the legal title will be quashed if the other is defective. Their status depends not on their extraction, but upon their fitness for the privileges of the extraction. The children of promise only are counted for the seed. If any man have not the Spirit of Christ, he is none of his. If any man have not the faith and character of Abraham, he is not his seed and heir according to the promise, even if he have the blood of Abraham or the highest title which adoption can give. He must "do the works of Abraham" (John viii. 39).

How glorious will be the result of the application of this rule! Every member of the developed family, when Abraham, Isaac and Jacob and all the prophets will appear in the kingdom of God, will be a tried and true man, not only holding, in the grace of God, a true title to his position as a noble in the future age, but possessing those moral characteristics which will make him a blessing to all in subjection to him, a constant sweetness to all his glorious equals, a joy to Christ, and a glory to God.

You say: "What ! will they not be forgiven men and therefore men who in their day have erred and come short ?" Yes, yes:

"There liveth not a man that sinneth not." (I Kings viii. 46; Eccles. vii. 20.)

"It is of the Lord's mercy we are not consumed." (Lam. iii. 22.)

But then, realize this: only certain are forgiven. The question is, who? The answer in all the Scripture is—

"Those who confess their sins and forsake them,"  
"Those who are of a broken and contrite heart,"  
"Those who forgive others "

and who, having been forgiven much, love much, and labour much in the Lord and for the Lord. These do the works of Abraham — works of faith and obedience: these have the spirit of Christ. They are a great contrast to the withered branches who bring forth no fruit: who are in the lukewarm state which the Lord hates.

But not only are the children of the promise in preference to the children of the flesh counted for the seed: we have to look at another of the ways of God in the statement of Paul that the working out of the plan was so arranged —

"That the purpose of God according to election might stand."

Rebecca was told before the birth of Jacob and Esau, that the elder should serve the younger. Paul deals with this as if it were an arbitrary selection, and answers the objection on this ground. He as much as says —

"Granting that God chose one before another of His own prerogative, is there unrighteousness with God in this?" (verse 14).

Has He not a right to do as He will with His own?

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour, if it so please him?"

He quotes Jehovah's declaration to Moses:—

"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,"

from which he deduces the conclusion —

"So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy."

Now, all this is very important and very reasonable, but it is far from giving countenance to Calvinistic ideas of election. It is the importation of Calvinistic ideas that makes the argument obscure or the chapter difficult. The idea before Paul's mind is only properly to be seen side by side with that which he was opposing. It is a very simple one—viz., that the development of God's family upon earth is an affair of divine purpose upon divine principles of selection, and not a matter of human plan or human working out at all. Both the Jews and the Greeks assigned to man a large part in their respective conceptions of the working out of futurity. Human merit, according to the Greeks, human pedigree according to the Jews, had all to do in determining the evolution of spiritual destinies. Paul's argument is that it is an affair of divine preconceived purpose, altogether apart from which man could have done absolutely nothing, and that the purpose is according to election or choice, that is, a purpose based upon certain principles of choice. Where Calvinism is wrong is that it ignores the principles which regulate the choice. It makes it purely an exercise of "sovereign will," which it truly is in the sense of being unconstrained and irresponsible authority; but it fails to take into account what God has revealed concerning the way He exercises His election, selection, or choice. The cases of Jacob and Esau, and Pharaoh cited by Paul, illustrate the point. They were all the result of a divine purpose; but the purpose was formed in harmony with moral fitness. If Esau's rejection was proclaimed beforehand, it must be noticed that Esau turned out a wild man and a lover of sport—a thing known in advance to Him to whom—

"all His works are known from the beginning."

If Pharaoh was raised up and hardened that God's power might be exhibited, it must be recognized that Pharaoh was a fit subject for such a use. He was not a humble-minded, reasonable obedient man, but a man of self-sufficient and willful heart, and all was known to God beforehand. If a believing, obedient Jacob had been treated as Esau; if an Abraham had been dealt with as a Pharaoh, we should then have had the confounding proposition of Calvin illustrated. We should not have had a

"purpose of God according to election,"

but a purpose "not according to election"; for no principle of selection would have been visible in such a procedure. If it be asked, "were not these men—Esau and Pharaoh—what they were as the result of the divine purpose beforehand?" the answer is, that it is vain to go behind the beginning of matters in that way. We can only deal with things as they are. It is vain to trouble ourselves with the inscrutable causes. It is a matter of some

concern and some advantage to see that the works of God when accomplished are developed in harmony with the principles which He has declared to regulate His acts. If it be said that this is not facing but shirking the difficulty involved in the idea of a divine purpose, we can only take final refuge in Paul's question—

"Hath not the potter power over the clay to work it into any shape he pleases?"

Grant the potter and the clay, and there is an end to all controversy. The point to see clearly is that when the potter has made his vessels, he does not put them to a use inconsistent but in harmony with their nature.

"Thou wilt say then unto me, why doth He yet find fault? for who hath resisted His will?"

Thus incisively does Paul state the final challenge of the objector. It appears unanswerable like many other sallies of sophistry. It fails through not recognizing that the working out of God's purposes with persons leaves room for the exercise of human volition as well, and that in this margin of individual volition, it is not unreasonable that God should distribute praise or blame as the case may call for. There is much presumption in the objections brought forward on this subject, which are best met by Paul's rejoinder:—

"Nay, but O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? What if God, willing to show His wrath and to make His power known, endured with much long suffering, the vessels of wrath fitted to destruction, and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us whom He hath called not of the Jews only but also of the Gentiles?"

What answer can there be to this? Only one that is truly reasonable: If God, willing to manifest the attributes of His character for human acquaintance, chose to constitute men and create circumstances for the effectual accomplishment of that purpose, there is not only no room for cavil, but occasion for highest gratitude and praise. The Possessor of Heaven and earth can do as He pleases, without rightful challenge from any of the souls He has made; and when what He pleases to do, as a whole, is so wise and good and glorious, it is the part of the creatures of His hand to stand still and adore.

This will certainly be the attitude of those whom Paul styles—  
"vessels of mercy."

Who those are we may easily learn. Vessels of mercy are those to whom mercy is shown. This mercy is a sparing and favouring where no right to such exists. This will be done to those who take a reasonable attitude. Though God says:

"I will have mercy on whom I will have mercy."

He does not mean that His mercy is capriciously bestowed. It is bestowed on very well-defined principles.

"His mercy is towards them that fear Him."

"To the merciful man Thou wilt show Thyself merciful."

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

Such are the plain declarations of the word, illustrated and confirmed by the statement of Jesus that—

"If we from the heart forgive not every man his brother his trespasses, neither will the Father forgive our trespasses."

The mercy of God will be shown towards those who take a reverent and docile attitude towards God, and a merciful attitude towards men. Such are "vessels of mercy," filled with the mercy of God and overflowing with it towards others. Such only are the children of God.

They are —

"not of the Jews but also of the Gentiles."

For a long time they were "of the Jews only," and only a very small remnant of them. As the eye travels backwards it picks out the Nehemiahs and the Daniels and the Jeremiahs, and the Davids and the Samuels, and the Joshuas and the Moses and the Josephs, etc., and by the eye of a legitimate imagination, it sees clustered round those illustrious names like the seven thousand in Elijah's day, many unnamed and to men unknown children of faith and righteousness, vessels of mercy,

"afore prepared unto glory."

Still, in proportion to the mass of Israel, they were few and uninfluential, and outside Israel they were not to be found, for "the sons of the strangers," joining themselves to Israel became Israel. In the apostolic age, even after Christ's ascension, the disciples as we know "preached unto none but unto the Jews only."

But the day came when "unto the Gentiles also was granted repentance of life."

In the work of extending this privilege, Paul, as we know, performed a prominent—in fact, the leading part, so much so as to be called "the apostle of the Gentiles."

In this work we have come to be included through those ways of Providence which have brought us into contact with the testimony; and it is our duty and our wisdom to realize what this means with regard to our position and relation to God and man. Are we vessels of mercy prepared afore unto glory? Some say, "that is just what we would like to know."

They are apt to take a Calvinistic view of the situation and to embarrass themselves with that maundering torment which in past times has sent some people to the asylum; the torment of arguing that if they are not among "the elect" it is no use trying, and if they are, it is superfluous. The unscripturalness of such a view must be evident at once from the constant vein of entreaty and exhortation that runs through the epistles, impressing on the believers the necessity of taking heed "lest" they should come short of the promised inheritance (Heb. iv. 1). The purpose of God in the matter—even as in the case of Jacob and Esau—is not arbitrary but

"according to election,"

and the election is

"according to fitness,"

and fitness is according to the earnest endeavour of good and honest hearts to—

"make their calling and election sure " (II Pet. i. 10).

Therefore those may know themselves—

"vessels of mercy prepared afore unto glory,"

who, examining their own selves, as Paul advises, find themselves answer to the characteristics of those who are declared the appointed inheritors of the kingdom and glory of God. Are they

"poor in this world, rich in faith?" (Jas. ii. 5).

So far they answer to the right description. Are they rich in this world? Well, their case is not hopeless, but it is difficult. It is Jesus who says so (Matt. xix. 23), and it is not for us to cloak his words. Paul recognizes their case as hopeful, but calling for special vigilance. (I Tim. vi. 17-19). Jesus also. (Luke xvi. 9.) If they are rich in faith and good works, their worldly riches will no more work against them than the riches of Abraham. But "rich in this world and poor in faith" is a bad case. "Poor in this world and poor in faith" is worse. Rich in this world and rich in faith is beautiful: but the prevalent apostolic type is dened in James's words: "poor in this world, rich in faith."

Well, then, are they righteous in their lives? Another mark in their favour.

"The unrighteous shall not inherit the kingdom of God" (I Cor. vi. 9.)

Even

"The righteous shall scarcely be saved." (I Pet. iv. 18.)

The habitually disobedient and unrighteous are without hope except they repent. Then are they diligent followers of every good work (I Tim. v. 10.) Do they forsake not the assembling of themselves with the saints? (Heb. x. 25). Do they pray always (Luke xviii. 1), and in everything give thanks in the name of the Lord Jesus? (Eph. v. 20). Are they "peculiar" and zealous of good works? (Tit. ii. 14). Are they in a word followers of Paul, even as he was of Christ? (I Cor. xi. 1). If so, they need not distress themselves about the abstract question of whether they are included among "the elect" ; for the elect are made up of such as they, and because they are such, and of none else ; and "all" and "whosoever" that are of that stamp will be included.

It may be said that such a standard excludes hope. It would do so if there were no provision for shortcoming. But the "vessels of mercy" have to remember that they are vessels of mercy after all, and that after all they can do, it is of the Lord's favor that they are chosen unto glory. If their faults were not overlooked they could not be saved. David

gives expression to the idea when he says:

"If thou, Lord, shouldest mark iniquity, who should stand? But there is forgiveness with thee that Thou mayest be feared." (Psa. cxxx. 4).

The multitude of the redeemed is a multitude who rejoicingly acknowledge in the day of their glory that they have been

"Washed from their sins in the blood of the Lamb"—

sins not only pre-baptismal, but after adoption, as in the case of Peter. Consequently, we must not despond with our weakness, but lift up the hands that hang down, and confirm the feeble knees lest that which is lame be turned out of the way, but rather let it be healed (Heb. xii. 12, 13).

