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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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CROSSKEY BROS., PEINTERS, HIGH STEEET, LEWISHAM, S.E.

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## "I go to Prepare a Place for You" Light wanted; with Reply by Dr. Thomas

Brother Thomas,

Having become acquainted with the Herald of the Kingdom, and having received much instruction from its lucid exposition of Scripture, I have, as might be expected, a strong desire to continue the perusal of it. I wish you to send me all the back numbers thereof containing that excellent article entitled "The Mosaic and Nazarene Teaching concerning God."

I am a believer in the Gospel of the Kingdom. I believe that Jesus the Anointed will, at the Times of the Restitution of all things, spoken of by all the Prophets, return to earth; gather together the scattered Tribes of Israel; reinstate them in their own land; and, setting up the throne of his father David, will sit thereon and execute judgment and justice in the earth. I believe also, that the Saints immortalised will then be associated with Israel's King in the government; and so forth.

Into this faith I have been immersed, and I pray God that I may continue steadfast unto the end. There are no believers here besides myself. I am acquainted with one man, however, who says he believes in the reign of Christ on earth, but he does not seem to attach much to the doctrine. He is a Methodist.

I would gladly instruct the people here in the things concerning the Kingdom of God; but their ears are dull of hearing. But send along the Herald and perhaps that will reflect some light upon their minds which are very dark.

And by the way, I want some light too, on two passages of Scripture. The first is John xiv. 2, 3. In this, Jesus speaks as if he were going to prepare a place away from the earth; and yet other Scriptures teach plainly that the earth is to be the dwelling place of the Saints. The next text is I. Cor. xv. 22: "For as in Adam all die, even so in Christ will all be made alive." Will all the heathen who have never heard the Gospel; and all those who have died in infancy, be raised from death? And if raised, will they share the fate of those who have rejected the Gospel?

I would like to have you explain Matt. xxiv. 34, when you get time. There are other passages which I would like to have expounded, but I will trouble you with no more at present.

Warren Co., Pa.,

Yours in the One Hope.

May 9, 1858.

John W. Niles.

"PREPARE A PLACE"

In the first text Jesus says, "In the house" or Kingdom, " of my Father are many abiding

places; if not I would have told you. I am going on to prepare room for you. And if I go and prepare room for you, I will come again, and will take you to myself; that where I am, ye also may be." Jesus has been at this work for the last 1800 years, and will not abandon it until he has developed the situation defined in the Prophets as that which is to obtain and immediately precede his "coming again." The drying up of the great River Euphrates is a part of the preparation. Until the power represented by this river be taken out of the way, there will be no room for the House of the Father on the Holy Land. The River-Power is drying up, as all the world can see; and every one who recognises it as a predicted sign of the Times—a sign predicted in the revelation God gave to Jesus Christ, may discern Jesus "preparing the way of the Kings from a Sun's risings," or making room for his disciples and brethren, the Saints. He is overruling the affairs of the nations, and giving direction to political events, so that a crisis may be formed at Jerusalem, which shall necessitate his immediate and personal apocalypse. When you see the signs of the Sixth Vial, concentrating in France and Turkey, Austria and Italy, then says Jesus in effect, " Behold I come as a thief ! Blessed is he that watcheth! "

The next citation reads, " For since through a man death, also through a man resurrection of dead ones. For as in the Adam they all die, so also in the Christ they all shall be made alive." In these words, Paul is only treating of certain dead ones, who are characterised by being "in the Christ." The Saints die, because they have become Christ's by intelligently obeying the Gospel of the Kingdom. Paul was not discussing the destiny of the heathen, nor of infants; but only of those who belonged to a certain "order," which is thus stated:

1. Christ the First fruits;
2. They that are Christ's at his Coming ;
3. The End ; or those who arise at the end of Messiah's Aion; and added to Nos. 1 and 2, complete the God-manifestation of the Eternal Spirit for this terrestrial province of the Universe—" God the all things in all."

No; it is better to die a heathen than to understand the Gospel and not obey it. "The ground of condemnation is that light," or knowledge," has come into the world; but men love darkness" or ignorance," rather than light because their deeds are evil." The heathen have no choice. They are born under a necessity through which they cannot, if so disposed, which they are not, force their way. The time has not come for their regeneration; nor is there in the world a power capable of effecting it. The glory and honor of enlightening, civilizing, and spiritualizing the heathen world is reserved for Jesus and the Saints. When they begin to work the world will wake up from its present stupefaction, and clerical intoxication. The influence and power of the blind guides of all nations will be blasted. God will show mankind that their present spiritual leaders are hypocrites and impostors; and having severed their bonds, He will by His Saints, teach them of His ways; and by the breathings of His Spirit through them as the leaves of the forest of good trees, heal the nations—" the leaves of the tree were for the healing of the nations "—Rev. xxii. 2. Then the heathen will be responsible and accountable; but now they are not; for though the Bible may be sent to them by thousands, and missionaries by ship loads as gigantic as Leviathan, who can prove to them that the Most High is speaking? That the Bible contains a revelation from Him? That it presents a reliable invitation to a veritable Kingdom and glory to be apocalysped in a cycle of centuries, or Aion to Come? All their traditions are against it; and these are inwrought into the very constitution of their flesh; and nothing but the Spirit is potent enough to slay it and emancipate the world from its dominion. Missionaries! British, American, and European missionaries, to carry the Bible to the heathen, and render them responsible, or even able to give an account! Preposterous in the extreme! This is only one form of flesh combatting another; darkness contending with darkness; the beam saying to the mote in a brother's eye, "Let me, I pray thee, cast thee out!"

Where are the thousand millions of Gentiles that shall occupy the earth after an interval of five hundred years from this? Nowhere. And where shall our generation of heathen be in that remote future? Nowhere. "Out of the ground thou was taken; for dust thou art, and to dust thou shalt return." This is the sentence that rests upon flesh and blood, and resolves itself into a very brief and obvious calculation which may be expressed in the saying "Take nothing from nothing, and nothing comes" ("Herald of the Kingdom and Age to Come," 1858, pps. 161,185,186).

## The Blessed

In Apoc. i. 3, the Spirit pronounces a benediction upon individuals of a certain class in relation to the Apocalypse. They are characterized in the original by three terms, the first being rendered in the Common Version "he that readeth" the second "they that hear," and the third "keep." But these renderings do not express the full sense of the original; for a man may read and hear and keep in memory the words prophesied, and the things commanded, and yet be very far from understanding, and heeding and watching by the light of, what is written. The benediction of this verse is not pronounced upon such; but on those who answer to the import of the three words selected by the Spirit.

The first Greek word signifies one who gathers exact knowledge of a matter or thing. Hence, in my translation I have rendered it, "he that knows accurately." Such a one might assume the position of an expositor; for knowing accurately the words of the prophecy, he would be competent to expound them to others. The first part of the benediction, then, falls upon him—"Blessed he that can expound the words of this prophecy!" But, alas! if the benediction were confined to him only, how few in the generations subsequent to John's would be of the number of the "blessed!" Happily, however, it is not so limited—If one come to know accurately, others, who would never have been able to get at an exact knowledge by their own unassisted efforts, may obtain from him such a knowledge as will enable them to be they that hear; that is, not only hearers, but hearers who give heed to what they hear, and understand. They are not to be negligent hearers if they would be blessed; they must keep or "observe narrowly the things which have been written in it—" They must scrutinize them, and by their aid "Watch." "Behold, I come as a thief," saith Jesus; "blessed is he that watcheth." The Apocalypse was given to this end—that the servants of the Deity, who are keeping their garments, might be able to discern the signs of the times preceding the Apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of the world; because he would see them all in their native deformity and sin.

Eureka, vol. I. p. 115.

## Miracles and Prophecy

### An Exhortation by Bro. Roberts

We are here this morning to build one another up in the faith that has come by Jesus Christ. There are various ways of doing this. Certainly none is more effectual than the one which is touched in a saying of Christ's read in our hearing this morning. He said to the Jews who opposed him, "If ye believe not me, believe the works." Here was an appeal to evidence—to facts. He bases his claim to be received as the Messiah on reasons in the shape of facts which could not be explained apart from his possession of that character. He told his disciples that the Jews would be held responsible for their rejection of him on this very ground,—that they had had evidence placed before them which could not be mistaken. He said,

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father " (John xv. 24).

The works he did were of a nature not to be explained away. They could not be understood on any principle except that God was with the worker of them. This was recognized by the Jews themselves as appears from the words of Nicodemus, one of their leading men, who came to see Jesus by night. He said,

"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him " (John. iii. 2).

As a matter of fact, it is testified that " among the chief rulers, many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God " (John. xii. 42).

The works that Jesus did were all of a character to carry with them the conviction of

his divinity. They were not like the feats of sorcerers or the performances of wizards and magicians. They were not done secretly. They were not done in the dark. They required no appliances. They were done in the open day, and by means beyond human control, such as when with a word, he cured in an instant a dying child at a long distance off, or quelled a storm with a command, or walked on the sea by his will, or fed thousands with a few loaves. It was to such things he appealed when John the Baptist, languishing in prison, began to wonder at the delay in the effectuation of the Messianic mission, and sent two of his disciples with the question : "Art thou he that should come, or look we for another? "

We are informed (Luke vii. 21) that

"in the same hour, Jesus cured many of their infirmities and plagues and of evil spirits ; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached."

To the Pharisees he said, "If I do not the works of my Father, believe me not." In these few and simple words he throws down a challenge to reason which cannot be successfully taken up. They are words that cover the whole ground of revelation. They illustrate the nature of God's whole appeal to man. It is an appeal to facts, God asks no man to believe without giving him a reason for believing. From the time Moses wrought his three signs in the presence of the elders of Israel, in proof that the message he brought was from God, to the day (1,500 years afterwards) when "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33) God confirming their words with signs following (Mark xvi. 20), throughout the whole of that protracted period, human submission was never required except on the strength of facts reasonably demanding it. Our position this morning is of that character. In the faith we exercise and the obedience we render to Christ, we stand on facts to a much greater extent than most people realise. It is by no means purely a matter of faith, in the popular sense of the term. The work of God is already largely accomplished. We are not like Abraham who merely had a promise of Christ. We have had Christ himself in the accomplishment of a part of his work. True, Abraham had angelic visits, which we have not, and thus our cases are equalised. We live not in the age of the prophets, but, more than any previous generation, we live in the age of prophecy fulfilled. We look back on a 3,000 years' fulfillment, embracing every topic with which prophecy deals, except the culminating glory. Surveying that extensive retrospect, we see Babylon brought to nothing ; Persia overthrown by Greece ; Egypt reduced to political baseness ; Moab, Ammon, Tyre, Syria and other adjacent countries desolated ; Jesus born at Bethlehem, despised and rejected, wounded and slain in the house of his friends ; Israel dispersed among the nations and Jerusalem downtrodden of the Gentiles for centuries ; and Rome in varied foretold phases in political and ecclesiastical ascendancy over " peoples and multitudes and nations and tongues."

In our own days, before our own eyes, we see the nations armed, through French influence; Turkey at the verge of dissolution through political evaporation; and Israel's land and people coming into remembrance after a long night of neglect and forgetfulness.

This mighty record of prophecy fulfilled is a more powerful testimony to the divinity of our foundation, than would be prophecy uttered in our midst; for in that case, we should have to wait to see if it came to pass, whereas here is the evidence complete before our eyes of the truth of what Paul says, that God

"at sundry times, and in divers manners, spake in time past unto the fathers by the prophets."

Non-thinking, or unprincipled men, affect to make light of fulfilled prophecy, as if it proved nothing. No man, exercising a competent reason, can think in this manner. It requires but a moment's reflection to perceive that there is no prophetic power in the earth at the present time. There are two features in English public life that would be sure, under the strain of human avarice, to have brought it to the front, if it had existed anywhere: viz., the Stock Exchange and the racecourse. We are all aware that a day's foreknowledge, in either of these institutions, would enable its possessor to make a fortune at a sweep. Yet behold the helplessness of the astutest of men with regard to the events of twenty-four hours ahead! Why is it that, with the highest development of the human intellect, and the profoundest knowledge of nature yet attained in human history, there should be a total absence of prophetic power, while this

prophetic power was a common feature of Jewish history up to a certain point? It is evident there was something operating then that is not operating now. The Jewish race are as numerous now as then, yet the Jews are as barren as the Gentiles of the prophetic gift. The Jews have had no prophets among them for 1,800 years. What is the explanation? It is furnished by a prophecy in Amos (viii. 11) where, amongst other consequences of Israel's incorrigible disobedience, this is decreed:

"Behold the days come, saith the Lord God, that I will send a famine in the land,—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east. They shall run to and fro, and seek the word of the Lord, and shall not find it."