It may be said again that this doctrine of forgiveness neutralizes the doctrine of moral excellence being necessary to inclusion among "the elect." It may be asked, where the need of righteousness if forgiveness rehabilitates the sinner? The question overlooks the fact that forgiveness itself is conditional. For example, Jesus teaches that a man who is not forgiving will not be forgiven. (Matt, xviii. 35.) There are other qualities requisite for the obtainment of forgiveness. Only those who fear God and have a tender heart towards His covenants and His ways — who love Him and hope in His mercy, and are striving earnestly to walk acceptably before Him, will receive the great benefit of forgiveness for Christ's sake. Only for such will He intercede; and if He intercedes not, a man has no hope. There is a great difference between men of the loving, striving, earnest type and those who are callous and lukewarm. The shortcomings of the former— confessed and repented and prayed for, will be overlooked, where the debts of the indifferent and unmerciful will be exacted to the "uttermost farthing." Thus the apparently conflicting doctrines of personal righteousness and forgiveness meet in harmony, each coming up to the boundary line where they meet and fuse in a beautiful blending of color.

Let us rejoice and be glad at the position we have attained in the matter in contrast with Israel after the flesh. It remains true as Paul says in this chapter, that—

"The Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness."

We were all of us Gentiles following not righteousness, but the passing gratification of an unenlightened mind. In the purpose of God according to election, we have been called to be "vessels of mercy." Let us see to it that we use every endeavor to make our calling and election sure.

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The fact that Nineveh was not overthrown in forty days, as Jonah said it would be (Jonah iii. 4), agrees with the testimony that "if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. xviii. 8).

## Editorial

A year ago, in reviewing the signs indicative of the return of Christ to the earth, we asked, "Will Christ come in 1930?" There were then certainly good reasons for hoping that the "day of His coming" would be found in the year now fast drawing to its close. Another year has, however, run its course and the looked-for event has not happened. There is nevertheless no ground for disappointment; the "Signs of the Times" to which attention has been directed in our pages each month have indicated a steady and uninterrupted progress in the development of the required political and social conditions. We are, therefore, able to enter upon the coming year with increased hope and confidence, knowing that there can be no failure in the Divine program, and with renewed assurance that "the coming of the Lord draweth nigh." Our earnest prayer is that 1931 will see the realization of our hope, and will find all who have been "called" worthy of being numbered amongst the "chosen and faithful" who will enter into the promised inheritance.

As all true "watchmen" anticipated would be the case, Russia and Palestine have been especially prominent in the political signs during the past year. One of the most notable events is the agreement reached in January last between the Soviet and Turkish Governments guaranteeing the Russian Black Sea Fleet free passage of the Dardanelles to the Mediterranean: a fulfillment of Russia's dream and ambition, and at the same time marking a further stage in the drying-up of the Euphratean power. Russia's ambition is unquestionably the occupation of Constantinople, an event for which "watchers in Zion" have looked for more than half a century. The realization of this ambition seems to be a likely happening of the very near future, and one which would inevitably have a far-reaching effect upon the situation in the East as affecting Britain. Evidences have accumulated during the year indicating Russia's pronounced antagonism towards Britain; Britain's troubles in India have caused her statesmen more anxiety than perhaps any other feature in the political sphere, and here there are good reasons for suspecting Soviet intrigue. Egypt, the possession of which is a vital matter to Britain, is the centre of much discontent, by reason of which Britain's power in that land is considerably weakened, and the way made correspondingly easier for the "King of the North" to perform the work Divinely assigned to him: "and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt" (Dan. xi. 42, 43). Meanwhile Russia steadily prepares for war, and is stated to be "planning for a world-war in 1934," with Britain as her traditional enemy. Coincidentally Russia's anti-God campaign has gone on unchecked, her war against "religion" becoming so fierce that it has been decreed that from the 1st November "all ministers of religion and church workers are to be excluded from the Russian rationing system." Papal influence, at the same time, is becoming more assertive, as the time draws near for the conflict between Christ and the "ten horn-powers" in association with the "beast" (Rev. xvii. 13). These are all indications of the fast-approaching "day of the Lord"—a day of darkness and trouble for the world, but of light and joy for the household of faith.

During the past month or two Palestine has been unusually prominent in the political world. As a result of the riots in 1929, and following the Report of the Shaw Commission, the Government recently issued a "White Paper on their policy in Palestine," in which it made known its decision to restrict immigration to the land. The Zionists are naturally greatly disappointed, and have not hesitated to give expression to their feelings in outspoken and bitter criticism of the Mandatory Power. To the brethren and sisters the incident is by no means discouraging, and we would recommend all to carefully reflect upon what appeared in our pages last month on this subject. Zionists, as a body, are unenlightened in regard to the purpose of God, and trust in "an arm of flesh" for the regathering of Israel to their own land, whereas, as was pointed out last month, it is the work God has appointed Christ to do. It may also prove to be a fact that, as in the case of Israel after the spirit, so also with Israel after the flesh, God's purpose with them is not to be accomplished by the experience of uninterrupted prosperity, but in His wisdom this seeming adversity may contribute in no small way to the realization of His plan, as revealed through their prophets ages ago.

There cannot exist the slightest doubt in the minds of any who are acquainted with the prophecies which foretell the political and social conditions to be existing at the coming of Christ, that as far as we can see nothing stands in the way of the immediate fulfillment of such prophecies as Ezekiel xxxviii, and the concluding portion of Daniel xi. We are unquestionably in "the time of the end," and "a time of trouble such as never was" already begins to cast its ominous shadows across the world, causing "men's hearts to fail them for fear, and for looking after those things which are coming on the earth."

For us these facts are indications of coming deliverance; they herald the dawn of Zion's glad morning; they bring to us a message of hope and encouragement; for the "night is far spent, the day is at hand." The coming year may very likely witness the resurrection of the dead, and the gathering of the saints to Sinai for judgment; then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

From amongst the countless millions of earth's inhabitants, we have been "called" to be sharers in this eternal joy and blessedness. If we are permitted by God to enter upon

the year 1931, let us endeavor to do so in " full assurance of faith," being " grounded and settled, and not moved away from the hope of the gospel"; if we should be required to experience difficulties and trials before the end of our probation is reached, let us remember that " the eyes of the Lord are upon the righteous, and his ears are open unto their cry " (Psa. xxxiv. 15). The present generation of saints has had undeniable evidence of God's care for His children, and His over-ruling providence in all their difficulties, a remembrance of which should encourage us to face cheerfully whatever troubles may overtake us before the morning appears.

"Therefore, brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I. Cor. xv. 58.)

W. J. W.

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The general understanding of the word "Amen" is that it is used as an adverb of confirmation, by which the speaker attests, or the hearers adopt as their own, the words which have been spoken.

This is quite true, but it is not comprehensive enough ; it is not a sufficient explanation, and those who know no more of the meaning of the word must be utterly at a loss to understand its application in the fourteenth verse of the third chapter of the Apocalypse :—

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

We have a very clear and convincing explanation of the word and its use on page 187 of the first volume of "Eureka." There Dr. Thomas tells us it is an untranslated Hebrew word "Ahmain," meaning "faithfulness." There is practically no difference between the words Ahmain and Amen, and it is interesting to note the statement of Cruden in his Concordance that the word Amen is to be found in many languages and always has the same meaning.

The meaning he gives is "true," and you will notice that both this translation and the word Dr. Thomas prefers, "faithfulness" or faithful, is used by the Spirit in the 14th verse: " These things saith the Amen, the faithful and true witness."

There is a lesson for us here; when we write a letter we frequently conclude by signing our name under the words "Yours faithfully," which in most cases is formal and meaningless. But when we pray and end our prayers with the word "Amen," let us remember it is not a mere formal ending, a declaration so to speak that we have concluded our prayers, but it is an assertion that our prayers are sincere and true, spoken from the heart and that we are faithful to God.

It is a terrible thing to use this word in addressing the Deity if our prayers are merely formal, and therefore insincere. We may deceive our brethren and sisters—we may deceive ourselves—but we cannot deceive God!

The same word "Ahmain" was used by Jesus frequently in his discourses. It occurs repeatedly in the Gospel of John, but it is translated "Verily, verily," words which have precisely the same meaning—truth, faithfulness.

In the Old Testament the word occurs many times—in Numbers, Deuteronomy, Kings and the Psalms and always as a strong asseveration, fixing, as it were, the stamp of truth upon the assertion which it follows. When the Levites pronounced the curses on Mount Ebal, the people were made to answer "Amen" after each to signify not only their assent but also their understanding that these sayings were true and faithful and would surely come to pass. (See Deut. 27, v. 15 to end of the chapter).

Another instance occurs in the 65th chap, of Isaiah v. 16 : " That he who blesseth himself in the earth shall bless himself in the God of truth (in the original Hebrew it is 'the God of Ahmain') and he that sweareth in the earth shall swear by the God of Ahmain," thus emphasizing the truth and faithfulness of the promises which follow and which relate to the establishment of the Kingdom of God "because the former troubles are forgotten and because they are hid from mine eyes."

We see then that the description of Himself as "the Amen" by the Spirit gives

emphasis to the words which follow: "The witness faithful and true."

Jesus said, "The Scripture cannot be broken" and the warnings and threats to the Laodiceans (of all ages) being spoken by the Amen—the Witness faithful and true—will most surely be fulfilled to the very letter. Let us remember this, let it sink deeply into our minds and hearts, for the lukewarmness so hateful to the Spirit is characteristic of the Laodicean apostasy by which we are surrounded.

There should be—there must be if the Truth is to be maintained— an impassable gulf between the Amen class and the Laodiceans, between faithful brethren and sisters and the world. To resent warnings and reproof because "I don't like to have my mind disturbed at the Sunday morning exhortations" is characteristic of a Laodicean mind. To refuse to listen to warnings that false doctrines are being taught and tolerated because "We are not going to have the peace and harmony of our meeting disturbed" is to say with Laodicea, "I am rich and increased with goods and have need of nothing." Those who say such things are building a bridge over the gulf which will destroy that separation which is a Divine command and which is also our chief defence against the natural tendency of the flesh to be "at ease in Zion."

Now the Spirit—the Lord Jesus Christ—was the individual Amen, because he was the incarnation of faithfulness, and therefore the witness, faithful and true — the Amen witness; and as in Him all the promises of the Deity centre and are to be fulfilled, He is the Yea; but if some of the promises only appertained to Him then He would be the Yea and the Nay (see Eureka, vol. i, p. 403). This is the Apostle Paul's argument in II Cor. i, 17-20:—

"When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true (R.V., faithful), our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen (in Him is the Amen, R.V.), unto the glory of God by us."

These verses convey to us a steadfastness of purpose—faith, conviction, earnestness—exactly the opposite of that spirit of lukewarmness which is so sternly denounced by the Spirit in the Laodiceans.

But although the Spirit is the individual Amen—the incarnation of faithfulness—all the saints who will share with Him the Divine Nature and become constituent parts of the multitudinous Son of Man will also be "Amen, witnesses faithful and true"; and so if we turn again to the 65th chapter of Isaiah v. 16 to which we have already referred we are now able to understand it more fully.

As we have already pointed out, the words "God of Truth" are in the original "God of Ahmain"—not "Eloah Ahmain" but "Elohim Ahmain"—i.e., "Mighty Ones of faithfulness." To understand this we must remember Yahweh is the Memorial Name. Deity—the Father—is El or Ail or Eloah, all singular words—not plural—i.e., THE ONE God who will be manifested in the Lord Jesus and the saints, who are spoken of in the Ephesians as "the body of Christ" and in the Apocalypse as "the bride—his wife," and in the Hebrews as "his brethren," who then become in the words of Ezekiel, "The Elohim of Israel" or as we have seen in Isaiah "Elohim Ahmain" — "Mighty Ones of Faithfulness."

And who are these Mighty Ones of Faithfulness? They are those who in the days of their probation please the Deity by evincing the Faith of Abraham, and who by steadfast obedience, always putting God and His Word FIRST in thought and word and deed, endure to the end and therefore receive the promise of the Spirit: "To him that overcometh and keepeth My works unto the end—to him will I give power over the nations, and will grant to sit with Me in My throne even as I overcame and am set down with My Father in His throne." May we be found amongst them.

C. F. F.

## Notes by the Way

Worcester, Mass. U.S.A. to Plymouth, Eng.

Several months ago a number of the leading brethren in Canada and the United States conceived the idea that the then existing condition of the affairs of the Truth would be well served by the writer of these notes making a friendly visit to our beloved brethren and sisters in Great Britain.

The utility and feasibility of such a visit were afterward fully discussed, with the result that the suggestion quickly assumed form and feature, and the idea being hailed with enthusiasm by our friends in Great Britain, the loving and linking thought became the parent of the deed—the mental image was crowned with willing acts, and the well-expressed and loyal thought for the Truth's welfare won its way, until at length it assumed the attitude and put on the garb of realization in full attire.

As a result of this pure and noble activity on behalf of the Truth by the above brethren, the writer found himself in the Union Station at Worcester, on the evening of Wednesday, May 28th, surrounded by a goodly number of loving brethren and sisters who had assembled to say "good-bye" and to bid us "God-speed" on our journey o'er the great deep to the shores of "Old England," which, notwithstanding the grievous and conspicuous errors, faults and follies which have developed there in well-known quarters, since the days of our beloved brother Roberts, we still love and honor, because of the great and goodly number of faithful believers, scattered here and there, throughout the length and breadth of the land, some in ecclesial numbers small and others in very much larger companies, who are still "earnestly contending for the faith once delivered unto the saints," and to whom are eminently applicable, the approving words of Jesus to the ecclesias of ancient Pergamos and Philadelphia:

"Thou holdest fast my name and hast not denied my faith."

After boarding the New York express, the first hour was spent in reading various messages of love and greeting from a few tried and faithful believers, all tending greatly to strengthen to endure unto the end.

We then retired and after a sound sleep awoke in New York City, and making our way to an hotel we had breakfast, and then sallied forth to complete all the necessary details pertaining to the trip, and also to secure the needful papers for re-entry into the United States, providing we were by God's mercy permitted to return. This consumed the better part of the day.

In the afternoon of the following day we made our way to the pier, from whence the S.S. France was to sail. We soon found ourselves in the midst of a picturesque and mixed multitude, all bent upon getting on board the steamship after undergoing the processes of examination of papers and giving correct answers to all the varied questions propounded by the officers appointed by the Government and the steamship company.

After successfully emerging from this ordeal, we boarded the steamship and were directed to our stateroom, which fortunately was quite roomy and confined to our sole occupancy. Here again we found letters and telegrams from brethren and sisters living in different parts of this Continent, all conveying love and fond hopes for a safe passage and "God-speed" in the work set before us.

The hour for sailing having arrived, the vessel's loud steam-whistle sent forth its shrill and sonorous blasts, and immediately the air was full of farewells. All going ashore, went ashore, the gangways were drawn in, the moorings cast off, the engines started, and very soon the great steamship of over 27,000 tons register, owned and controlled by the "French Line," was out in the waters of the harbor of New York, heading for the sea and bound for Havre, France. Among the passengers on board were several who were to be landed in due course at Plymouth, a large port of call on the English Channel. Among these we were numbered.

As the gallant ship was sailing forth, along her watery way and rapidly increasing her speed, we, standing upon the upper deck, began to experience that awkward feeling of seeing our native land receding from our view, through the constantly increasing expanse

of waters.

The history of our travels by land may possibly be classed without exaggeration as just a bit different from brief, having thrice circled the American continent, beside visiting nearly every city of importance from Mexico to British Columbia, and from the Atlantic to the Pacific.

But in traveling by land there is a continuity of scene — a connected succession of mountains and valleys, of rivers, lakes and plains, of persons and incidents, and of city after city, that continues the story of life and lessens that feeling of absence and separation from the familiar scenes of home.

Traveling on the ocean, however, is a vastly different experience, for there we are on a journey over a vast stretch of waters that at once severs our connection with land—a great gulf subject to storm and tempest, rendering the distance from home more palpable, our return somewhat uncertain and sometimes even doubtful.

This was strikingly illustrated one evening after coursing the sea for three days. A storm-cloud burst over the ship with a driving gale and lurid lightning, which, flashing in the gloom of night, made the succeeding darkness all the more terrible. Heavy seas battered the ship's sides, keeping the promenade deck awash. During the height of the storm, as peal after peal of thunder resounded through the heavens, the bright lightning revealed a wild waste of tumbling waters raging furiously under the lash of the tempestuous wind. The ship rolled and pitched dreadfully in these roaring caverns of the sea, but still retained her buoyancy.

How utterly insignificant are we made to feel under such turbulent conditions as these! How helpless would we be if the ship met with a possible mishap. Such experiences help us to better realize how much we are in the keeping of Him —

"Who rulest the raging of the sea: when the waves thereof arise, He stilleth them."—Ps. lxxxix. 9; and

"Maketh a way in the sea and a path in the mighty waters." for His people.—Is. xliii. 16.

The following morning the storm having spent the greater part of its fury, the sea had become more civil, yet far from being in a state of quietude, for its surface was still deeply wrinkled by its angry foam-crested waves.

However, the deck-chairs were again placed in position, and while occupying the one assigned to us, and engaged in our daily readings, our thoughts centered on the judgment of "leviathan that crooked serpent" —

"The dragon that is in the sea."—Is. xxvii. 1.

This Scripture, of course, primarily refers to the destruction of the sin-power of the flesh, which originated with the serpent in Eden, and which in the Apocalypse is headed up in "The dragon, that old serpent which is the devil and satan" whose destruction will be brought about by Christ "at his appearing and his kingdom."

Yet, notwithstanding this, it was natural under the special circumstances, that our thoughts should savour of "the sea" the literal watery world beneath us, wherein some merry fish were probably indulging in their uncouth gambols, while possibly not so far away some of the larger cold-blooded ones were eating up the smaller ones as they do upon the earth.

There also would be the shark and the sword-fish darting about in their native element. Moving more slowly than these would be found the sharp-nosed skate, the sea porcupine, the sea-cat, and possibly the hippocampus or sea-horse; while deeper down in the old ocean's melancholy wastes, we would doubtless find the sea-carp, the sea-elephant and many other great and oddly-shaped monsters that roam in its fathomless valleys, and lurk among the very foundations of this watery world.

The question then suggested itself: Who made all these? The Bible furnishes the only satisfactory answer—

"And God said, Let the waters bring forth abundantly the moving creature that hath soul, and fowl that may fly above the earth."—Gen. i. 20.

This was the fifth day's work of the Elohim, and it furnishes questions that are simply answerless from the standpoint of evolution. Invariably both fish and fowl bring forth their young from spawn and eggs. No transitional form in either case has ever been met with, and the question: Which existed first—the fish or the spawn—the fowl or the

egg? is simply unanswerable from the evolution standpoint.

The evidence of the above facts as observed in our own day prove that the species came in suddenly, in perfection of form, and that they remained and do remain, substantially unchanged throughout the period of their life, and their species are substituted in no other way than fish from spawn, and fowl from eggs. There is no transmutation but ever the contrary — "whose seed is in itself after his kind"—(Gen. 1. 12, 24). This is God's fixed and unalterable law.

Some of our friends, when considering the great work accomplished on "the fifth day," think that the "day" must have consisted of a thousand years or more. This is placing a limit to the power of the Elohim, and taking a step in the direction of evolution. If it took a thousand years to hatch an egg, or if it required a millennium or more for a fish-hatchery to produce young, there might then be some slight basis for their supposition; but it does not, therefore, they are wrong and the inspired record is right—"the evening and the morning were the fifth day," of twenty-four hours in toto.

Thus another of Dr. Thomas's supposed mistakes (?) is found to be absolutely correct. He chased no evolutionary phantoms, but accepted the truth as recorded.

We could fill a volume with the deep musings of a sea voyage, but we must call a halt. But let us here remark, how true it is that "noiseless falls the foot of time," as it steals onward in its course.

It is now Thursday, June 5th, and we are sailing in the English Channel along the coast of Cornwall. Plymouth Sound, a beautiful arm of the sea about two miles wide is in the offing. The "tender" is coming out to meet us and is soon at the side of the S.S. France.

Brethren Geo. H. Denney, of London, and John Hodge, of Plymouth, step on board and greet us with a hearty welcome. After materially aiding us in conforming to the requirements of England's Immigration Laws and Tourist's Statutes, we all three descended from the ship to the "tender," and after a short picturesque sail under sunny skies along this pretty arm of the sea, we passed Mount Edgecumbe and the great Breakwater, which gives to Plymouth Sound its great safety as a harbor and a naval base.

Having complied with the simple custom's regulations at the pier, a short motor ride conveyed us to the residence of our bro. and sis. John Hodge, Lockyer House, Mutley, Plymouth, where we soon found ourselves surrounded with the sacred joys of a home devoted to the Truth. The Lord willing, we'll tell you more about Plymouth in our next.

B. J. D.

## The Second Trumpet

"And the second angel sounded, and, as it were, a great mountain burning with fire was cast into the sea; and the third of the sea became blood. And the third of the creatures in the sea, having souls, died; and the third of the ships was destroyed."

The judgments symbolized by the four wind trumpets were, as was shown in the preceding article, directed against the Western Third of the Roman Empire, and contributed their due share towards the development of the ten horn powers of the great and terrible Roman beast, which are destined in the not far distant future to have one mind and to give their power and strength unto the beast and to make war with the Lamb, who shall overcome them in fulfillment of the word of God (Rev. xvii. 13, 14, 17).

It will be remembered that, under the first trumpet, Rhadagaisus, at the head of an immense horde of northern barbarians (Sulvi, Vandals, Alani, and Burgundians) had marched down towards Rome, but had been met and defeated with great losses by Stilicho, Rhadagaisus himself being slain. Deflected from their objective, the invaders turned westward, overran Gaul, some of their numbers afterwards crossing the Pyrenees into the Iberian Peninsula. Among these latter were the Vandals, who settled in the extreme south of Spain.

Now the passage under consideration states that, as a result of the sounding of the second angel, "as it were, a great mountain burning with fire, was cast into the sea." Scriptural use of the mountain as a symbol affords the clue as to the meaning of this expression; a great mountain burning with fire indicates a great power destructive and injurious and the very opposite of the mountains that "bring peace to the people," whom, as the context of Psalm Ixxii. shows, are the ruling powers of the age to come. This great burning mountain, then, was cast into the sea; the only sea with which the seven-headed Roman beast had any close connection was the Great or Mediterranean Sea, out of which it came up after its three predecessors, as seen in Daniel's vision (Dan. vii.). Moreover, as the four trumpet judgments had to do with the Western Third of the Fourth beast Empire, the sea, literally considered, would have been the western end of the Mediterranean, and those shores which it washes—viz., Italy, Spain, the various islands—Corsica, Sardinia, Sicily, Majorca, Minorca, etc., and the Northern Africa. Symbolically considered, the sea would stand for the various peoples, all of them at that time Catholic, that inhabited these regions. The burning mountain being cast into the sea, the third of the sea became blood, the third of the creatures therein, having souls, died, and the third of the ships was destroyed; that is, the people who were the especial subjects of this terrible visitation were plundered and murdered, the creatures of the sea, having souls, representing the people individually, particularly the more prominent men among them (in accordance with the figure of Ezek. xxxi. 4, 5), and the ships denoting their naval and commercial interests, the Western Third being composed mainly of maritime provinces.