By Micah also (chapter iii. 6-7) it was foretold that vision should cease, and that there should be no answer from God. By this the disappearance of prophecy is explained; but, at the same time, the divinity of former prophecy is proved, for here is prophecy fulfilled, and the strangest of all prophecy, viz., a prophecy that prophecy should cease for a time. If prophecy were a natural power, in the sense contended for by the disbelievers of prophecy, here is a curious phenomenon for them to explain—natural power prophesying that natural power shall cease; that is, prophesying an impossibility, according to the naturalist hypothesis, for, by that hypothesis, the ways of nature are immutable—(their great argument against miracles). But there is something tougher still for the naturalist to deal with. If prophecy, as a natural gift (!) is so accurate in its forecasts as to be suspended in accordance with its own prediction, what reason can he show for not expecting all its other forecasts to be realised as well? Why not the Jewish restoration? the kingdom of God? the coming of Christ? the resurrection of the dead?—for all these are explicitly foretold by the same "sure word of prophecy" that foretold the disappearance of prophecy.

The subject is involved in hopeless embarrassments away from the simple and inevitable explanation that God spoke by the prophets, enabling them as Daniel expressed it to show what should come to pass hereafter. This is the only view admissible in view of all the facts; a view that brings with it the glorious guarantee of good things to come, even those covenanted mercies to the fathers which God has sworn by Himself to bring to pass on earth when there shall be no more curse, no more pain, no more death; but when the earth shall be a scene of effective and glorious and joyful life to the glory of Him from whose hand all things have come.

"IF YE BELIEVE NOT ME, BELIEVE THE WORKS"

Men may fail in capacity to discern that Christ himself is an all-sufficient reason for believing in him, even apart from the evidence of his "works." Christ allows the possibility of such infirmity. But a man must be far below the ordinary level of reason who can shut his eyes to the significance of his "works." From the place where we stand in the nineteenth century, we must comprise in these works the works of the apostles: for the works of the apostles were the works of Christ. They did them in his name and by his power. It is impossible to separate the apostles from Christ. Some in our day would make a distinction. They say, "Give us the words of Christ: we do not care so much for the apostles." This is altogether artificial and false. It is in flat contradiction to Christ's own declaration to the disciples in sending them forth: "He that heareth you heareth me: he that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me." By this rule, the man who slights the apostles slights God. It is what John said: "We are of God: he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 John iv. 6).

A man's treatment of the apostles is therefore a test of his position before God. To talk of preferring the words of Christ to the words of the apostles is to speak unenlightenedly. Jesus and the disciples were "all one," as he prayed the Father that it might be (John xvii. 21). In considering the "works" of Christ, we must therefore include the apostles, not that when Jesus spoke of them to the Pharisees he meant to include them: because at that time, the apostolic work was an affair of futurity, but standing where we do, and looking back, we must take the apostolic work into account as part of the "works" that bear testimony that Christ is of God.

It may be said we live too late in the day to be witnesses of the apostolic work, seeing the apostles are in their graves and their work a long-past affair. The remark is true, but there is a sense in which they "being dead yet speak." They have left their mark behind them. The evidence of their work is before our eyes. What is the meaning of Christendom? How come whole nations to profess the name of Christ in ever so nominal a way? How come there to be State Church establishments throughout the world? How comes the name of Christ, in the form of "the year of our Lord," to be in every legal document throughout the civilized world? The consideration of these simple questions will guide us into the presence of the apostles; for no explanation satisfactory to reason can be given of these facts apart from what they did in the first century. What was it they did? Here, again, reason demands that it must have been something extraordinary; for how, without some extraordinary power at work, could a company of poor and illiterate men have succeeded in laying the foundation of Christendom, in persuading thousands, in all parts of the Roman Empire, to accept a doctrine and practice which brought upon them the disabilities of the law and the persecution of the authorities, the alienation of friends, and the loss of property, reputation, and liberty—yea, even life itself?

Immeasurably powerful becomes this argument when we consider what was their doctrine, and what their argument in support of it. Our knowledge of these comes to us with the apostolic writings. Here, again, we stand face to face with facts. The New Testament is a fact. It is not a fact of yesterday. Even if its age were a matter of doubt, its own character is conclusive of its genuineness in every sense, but its age is not in doubt. It comes down to us through channels excluding the possibility of uncertainty on this point. It comes down to us through multitudes in every country, and in different languages, and in multiplied copies. It is no private affair. It has been public property for ages. We have every guarantee possible in such a case that the apostolic writings, as we now have them were in circulation among Christians of the first centuries during the lives of the apostles.

From these apostolic writings, then, we learn that their doctrine was that Jesus Christ, recently executed in public as a malefactor, had risen from the dead, as the beginning or foundation of a future work of God towards the children of men. Let every one carefully read the Acts of the Apostles, and he will find that this is the kernel of the apostolic proclamation. Their doctrine was a matter of fact—not of speculation. What proof did they offer of the fact? First, their own personal witness.

"We are his witnesses,"

said Peter before the Jewish council (Acts v. 32). The personal testimony of a man of proved honesty is always weighty; but the weight is greatly increased in this case by the fact that not only can no reason be suggested why the witnesses should speak falsely, but every reason why their testimony should be in the other direction. Nothing was to be gained by testifying to the resurrection but shame, confusion, imprisonment, and death. An habitually honest man may, in an extreme case, be betrayed into untruth when his interest is served by it; but when an honest man persists in a statement that tells against his dearest interests, what conclusion is there, but that he speaks what he believes to be the truth? This was the case with the apostles. For three years and a half, they had been preachers of righteousness with Christ, calling on the people to repent. Christ was arrested and slain. At first, overwhelmed by the calamity, these men appeared before the Jewish public, and asserted the resurrection of Christ as a fact, brought within their personal cognition by a forty days' association with him after resurrection. Their testimony was odious to the Jewish authorities, who enjoined silence on them under the severest penalties. They disregarded the interdict. They proclaimed the fact of Christ's resurrection more and more widely.

"We cannot but speak the things we have seen and heard" (Acts iv. 20).

was their excuse. Their perseverance cost imprisonment and every undesirable consequence; but they persevered. It was not one apostle only: it was twelve. It was not twelve apostles only: it was a hundred besides—(Acts i. 15: 1 Cor. xv. 6). It was not these only, but the very leader of the persecution movement, in the very midst of his most energetic enterprises against the Christians, suddenly became a preacher of the resurrection of Christ, on the ground that Christ had appeared to him in open daylight, in the presence of a band of officers, who were felled to the ground by the glory; and had left his mark on him in the shape of closed-up eyes for a season. "This thing," as he said to king Agrippa, "was not done in a corner." It was done openly, in the presence of officials, who were not produced to contradict Paul, though the Jews

had it in their power to do so, as also to have closed the mouths of the twelve, by producing the body of the Lord Jesus, if his resurrection had been an invented story.

But personal witness was not the only instrumentality employed in producing conviction of Christ's resurrection. This was weighty enough; but as if allowing the possibility of the people reasonably fearing some mistake, notwithstanding the earnestness and unanimity of the witnesses, God "confirmed their word with signs following." So Mark testifies: (xvi. 20). So Paul also testifies:

"God also bearing them witness, both with signs and wonders and divers miracles and gifts of the Holy Spirit (Heb. ii. 4).

To this "witness" Jesus referred in his promise to the disciples,

"When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me ; and ye also shall bear witness, because ye have been with me from the beginning " (John xv. 26).

To this double witness, when it came to be a fact, Peter alluded in the presence of the Jewish Council when he said

"We are his witnesses of these things, and so is also the Holy Spirit which God hath given to them that obey Him" (Acts v. 32).

The form in which the Spirit bore witness is indicated in the prayer of the apostles:

"Grant unto thy servants that with all boldness, they may speak Thy word, by stretching forth Thine hand to heal and that signs and wonders may be done by the name of Thy holy child Jesus" (Acts iv. 29).

This prayer was answered.

"By the hands of the apostles, were many signs and wonders wrought among the people ... so much that they brought forth the sick into the street and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits and they were healed everyone" (Acts v. 12-15).

The natural result of this exercise of miraculous power in attestation of the apostolic testimony that Christ had risen, was to induce extensive conviction.

"Believers were the more added to the Lord, multitudes both of men and women" (verse 14).

In the case of the Samaritans,

"The people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did (Acts viii. 6)

In the case of the Asiatics, at the hands of Paul,

"All they that dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them ... so mightily grew the word of God and prevailed " (Acts xix. 10, 12, 20).

The mighty hold which Christianity took upon the Roman empire in the first century in the teeth of the most violent opposition on the part of the authorities, cannot be explained apart from these facts. The perception of this is edifying, or building up: it imparts strength to the confidence in which we stand, gives courage to faith, and resoluteness to our obedience of Christ, around whom all these things centre. Shortly our confidence will be justified and rewarded by the occurrence of the great event of which they are to us the guarantee—the coming again of the Lord Jesus Christ, who, though absent from the earth so long, is only absent for a season, during which he is a watchful spectator of the work to which



we stand related: the development of a people by trial, in circumstances of darkness and weakness and downtreading, for the mutual glory and joy of Christ and them in the day of his appearing.

## Editorial

The fifth chapter of the Epistle to the Hebrews is devoted to the subject which occupies about six of the thirteen chapters of the epistle, viz., an explanation of, or rather, a dissertation upon the priesthood of the Lord Jesus in his capacity of high-priest over his own household. But in the latter part of the chapter, the Apostle breaks off at verse eleven in words of reproof, because the spiritual dullness of the brethren to whom he writes, and their lack of growth in divine things, makes it difficult for him to explain these things so that they can understand them. The Revised Version reads "of whom we have many things to say which are hard of interpretation, seeing ye are dull of hearing." And in the sixth chapter he goes on to urge them to cease to devote their time and energies to first principles (that is, in disputes and arguments), and to make more earnest endeavor to grow in the knowledge and love of the Truth; and he does this, first, by a warning of the danger and results of a lapse from the Truth, and, secondly, by encouraging the brethren by reminding them of God's goodness and mercy and righteousness, and the immutable certainty of the fulfillment of the promises made to the fathers.

The wise of all times have no doubt paid heed to this exhortation, and neglect to do so has in many cases led to disaster. Strife and contention over non-essentials, such as the question "who was the devil who tempted Christ?" is deplorable and the brethren should fearlessly denounce the teaching that such questions must be continually debated.

In the Truth there can be no standing still. Undoubtedly the divine law in all things relating to what we call Nature is advancement, improvement, growth. It is not always evident, especially with regard to man, who, left to himself, in many cases and in many ways, develops in the wrong direction; but that is the result of his alienation from the divine mind and will—of his ignorance of the Truth. But when we hear and accept the Truth there should and must be a continual growth in divine things, i.e., in the knowledge and love of the Truth—line upon line, precept upon precept, here a little and there a little—it may be slow, but it must be sure, otherwise, there is a very great risk of falling away from our first love. It may not be evident to those around us, perhaps not even to ourselves, for there may still be a formal attendance at the meetings, but it will be formal only if we are not growing in the right way. The voice may be raised in hymn and psalm, but there will be no raising of the heart to God if the heart is not in love with the Truth. No doubt, those whom the Apostle Paul denounced in writing to the Romans as holding the Truth in unrighteousness, attended the meetings; no doubt, those referred to in Hebrews v. 11 and 12 joined with the brethren in singing hymns and psalms, but what an awful comment and warning follows in the next chapter:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit ... if they shall fall away, to renew them again unto repentance ; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

"But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." How are the "better things" to be developed, and growth in the Truth cultivated? We have the answer in the testimony of holy men of old who were entirely guided by the Holy Spirit of God: " How love I thy law," said David, "it is my meditation all the day "; " Continue thou," wrote Paul to Timothy, " in the things which thou hast learned"; and in the words of Moses, " By every word that proceedeth out of the mouth of the Lord doth a man live."