This being the meaning of the symbology employed, we turn to the pages of history to see how it was fulfilled. About thirty years after the terrible Gothic hailstorms, which had fallen with such disastrous results upon the third of the earth, the Vandals had developed into a power of such importance as to be recognized by the imperial authorities. They had descended as far as the southern shores of Spain, captured Seville and Carthage, and were settled in a district which has ever since been named after them (V) Andalusia.

A quarrel between Boniface and Aetius, two generals of the Western Roman Empire led the former to invite the Vandals to an alliance in a war of rebellion. Genseric, their leader, readily fell in with the proposal, and in A.D. 429 crossed over into Africa with 50,000 men, with the assistance of naval transports supplied by the Spaniards, who eagerly seized this opportunity of ridding themselves of these Northern invaders. Genseric began immediately to fulfil the mission divinely allotted to him, and by pillage, fire, and sword soon conquered the Roman colonies along the northern shores of Africa.

The capture of Hippo Regius in 431 was followed by the fall of Carthage in 439, after which all efforts to oppose the Vandal advance were abandoned. These North African colonies had hitherto been Rome's richest source of supply, but now all the estates were confiscated, treasures were seized and the owners banished. All this was bad enough, but there was much worse to follow for the burning mountain had yet to be "cast into the sea." One fact, worthy of especial notice, however, is that Genseric, while relentlessly attacking the established order of Catholic apostasy, proved to be a friend in need to the Donatists, who had been suffering most bitter persecution at the hands of the administration and its spiritual advisers, the Catholic clergy—another example of the earth helping the woman, who had been forced to flee from earlier persecutors into the two wings of the Roman eagle.

Genseric now set out on a new form of warfare — new at least to his Vandals. Seeing nothing particularly attractive in the great desert, which stretched away to the south of him from east to west, he cast his eyes towards the sea and commenced to build up a great naval power. His method of warfare was simple, but terribly effective; he would embark large numbers of troops, including light cavalry, and set sail for any of the coasts of "the sea," which happened to appeal to his fancy, and lighting upon some unsuspecting district, would ravage the neighborhood for miles around, putting the inhabitants to the sword, firing their dwellings, returning to Carthage laden with slaves and treasures. His first successful enterprise of this kind was the sacking of Palermo in the spring of A.D. 455, from which he followed on to the mouth of the Tiber, and, disembarking, advanced on Rome itself, and it was only special intercession on the part of the bishop of Rome and his Catholic clergy that prevented the city from being totally destroyed; as it

was, Rome was compelled to endure the savage excesses of his soldiers for 14 days from June 15th to 29th, A.D. 455. Practically the whole of its treasures, including the golden table and seven-branched candlestick, brought in triumph to Rome by Titus after the destruction of Jerusalem nearly 400 years before, were carried away to Carthage, with thousands of slaves.

For over twenty years after this, Genseric continued to cause the sea to become blood, and to destroy the third of the creatures in the sea having souls and the third of the ships. On one occasion, by the help of spies, he discovered and destroyed a powerful Roman fleet which lay in Carthage harbor, before its preparations for attack were complete. He conquered Sardinia and Sicily, made repeated attacks upon the coasts of Italy and Greece and the shores of the Adriatic.

Perhaps his greatest feat of all was the almost complete destruction of an immense fleet raised, manned and despatched to Carthage by the combined efforts of the Eastern and Western empires. The Eastern Roman Empire was responsible for a fleet of over 1,100 ships and 100,000 men which sailed from Constantinople; this was further augmented by another fleet from the Adriatic. Casting anchor in the Bay of Carthage, the Romans called upon Genseric to surrender; but undaunted by this tremendous display of power and under the pretence of a promised submission, Genseric gained five days respite, and under cover of darkness, was successful in setting fire to the fleet by means of fire-boats, which were drifted down on the wind. In the confusion which ensued the Romans were unable to withstand the fierce attacks of their enemies, and as a result more than half the ships and men were destroyed.

After this Genseric continued to make the sea become blood for several years until he died, after having for nearly fifty years carried out the work, divinely appointed though he knew it not, of inflicting upon the Catholic apostasy the judgments symbolized by the Second Trumpet.

C. H. LINDARS.

## JUDE 9.

The rebuking of Satan, when disputing about the body of Moses, agrees with Zechariah iii. 1, 2, where Satan, the angel, and the very words of the rebuke all occur; and these together agree with Ezra iii. 9-13; iv. 1-5, where we have Joshua (the Joshua of Zechariah), the high priest and Zerubbabel in conflict with the Samaritan adversaries (Satan) of Judah and Benjamin, who wanted to join themselves to the body politic of Moses, and unite with them in the re-building of the temple.

## The Millennium in Scripture and History

### X.—THE DOCTRINE IN MODERN TIMES

Russia, in pre-Revolution and comparatively recent times, contained several bodies of people among whom we might expect to find a belief in the Millennium. The principal of these were the Mennonites. Their principal tenets as described by Mosheim when speaking of their German ancestors, are as follows:—

That Christ would reign on earth for a thousand years.

That the soul is unconscious between death and the resurrection.

That it is unlawful for a Christian to take the sword, to be a magistrate, an executioner, or to take an oath.

In a book published in 1914 and entitled "My Thirty-five Years in Russia," by George Hume, there is a very good description of these people—though the writer does not definitely say they believe in the Millennium, yet he does tell a number of things about them which can only be accounted for by supposing that they did so; for instance, they marry only in their own community; "they deny all right of the civil authority to bind their conscience under any circumstances whatever." The latter "excludes the taking of

oaths, and the acceptance of any office under Government, even to the extent of refusing magisterial duties. Whilst they inculcate obedience to all laws which do not bind their conscience and are rightly enforced by the civil authority, they repudiate under any circumstance the taking of human life. As a consequence they refuse all enactments forcing them into obligatory military service." Further, Mr. Hume says: " As a community, the Mennonites are highly esteemed by all classes in Russia, being strictly honest in all their dealings, and reliable in all their undertakings. Instances have personally come under my notice when (as very seldom occurs, however) a member of their community being unable to meet his liabilities, the colony has subscribed the amount due and settled the debt." He also says: "In their church government they have no settled ministry; their leaders who preach without text are chosen from the community. This is considered a great honor." It is no wonder that Mr. Hume remarks that " it will be seen that in the eyes of the Church of Rome a community of this description would be considered not only subversive of all religion, but a danger to civil authority." From the testimony concerning them, we should rather conclude, not only that they are believers in the Millennium, but are very little, if anything, different from our own people. It is for this reason that in speaking above of their German ancestors, we have used the present tense. The latter, or rather their German descendants, according to Gardiner's "Faiths of the World," published in the middle of last century, "claimed to be descended from a party of the Waldenses, who, driven by persecution, left Piedmont in the end of the twelfth century and fled into Flanders, Holland and Zealand."

There are also in Russia communities who take a literal view of the precepts of what is styled "the sermon on the mount." Tolstoy speaks of them in his works as Dukhobours, and Hume mentions the Stundists. Usually where this view is taken it is because men have a more or less clear perception of the doctrine that Christ will reign on earth, and that his saints will reign with him.

Some families of Paulicians were discovered in Armenia in the eighteenth century, and in 1828 a colony of them settled in Russian Armenia, bringing with them a book called "The Key of Truth." What the tenets contained in the book were the writer confesses he does not know. The reader may see an account of the matter in the article on "The Paulicians," which appears in the "Encyclopaedia Britannica." The title, however, of the book is in itself suggestive of a system of doctrine very different from that of the Apostacy.

The reader will be able to gather from the above the views of the Millennium held by the Mennonites of Germany in the period we are reviewing. They are not, however, the only people who have been believers in the Millennium in that country in modern times. Mosheim mentions a certain John William Petersen who about the year 1691 "publicly defended the obsolete (!) doctrine of Christ's future reign of a thousand years on the earth." He also speaks of one Christian Hoburg of Luneburg, who, having at length "made himself universally odious, went over to the Mennonites." This also was in the seventeenth century. In view of the saying of Jesus occurring in Luke vi. 22-23 we should rather conclude that both he and they were Christadelphian in everything except the name.

Mosheim also mentions another reformer who lived in this century, who also was apparently obnoxious both to his contemporaries and to our author, who describes his opinions in the following words (which to the writer's mind speak volumes in favour of the reformer in question, and against his clerical detractor): "the expectation of the millennial kingdom, which seldom exists in well-informed minds, and which generally produces extravagant opinions, was embraced and propagated by George Lawrence Seidenbrecher, a preacher in the Saxon region of Eichsfeld, and on this account he was deprived of his office."

Words fail the writer to express his thoughts upon the arrogance, not to say the untruthfulness of this description of the grand and sublime doctrine of the Millennium. One cannot wonder that a country which produced such an author, expressed its opinion of the doctrine in question by treating its advocate in the way described. What would have happened a century earlier, a lover of truth, or a friend of liberty can only shudder to think of.

When we come to quite recent times we find the following account in a book written by John Howard Hinton, and entitled "A Tour in Holland and North Germany." The date is 1851, and this is sufficiently recent to warrant the conclusion that the friends whom he found in Amsterdam have left descendants of like precious faith with themselves. He says: "We reached our hotel in Amsterdam about seven o'clock, just in time to receive a few friends whom Mr. de Liefde had undertaken to collect, in order to take tea and spend the evening with us. They were eight in number, the most considerable of the party being Dr. da Costa, a Jew, a man of eminent piety and learning, and the author of several esteemed works. A somewhat infelicitous question addressed by Mr. de Liefde to Dr. Steane, as to whether a work which Dr. da Costa had lately published had produced much sensation in England, brought it out that he was a Millenarian, as, it subsequently appeared, were also those of his companions who conversed most freely, if not the whole of them. The English visitors not holding the same views, observations were made which, somewhat unawares, led to a desultory and inconclusive discussion; so that, in fact, nothing was talked of the whole evening but the personal reign, the Millenarian gospel. It was at least their gospel, for scarcely could they make a reference to the cross, which was to them hidden in the glitter of an earthly crown, and scarcely could they allow the holders of a different view a -place in their fellowship of Christians. . . . We parted with much cordiality. I believe, however, that if the Lord should wind up the affairs of this world without a personal reign, these brethren will find it difficult to forgive him. When, after their departure, I suggested to Mr. de Liefde that, if any similar occasion should occur, it might be better to give the conversation a different turn, he replied: 'I cannot rule their spirits; they are always full of it, and can talk of nothing else.' "

As this was a meeting of Baptists (Mr. Howard was a Baptist minister), the friends described were probably Mennonites. It is worthy of note that Mr. Howard does not appear to dispute the truth of the doctrine, the phrase "if the Lord should" would indicate a belief that he will not so wind up the affairs of this world, but, like many, alas, who now call themselves Christadelphians, the cross is the important matter, the kingdom a matter of small importance. This the writer is convinced is what lies at the root of the Birmingham Trouble, the Strickler heresy, and other roots of bitterness, whereby many have been denied. Who would have thought that a minister of the body which presented to Charles II. in 1660 that noble confession of faith in the doctrine of the Millennium would have descended to speak of the crown of the king of kings as an "earthly" one, "the glitter" of which would hide from his brethren his obedience unto death for their sakes? It is the exaltation of one truth at the expense of another, which has led to the corruptions which we see in the churches around us.

We have already traced the views held of the Millennium in France down to our day. We shall therefore say little here about them. It is, however, noticeable that in the Cevennes mountains there is living to-day a sister Tinel, (not in fellowship, it is true, yet the writer thinks it would be well worth while for some brother or sister who can do so to pay her a visit). She is not the only representative of the Huguenot body in this district to obey the truth in recent years; others have, but are now asleep.