There will be no dullness of hearing, no need to be taught again the first principles of the oracles of God, for those who take heed to the exhortation and continue in the things they have learned.

C.F.F.

## Answers to Correspondents

### "THE BEGINNING OF THE WORLD"

G. — It is a darkening of Apostolic counsel to clip the gleaming wings of Scripture as you have done by omitting the last three words of the Apostolic phrase:

"Known unto God are all His works from the beginning of the world." — Acts xv. 18.

By eliminating the words "of the world," you spoil the beauty of the Apostolic counsel, and your application of what is left would make it appear that eternity had a "beginning." You know better, of course. Eternity is infinite, we are finite. What a bewildering maze you make of it. Surely it must be a mistake on your part.

Sometimes errors and mistakes are the very best teachers; we hope it will be so in your case, for you have made more than one mistake.

You say: "It is childish to ask 'what beginning?'" But it is not; neither was it childish on the part of Dr. Thomas to answer the question and explain the phrase:

"The beginning of the world."

The childishness is not oft as near home with you, as it is this time. You should pause a while from such misleading exposition, and give your time to devout study.

In the Emphatic Diaglott N.T. the 17th and 18th verses read:

"In order that the remainder of men may seek after the Lord, even all the Gentiles upon whom my name has been invoked, says the Lord who does these things, which were known from the Age."

In King James' version the Greek word *aionios* is here rendered the world instead of the Age.

In Eureka, vol. 2, p. 134, Dr. Thomas remarks there are four Greek words, widely different, which the translators of the English Version have rendered world and two of these are *aion* and *kosmos*.

In vol. 3, p. 453, he gives a wonderfully clear exposition of the terms *aion* and *kosmos*, showing that the phrase "the beginning of the world" as here used, means "the beginning of an *aion*" or Age, or course of time identical with "the Mosaic *Kosmos* or order of things." Here is what he wrote:

"They (the Hebrews) had just put on Moses, having been all baptised into him in the cloud and in the sea— 1 Cor. x. 2. They now constituted the One Body of Moses, and the First Born Son of Yahweh.—Ex. iv. 22; Zech. iii. 2; Jude 9; and when they arrived at Sinai, fifty days after the institution of the Passover, they became the Kingdom of the Deity.—Ex. xix. 5, 6, 8. These events signalize 'the foundation of the world'; to which frequent reference is made in the New Testament; in connection with the prepositions before, from since, etc.—Matt. xxv. 34; 13, 35; Luke xi. 50; John xvii. 24. They also signalize the beginning of the *Aion* or *Olahm*, or course of time, the duration of which was hidden from all but the Father, who reserved the precise year of its termination as a secret with Himself.—Mark xiii. 32; Matt. xxiv. 36. The Mosaic *Aion* was a Course of Time identical with the continuance of the Mosaic *Kosmos* or order of things."

Now let us read what Dr. Thomas wrote in *Elpis Israel*, page 110, regarding the Age or world preceding the Mosaic *aion* or Course of Time:

"These three sentences (those passed upon the serpent, the woman and the man) and the new law, constitute the foundation of the world. This is a phrase which occurs in various passages of the Bible. It occupies a prominent place in the following text: 'Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.'—Matt. xxv. 34. The globe is the platform; the world that which is constituted, or built upon it."

The Spirit in Isaiah, chap. i. 26, speaking of Zion, said:

"I will restore thy counsellors as at the beginning."

You surely would not consider it "childish" to ask right here "what beginning?" The question is quite pertinent and fitting, and the answer is obvious. It certainly was not "before ever the earth was."

Paul wrote saying: "When I became a man, I put away childish things." Mark well his words, for he added: "Be ye followers of me."

#### NO SACRIFICE APPOINTED

W.—Your quotations from Dr. Thomas are all quite in harmony with the Bible doctrines of God's fore-knowledge and man's free-will, but you have gone to a mischievous and profitless extreme when you contend that Christ was appointed a sacrifice for sin from all eternity. Dr. Thomas was squarely opposed to this fixed-fate teaching. He wrote as follows:—

"During this 'very good' period of Adam's existence, the Lord God spoke with him directly. There was then no third person to communicate between them, nor was there any sacrifice made or appointed."—Apostasy Unveiled, page 117.

The Doctor is very specific and definite. Then at that "very good period" no sacrifice for sin had been appointed; none was required.

On the same page he wrote "Adam was free to stand and free to fall." God's foreknowledge did not necessitate his falling as your fixed-fate plan suggests. Supposing Adam had obeyed the Eden law, God would have foreseen it just the same as He did his disobedience.

You are quite right in saying: "Orthodox writers have written largely on the question," but that does not necessitate our delving into those "depths of Satan as they speak."

Please be advised by our faithful brother Paul:

"Avoid foolish questions and contentions for they are unprofitable and vain." Titus iii. 9.

B. J.D.

#### Notes by the Way

Plymouth, England.—Plymouth is centrally situated in one of the fairest districts of England and is rather a fascinating city. Together with its two satellite towns, Devonport and Stonehouse, it has a population well over 200,000. Its large and sheltered harbor makes it one of the most important sea-ports in England.

Plymouth is Great Britain's greatest arsenal, having many huge forts, and it is also the site of the famous Royal Dockyards founded by William III. Great warships are constantly on the move—going and coming, threading their way up the Hamoaze, the estuary of the Tamar River.

But Plymouth is not only a mighty fortress and a large naval base of great importance, for it also carries on an extensive shipping trade.

In this seaward view, there is an almost constant procession of huge liners from all the Seven Seas, to which the tenders flit out from the docks, bringing back vast quantities of mail and many passengers to be carried away to London by the fastest trains in England.

It was from this famous old port that the little "Mayflower" so gallantly set sail over 300 years ago to cross the mighty Atlantic, and in that part of Plymouth, now known as the Barbican, a square slab has been set into the cobble-stones of the old quay bearing the inscription:

"Mayflower, 1620."

Standing on this slab the Mayor of Plymouth in 1919, welcomed the commander and crew of the first American sea-plane (the N.C.4) to cross the Atlantic.

Borrowing their behavior from this example, brethren Denney, Gruitt and Sandy, standing upon the same memorial slab, conceived the happy thought of extending the glad hand of welcome to the first American brother, crossing the Atlantic, to make Plymouth the starting point of an ecclesial visiting tour. Brother Denney thought the act was peculiarly fitting and appropriate in Plymouth of Old England, since Plymouth of New England, the landing place of the "Pilgrim Fathers," after their perilous and historic voyage on board the "Mayflower," is but

50 miles distant from the home of the writer.

The civic pride of Plymouth is centered in the historic "Hoe," which being interpreted is "hill" or "height," from the Saxon Hoeg, high. It is a lofty plateau, fronting on the sea, with a beautiful promenade from which we have a magnificent prospect.

On the west is Mount Edgcumbe, Drake's Island with its forts is in the immediate foreground, the mile-long Breakwater in the middle, while some 15 miles out to sea stands the famous Eddystone Lighthouse just visible on the horizon.

Drake's Island is reputed to have been one of the great trading depots in ancient times, when the Phoenicians (Tyrians) purchased "tin" from the ancient Britons.

Strabo and Herodotus inform us that the Greeks and the Romans, like the Phoenicians (Tyrians) before them, obtained their supply of tin from the islands known as the Cassiterides (from cassiteros, the Greek for tin). On the most ancient maps we find the name "Cassiterides" under the British Isles.

The origin and meaning of the name Britain is sufficiently indicated in the definition of Britannia, a metal alloy consisting of 100 parts of block tin, with 8 of antimony, 2 of bismuth, and 2 of copper.

In conjunction with the above let us read "what saith the Scripture" concerning ancient Tyre:

"Tarshish was thy merchant by reason of the multitude of all kinds of riches, with silver, iron, TIN and lead, they traded in thy fairs."—Ezek. xxvii. 12.

Placing these few facts together give completeness to the view, and undisputed authority for the claim that Britannia, the British Isles, the Cassiterides of the Greeks, and the Tarshish of Ezekiel, are all one and the same country. So here, we may be quite sure, we are standing on Classic Ground.

It was upon these historic waters that the British Fleet under the command of Sir Francis Drake, rode so gallantly, awaiting the coming of the Spanish Armada, despatched against England in A.D. 1588, by Philip II. of Spain, at the instigation of the papacy.

The object in view was the subjugation of England—to bring that perverse and refractory boy, John Bull, back to the Papal fold. But God's hand was in that Great Naval battle, and when the British Fleet had done its part in destroying the Galleons of Spain, only 54 of the 120 vessels of war that escaped ever reached the ports of Spain, and that only after months of great suffering and privation.

It was a wonderful deliverance for the Protestants and it is commemorated by a monument erected on the "Hoe," upon which the following words are inscribed:

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters."—Ex. xv. 10.

These words of inspiration, although spoken concerning the hosts of Egypt are well adapted here, and express truthfully what occurred in relation to the Spanish Armada, for more than half the number of the warships that fled from the British Fleet, were wrecked by the fierce and shrieking winds of heaven, in the attempt that was made to reach Spain by rounding the rugged Northern coasts of Scotland and Ireland.

#### SCENIC OUTINGS FROM PLYMOUTH

There are four goodly rivers that flow into the harbor of Plymouth. These are the Tamar, the Tavy, the Lynher and the Plym. The latter is the smallest and the Tamar is the largest, being 61 miles in length and is sometimes described as "The English Rhine."

We had a very pleasant trip up this river, for a distance of some twenty odd miles in a motor launch, being favored with the cheerful and enriching company of a half-dozen delightful brethren, all of whom are slowly but surely nearing the sunset of our days, and one of whom—our highly esteemed brother George Brett—has since fallen asleep.

Another outing that will live in our memory, was that of a day spent in the company of a large number of brethren and sisters on the wide and fascinating expanse of Shaugh Prior on the Moorland, with its granite escarpments and rugged tors. All day long a soft cool and invigorating breeze swept over its wide-spreading downs, adding pleasure to the serpentine walks that abound throughout its solitudes.

One of the most pleasing exercises of the day was the seating of the large company on the Moor, while the daily Bible readings were gone through, followed by several uplifting addresses, all of which received an attentive and appreciative hearing.

Before closing our Devonshire story, we must tell you of a wonderful trip we had in the company of our brother George H. Denney from Plymouth to famous Torquay, one of the finest watering places in the West of England, and styled by Tennyson "the loveliest village in England." It is situated in the midst of luxuriantly wooded slopes with pleasant walks all around. The coast scenery is the finest in the British Isles.

On the way thither from Plymouth we travel through the picturesque countryside of lovely Devon with its ever-changing scenes of wooded hills and winding valleys, filled with beauty everywhere.

While passing through Totnes, Paignton and other ancient towns with their quaint old streets, buildings and rustic surroundings, all crowned with a calm and serene air of rest and of age, we felt that secret spell that authentic history, covering a thousand years or more, has woven around this veritable Garden of England, where somewhat of antiquity seems to have been spared awhile from the wreck of devouring time.

But some may ask, what about the meetings? Of these there were a goodly number, of which our brother Nicholls has already given a good and full report. Let it suffice, therefore, for us to merely say that a brother visiting Plymouth, styled the Sunday he spent there a "Red-letter day."

The morning meeting was large, with a goodly number of visitors. The afternoon lecture was by bro. G. H. Denney of London, and the one in the evening by the writer. The attendance and the attention were all that could be desired.

The time to say "good-bye" came all too soon, and bro. Denney once more resumed his busy career of travel, by securing two good seats on a fast train for England's vast Metropolis.

There was a good-bye waving of hands and hats by those on the railway platform, and a brisk fluttering of handkerchiefs by those assembled at the home of bro. Williams, as the train sped quickly by, and in four hours and seven minutes from the time of leaving Plymouth, we arrived in London, a distance of 226 miles.

B. J. D.

## The Fourth Trumpet

The apostle, John, who received the message of Jesus from heaven, was informed that "the testimony of Jesus is the spirit of prophecy," and a consideration of the Fourth Trumpet reveals the perfect harmony which exists between the messages of the prophets of Israel and this message of Jesus. In the days of his ministry Jesus had taught from the prophets, and now in giving this prophetic message from heaven, he used symbols intelligible to those only who understood the prophets from whose writings he had taught. A study of the prophetic writings of the Old Testament will reveal the circumstances in which the symbols used in this trumpet, were previously prophetically employed as relating to the kingdoms of men. And a consideration of the historical fulfillment of those prophecies, where the same symbols occur, will reveal much concerning the interpretation of this Fourth Trumpet. Without such assistance there is very much which might prove to be difficult of understanding. The operations of the Fourth Trumpet were prophetically foreshadowed thus:—

"And the fourth angel sounded, and the third of the sun, and the third of the moon, and the third of the stars, was smitten; so that the third of them was darkened, and the day shone not the third of it, and the night likewise." (Apoc. viii, 12).

The prophet Jeremiah, prophesying of the taking away of the power and glory of the kingdom of Judah, by the Chaldeans, wrote,

"Her sun is gone down while it is yet day" (Jeremiah xv. 9).

When speaking against the king of Egypt, the Eternal God declared through the prophet Ezekiel,

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light, All the bright lights of heaven will I make dark over thee and set darkness upon thy land, saith the Lord God." (Ezekiel xxxii, 7-8).

Nebuchadnezzar came against Egypt, and conquered it, and thus the Chaldean power was the "cloud" that covered the sun, or king, of Egypt, and made the stars of the Egyptian heaven, or its lesser ruling powers, dark.

The prophet Isaiah had foretold, by inspiration of God, the overthrow of the empire of Babylon under the same symbols:

"For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." (Isaiah xiii. 10).

The exposition of this prophecy is shown in the same chapter, and was fulfilled when the Medes and Persians captured Babylon.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." (Isaiah xiii. 19).

Again, the overthrow of Idumea is prophecied under the same symbols, for, speaking against that nation through the prophet Isaiah, God declared,

"All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven. (Isaiah xxxiv. 4).

The exposition is given in the words which follow:—

"Behold it shall come down upon Idumea, and upon the people of my curse to judgment." (Isaiah xxxiv. 5).

From these examples we see that all nations possess their symbolic sun, moon and stars. The supreme authority, whether civil, or military, is the sun which sheds forth the light, power, and glory of the nation. The moon is the ecclesiastical power, and the stars are the lesser dignitaries which bear rule over the earth, or the people, of the nation. Like the natural heavenly bodies, these earthly rulers are subject to eclipse, or suspension, which ends their power, or interrupts the influence they possess over those beneath them.

The fulfillment of the prophecies contained in the first, second, and third trumpets had considerably weakened the power of Rome—the western third of the once great empire from which the glory had now departed. Her provinces had been taken from her, and what remained of her territory was in decay. She had lost her commerce, and her fleets had been destroyed. Now the final catastrophe was preparing, and by the troubles symbolized in the Fourth Trumpet, the imperial, or sixth, Head of the Roman Dragon, was to be, "as it were slain unto death," and to give place to the Seventh Head, or Gothic kingdom which would then continue for a short time.

When the Fourth Trumpet began to sound, it found Romulus Augustulus upon the throne of the Western third of the Roman Empire.

Nine emperors had reigned in the space of twenty years, and, speaking of Romulus, the historian, Gibbon, says, he " would be the least entitled to the notice of posterity, if his reign, which was marked, by the extinction of the Roman Empire in the West, did not leave a memorable era in the history of mankind."

He had been placed upon the throne by the efforts of his father, Orestes, who had been an ambassador, and secretary of state to Attila the Hun. When Attila died Orestes, possessed of many qualifications, became master-general of the barbarian troops in the service of the Western Empire. He was in high favour with his troops, but when an opportunity occurred he, from some secret motive, declined the throne. His troops consented to acknowledge his son, Augustulus, as the emperor of the West.

The troubles now commenced. These barbarian troops envied the fortunes of the troops in Gaul, Spain and Africa, who, by their victories, had acquired wealth. They therefore

demanded that a third part of the lands of Italy should be immediately divided among them. This demand was rejected by Orestes, and under the leadership of a barbarian, one, Odoacer, they revolted. The revolt spread, and Orestes retreated to Pavia which was immediately besieged. The town was stormed and pillaged, and Orestes was taken and executed.

The people of Italy were now prepared to submit to the authority of Odoacer, and Augustulus, in disgrace, and at the mercy of Odoacer, was forced to send his resignation to the Senate. The Senate communicated with Zeno, the emperor ruling the Byzantine, or Eastern Third of the Roman Empire, saying they "disclaim the necessity or even the wish, of continuing any longer the Imperial succession in Italy; since, in their opinion, the Majesty of a Sole Monarch is sufficient to pervade and protect, at the same time, both the east and the west. In their own name, and in the name of the people, they consent that the Throne of Universal Empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic might safely confide in the civil and military virtues of Odoacer; and they request, that the Emperor would invest him with the title of PATRICIAN, and the administration of the diocese of Italy."

Zeno received the deputies of the Senate with expressions of displeasure and indignation, but his vanity was gratified by the title of SOLE EMPEROR, and he accepted the imperial ensigns, the sacred ornaments of the throne and palace which Odoacer removed from the sight of the people of the West.

Thus Odoacer was the first barbarian who reigned in Italy, and a most peculiar position was reached, a position, however, which had been foreshadowed by Jesus in the symbols he used. In the section of "Eureka," dealing with the Fourth Trumpet, Dr. Thomas has shown how the prophecy was completely fulfilled.

The Roman Sun, or Imperial ruling power, was still recognised as shining, but it shed no light in the Western Third of the Empire because of the shadow thrown over it by the administration of Odoacer the Patrician of Italy, who was a barbarian. The Roman Moon suffered likewise. Odoacer was an Arian Catholic, and therefore the Trinitarian Catholics were in eclipse, their sect no longer constituting the State Church. The senators, "the stars" of the Roman firmament also suffered. One third of their estates was taken for the use of the confederates of Odoacer, and they lived in fear of more dreadful evils.

But the judgments of the Fourth Trumpet had not yet "slain" the Imperial Head "as it were to death." Odoacer had reigned for fourteen years in Rome as the Patrician Representative of the Imperial power of Constantinople, but the time had now arrived when he should fall before the power of another. His conqueror was Theodoric, King of the Ostrogoths, who after a long march of seven hundred miles, attacked Italy. The fierce conflict that followed was decided by victory for Theodoric at Verona, and Odoacer having been stabbed while at a banquet, Theodoric set up the Gothic Kingdom in complete independence of the Eastern Emperor of Constantinople. Thus were the sun, moon, and stars, of Imperial Rome darkened, and the power which had ruled for so long seemed to be dead, beyond all possibility of healing or restoration.

Theodoric reigned as first king of the Seventh Head, or seventh form of government which had existed in Rome. He reigned for thirty-three years, from a.d. 493 to a.d. 526, and peace and prosperity were revived in his time. But it was only temporary, and after a short space of sixty years the Gothic Kingdom was overthrown in a.d. 553.

Thus was the purpose of God advanced another stage nearer to that glorious day, now so near, when Jesus of Nazareth, sitting upon the throne of David restored in Jerusalem, will rule all nations in peace, and righteousness, in light and in glory.

W. P. LANE.

## The Bristol Debate

The Bristol brethren are disappointed. They were anticipating a splendid opportunity of proclaiming the Truth and exposing the ancient lies called "Spiritualism" to which so many have turned aside.

The Truth is represented in the great and important city of Bristol by a very little flock, but although so few in numbers they at once accepted the challenge of the representative of the giant modern witchcraft, and with the aid of bro. W. J. Elston, of Nottingham, would undoubtedly have given as good an account of themselves as did David against Goliath of old. But the challenger, as has happened before, has quibbled about details, evidently thinking discretion the better part of valour, and the debate will not take place. The Bristol Evening World of January 12th devotes two columns to an account of the matter, with cross headings in bold type. The extracts which follow will be of interest to our readers.

## DEBATE ON SPIRITUALISM ABANDONED

DISPUTANTS DISAGREE ABOUT THEIR AUTHORITY

By a Student of Religion

Intense interest throughout the West Country which followed my series of articles on Spiritualism, entitled "In Search of the Unknown," in the Evening World recently, culminated in a public challenge from the Spiritualist side.

Mr. Alfred Culverhouse, the leader of the Taunton Spiritualists, threw out the challenge. The question at issue was "Is Spiritualism True Christianity?"

The challenge was almost immediately accepted by the Christadelphians in Bristol, and Mr. Frank Walker, a prominent Bristol business man, carried on a long correspondence with reference to the proposed debate.

The debate will not take place. The correspondence between Mr. Culverhouse and Mr. Walker, a copy of which has been sent to me, reveals the reasons for its cancellation.

## CONTROVERSY BY CORRESPONDENCE

The correspondence is interesting to everyone who is seeking the truth about the things that matter most.

The letters are, unfortunately, so numerous and so long that I am able to extract only briefly from a few of them.

Mr. Walker first of all wrote to Mr. Culverhouse, stating:—

"Re your challenge in the Evening World.

We, the Christadelphians, gladly accept your challenge. Mr. W. J. Elston will be our representative, the Bible to be taken as the sole basis of appeal.

If these proposals are agreeable to you, you could probably name two local gentlemen to represent you, who, with two of our members, already appointed, would form a committee for the execution of arrangements in detail."

Mr. Culverhouse replied that he would arrange with "our Bristol friends to see you re the completion of the necessary arrangements," and added:

"There is one point in your letter upon which I want more enlightenment, that is the question of taking the Bible as final. Do you mean literally or logically?"

## BIBLE AUTHORITY

Mr. Walker made it plain in his reply that the effect of making the Bible their sole standard of appeal was that the speakers were confined to a definite authority.

Mr. Culverhouse explained in a subsequent letter that he was a "free-lance Spiritualist, acting entirely on my own in this part of the country, for the enlightenment of humanity of our glorious truth." He continued:

"Not being an affiliated member, I have been unsuccessful in forming a committee for the debate in Bristol.

It is impossible for me to get about at this time of the year to make arrangements, as I am a very busy man, managing one of the largest shops in



Taunton and conducting my own services on Sundays and at mid-week."

Mr. Walker suggested that he and Mr. Culverhouse should meet and discuss arrangements in Bristol, and added that if Mr. Culverhouse could not persuade his friends in Bristol to act for him there was no reason why arrangements should not be made without them.

#### QUESTION OF UNITY.

Replying, Mr. Culverhouse said:

"Please let me be frank here. I do not wish to convey to you the idea that the Spiritualist movement is divided among itself; that is not so.

However, it appears that, seeing that I and my Society are not affiliated to the Spiritualists' National Federation, the churches are not interested in us, and, if such is the case, I am not at all particular as to whether the debate takes place or not. It will not make one jot of difference to me spiritually or materially."

Mr. Walker then pointed out to Mr. Culverhouse that the attitude of the Spiritualist churches in Bristol did not influence him when he made the challenge, which he admitted was solely for "the defence of truth." Mr. Walker added:

"That your churches will not support you in the cause of defending the truth is a truly deplorable position, but if you join their ranks after such publicity it will not be a commendable action.

But why should you think of wanting to retire from the debate? According to a letter recently published by you, you have communed with spirits of three religions who have asked you 'to propagate the glorious truth'.

If your Spiritualist friends in the flesh fail you you have three armies of spirits to support you in your obedience to their wishes 'to propagate the glorious truth' ".

Mr. Walker reminded Mr. Culverhouse of their obligation to the public.

"The public are inquiring when will this debate take place," he declared.

"On our honor we must not break faith with the public, for we are dealing with earnest men and women who desire to know the truth or otherwise of these things."

Mr. Culverhouse, in his next letter, said he had sat for spiritual guidance on the matter.

"The following," he said, "is that which I have received. Read this slowly and deliberately."

A long statement followed, including such phrases as, "We are not blind to the great error which has befallen the Christadelphian leaders in supposing that they and they only have the key of the Bible."

The correspondence to settle the question whether the public debate should take place or not almost developed itself into a debate by letter.