While speaking of this people we may mention that Protheroe, or rather, Lord Ernlie, in his book "The Psalms in Human Life," mentions an escape of the Huguenot forces in 1562, in which, after receiving warning of an apparently impending annihilation, they crossed the Loire at the only ford they could find, and after doing so, the river arose in flood, and in this way an impassable barrier was made between them and their enemies. One wonders whether, under this general name of Huguenots, there were not some, probably mostly in this South-Eastern corner of France, who held the truth; and whether for their sakes their fellow-servants were so protected by the divine hand. The same observation applies to the circumstance that on one occasion in 1488 a thick fog suddenly appearing, placed an impregnable barrier between the Waldenses and their enemies. It may be safely allowed that both these peoples still have many who believe in the Millennium.

Whether there are any in Spain or Greece who believe in this doctrine, we have no means of knowing. It is, however, our view, that of all the truths preached by the Apostles, of this one it is pre-eminently true that their sound is gone out into all lands,

and their words unto the ends of the world, and that therefore there are a few, at any rate, believers of this truth in every nation under the sun.

The French Bible, known as the Version of Osterwald, is the latest revision of that Bible, which was published in 1535 by the Waldenses. Is it not therefore interesting, to say the least, to notice that it has not got that strong bias in favor of the doctrine of the immortality of the soul which is so noticeable in the English Authorized Version, and further that its headings distinctly suggest that its publishers were believers in the Millennium. The reader who has only a slight knowledge of French may with the help of a dictionary verify the truth of this remark. He need only look at the way for instance, in which the words Sheol and Hades have been translated.

In Britain in this period, in addition to those we noticed in our last article, we may mention that Hobbes, the writer of "The Leviathan," shows a decided leaning towards this doctrine; that most of the members of the Westminster Assembly of Divines were Millennarians; that Bishop Heber, the writer of our Hymn 95, was one (the evidence is in his prize poem on Palestine), "that the centre of England has been long and highly favored, with testimony to the truth, respecting the Lord's Second Advent, the Resurrection of the Saints, the Restoration of Israel, and Messiah's blessed and glorious reign over all the earth" ; and, that about the year 1740 there was a great effort made in Birmingham and Worcester in favor of these doctrines.

Coming to the nineteenth century, we find Macaulay writing in the following strain: "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not we shall not here inquire. The number of people who hold it is very much greater than the number of Jews in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from pulpits both of the Scottish and of the English church. Noblemen and members of Parliament have written in defense of it" (see Essay, Civil disabilities of the Jews, January, 1831). This statement will account for another which occurs in a book entitled "The Spiritual Reign," noticed in Article III. of this series, and in which it is stated that this doctrine was at that time (about 1850) popular in the Church of England. The book itself appears to have been inspired by a spirit of opposition called forth by the appearance of Mr. Elliott's famous work, the "Horae Apocalypticae." The writer, in fact, mentions him as one of the latest, if not the latest, of the Millennarians. The present writer read or rather perused the book some fifteen years ago, and gave it away. He is therefore quoting from memory.

Another book, the second edition of which appeared in 1843, was written by Mr. John Griffith Mansford, and was entitled "An Apology for Millennarianism" (does Millennarianism require any apology?) and contained much useful information, not only regarding the doctrine, but also on the fact that by Tarshish in many of the prophecies Britain is meant, and in addition a series of "Ancient Testimonies" (Papias, Irenaeus, etc.,) "to the doctrine of the Millennium."

There are to-day several bodies whose chief interest is in the Return of Christ to the earth, and in his personal reign for a thousand years thereon.

Seeing, then, we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin (Greek, hamartia ; i.e., Error) by which we are so easily beset, looking unto Jesus, the author and finisher of our faith. Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. It may be, it doubtless is, true that of those of whom we have spoken many had only a dim perception of the doctrine we have been considering, and that they did not perceive all that it logically involves. This, though, is our privilege, and the greater the light and the privileges the greater the responsibility.

That a consideration of these things may help us to press toward the mark for the prize of our High Calling is the earnest prayer of the writer.

J. H. DYER.

# Russia and Britain in Prophecy

## A LECTURE

From time to time the western nations are startled by a war-scare, and the newspapers dilate upon a "Yellow Peril" or a "Black Peril." How little such scares would affect "Christendom" if the Bible were read and believed! For the Bible has declared what shall be, what has become history, and what will become such. To His servants God has said: "Ye shall hear of wars and rumours of wars: see that ye be not troubled"; and, "The Lord will do nothing but He revealeth His secret unto His servants the prophets."

And God has revealed nothing concerning a "Yellow Peril" or a "Black Peril," though He has said much concerning what men would call a "Red Peril." Yet even this is not a peril that Western Europe need fear. It is directed towards a plot of land which was called "The Holy Land," but which was allowed, nevertheless, to be made bare, barren, and desolate by the desolating Turk. A true understanding of God's estimate of this "hub of the world," and of the ancient people whom He placed therein will indicate the course of events which will become history when this "peril" threatens.

And what is God's estimate of this land of Palestine and of the Jew whom He placed there? The inspired record says of the land: "The eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year"; and of the people: "You only have I known of all the families of the earth." When the "peril" threatens, "Then will the Lord be jealous for His land, and pity His people". This has been so in the past it will be so in the future. Assyria became "the rod of God's anger," and was allowed to overrun the land and take into captivity the people because of their hypocrisy, but Assyria boasted of her own strength and wisdom:

"Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks. . . . Therefore shall the Lord, the Lord of Hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire "(Is. x. 12, 16)

In like manner, too, when Babylon succeeded Assyria, and under Nebuchadnezzar reached her zenith, she was brought against the land and people. The prophecy through Jeremiah was:

"Israel is a scattered sheep, the lions have driven him away : first the King of Assyria hath devoured him ; and last this Nebuchadnezzar, King of Babylon, hath broken his bones, therefore thus saith the Lord of Hosts, the God of Israel: Behold, I will punish the King of Babylon and his land as I have punished the King of Assyria. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage "(Jer. 1. 17 - 18).

Likewise also the Greeks and the Romans in their turn overran the land, but each in turn were themselves overrun, and their empires became but memories. But what of the Jew whom they persecuted? He is still with us, a witness to the truth of the prophetic word spoken through Jeremiah:

"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."

Still with us, still being corrected and punished; and, therefore, still having close relations with the kingdoms of this world. And while this is so the whole of the prophetic word is not fulfilled. For through Ezekiel the promise was made: "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name."

It is because of this that modern nations become the subject of prophecy, amongst them particularly two—Britain and Russia.

We may for convenience take Russia first. In the second verse of the 38th chapter of Ezekiel the prophet is told to set his face against "Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophecy against him." He is told to do so because this power has designs against "the mountains of Israel," against "my people of Israel" (vv. 8 and 16) And what power is this?

In the Revised Version, which we have used, it is designated in such a way that its identification becomes easy. The "Prince of Rosh" is none other than the ruler of Russia, for Rosh is the ancient name of Russia. As far back as the tenth century, Byzantine writers wrote of this land as the land of Ros. Bochart, writing in 1640, says it was the ancient name for Russia, and Bayer (1726) says that the Russians were called by the name Rosh in a Latin chronicle under the year A.D. 839. Moreover, its geographical position corresponds with that described by the prophet. In vv. 6 and 15, a point of the compass is given by which, if we find the place from which it is set, we have definite proof which land is indicated. We must remember that the Bible was written by Jews, about the Jews, and about their land. When directions, such as north and south, are given they are taken with Palestine as the centre. Hence, north indicates the lands of Syria, Armenia, the lands of the Caucasus and Russia, whilst south indicates the Sinaitic Peninsular and Egypt. Does not Russia, with its Asiatic extension, Siberia, stretch right across the north of two continents and reach down to include those very lands Meshech and Tubal? For Meshech is Moschi in Armenia, and Tubal is Tiberene, which corresponds to modern Georgia, and both Armenia and Georgia form part of the great Russian empire.

Why does Russia "think an evil thought," and say:

"I will go up to the land of unwalled villages ; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates. . . . It is to take a spoil and to take a prey, to turn thine hand upon the desolate places that are now inhabited and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. xxxviii. 12).

How this dates the fulfillment of this prophecy for us! At what period during the past nineteen centuries did Palestine offer spoil and cattle and goods? At no period save the present. Nor had the Jews been regathered to dwell in the midst of the land until the days in which we live. Any doubt as to the period of time to which Ezekiel refers when he says "in the latter days then (Russia) shall come . . . against the mountains of Israel," is cleared away by this description of the land and its people.

But we think that Russia has another object in view beside that of spoiling Palestine. Russia desires Egypt that she also may command the Suez Canal, and thus strike a vital blow against that nation which, above all others, is pointed out to "Young Russia" as the arch-enemy—Britain.

For Britain has a mandate over Palestine, she exercises control over Egypt, and holds the bulk of the shares in the Suez Canal. She is "king of the south," as Russia is "king of the north." She blocks the way to Russian desires in the Near and Far East. Thus, when Russia moves, a conflict is inevitable.

Does prophecy indicate such an event? It does. "For Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof shall say unto thee (Russia) art thou come to take a spoil? Hast thou gathered thy company to take a prey?" (Ezek. xxxviii. 13). And "Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof," are none other than Britain and her Colonies. Who is not familiar with the posters displayed during the Great War showing the old lion standing proudly upon a rock with the young lions grouped behind her? How often is the greatest mercantile country in the world spoken of as the old lion and her colonies and dependencies as the cubs!

It will be seen also that it is a power already in Palestine which says to the invading Russian confederacy, "Art thou come to take a spoil?" That power is Britain—placed there by conquest of the Turks in the Great War, placed there by the League of Nations, and above all placed there by God—though she does not realize it. Britain protects Palestine for her own ends. To lose it to another nation means a loss of control over the Suez Canal—that vital artery of the British Empire. To allow another nation to possess Palestine is to allow the disintegration of that great far-flung empire upon which she prides herself so much.

We do not say this to fit the facts as we now find them. A student of these same prophetic Scriptures wrote in like manner 80 years ago. Dr. J. Thomas, in his book entitled *Elpis Israel* (The Hope of Israel), wrote:

"I know not whether the men who at present contrive the foreign policy of Britain entertain the idea of assuming the sovereignty of the Holy Land and of promoting its colonization by the Jews; their present intentions, however, are of no importance one way or another. The finger of God has indicated a course to be pursued by Britain which cannot be evaded. The decree has gone forth which calls upon the Lion of Tarshish to protect the Jews. But the Lion power will not interest itself on behalf of the subjects of God's Kingdom from pure generosity.... but upon principles which actuate all governments of the world—self-preservation and self-aggrandizement."

Thus Britain and Russia are brought into conflict upon that spot of earth which has, throughout the world's history, been a battleground of nations.

(To be continued.)

## The Signs of the Times

THE YOUNG LIONS.—It is announced that Sir Isaac Isaacs, a native-born Australian, is to be the next Governor-General of Australia. This is an event unparalleled in the history of this or any other of the British Dominions.

In itself it is but a trivial circumstance to be recorded as a sign of the times, but it is a striking indication of the minuteness of the Bible description of latter-day nations.

Great empires are represented in prophecy by animals, frequently composite in structure. This is particularly illustrated by the symbols in Dan. VII. representing the four world empires of Babylon, Persia, Greece and Rome. To take the fourth only as an example—we observe that the ten Roman provinces are not indicated by ten separate creatures, but by ten horns on the head of the beast. Its incorporation of Greek territory is indicated by the nails of brass. These symbols are in harmony with the historical facts, for the various parts of the empire were Romanized, made subject to Roman law, and ruled over by Roman governors. The "Acts of the Apostles" bears abundant testimony to this, as does the subsequent history of Rome made known to us in our study of "Eureka." We shall all remember, for example, how Caracalla extended the boundaries of the city of Rome to include all the Empire.

Now the British Empire is different altogether from this, and from all other modern empires. It is rather a commonwealth of autonomous nations, so jealous of their independence that they have successfully claimed to have separate seats in the League of Nations. The principle of independence has extended more and more of recent times, until at last the unique event referred to in the opening paragraph has come about. It will assuredly be but the first of a number of similar appointments.

The point we wish to demonstrate is that the British Empire in the latter days is not referred to as a composite creature, as all previous empires have been, but in a way that is strictly in harmony with the peculiar constitution of the empire.

In Ezek. xxxviii. the British opposition to the King of the North is described. But let it be observed that the symbol is not that of a seven lion-headed merchant, but (v. 13) of "Merchants with all the young lions thereof."

Although the British Dominions have sprung from the Mother Lion country they have followed the example of natural lion cubs, after a suitable period of being nurtured by the mother, pursued an independent path, inclined rather to resent the maternal advice and solicitude of the parent. Naturally, too, the independent spirit tends to develop with increasing age. And yet, being still lions, the feelings remain the same; the enemy of the mother is the enemy of the cubs.

How did Ezekiel know these things 2,500 years ago?

W. J.

Distressed Jews' Fund Report, 1930

November 26th, 1930.

Dear Bro. White, —Greetings. Enclosed please find memorandum of the amounts received by the Treasurer of the Clapham Ecclesia to September, 1930, on behalf of the Distressed Jews, a total of £192 Is. 2d., which amount has been remitted as usual to the Jewish Hospital in Jerusalem.

The accompanying letters are interesting and you may think fit to print them in the Berean with the Annual Report.

Sincerely your brother in the Hope of Israel,  
F. G. Ford.

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The Zionist Organization,  
Central Office,  
77, Great Russell Street,  
London, W.C.1. October 27, 1930.

Dear Sir,—We beg to confirm with many thanks the receipt of your letter of the 24th instant with enclosed cheque for £192 Is. 2d., for the benefit of the Jewish Hospital in Jerusalem. We have transmitted the above-mentioned amount to the headquarters of the Palestine Foundation Fund (Keren Hayesod, Ltd., P.O.B. 731), Jerusalem, and asked them to use this money in accordance with your instruction.

We highly appreciate your attitude towards our people and the sentiments expressed in your letter.

With Zion's greetings, yours faithfully,  
For and on behalf of the Zionist Organization.  
(Sd.) A. Avadio, Treasurer.

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Hadassah Medical Organization,  
Jerusalem. November 11, 1930.

Dear Mr. Ford,—We beg to acknowledge with profound thanks your contribution of £192 Is. 2d., on behalf of the Christadelphians, which has been transmitted to us by the Zionist headquarters in London through the medium of the Head Office of the Keren Hayesod in Jerusalem.

This donation, like your previous one, reached us at a very critical moment, when the progress of our health work and that of the whole Zionist movement has been threatened. With the sustained and sympathetic help of such good friends, we are confident that we will overcome the many difficulties in our path.

With repeated thanks for your continued encouragement,

I am, with Zion's greetings,  
Yours very truly, (Sd.) H. Yassky, M.D.,  
Acting Director.

Amounts Received.

					£	s.	d.
1929.							
October	From Buffalo Ecclesia ...	....	....	...	2	1	1
October	„ Luton Ecclesia ...	....	....	...	1	10	10
November	„ Wongan Hill, Australia, Ecclesia ...				2	0	0
November	„ Birmingham Ecclesia ...	...	...		5	0	0

November	„	Welling Ecclesia	....		2	2	0
November	„	West Bromwich Ecclesia...	...		5	0	0
November	„	E. W. N. ...	... ..		1	0	0
November	„	Plymouth Ecclesia	... ..		2	0	7
1930.							
January	„	A small Canadian Ecclesia	... ..		1	0	2
February	„	Brantford, Ontario	... ..		5	0	0
March	„	Plymouth Ecclesia	... ..		2	5	1
March	„	Private Gift	... ..		0	10	0
March	„	Great Bridge Ecclesia	... ..		2	0	0
March	„	E. S. H.	... ..		0	2	0
March	„	A. C	... ..		0	5	0
March	„	Leamington Ecclesia	... ..		2	0	0
March	„	Toronto Ecclesia	... ..		16	3	3
May	„	Nottingham Ecclesia	... ..		7	9	0
May	„	Motherwell Ecclesia	... ..		3	7	9
May	„	S. B	... ..		6	10	0
May	„	C. T	... ..		1	0	0
May	„	Leamington Ecclesia	... ..		2	0	0
May	„	Wellington, New Zealand	... ..		0	12	0
May	„	Burnham-on-Crouch	... ..		0	5	0
June	„	Dudley (Scotts Green) Ecclesia	...		2	2	0
June	„	Plymouth Ecclesia	... ..		1	17	11
September	„	Private Gift	... ..		100	0	0
September	„	Clapham Ecclesia	... ..		13	3	11
September	„	Private Gift	... ..		1	0	0
September	„	Plymouth Ecclesia	... ..		1	13	1
September	„	Private Gift (Canada)	... ..		1	0	6

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The above amount of £192 Is. 2s. was remitted to the Jewish Hospital in Jerusalem through the Zionist Organization on 24th October, 1930, and has been duly acknowledged.

F. G. Ford, Treasurer.

## Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the 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 7th 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 bro. A. D. Strickler.

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

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

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE  
DONE HERE" (Colossians iv. 9).

ASHTON-UNDER-LYNE. — Christadelphian Meeting Room, 64, Daly Street, (off Richmond Street), near Chester Square. Breaking of Bread, 3 p.m., Lecture, 6.30 p.m. As a result of our advertisement in the local press (reported last month) we received thirty applications for Bible Companions. To each applicant we posted a Bible Companion, a copy of the late bro. Porter's lecture, "The Millennium," a card advertising Christendom Astray, and also a circular letter, drawing attention to our Sunday evening lectures. So far there has been no response. Many of the applications were from local people, but some from a distance, one coming from Wales and another New York. We have had as visitors our bro. and sis. Hargreaves, of the Oldham Ecclesia, and brethren Geatley and Butterfield, of Oldham, have assisted us in the work of the Truth.—J. H. Mellor, Rec. Bro.

BRIDGEND.—Dunraven Place. Sundays, 11 a.m., 6.30 p.m.; Tuesdays, 7.30 p.m. Since our last insertion we have had the company of bro. Emlyn Jones, Brighton, who has been home recuperating after a rather serious, but successful operation. We thank our Heavenly Father that he has had a speedy recovery. We propose holding a Special Effort

early in the New Year. At the time of writing bro. Frank Walker, Bristol, and bro. A. A. Jeacock, Croydon, have promised to assist us. The continuance of the stranger is still a source of encouragement to press on, and be found witnessing "Until He comes."—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. Since our last report we have been pleased to welcome the following visitors to the memorial feast: bro. and sis. Cyril Clements, sis. I. Woodward, sis. B. Coilett, sis. Walker, and bro. Sutch (all of Clapham), and bro. Furneaux (Margate), and we thank the following brethren for their words of exhortation and assistance in preaching the Word: L. Evans. H. Southgate, E. W. Evans, H. M. Doust, E. A. Clements, A. A. Jeacock, and F. W. Brooks. We note that during the past year we have had an average of seven strangers at our lectures, and were able also to assist one more to put on the saving name of Jesus. We pray our Heavenly Father may bless our efforts for this coining year. We have received from bro. E. H. Bath a number of addresses of people who had enquired of him for a Bible Companion, and these we are following up, hoping that more will, upon recognizing the truth, come out from the world and be separate.—J. D. Webster, Rec. Bro.

**BRIMINGTON (Chesterfield).** — We have been pleased to welcome to the Memorial Table recently bro. E. Allwood, late of Australia, who is on a visit to his old home in this country. It is nearly twenty years since I assisted him through the waters of Baptism into the Truth, on the eve of his departure to Canada, and it has been a great pleasure to meet him again and find ourselves still of one heart and mind in the bonds of fellowship. We have had other visitors whom we have been pleased to welcome from Sheffield, Nottingham, Doncaster, and Clapham.—R. Wharton.

**BRISTOL.** — Druid's Hall, 8, Perry Road. For the past three weeks Bristol has been discussing the question (through the newspapers), "Where are the Dead." A gentleman who calls himself a "Student of Religion" is conducting the enquiry on behalf of the "Evening World," and is in "Search of the unknown." The letters he has written and received have been extremely interesting, and up to the present have been very fair and impartial. Last week "Seven Questions" were submitted by a Spiritualist, and the "Student of Religion" suggested that the Churches should devote a Sunday to answering them from the pulpit. We immediately drew up a list of subjects for December, and announced our intention of devoting the whole month (Tuesday and Sunday) to answering them. This was boldly printed by the "Evening World" free, and a couple of days later the Spiritualist challenged all and sundry to debate as follows: "I am prepared to debate the question, 'Is not Spiritualism True Christianity,' in any hall in Bristol or Taunton on any Thursday evening." Our small ecclesia (only seven) have their hands full, and were quite unable to accept the challenge, but felt they dare not neglect such a God-given opportunity to defend and proclaim the Truth, so invited bro. W. J. Elston of Nottingham to help us. He immediately wired and accepted, and we are now in touch with the Spiritualist making all arrangements. We anticipate, if the Lord will, that it will be arranged for early in the New Year, and We will send further particulars in due course. The Evening World has announced our acceptance of the challenge in bold type, and given us a splendid advert for our month's lectures, such as no paper to our knowledge has ever done before for the Truth. May God grant us strength

and courage to use it to His Honor and Glory. Fraternal love to the household. — A. G. Higgs, Rec. Bro.

**CREWE.** — 158, Earle Street. We should again like to thank those who have been mindful of us in our isolation. We are very grateful to the London sisters and also the Canadian correspondents, for their efforts to help us. I am very pleased to say my mother's health is much improved—we feel blessed in this. We have faith that we shall not altogether be left to ourselves, and still trusting in God's mercy, with the comfort of the scriptures we have hope. On behalf of mother and myself, your sister in Christ, O. G. Steele.

**CROYDON.** — Gymnasium Hall, High Street. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class (at Horniman Hall, North End, W. Croydon), 8 p.m. It is with great regret we report that we have had to withdraw our fellowship from bro. and sis. P. E. White and sis. Handley, they having left us and joined a meeting in the Birmingham Temperance Hall fellowship. Since our last report we have had the pleasure of welcoming to the table of the Lord: bro. and sis. R. W. G. Jeacock, bro. and sis. Hawley, brethren S. Wood, D. White and S. J. Douglas, sisters G. Squire, E. Ford, M. Collett, all of Clapham, sis. G. Feltham (Leamington), bro. and sis. A. T. Abbotts, formerly of Redhill. We are pleased to report that as a result of our recent special effort a few interested strangers are now regularly attending our Sunday lectures, and we pray that they may soon come to an understanding knowledge of and obedience to the Truth, of which they appear to be earnest seekers.—A. A. Jeacock, Rec. Bro.

**DUDLEY.** — Christadelphian Hall, Scotts Green. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30. Wednesday: Bible Class, 7.30. We take this opportunity at the end of another year to thank all those brethren who have faithfully ministered to our spiritual needs in exhortations and helps by the way in assisting us to proclaim the glorious gospel of salvation; it is indeed a good work, especially when we know we labor not in vain in the Lord; the day is not far distant when our work will be reviewed and rewarded accordingly, may it be approved of at the hands of Him who searcheth the hearts of men. We have welcomed around the memorial table bro. and sis. Saxby, bro. Brewer and sis. Burton (Wellington), and sis. Bale, of Nottingham. Our sisters, through sis. D. C. Jakeman, wish to express their thanks for parcels of clothes kindly sent (for poor scholars of our Sunday school) from Nottingham, Oldham, and London, also postal order from New Zealand.—Cartwright, Asst. Rec. Bro.