#### COPY OF CORRESPONDENCE.

"It is deplorable," said Mr. Walker in one of his letters, "that one who trumpets his claim as a defender of Truth and a willing debater against error, dramatically throwing down his gauntlet, should run away directly his challenge is taken up.

"On account of our obligation to the public I shall communicate with 'A Student of Religion,' giving him a copy of all the correspondence, and asking him to announce the retirement of the challenger from the debate."

Mr. Culverhouse replied:

"If you desire to write ' A Student of Religion,' would you be kind enough also to enclose the following statement:

Dear Sir,—Notwithstanding the impossibilities which have arisen, through circumstances, for debate, I wish to state openly that I refuse to accept any book, whether it be the Bible or otherwise, as the Divine Word of God, or to be the deciding factor in what constitutes the Christian religion.

No creed, sect or body, or book can claim this right, as none is perfect except God.—Yours truly,

This is final, and all further communications except an appeal from the public through the Press will be ignored.—A.C. So that is where the matter stands."

ALFRED CULVERHOUSE.

The refusal of Mr. Culverhouse to accept the Bible renders his case hopeless; but, although the matter stands thus with him, we hope it is otherwise with " A Student of Religion," and that the publicity given to the matter by the Bristol Evening World will lead to some who are " seeking the truth about the things that matter most" finding that which they seek. No doubt the Bristol brethren will do all they can to that end.

C.F.F.

## Sight

It is said of the latter days that knowledge shall be increased; to what extent it has increased it is difficult even for many of us to estimate, neither can we keep pace with the many new and wonderful inventions that men have burdened themselves with. Arising from the consideration of these things, however, we are confronted with this fact: that man has invented no new thing, but that rather he has found something already existent in nature of which for many years he was entirely ignorant.

The words of Solomon are as true to-day as when he uttered them; there is no new thing under the sun. Is there anything whereof it may be said: "See, this is new?"

The real limitations of man are never more manifest than when he tries to imitate the handiwork of God. The robot and mechanical man, pictures of which we have recently seen in the papers in the travesty and monstrosity of man's attempt to make a likeness of himself, a fearful looking, clanking iron model, whose soul consists of Bowden wire cables and electric motors.

Men may be able to discover some of the wonders of the creative power of God in the universe, and even make use of that power, but when it comes to a matter of imparting life, the cleverest man is baffled, and the little finger of a man's hand is a miracle of creation that defies all their attempts to copy. They could make a superficial imitation, a false finger, but what of the capillaries and the circulation of the blood?

They may talk very learnedly in a tongue that many of us understand not, they may with their egotistical bombasting say that our backs ache because we have not been used to walking upright, and that we shall continue to have stomach disorders until we commence crawling again; but these things do not perplex or trouble us because we remember God has declared that the wisdom of this world is foolishness with Him.

How refreshing it is to be able to turn to such chapters as the 8th of Luke and consider the wonderful power the Creator bestowed upon His Son, Jesus. Here in these 56 verses four distinct miracles are recorded, none of which man, unaided by God, has ever done or ever will be able to do.

Let us consider for a moment the fact that we are able to read this chapter because we enjoy one of the most precious of God's gifts to man, the organ of sight. We do not always appreciate it because we have always had it, but have we ever thought what we would do without it? Appreciation is gained by contrast. It is not until we damage an organ of the body that we realize how necessary it is to the physical balance. If we were asked what external

apparatus of the body was the most precious to us, we should probably all agree that it was the eye, so we can understand a little how a certain blind man who sat by the wayside felt when he heard that Jesus of Nazareth passed by. The record is in Luke xviii. 35.

"And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging; And hearing the multitude pass by he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy upon me! And they which went before rebuked him that he should hold his peace; but he cried so much the more, Thou son of David have mercy upon me! And Jesus stood and commanded him to be brought unto him; and when he was come near he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight."

How touching; how wonderful; the giving of sight to the blind in this manner was not the work that Christ had come into the world to do, and yet he had come expressly to give sight to the blind for in Luke iv. 17 we read:

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written. The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him".

It may sound paradoxical, but there were those who could see and yet were blind, and there were those who were blind and yet could see.

Christ said the Pharisees were blind and not only so, but that they were leaders of the blind, and it was his mission to shed the light upon this darkness. Not the mere bestowal of a natural organ, but the awakening of the intelligence of man, the bestowal of that spiritual sight which would cause the possessor thereof to see the glorious light of the Gospel; which would lead him to that eternal life, that vigor of being, which would transcend all the things which seem so important now in this world.

Precious though our sight may be, still more precious and more abiding is that sight we enjoy by the blessing of God in opening our eyes, in opening the gates of our prison, in bringing us out of this world of darkness.

Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We realize, then, from a consideration of these things, that we were all at one time blind, but that the gift of sight was bestowed upon us at baptism through the grace of Christ, and that as long as we follow him we shall continue to have that sight. But cease to follow him and our sight becomes dim, and more dim, till we grope about in darkness, without hope and without God in the world.

If ever we feel that our sight is failing, let us immediately follow the counsel of Christ to the Laodiceans to "annoint thine eyes with eye salve, that thou mayest see." The word of God is the Spirit's eye salve. Let us then use our natural sight to strengthen our spiritual sight, and by the injunction of Paul, who, writing to the Ephesians, said, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of Light."

Eric Clements.

## Hearing

It is recorded in the Psalms (cxxxix. 14) that a consideration of the human frame led David to exclaim on one occasion "I am fearfully and wonderfully made, marvellous are they works," and in Psalm xciv. 9, the question is put "He that planted the ear, shall he not hear?" and as if in answer to this and other similar questions in the same passage the writer adds significantly "Yahweh knoweth the thoughts of man."

He that planted the ear—how has He planted it? The ear is a wonderful piece of mechanism; those who make a study of these things tell us that the outer ear collects all the vibrations which come within range, or at least those of them that fall within the compass of what we call " sound," and these in turn re-act upon a tiny diaphragm known as the ear drum: this is connected with the brain by a nerve line along which it transmits the impressions received, with incredible swiftness. The brain proceeds to sort out these impressions in accordance with its past experience, and just so far as it is able successfully to accomplish this operation, to the same extent is the owner of this marvellous apparatus aware of what is going on around him in the world of sound. This is the instrument our Father has been pleased to appoint, by means of which we may gain eternal life, as it is written: "Faith cometh by hearing and hearing by the word of God." But He that planted the ear, shall He not hear! Assuredly. He heareth when His children cry, and in 1 John iii. 1, it is put forward as evidence of the Father's love towards us that we should be called sons or children and in chap. v., verse 14, of same epistle, John says "This is the confidence that we have in Him that if we ask anything according to His will He heareth us," hence the exhortations to " pray without ceasing " to " pray and not to faint " and the like, and if we are clothed with the righteousness which is of faith then we are classed among " the righteous " and the " prayer of a righteous man availeth much." These are elementary Scripture facts.

There is, however, another aspect to the matter, illustrated in passages such as Psalm Ixvi. 18, where we read "If I regard iniquity in my heart, the Lord will not hear me"; and so in Isaiah i. 15, God says to Judah and Jerusalem "when ye make many prayers, I will not hear " and why not ? because their hands were full of blood. This is carried even further in Jer. vii. 16, where faithful Jeremiah is forbidden to pray for his people: "Pray not thou for this people neither lift up cry nor prayer for them, neither make intercession to me, for I will not hear thee," and why was he thus commanded? The context reveals that, while professing obedience, they had deliberately broken every commandment—

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven."

Then again in Proverbs i. 28, wisdom speaks "Then shall they call upon me but I will not answer," and the reason for this attitude —" Because I called and ye refused." How readily can the mind of the Eternal Spirit be discerned in the utterances of Jesus regarding the greater damnation" that awaited the clergy of his day, who "for a pretence" made "long prayers." God hears not supplications of this sort. So it is possible, therefore, for the Almighty to hear and yet not to hear: and would we not have it so? Surely we would. Our God is wisdom and love, and we can rely absolutely upon His powers of discrimination in this as in all other matters, —what a wealth of consolation there is in this thought.

Now having planted the ear in man, the Great Creator has endowed it with similar powers to His own, though of course to an infinitely less degree. Mankind in general, however, knows and cares nothing of God or of what He requires, he uses his ears as he does all the other organs and members of his body for his own gratification and pleasure: he is like the beasts that perish and by word and action he proclaims the fact as loudly as possible; but what of those to whom has come faith by hearing—hearing the word of God? How are they exercising these powers of discrimination? The Lord Jesus said, and said many times: "He that hath ears to hear, let him hear"; seven times in his last message to his servants he warned them "He that hath an ear let him hear what the Spirit saith unto the ecclesias"; further he said "Take heed what ye hear." It is true that James exhorts " let every man be swift to hear," but the things to which our ears must be attent are listed by Paul as "whatsoever things are true, honest, just, pure, lovely, of good report"—things which the Philippians had learned, and received and heard and seen in him.

There is very much to which we must close our ears if we would be pleasing to God and His dear Son; our Father can hear everything if He so choose, but as regards us, the creatures of His hand, He has in His mercy limited the range of our hearing so that we can hear relatively little. What should we do if we could hear all the cries of anguish from those in pain, the cries of despair from those who suffer violence at the hand of the cruel, the vicious, the criminal, the cries of the victim in the hands of the captor (for " the dark places of

the earth are full of the habitations of cruelty ")—let alone the ribald laughter, the vile imprecations, the disgusting language which we know from our small experience of the world around us, must assail the ears of the God we worship from all the world over. What a pleasure must it be to Him when, in the midst of all this confusion of discordant wickedness, there ascends to His ear the simple prayer of one who fears Him and trembles at His word, or in meetings such as those we are familiar with, when one voices the petition of all in a few well-chosen words while the rest say Amen at his prayer and giving of thanks. A little reflection here may make us realize more fully how pleasing to God and therefore beneficial to the suppliant is faithful prayer, so shall we be encouraged to make more and better use of this great privilege.

Just one more thought: if there is much to which we must close our ears, there is much more to which we must open them, the Lord Jesus is the great example in this; of him it was written in Isaiah 1. 5, "The Lord God opened mine ear and I was not rebellious, neither turned away back; he wakeneth mine ear morning by morning to hear as the learned," and again in Psalm xl. 6 " Sacrifice and offering thou didst not desire, mine ears hast thou opened"—ears to hear the Spirit's instruction and warning as contained in the Word, for the written word is as the spoken word in this respect (most of it being originally spoken), and the Scriptures are the voice of God speaking to us, such is the attitude of mind equivalent in our day to that of the Master in the passages referred to.

Sunday by Sunday, we assemble ourselves together in memory of the Lord we love and Whose appearing we await, and to listen to words of exhortation at the mouth of those we appoint to minister to us, and these are pre-eminently the times for open ears—comfort, correction, instruction unto righteousness, a faithful ecclesia will pay earnest heed to exhortation; spoken as the oracles of God. However excellent other occasions may be, these remain the most important opportunities we have at present for using our ears, a thought equally solemn to those who speak to us and to those of us who listen, for he whom it is our custom to meet together to remember on these occasions said "Take heed how ye hear."

In conclusion here is inspired counsel in the matter:

"The ear that heareth the reproof of life abideth among the wise; he that refuseth instruction despiseth his own soul, but he that heareth reproof getteth understanding; the fear of the Lord is the instruction of wisdom and before honour is humility."

C. H. LINDARS.

## Signs of the Times

THE REVIVAL OF HEBREW. - We have long been accustomed to identify Armageddon as the place referred to in the Old Testament Scriptures, where God will execute His judgment upon the nations who have come against Israel in the latter days. This place, as the prophets plainly declare, is "upon the mountains of Israel" (Ezek. xxxix. 4). In the Apocalypse it is stated " He gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. xvi. 16).

The specific mention of the Hebrew language at once causes us to associate the event with Palestine as being the only country in which Hebrew has been the national tongue. Dr. Thomas wrote over 60 years ago " The reason why the text states that the place or valley is Hebraistically so called, is to give us to understand in what country the place is situated—in the country, to wit, the native language of which is the Hebrew tongue" (Eureka iii. 604).

Dr. Thomas's reason is a perfectly sound one, but when he penned it, the native language of Palestine was Turkish or Arabic. Hebrew was a dead language, not being spoken even by Jews. Nevertheless, the prophecy surely indicates that when the nations invade Palestine they will come against a people whose tongue is Hebrew.

So it is coming to pass. The Jews in Palestine have revived the dead language of their fathers and real Biblical Hebrew is being spoken in the land. It is recognized as an official language by the British authorities; it is taught in the schools; newspapers are

printed in it. At the University in Jerusalem the sciences and arts are discussed in Hebrew and the professors lecture in it.

So marked is the revival that a London newspaper records its spread to England, and affirms "to be intellectually right-up-to-the-minute you must learn to greet your friends with 'Shalom' " (Daily Express, 3-1-31). There are plays being performed in Hebrew in London now. Thesame paper describes an interview with a Hebrew poet, Adon Bialik, and says that Adon is the Hebrew equivalent for "Mister" a definition which would certainly have sounded strange in Dr. Thomas's ears. He says "Everybody in Palestine speaks Hebrew. We do our business, live and play in Hebrew. If you cannot talk Hebrew in Palestine you will not only require an interpreter, but no one will talk to you in any other way. World Jewry is learning Hebrew again and it will be the revived tongue of a race restored to its national consciousness."

The signs of the times in Palestine are so wonderful to-day that we are inclined—such is human nature—to overlook them altogether because of their familiarity. But they are wonderful nevertheless, and not the least of them is the revival of the ancient tongue.

W. J.

## 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 Recognised 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).

BEDFORD. — 53, Harpur Street, Bedford. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. We continue to proclaim the Truth in this corner of "The Vineyard," and take this opportunity of thanking the brethren who have helped us in this good work.

The past few months have not revealed any results from our efforts, beyond the presence of an interested friend, which is an indication to us that our pilgrimage is a day of small things, but the members of our little meeting are so grateful for the comforting week-end presence of the following fellow pilgrims who have cheered us all by their ministrations at the Feast of Love and Remembrance, and also by their instructive lectures: brethren C. Lindars (Clapham), S. Jeacock (St. Albans), E. Maundrell, L. J. Walker, T. Wilson, F. C. Wood, E. Maundrell, I. P. Evans, J. T. Warwick, L. J. Walker, and D. L. Jenkins (all of Clapham).

Bro. and sis. Goodwin met with us on November 16th, 1930, also sis.

Jeacock, all of St. Albans.—W. H. Cotton, Rec. Bro.

BRIDGEND. — Dunraven Place. Sundays, 11 a.m. and 6.30 p.m.; Tuesdays, 7.30 p.m. It is with great sorrow that we record the death of our beloved sister Williams, sister-wife of our brother C. Williams, who fell asleep in Jesus on Sunday, January 25th. The end was quite unexpected, and the sad news was received half an hour before the evening lecture. Nevertheless, we sorrow not as others who have no hope, and our desire is that she with us may receive with joy the words from the lips of Jesus "Well done." Our sympathy goes out to our brother C. Williams and his family.

Our sister was laid to rest in the cemetery here. Bro Walter Winston (Southall,—late a member of our Ecclesia) did what was necessary at the graveside, and spoke words of comfort to us.

Since our last intelligence, bro. Frank Walker has again visited us in our "special effort." He delivered two lectures as follows: Saturday, January 24th, at the Lambert Hall, Lantern Lecture. Subject, "World wide trouble to result in world wide peace." Sunday, "Lessons of the Flood."

The effort was splendid; quite a number of strangers attended both lectures, with what results may be seen after many days. We are grateful to our brother more especially for his words of exhortation so necessary in the apathetic state of affairs now prevalent.

Our bro. Squires is laid up, having undergone a slight operation to the foot, but is progressing satisfactorily.

Our visitors have been bro. Frank Walker and bro. and sis. Ellis.—Gomer Jones—Rec. Bro.

BRIGHTON. —Athenæum 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 Lord's Table: sisters Jenkins (senior), E. Jenkins, V. Westley, A. McCree (all of Clapham), sis. G. Brett (Plymouth), and brethren M. L. Evans, S. Tarling, and Bellamy (Clapham). We thank the following brethren for their assistance in proclaiming the Word: D. L. Jenkins, L. J. Walker, W. E. White, A. K. Clements, T. Wilson, E. J. B. Evans (Clapham), and W. J. Webster (Seven Kings). Sis. I. Woodward, of the Clapham Ecclesia, who has been living near Brighton for some time past, has now joined our small company. We were very pleased to welcome her into our midst.—J. D. Webster, *Rec. Bro.*

CROYDON.—Gymnasium Hall, 117B, High Street. Sundays: Breaking of Bread and School 11 a.m.; Lecture 6.30p.m. Wednesdays: Bible Class (at Horniman Hall, North End, W. Croydon} 8 p.m. It is with great regret that we have to report the re-transfer to the Clapham Ecclesia of bro. and sister W. J. White and sister Mary White and sister F. Wood. We are sorry to lose them, but hope frequently to have the assistance of bro. White in the work of the Truth in Croydon. These losses reduce our numbers to 23, but God willing, we shall continue the work in Croydon, and have been much encouraged by the continued presence at our Lectures and Bible Class of several interested strangers. We pray they may come to a knowledge of, and obedience to, the Truth. Since our last report we have had the company around the Table of the Lord of brethren D. White, Dean, E. F. Ramus. W.P. Lane and M. Smith, sisters G. Squire, Morris, S. Wood, Davis, Lane and M. Smith (all of Clapham); sister I. Stokes (Holloway), and bro. R. A. W. Ell (Colchester). On the 7th February we held our Annual Sunday School Tea and Prize Distribution, and a very profitable and enjoyable time was spent. After tea bro. W. R. Mitchell addressed the children on The Land, illustrating his remarks by numerous lantern slides, and we thank him for his valuable help which we much appreciated. Bro. W. J. White who examined the children, also addressed the meeting upon the progress made by them during the year, and although small we are much encouraged at the excellent knowledge of the things taught which the children exhibit.—A. A. Jeacock, Rec. Bro.

DUDLEY.—Christadelphian Hall, Scotts Green. Breaking of Bread, Sundays, 11 a.m. ; Lecture, 6.30 p.m.; Monday, 7.30 p.m., Eureka Class; Wednesday, 7.30 p.m., Bible Class. We continue with unceasing efforts to keep the light of the gospel before the public in this place, but apparently with small results; still, we rejoice to give freely as we have received to all who will listen. We spent a most enjoyable time with the teachers and scholars of our Sunday School on Saturday, January 3rd, when we held our annual Sunday School Tea and Prize Distribution. Upwards of 100 scholars sat down to tea, and afterwards rendered recitations and selections from a cantata entitled "King of Kings." Our brother, D. Jakeman afterwards distributed the prizes. According to the annual report the work in this section is very-active and progressive, and we trust, if our Lord delays, that many now in the Sunday School will grow up to be true children of God.

On Wednesday, January 21st, on behalf of the Blackheath Ecclesia, we assisted two more children of Adam to put on the name of Jesus in baptism. May they be found worthy. We are pleased to have frequent visits at the table from bro. T. Phipps (Great Bridge) and sis. Dean (Wendsbrough). — E. Cartwright, Assist. Rec. Bro.

GREAT BRIDGE.—91, New Road. Breaking of Bread, Sundays, 3.30 p.m. Since our last report we have had the pleasure of the company at our little meeting of bro. and sis. H. Worton and bro. and sis. C. F. Powell, of Blackheath; also, bro. S. M. Harrison, of Lichfield; the latter on several occasions has administered the word of exhortation to our mutual comfort and uplift in the Truth.

We endeavor to continue steadfast in the Apostles' doctrine and fellowship, as did our brethren of the first century, and exhort each other and so much the more as we see the day of Christ approaching, and oftentimes resort to the exhortations of our late beloved brother, R. Roberts. We realize in these exhortations what a great boon is thus placed within the reach of brethren and sisters who lack the advantage of more numerous companionship in the Truth.—T. Phipps, Rec. Bro.

HORNS CROSS (Kent).— Co-operative Hall, Galley Hill, Swanscombe. Breaking of Bread, 11 a.m.; Lecture, 6.30p.m. We rejoice that our continued efforts seem to be arousing those around, and we have been considerably encouraged by the increased attendance of strangers. We earnestly hope and pray that the seed thus sown may fall upon good ground and may yet bring forth the acceptable fruits of righteousness.

Our visitors since our last communication have been bro. E. Perry (Putney), brn. F. Brooks, W. White, H. T. Atkinson, E. A. Clements, W. R. Mitchell, D. L. Jenkins, and J. L. Mettam, and sis. Mettam, Sowerby, and D. Sowerby (all of Clapham), bro. E. H. Bath (Holloway), bro. N. Widger (West Ealing), and brn. Weekes and O. Smith and sis. E. Grant (Welling). We again thank them for the happy and profitable times spent together.—E. R. Cuer, Rec. Bro.

LEAMINGTON SPA.—Holmdene, 36, Warwick New Road. Breaking of Bread, 11 a.m. On Saturday, December 27th, we held a small fraternal gathering at Holmdene. Our visitors were some thirty brethren and sisters from Birmingham and Wellington. The arrangements were left in the hands of the Birmingham Ecclesia. The meeting commenced at 6.0 p.m., and the subject, "faith, hope, and love," was dealt with by brethren Weetman, Southall, and Roland Smith. Bro. Warrender (presiding) and bro. Saxby of Wellington, spoke words of exhortation. We offer our appreciation and thanks for the efforts of these brethren. We regret being unable to make the gathering an open one, but the accommodation was limited. Sincerely your brother in the Hope of Israel.—Leigh Feltham.

LEICESTER.—71, London Road. Sundays, Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. We desire to express our sincere thanks and gratitude to the many brethren who have so freely given their labors in this portion of the Master's vineyard, and pray that our Heavenly Father may be pleased to continue to use us as instruments in His hands to show others the path which leads to everlasting life. Our recent visitors whose company and fellowship we have enjoyed have been: bro. V. Copestake (Seven Kings), bro. E. Williams (Luton), sis. R. Rutherford (Cleethorpes), sisters M. Barnatt, Muriel Barnatt and D. Bale (Nottingham), and sis. Maundrell (Clapham); and also the



following brethren who have been with us in the truth's service : J. W. Squires (Luton), W. Southall (Birmingham), L. J. Walker, E. Maundrell, H. L. Evans (Clapham), E. C. Clements, G. H. Barker (Holloway), and G. H. Helms (Northampton).—A. C. Bradshaw, 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. We have to report with great sorrow that it was our painful duty at the quarterly Business Meeting held on January 8th to withdraw from sis. A. N. Thorpe for disobedience to our Lord's commandment by persistent and deliberate absence from his table. We pray that our sister may yet be stirred up to a realization of her position so that she may repent. We are pleased to report the obedience of another who has put on the sin covering Name —namely, Ronald Albert Parks, brother in the flesh to our brethren R. W. Parks and Cecil Parks. We pray that he may continue steadfast in the new life thus begun. It affords us great pleasure to announce that brother H. E. Purser having applied for Fellowship with this ecclesia, was interviewed in accordance with our Rules and has been found to be wholeheartedly in agreement with our Resolutions concerning going to law against another for any purpose whatsoever, which resolution caused the Bijou Hall brethren to leave us. Bro. Purser has therefore been gladly welcomed among us. Bro. and sis. W. J. White, sis. Mary White and sis. F. Wood, all of Croydon, will in future meet with us. We have been pleased to welcome the following visitors to the Table, namely:—sis. Henderson and sis. Potier (Brighton): sis. J. Thorpe (Ealing): bro. G. H. Denney (Holloway): sis. Mabel and sis. Margery Hayward (Ipswich): sis. Allen, sis. Crawley and sis. M. Crawley (Luton): sis. Hodge (Plymouth): bro. and sis. Draper (Putney): bro. Webster (Seven Kings): bro. Finch, sis. Finch and sis. Payne (Southend): bro. and sis. Kemp (Welling)—F. C. Wood, Rec. Bro.

LONDON (Holloway, N.).—Sundays, Manor Gardens Free Library, 11.15 a.m. and 7.0 p.m.; Thursdays, London College, 409, Holloway Road, 8.0 p.m.. A goodly company of brethren and sisters (about 180) gathered with us at our Tea and Fraternal Gathering which took place on Saturday, January 31st.

The four addresses based upon the general title of "The influence of Doctrine upon character" proved eminently instructive and helpful.

We were happy to include among our speakers bro. B. A. Warrender of Birmingham who, with brethren W. J. White, T. Wilson, and G. M. Clements rendered good service; bro. Warrender also ministered to us in Spiritual things on Sunday, February 1st.

We have had welcome visits from brethren Owen and Rivers, and sisters F. King and Kidman of the Clapham Meeting, also sis. G. Brett of Plymouth, bro. Willie of Southend, and bro. E. Williams of Luton.—Geo. H. Lethbridge, Rec. Bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Bro. and sis. A. T. Abbotts, lately of Redhill, and now of Egham, have joined us; in extending to them an affectionate welcome we hope we shall be of mutual upbuilding in our probationary journey. We have been glad of the company at the memorial feast of our sisters Edna Hill and N. Wilmore of Clapham and K. Brown of Brighton. Although the response to our invitations to the lectures is small, we continue to proclaim the way of life to those who will hear, and are grateful to brethren W. Jeacock, M. L. Evans and D. L. Jenkins for their help during the past month.—Norman G. Widger, Rec. Bro.

LUTON. — Oxford Hall, Union Street (off Castle Street). Sundays, Breaking of Bread, 11 a.m. ', Lecture, 6.30 p.m.; Sunday School, 2.45 p.m.; Thursdays, 8 p.m. This month we have the pleasure of reporting that two more in this town have "come unto Mount Zion, the city of the living God" having "walked by faith." Respectively, they are Frederick Walter Horace Phillips, aged 20, ex Sunday School scholar, and Gwendoline

Ellen England, aged 17, formerly Church of England. They were both baptized on January 23rd, 1931.

On the principle of faith in the "glorious things spoken of the city of God" they have thereby become adopted citizens of that city, and it is the earnest prayer of their "fellow-citizens" here and everywhere that when God "writ-eth up the people" He shall count that they were "born there," thus guaranteeing a participation in all the glory and honor to come to Zion.

As we announced in our last intelligence, we hope to hold our annual Fraternal Gathering on Saturday, April 18th (i.e., the second Saturday after Easter), at the Adult schools, Church Street, Luton. Tea, 4.15, after-meeting 6 o'clock, to which we extend a cordial invitation to all our brethren and sisters in the surrounding Ecclesias to join with us in the profitable time we hope to spend together.—A. H. Phillips, Rec. Bro.

NEWPORT (Mon.).—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.; Lecture, 6.30 p.m.; Wednesdays: Bible Class, 1 p.m. We are pleased to announce that on Sunday, February 1st, we had a visit from our brother, W. Southall, of Birmingham, who gave us faithful words of exhortation which were much appreciated by all present, and lectured in the evening, five strangers being present. Altogether, a most enjoyable time was spent around God's most Holy Word of Truth, and 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. On January 27th, Elizabeth Annie Sudlow was baptized into the name of Jesus Christ. This case again reveals to us the over-ruling care of God. Our new sister first attended some lectures given in Beeston a few miles away, by those who still bear the name of Christ's brethren, but who refuse to follow His commands. She then removed into this city, and still attended meetings, learning certain elements of the gospel. Then, seeing the advertisement of the Bible Companion, she wrote to bro. Bath for a copy, and in this way was brought into touch with this Ecclesia. We rejoice, therefore, in the evidence of the power and love of God, and we rejoice in the bringing of another to the Flock of the Good Shepherd, and we share the encouragement given to the zeal of bro. Bath.

We have been assisted in the proclamation of the Truth by brethren E. W. Evans and W. Jeacock (London), Geatley (Oldham), and F. H. Jakeman (Dudley). In addition to these, our visitors have included sis. Rutherford (Cleethorpes) and bro. and sis. Copestake (Seven Kings).

Our next Fraternal Gathering will be held (if the Lord will) on Easter Monday, April 6th. Subject for consideration: "The Garments of the High Priest." The meeting will be held in the Assembly Hall, Norfolk Place (behind the General Post Office).—W. J. Elston, Rec. Bro.

OLDHAM.—Guild Room, Greenacres Hill Stores, Greenwood Street. Breaking of Bread, 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. Mechanics' Institute, Manchester Street, Werneth. Since our last report we have been helped in the Truth's service by bro. Turner, of Pemberton, and have also been pleased to welcome at the Lord's Table sis. Elston, of Nottingham. We continue to proclaim the Word of Life to all who will listen, and a few show a continued interest, which is encouraging. Apart from these, however, the attendance of the stranger is poor. We have this assurance—If our labors are in the Lord, they cannot be in vain.—W. Cockcroft, Rec. Bro.

PLYMOUTH.—Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45 p.m. The special lecture given by bro. F. G. Ford (Clapham) on Thursday, January 29th, was attended by 30 strangers, who appeared deeply interested in his able exposition of the Word. On

January 30th, bro. Ford and a number of members of this Ecclesia travelled to St. Austell, where bro. Ford spoke to an audience of 25 strangers. We gain by removal, sis. Bird (late of Bedford), who is now resident in Plymouth; but on the other hand, we regret the loss of our sis. G. Brett, who has transferred to Brighton, and we lovingly commend her to the brethren and sisters there as one who has labored much for the Truth. Visitors on February 1st were bro. and sis. A. Richards (Dudley), and bro. F. G. Ford, who ministered to us at the Lord's Table, and also lectured in the evening, eight strangers being present. We wish to thank him for his willing help and co-operation in the Truth's service, which we greatly appreciated. Our next week-night lecture will be given (God willing) on February 26th, when bro. H. Nicholls is to speak on "The Second Coming of Jesus Christ." We are also arranging for two special lectures to be given in the afternoon and evening of Sunday, March 15th by bro. F. G. Jannaway, and hope for a continuation of attendance by some of those whose interest has been aroused by our special campaign.—H. R. Nicholls, *Rec. Bro.*

SEVEN KINGS. — 1, South Park Crescent, Green Lane, Seven Kings, Ilford, Essex. Sundays: Breaking of Bread, 11.0 a.m.: Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka (alternately, 8 p.m. Thursdays: Bible Class, 8 p.m. As already announced, if the Lord will, we hope to hold our Tea and Fraternal Meeting on Saturday, March 14th next at the Friends' Meeting House, Cleveland Road, Ilford. Tea at 4.45 p.m. and Meeting at 6.15 p.m. We are looking forward to having the company of many of our brethren and sisters, and having a profitable and spiritually upbuilding time together. The subject for the Meeting is "From Egypt to Canaan," and will be dealt with by brethren Harrison (Lichfield), Lethbridge (Holloway), Walker (Clapham), and Widger (W. Haling).

Bro. P. J. A. Coliapanian has been appointed Recording Brother. All correspondence should be addressed to him at address given on page 2 of cover.—W. J. Webster, *Ast. Rec. Bro.*

*St. AUSTELL (Cornwall).*—Bro. F. G. Ford, who had arranged to lecture at Plymouth for the Ecclesia there, kindly consented to lecture (God willing) at St. Austell the following evening, January 30th, at 7 p.m., the subject being, "Christ is coming—I will come again. The Bible's glorious message of a good time ahead. Human events divinely controlled to a predetermined end. On earth peace and goodwill towards men. Jesus the future King of the whole earth."

We had 50 large posters and 2,000 handbills out, and the town crier also announced the lecture. It was the most successful meeting we have had, there being 25 strangers present.

We were supported from Plymouth by bro. Nicholls (who presided) and sis. Nicholls, sis. Williams, sis. Phillpotts, sis. Ella Hosking, bro. Hodge (Jnr.), and bro. and sis. Richards, of a place near Dudley, who were staying at Plymouth. We tender thanks for financial help from the Leamington and Clapham Ecclesias.—Alfred Sleep, *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. If the Lord will, we hope to hold our annual Sunday School Tea and Prize-giving on Saturday, March 21st, in the above hall. We have to thank an anonymous donor for two gifts of 5s. each with the request that it be used in the service of the truth. Such acts of kindness are written in the "Book of Remembrance" and will be recompensed at the "resurrection of the just." Our visitors since last reporting have been: Brethren A. Cattle (Putney), W. E. White, H. M. Doust, A. Linnekar (all of Clapham), and sis. Doust. Brethren Cattle, White, and Doust were with us in the Master's service, and we thank them for their ministrations.—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 much pleasure we record that it has been our privilege to assist another of Adam's race to put on the sin-covering name of

Christ. Mr. James Burton (36), the husband of our sister Burton was immersed on February 1st. We earnestly hope and pray that our brother may run the race with patience and develop a character which will firm remain. On the above date, we had an unexpected visit from bro. M. Joslin of Clapham, whom We Were pleased to welcome at the Memorial Feast, and who assisted us with the immersion by speaking faithful words suitable to the occasion, which were much appreciated by us all. Incidents of this character help us to realize how close are the ties which bind us to one another. We are glad to report a continued interest on the part of some who attend the Lectures regularly, which is a source of encouragement to us. During the past two months we have had the faithful co-operation in the work of brethren J. B. Strawson (Nottingham), A. W. Railton (Birmingham), T. Phipps (Great Bridge), and A. Geatley (Oldham). We have also been pleased to have the company of bro. Feltham (Leamington), sis. Osmond (Dudley), and sisters E. and D. Barton (Pemberton).—H. G. Saxby, Rec. Bro.

**WHITWORTH AND ACCRINGTON.**—345, Bk. Market Street, Whitworth, nr. Rochdale. Greetings to all. We still continue to do what we can in the Master's service in the way of distribution of leaflets, cards, advertising, and addresses to the strangers; although few in number we labor on knowing that we labor not in vain in the Lord.

We thank all who help us by letters, leaflets, cards and exhortations, and we trust when the Master comes we shall receive the "Well Done." Your brother in Israel's hope.—T. Heyworth, Rec. Bro.

**WORCESTER.**—54, St. Dunstan's Crescent. Greetings in Jesus. It is some months since I wrote last, and even now any news I may have to impart is of a negative character. I still endeavor to put in a word for the Master when time and circumstance seem at all suitable, but as yet, with no apparent result. At the beginning of last summer I received four addresses from bro. Bath, in connection with his distribution of Bible Companions. As three of these were at considerable distance, and I made a point of interviewing all in person, I found the possession of a car a great boon. I regret to say that in no case, as far as I can judge, has my effort borne fruit. One indeed, I persuaded to accept a copy of Christendom Astray, but she returned it in a week or so with the intimation that she wished the matter to drop. Another was energetically antagonistic, and the other two, while thanking me for my "kindly interest," made it quite clear that they were actuated merely by curiosity.

The ignorance of the Bible on the part of the inhabitants of this centre of orthodoxy is truly appalling. It strongly reminds one of the "darkness that can be felt." One evening I was speaking to a Sunday School teacher, endeavoring to elucidate some aspect of the Truth, and in support of my point made mention of incidents the records of which are to be found in Genesis, Leviticus, Judges, Kings, Nehemiah, and Revelation, besides quoting passages from Proverbs, Isaiah, Daniel, Ezekiel, and Matthew. Each time I was met with the objection that he did not know anything about it, and at length 'he frankly admitted that he knew but little of the Bible. If this be the state of knowledge of the teachers what must be the state of the taught? There is naturally a great difficulty in finding a point of contact from which to start when broaching a question of the truth. Isolated under these circumstances, one is at times oppressed with a sense of almost intolerable loneliness, and the knowledge that the brethren and sisters do not forget us in their prayers is a great help in aiding us to keep our faith strong "until He come." Yours in Israel's Hope. — Harrold Blake.

## **AUSTRALIA**

**INGLEWOOD (Victoria).**—Just a few lines from our small Ecclesia in this remote part of the earth. We are very thankful to our Heavenly Father for all His great mercies, and we would like to say that we are refreshed and strengthened spiritually by the stirring articles appearing in the Berean. It is really a feast of good things. We had

a very pleasant visit from bro. James Hughes of Melbourne, at Christmas, and he gave us the word of exhortation at our breaking of bread. This was a rest-visit for our brother's health, as he has a strenuous time in Melbourne, with his business cares and his work in the Truth.