**HITCHIN.** — Co-Operative Hall, Nightingale Road. Sundays: Breaking of Bread, 4.15 p.m.; Lectures (first, third, and fifth Sundays in the month), 3 p.m. Thursdays: M.I.C. at "Eureka," Radcliffe Road, 7 p.m. We are very glad to report that the number of strangers at our lectures has increased during October and November, the average attendance being seven, and as some of these are regular attendants we sincerely hope that the seed sown may bring forth fruit. We are hoping to continue the witness for the Truth, if the Lord will, so long as the day of opportunity lasts, and shall be glad of the continued co-operation of our brothers and sisters in the work. We are very grateful for the help and encouragement of the following visitors since our last report: Brethren W. Jeacock, M. L. Evans, C. N. Hatchman, R. C. Wright, J. L. Mettam, L. J. Walker and sisters W. Jeacock, E. Jenkins, Mettam (Clapham), bro. and sis. Crawley, bro. and sis. L. Phillips, sis. Lily Phillips, sis. Brett (Luton), bro. and sis. Adams (St. Albans), brethren E. C. Clements and R. Wright (Holloway).—Herbert

S. Shorter, Rec. Bro.

IPSWICH. — 78, Rosebery Road. — We are thankful for the visitations and exhortations of bro. Ivor Evans, bro. and sis. H. L. Hayward, bro. L. Walker, bro. E. Evans, and bro. and sis. F. Brooks, all of the Avondale Hall Ecclesia, London. Bro. Brooks gave a splendid lecture on "Russia, Britain, and Palestine"; the audience was rather disappointing, only two strangers being present. We realize we are living in the time spoken of by Paul to Timothy when "they will not endure sound doctrine, and turn from the truth unto fables."—W. P. Hayward, Rec. Bro.

LONDON (Clapham).—Avondale Hall, Landor Road, 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. Since our last intelligence death has visited us and taken two of our number. Bro. Frank Collett died on November 13th, and was buried at Streatharri Cemetery on November 18th, bro. E. W. Evans presiding and speaking of the faith in which he fell asleep. Bro. Collett was immersed 34 years ago and was well known in the brotherhood generally. Although he enjoyed indifferent health, his end was rather sudden and came as a shock to us all. In contrast to the long race run by bro. Collett, our young sis. Mary Violet Woodward died on November 14th after a short probation of only three years. Our sister was buried on the same day as bro. Collett, but in Streatham Park Cemetery, bro. F. G. Ford presiding at the graveside. The glorious hope in which she rejoiced enabled sis. Woodward to bear a trying illness patiently, and comforted her also in her closing hours. We pray the God of all comfort that He will bless and comfort those who are left to mourn in both families and that we may have the unspeakable joy of meeting all our loved ones in the Kingdom of God when sorrow and sighing will be no more. We are pleased to have the company of sis. R. Mills from Seven King's, who will in future meet with us. We have been encouraged by another uniting himself with the saving name of Jesus Christ, namely Alfred Howarth, formerly Church of England, who was immersed on December 7th. We have had the company at the Table of the Lord of the following brethren and sisters, all of whom we have been very pleased to welcome, namely: Bro. E. Callow (Bournemouth), sis. Potier, sis. Eva Potier and sis. Henderson (Brighton), bro. and sis. Wells (Colchester), bro. Hunt-Smith, bro. Crowhurst, bro. and sis. W. J. White and sis. Mary White, bro. and sis. J. Wood, bro. F. Wood, sis. L. Wood, sis. Davis and bro. W. Davis (Croydon); sis. D. Shorter (Hitchin), bro. and sis. Headen and sis. E. Lethbridge (Holloway), bro. E. Williams (Luton), bro. Newman (Margate), bro. Restall (Oxford), bro. and sis. A. T. Abbotts (Redhill), sis. Finch (Southend), bro. Roy Kleiser (Swansea), and bro. Allwood (Sydney, Australia).—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway).—Sundays: Manor Gardens Free Library, 11.15 a.m. and 1 p.m. Thursdays: London College, 409, Holloway Road, 8 p.m. After a constant attendance at our lectures for some months Mrs. F. Williams, of Enfield, became convinced of the Truth of God and following a very satisfactory interview was baptised on Saturday, November 15th, into the saving name of our Lord Jesus. On Sunday, November 16th, we not only had the pleasure of receiving our new sister into fellowship, but we rejoiced also in welcoming as a member of our Ecclesia sis. S. A. Barker, who had until recently been a member of the Crescent Rooms ecclesia. Our sister could no longer (consistently with true fellowship)

remain with an ecclesia that had returned to the fellowship of the Birmingham Temperance Hall and other ecclesias which are now actively espousing the cause of error, and so did the right thing by joining those who stand for purity of faith and practice. Welcome visitors during the past month or so have been bro. and sis. W. L. Wille, bro. Finch and sis. Payne, of Southend-on-Sea, bro. and sis. G. F. King, sis. F. King, sis. Kidman, and sis. H. J. Denney, of Clapham. We regret the loss by removal to Leigh-on-Sea of our new sis. F. Williams, but she will be helpful to the Southend-on-Sea ecclesia. We were glad to have bro. Wille and his sister-wife with us on November 16th, and so to effect a personal introduction. We hope, God willing, to hold a fraternal gathering and tea-meeting on Saturday, January 31st, when, among other speakers, we hope to have bro. B. A. Warrender, of Birmingham, who is also to lecture for us on the following day, February 1st. Change of Secretary: The writer has resigned the post of Secretary and bro. G. H. Lethbridge has been elected in his place. Bro. Lethbridge's address is 63, Freegrove Road, Holloway, N.7.—Geo. H. Denney, Rec. Bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. We continue to proclaim the Truth to such strangers as will turn in to listen in response to our invitations. We rejoice to record the blessing of our Heavenly Father on our efforts in the Sunday School in reporting the immersion of Joyce Edna Thorpe, one of our scholars and the daughter of sis. Thorpe, who was baptized at the Ealing Baths on Monday evening, Dec. 8th. We trust our young sister will remain steadfast and receive a welcome at the coming of our Lord whose advent indeed draweth nigh. Our Clapham brethren, we know, will rejoice with us in the obedience of our young sister. The following sisters have visited us since last report : sis. K. Brown (Brighton), sis. Edna Hill (Clapham), sisters Ivy Stokes and Irving (Holloway).—T. G. Brett, Rec. Bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Lecture, alternate Sundays, 6.30 p.m. Week-night Class, alternate Thursdays, 7.30 p.m. It was with deep regret that we learned of the sudden death, on November 27th, at Strathaven, of bro. Hugh Brown, in his seventy-seventh year, after a long service of over fifty years in the Truth. Bro. Brown and his sis. wife (who died last year) were among the pioneers of the Truth in Motherwell. Our deep sympathy is with his family both here and abroad, two sons and two grandchildren, being members of this ecclesia. In common with other ecclesias, we are not getting much response from the stranger to our lectures, but we have had a few, some of whom have taken away literature, which we trust may be "bread cast upon the waters" (Eccl. xi. 1). With regard to the addresses sent us by bro. Bath, we have sent out to each name a copy of the first six lectures from "Christendom Astray" on consecutive months; the response has been very poor, so much so that we deemed it wise to discontinue the effort, but notified each party that if they desired any further literature we would be pleased to send it. Since then we have had one application for "Christendom Astray," so if even one out of the 65 names be blessed by our Heavenly Father with a knowledge of the Truth as it is in Jesus, we shall rejoice that our labour has not been in vain in the Lord. The writer took the opportunity afforded to get a letter inserted in a North country paper, offering a "Bible Companion," free to anyone applying. I only received two applications, to whom we have sent copies of the "Real Christ." One of the parties has since applied for further literature, in reply to which we have sent a copy of "Christendom Astray,"

which we pray may be blessed to the recipient. We purpose (if the Lord will) holding our annual fraternal and distribution of prizes to the scholars on Saturday, December 27th, at 2 o'clock, in the above hall.—Rod H. Ross, 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. Wednesday, Bible Class, 7 p.m. We are pleased to report that on Sunday, Nov. 9th, we had a visit from our bro. Elston, of Nottingham, who faithfully delivered the word of exhortation and lectured in the evening, eight strangers being present, and altogether through God's goodness and mercy we had a very enjoyable and upbuilding time around God's most holy word of Truth in the company of our brother.—D. M. Williams, Rec. Bro.

NOTTINGHAM. — Corn Exchange, Thurland Street. Sundays: Breaking of Bread, 10.30 a.m. School, 2.30 p.m. Lecture, 6.30 p.m. Huntingdon Street Schools. Tuesdays: Eureka Class, 7.45 p.m. Wednesdays, 7.45 p.m. After testifying to her firm belief in the "doctrines of Christ," Florence Wingad, having severed herself from association with those who have failed to stand fast in the Faith, has been welcomed into Fellowship. These experiences teach us that the Lord's arm is not shortened and He is able to lead from error, all who wish to serve Him in truth, even though for a time they may be carried away. The clear teaching of the Scriptures is that only by the Truth can salvation be found, and "that no lie is of the Truth," but "whosoever transgresseth and abideth not in the doctrine of Christ, hath not God."—W. J. Elston, Rec. Bro.

PLYMOUTH. — Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays, Bible Class, 7.45 p.m. At the time of writing, the latest report concerning our bro. Gruitt is that he is progressing favourably, and is very soon to leave the nursing home and return to his own home. We hope to be able to say in our next report that he is again in his accustomed place among us. We have welcomed in fellowship at the Lord's Table bro. W. Pyne (London, Ont., Canada), who has obtained employment at Totnes, 22 miles from here, and hopes to be able to meet with us regularly for three or four months while his present work lasts. We are continuing our witness for the Truth in Plymouth, and are encouraged by a small attendance of strangers who profess to be interested in the Word of Truth as expounded week by week by our lecturing brethren. We take courage and continue our efforts in the belief that the Lord will bless the spoken word to His honour and glory. We have now received the total of 55 names and addresses of residents in Devon and Cornwall who have accepted bro. Bath's offer of Bible Companions, and we propose to follow up what our brother has done, by forwarding to each a copy of the booklet, "What is the Gospel," together with a letter volunteering further information if such is desired. We think that no door which is opened in such a way should be neglected by us in these days, bearing in mind the words of wisdom, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," and we know that God will give the increase wheresoever it pleases Him, knowing which we are content to be the instruments in His hands.—H. R. Nicholls, Rec. Bro.