We have been advertising the Truth's books for years in our local paper. At present it is Christendom Astray, which we are advising people to read at the Free Library.

These times of trade depression and distress of nations are making some people think seriously. Faithfully your brother in Christ Jesus. — W. H. Appleby, Rec. Bro.

## CANADA

WINNIPEG.—Royal Templar Bldg.. 360, Young Street: 6.50 a.m. Sunday School, 11 a.m. Memorial Service, Lecture 7p.m. Wednesdays, 8.15 p.m. Bible Class. We are pleased to report that sister Mary Grini has returned from North Dakota after an absence of a few months. With a view to spreading abroad the glad tidings of the Kingdom of God beyond the confines of our own city, we have purchased quantity of "Christendom Astray" and are advertising it "For Sale" or "on Loan" in the Free Press Prairie Farm; a weekly newspaper with a wide circulation. Already we had several inquiries and books have been dispatched. We can but continue to "sow and water" and leave the increase to God. On New Year's day in the afternoon and evening we held as usual our Sunday School and Ecclesial Treat. About 65 sat down to tea which was served at 5 o'clock, after which a varied programme of Songs, Recitations, Dialogues and Musical numbers was provided by brethren and sisters and scholars of the Sunday School. Bro. Wm. Young, Sunday School Superintendent, read the annual report of the school's work and the examination results, and bro. Harry Morse concluded with the distribution of prizes to the scholars. — Will. J. Turner *Rec. Bro.*

## NEW ZEALAND

WHANGAREI.—In our last report mention was made of the withdrawal from our Fellowship of brethren Levisque (snr. and jnr.), also sis. Sothern owing to personal differences.

This report seems to have gone amiss. A meeting was recently held to endeavor to effect a reconciliation, but without avail, our brethren and sisters refused to abide by the Rules of the Constitution, or to agree to a resolution passed by the Ecclesia "that as no doctrinal question was at issue all contention be dropped and we meet unitedly in the Spirit of Christ."

In view of these facts we can no longer regard these brethren as in our Fellowship, or any who endorse their unscriptural actions.

We are pleased to report that bro. W. J. Galna, from Tasmania, son of bro. and sis. Galna, of Launceston, has come to reside here and, being of our mind in the things most surely believed among us, we are pleased to have his company in fellowship.—K. R. Macdonald, Rec. Bro.

(We held over the report above referred to in the hope that these "personal differences" would be adjusted. It is lamentable that brethren should separate for such a cause; the resolution ought to be the basis of a reconciliation. —ED.)

## UNITED STATES

BALTIMORE. — N.W. Cor. Baltimore and Gilmore Sts. Overbank. Breaking of bread, Sundays, 11 a.m. Thursday night: Bible Class held at bro. D. E. Williams' home, 1,939 W. Mulberry Street. It is with much sorrow we report the loss of our bro. James Gorman, who, after a short illness, fell asleep in Christ. We sorrow not as others who have no hope, because we are so very near the time when we shall see him again in the land of the living. We take much pleasure in announcing that since our last

report, Mr. Alford Carlisle and Mr. George Carr, son of the late bro. and sis., George Carr, were immersed into the name of Christ. Our earnest desire is that they will run the race with patience until the end and receive a crown of reward. We have been having some very good meetings. We have had the pleasant company at the Table of the Lord of bro. Wilson, bro. and sis. Ivor Morgan, and bro. Sutton, of Philadelphia. Brethren Morgan and Sutton exhorted us to hold fast to the truth and keep on the whole armor of God. Bro. Wilson read the lesson for us. In the afternoon a number of us gathered at the home of sis. Gorman. On the whole, we spent a very profitable day. We wish them all God speed, and invite them to come again.—Paul D. Williams, Rec. Bro.

BUFFALO (N.Y.) — Berean Christadelphian Ecclesia, Mizpah Hall, 212, W. Ferry Street. Breaking of Bread, 10.30 a.m.; Sunday School, 12 p.m.; Wednesday: Bible Class, 8 p.m. ', Eureka Class, 9 p.m. at the home of bro. G. Kling, 26, So. Putnam Street. In July we held our annual Sunday School outing at Delaware Park, where a profitable day was spent by all present, both beholding the handiwork of God in the beautiful park and listening to words of comfort and encouragement from God's Holy Scriptures.

We have, since publication of our last Ecclesial News, welcomed the following visitors to the Lord's Table: bro. Biers (Rochester, N.Y.), bro. Harry Fotheringham and sis. Lillian Cope (Hamilton, Ont.), bro. H. A. Sommerville and his two sons and daughter, bro. John, bro. David and sis. Emily, of the Hawley, Pa., Ecclesia, bro. H. A. Sommerville administering to us the word of exhortation for which we are thankful for his kind assistance and labour of love.

On September 12th, bro. and sis. Fenn, on their way from Vancouver to visit their daughter, sis. Mabel Fenn, of Jersey City, stopped at Buffalo for a short visit. We enjoyed a very pleasant and profitable time with them, bro. Fenn addressing us in the evening out of God's Holy Word, by which we were spiritually edified.

It is with the utmost sorrow that we report the death of a member of this Ecclesia, our dearly beloved brother, A. D. Brewer, of Lockport, N.Y., who fell asleep in Christ, December 6th. Our brother obeyed the Truth thirteen years ago at the age of 63 years. The loss to our Ecclesia is very great. He remained firm unto his death in his unflinching stand for the One Hope and Faith of the Gospel in its purity, leaving a worthy example to his brethren and sisters to hold fast to the end, that when " He Come " we may enjoy the blessings of the coming age. Our heartfelt sympathy goes forth to his wife, sister Mary Brewer and family in their time of sorrow. Our bro. Vibert, of Hamilton did what was necessary at the home and graveside, spoke of the simplicity of the Scriptures, setting forth to all present God's glorious purpose with mankind in the earth. Many were also present who had previously heard our bro. Brewer in his untiring efforts in God's service to expound the good news and glad tidings of the Kingdom.—L. P. Robinson, Rec. Bro.

NEWARK (N.J.)— 509. High Street. Memorial Service, 11 a.m. Bible Class and Sunday School, 10 a.m. To the Editors of the Berean Christadelphian Magazine. Greetings in the name of the Lord Jesus. Some weeks ago the Arranging brethren of this Ecclesia gave formal and particular attention to the Fellowship Basis on which the Berean Christadelphian magazine accepts ecclesial Intelligence from the ecclesias of the United States and Canada.

As that stand is in exact accord with our position, it was unanimously decided that the Ecclesia should ballot as to whether our ecclesial News should be forwarded to you on that basis.

We are very happy to advise you that the resultant vote was in the affirmative by a great majority.

To steadfastly resist fellowship with any false doctrine; and, accordingly, to refuse the fellowship of lax ecclesias which tolerate departure from the Amended Birmingham Statement of Faith: this ecclesia was formed in 1927. "All speaking the same thing, and being of the same mind, and judgment" in accordance with Divine injunction (1 Cor. 1. 10), has brought spiritual peace, and, by the grace of God, has added greatly to our numbers.

Sunday evening lectures, held by the nearby Elizabeth Ecclesia, have been well supported by the brethren and sisters of these parts. These combined efforts, to preach the Gospel of the Old and New Testaments, will be transferred to our Hall for the months of April and May.

For the Memorial Service on the last Sunday of each month, we have an exchange of exhorting brethren with the Jersey City and Elizabeth Ecclesias.

All who "continue stedfastly in the apostles' doctrine and fellowship" are always heartily welcome at our breaking of bread.—H. Deakin, Rec. Bro.

PHILADELPHIA (Pa.). — Grand Fraternity Building, 1626, Arch Street. Sunday School, 9.30 a.m. Breaking of Bread, 10.30 a.m. Lecture, 7.30 p.m. At the annual business meeting of this Ecclesia recently held, a previous resolution, referring to the sending of Intelligence was rescinded, and it was resolved that in the future Intelligence be sent to the Berean. At the meeting above referred to, it became our painful duty to withdraw from bro. and sis. Albert Furhman for long continued absence from the Table of the Lord. On December 29th, we had the pleasure of immersing into "The only Name given under heaven whereby we must be saved," Mrs. Lily Butler, after a good confession of the things concerning the Kingdom of God, and the Name of Jesus Christ. We hope she will continue steadfast, and be found worthy of the Crown of Life, at the judgment seat of Christ. We regret to report the death of our esteemed brother, C. S. Colgate, on January 10th. Our late brother was 74, and of long standing in the Truth, which was his solace and rejoicing during many years of affliction, patiently endured; bro. D. C. Wilson conducted the funeral service at his late home, and in Mt. Moriah cemetery where he was buried. We have been refreshed and comforted by a visit from bro. and sis. Van Akin, and bro. and sis. A. Anderson of Jersey City, both the brethren exhorted us in the morning and lectured in the evening.—Herbert Fidler, *Rec. Bro.*

POMONA (*Calif.*). — Odd Fellows' Hall, Second Street and Park Ave. Since last report, death has visited us, and taken our dearly beloved bro. J. J. White, who was 87 years old, and had seen service in the Master's Vineyard for more than half a century. Bro. White and sister wife, who preceded him in death some years ago, were the first Christadelphians to come to Pomona, 46 years ago, and formed the nucleus of the present Ecclesia at Pomona. Now, after a long life of service to the Truth, he rests from his labors awaiting that glorious rest prepared for the people of God. Also, bro. Geo. Seago was laid to rest in the Pomona cemetery on April 30th. Bro. Seago was at the time of his death a member of the Los Angeles Ecclesia, but was for many years a member of this Ecclesia, and highly esteemed for his work's sake, and we live in hope that we may with him reap the reward promised. We continue our public lectures, but with very little interest from the stranger, though the attendance of the brethren and members of the Sunday School is very gratifying. We are assisted regularly by brethren W. M. Biggar, A. E. Smith, Edgar Round, E. H. Gamble, and H. H. Magill of the Los Angeles Ecclesia.—Oscar Beauchamp, Rec. Bro.

WORCESTER (Mass.). — 393, Main Street. Breaking of Bread 10.30 a.m. Sunday School, 12 noon; Lecture 7 p.m.; Eureka Class Thursday, 7.45 p.m. It is our pleasing duty to report the return of bro Albert P. Owens, son of the late bro. T. Owens, to the Lord's table. Bro. James Rankin, jun., and sister Violet Preece have been united in marriage ; they have the best wishes of the Ecclesia in their new relationship, may they be a help to one another in their journey toward the kingdom of God. On Dec. 25th we held our annual dinner and prize-giving for the Sunday School Scholars. A pleasant day was spent by all. The prizes for the scholars were distributed by bren. Waid and Prentice. Visitors to Worcester have been sis. Strong and sis. Lumley, sen, of Boston, and sis. Johnson of Forrestville, Conn.—A. Marshall, Asst. Rec Bro.

## 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. Wolft.

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 Dixon, 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.  
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. – H. Deakin, Indian Run Park, Union, 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. Salmon Davis, 2817 Lacey Ave.

San Saba, Texas. – S. H. Farr.

Scranton, Pa. - See Glendale.

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

Stephenville, Texas. – R. R. Wolff.

Stonewall, Texas. – Clarence Martin.

Taylor, Texas. – E. Swayze.

Winters, Texas. – J. M. Clayton.

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

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

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

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Errors and omissions will be gladly rectified by sending particulars to

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

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

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

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

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

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

Bexley Heath. – See Welling.

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

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

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, “Hopedene,” Garden Close, Wallington, Surrey.

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

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

East Dereham (Norfolk). – 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.) – Geo. H. Lethbridge, 32 Lothair Road, Finsbury Park, N.4.

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, 57 Woodville Road.

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

New Tredegar. – T. Davies, Sunny Bank, 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. 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). – P. J. A. Coliapanian, 27  
Wanstead Pk. Rd, Ilford

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

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.  
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 Meetings.—Seven Kings, March 14th; Nottingham, April 6th; Luton, April 18th.

Change of Address. — Bro. Ivor Morgan's address formerly Freeland Pa, is now 2731 Fairhills St., Philadelphia Pa. U S.A. He and sister