SOUTHEND-ON-SEA.—68, Cumberland Avenue, Southchurch (Hamstel Road buses pass top of turning). Breaking of Bread, first and

third Sundays (but other Sundays by arrangement) at 6 p.m. Since our last note we have been pleased to welcome at the Table the following visitors : bro. and sis. J. L. Mettam, Clapham; sis. Carter, Seven Kings ; sis. Muriel Mackenzie, Clapham. We are pleased also to report the addition to our membership of sis. Frances A. Williams, who after being immersed at North London on October 15th, was received into fellowship at that meeting on October 16th, and who has now moved to Leigh-on-Sea and has been commended to our care and company. The writer and his sister wife were specially invited by the North London (Holloway) meeting to be present at our new sister's receiving in, and we were much gratified and strengthened by the mutual expressions of fraternal love on that occasion ; we are hoping to receive a few visits in the coming year, God willing, from some of our brethren and sisters, and once again cordially invite brethren and sisters everywhere (in fellowship) to come to our little gathering when possible and so help us in our small meetings. We understand that sis. Muriel Mackenzie will be in our district several weeks, and possibly for good, and thus at least for a time our meetings will number seven; this is an improvement upon our original two of a couple of years ago. True it is in our district the day of small things, but our increase is certainly encouraging to us. We have been sending out pamphlets and circulars recently to addresses supplied in our district in connection with the "Bible Companion" campaign, but so far have met with no response. We can but "plant and sow and water"; God, if He wills, will give the "increase." In connection with current deflections to the ranks of Temperance Hall, let us again reiterate our firm resolve to abide by the Berean Statement of Faith and to have no fellowship with any individuals or ecclesias of another mind, or who are lax on the matter of fellowship. It is sad to see so much division and so much uncertainty, but to those who have the desire to know, the position on matters of current controversy is clear, and no faithful brother can doubt the absolute soundness of the Berean Standard of Fellowship, in spite of much that has been said regarding imperfections. As individuals or ecclesias, we none of us claim perfection; that is what we are striving for; but we can at least claim a pure standard of fellowship and an endeavour to keep it pure in fact.—Wm. Leslie Wille, Rec. Bro.

WELLING. — Co-operative Hall, High Street. Sundays: Breaking of Bread, 11 a.m.; School, 3 p.m.; Lecture, 6.30 p.m. Thursdays, 8 p.m. We rejoice to be able to report the obedience of one of our Sunday School scholars, Norah Penn (daughter of our bro. and sis. Penn), who was immersed at the Erith open air baths on November 14th. We pray that she, with us, may rejoice in the truth and at last find a place in the Kingdom of God. On November 13th we held a special lecture entitled "Where are the Dead?" same being advertised in the local press. Several strangers were present, and we have since learned that they were disturbed in their minds. Before they have time to forget, we intend (if the Lord will) to hold two further lectures on 16th and 30th December, entitled "The Coming World Power" and "Is Christ very near?" We hope and pray for the increase which our Father alone can give. We thank the following brethren for their services: H. M. Doust, E. A. Clements (Clapham), and W. M. Whelan (Seven Kings). We have also welcomed to the Lord's Table sis. N. Kitchen of Clapham.—Percy G. Kemp, Rec. Bro.

WELLINGTON (Salop.).—39, Ercall Gardens. Breaking of Bread, 3 p.m. Bible Class, Thursday, 7.30 p.m. Lectures, Ercall Assembly Rooms, Market Street, third and fourth Sundays each month at 6.30 p.m. It is with very great joy we are able to report that God has given an increase

to our little mootings. On November 20th we had the pleasure of assisting Mr. Samuel Stanway (62), formerly C. of E. (the husband of our sin. Stanway) to put on the sin-covering name of Christ. We desire to acknowledge the faithful co-operation of the brethren and sisters of the Edmund Street (Birmingham) Ecclesia in the arrangements made for the immersion. Our earnest hope and prayer is that our brother may run the race with patience and at length receive the inestimable prize of Eternal Life. As we review the past year, we feel thankful to our Heavenly Father for the joyful privilege afforded us in labouring with Him in this corner of His vineyard. The Lectures have been attended by an average of seven or eight strangers. We endeavor to keep the Truth constantly before the people by the distribution of 1500 invitations to the lectures each month, which in itself is somewhat of a witness to the things most surely believed among us. We deeply appreciate the faithful services of the brethren who have co-operated with us in the Master's work and we are constantly cheered by the presence of brethren and sisters who come over to support our efforts by their presence. During the past few months we have been assisted by brethren D. C. Jakeman (Dudley), W. Southall (Birmingham), R. Turner (Pemberton), and A. C. Simpson (Nottingham), and we have had the company of bro. and sis. Weetman (Birmingham), brethren Harding, T. Hughes, and D. Wood and sisters Osmond, Harding, Hughes and Bennett (Dudley), and bro. L. Feltham (Leamington).—H. G. Saxby, *Rec. Bro.*

## CANADA

*HAMILTON (Ont.).* — Berean Christadelphian Ecclesia, C.O.O.F. Hall, corner Wentworth and King William Streets. Memorial Service, 11 a.m.; Lecture, 1 p.m.; Sunday School, 9.45 a.m. Bible Class, Wednesdays, 8 p.m. On July 1st, 1930, we held our ecclesial and Sunday School outing, going by motor 'bus to Oaklands Park, where we were joined by the brethren and sisters of the Maccabees Hall Ecclesia, Brantford. A very happy day was spent by the children and the brethren and sisters present. It is with great pleasure we report another one of Adam's race who has put on the all-saving name of Jesus Christ in baptism, Mrs. Fannie Matilda van Luven, age 58 (neutral). Our sister was immersed on August 7th, a number of brethren and sisters being present on this occasion. Our prayer is that our new sister will be found waiting patiently for our Master's return. Since our last report we have had the company of bro. J. Beasley, of Toronto, who gave us the word of exhortation, and also lectured in the evening. We are very pleased to record the visit of our beloved bro. B. J. Dowling, of Worcester, Mass., to Hamilton. Our brother sojourned with us for a week and we were delighted to have his company once again. On October 26th our brother gave us stirring words of exhortation and in the evening lectured to a good audience upon the following subject: "The Crisis in the East, and the Destiny of the British Empire," and on the following Wednesday he addressed the brethren and sisters upon his recent visit to Great Britain, which was most interesting, his visit ending all too soon. We thank him for the good work he has accomplished on behalf of the purity of the Truth, the upholding of the faithful works of Dr. Thomas and bro. Roberts. I am sure the brethren and sisters of the many ecclesias which he visited in Great Britain will ever remember his visit and his stirring words of exhortation to hold fast. We take this opportunity of thanking the brethren and sisters of England, Scotland and Wales for the love and greetings extended to us through our beloved bro. Dowling during his visit among

you. We have been pleased to welcome to the table of the Lord the following visitors: bro. J. Beasley, bro. and sis. Wm. Pole, sis. Round, bro. and sis. Green of Toronto; bro. G. Biers, Rochester, N.Y., U.S.A. ; bro. L. Sparham, Chatham, Ont.; bro. and sis. Hawkins, bro. Russell Hawkins, sis. Barber, Sr., sis. Maud Barber, of Guelph, Ont.; sis. Clara Gwalchmai, London, Ont. We extend a warm welcome to all of like faith.—E. D. Cope, Rec. Bro.

## UNITED STATES.

HAWLEY. PA. — Oddfellows' Hall, Main Street. Memorial Service, 10.30 a.m.; Sunday School, 11.30 a.m. We are pleased to report the baptism on October 19th into the saving name, of Mrs. Mary Sweitzer, wife of bro. Fred. Sweitzer; we trust and pray that our new sister may be successful in her striving for the incorruptible crown. We have been visited by bro. and sis. Howard Trautwein, of Buffalo, N.Y. (Mizpah Hall Ecclesia), bro. John Jones (Scranton), bro. and sis. P. G. Cooper, bro. Garfield Cooper, and sis. Margaret Knorr, all of Lackawaxen Ecclesia; also bro. and sis. W. B. Fenn, of Vancouver, B.C., and sis. Mabel Fenn, of Jersey City. Bro. Fenn exhorted and lectured to a fair-sized audience of brethren and strangers. Visitors in fellowship always welcome. — H. A. Sommerville, Rec. Bro.

## ECCLESIAS IN THE UNITED STATES AND CANADA IN FELLOWSHIP

The Brethren named will be willing to supply information as to  
Meetings in 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 Conrcelette 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.

#### UNITED 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, 1447 Helen 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.

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.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

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

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

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

East Dereham (Norfolk). – Miss 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). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, 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, 32 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. – W. Cockcroft, 43 Werneth Hall Road.

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

Pemberton (near Wigan). – R. Turner. 5 Orpington Street.

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

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

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

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). – W. J. Webster, 27 Wanstead Pk. Rd, Ilford

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

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.

Swindon (Wilts). – J. H. Dyer, 36 Ashford Rd

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). – Percy G. Kemp, 179 Ancona Road, Plumstead  
Common, S.E. 18

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.

#### Notes

Forthcoming Fraternal Meeting.—London (Holloway), Jan. 31st.  
Distressed Jews' Fund. — The following contributions have been  
received during the month, and handed to bro. F. G. Ford, to be included in

the next remittance to Jerusalem: Leamington Spa ecclesia, £2; Montreal, £1.

Change of Address.—Bro. J. L. Mettam (late of Ilford, Essex) has removed to 10 Glenfield Road, Banstead, Surrey, Will correspondents please note.

Early Volumes of "The Christadelphian" wanted.—Bro. P. Hone (Clapham) would like to hear of any prior to 1885 for disposal. Replies to — P. Hone, "Four Winds," Coulsdon Lane, Chipstead, Surrey.

Appreciation of the Berean. — Many brethren, in renewing their subscriptions or sending ecclesial news, express their appreciation of the Berean, and their letters are an encouragement to all concerned in its production; an extract from one letter must suffice as an example of many such. "I wish to say how pleased I am with the articles; I read and re-read them, and one is bound to realize how Scriptural they are. Even with the numerous books on the Truth we have, these articles are so helpful in bringing us closely in touch with present-day happenings. The intelligence also keeps us in touch with the household throughout the world. The Berean is a source of encouragement for brethren and sisters to hold fast in these days of stress and turmoil".

The British Prime Minister on Palestine.—" We are determined to carry out the Mandate, in which the Balfour Declaration is embodied, in the most conscientious manner. So far from aiming to stop, or prohibit, Jewish immigration, we are providing for the continuation of colonization operations without a break, and are promoting a large scheme of land development and irrigation, with the object of making additional land available for Jewish and Arab settlement, and we propose to guarantee a loan of £ 2,500,000 for this purpose".—Morning Post, Nov. 22nd, 1930.

More Jews for Palestine.—Jerusalem, Wednesday, Dec. 3.—According to the Jewish Telegraphic Agency, 217 Jews, 136 Christians, and nineteen Moslems entered Palestine during October, while 101 Jews, 123 Christians, and seventy-three Moslems emigrated from the country. Jewish emigration from Poland to Palestine is going on steadily, according to a message from Warsaw.—Reuter.

The Bible Infallible.—It is sufficiently rare to be pleasing to find a man of such admittedly scientific attainments as Sir Ambrose Fleming is declaring his conviction that " The Bible is assuredly Divinely inspired ; infallible in all that concerns the state, the salvation and destiny of mankind."

Italy and Russia. — An agreement between these powers is reported in the Referee of November 30th, 1930. It bodes ill for peace of Europe, but it is what may be expected as a latter day development. It embodies, says the writer, "an eventual challenge to Britain's naval position in the Mediterranean."

"Mussolini talks war."—This is the heading of an article by Mussolini in the "Daily Express" of November 18th, 1930. He says: "The civilized world is assembling and reinforcing, day by day and piece by piece, a dreadful war machine. And, while its hand is on the starting lever, it turns its head in the opposite direction to babble about peace."

War in 1932? —Gen. Ludendorff predicts, perhaps with more truth than men realise, that the next war will break out in 1932. Further, that the terrible carnage and chaos will be followed by an overwhelming victory by Soviet Russia which "will settle Europe's fate finally." So perhaps it would, but for the interference of a power far greater than them all.

"THE End of the World."— The scientists are discussing this subject again. Sir O. Lodge disagrees with Sir James Jeans who thinks the world is finite, and says "I do not think there is an end." But the discussion is futile for we find that Sir James thinks it will go on for "two thousand million"

more years. Vast as it is this period will come to an end; but the Greater than all scientists has decreed that "the earth abideth for ever."

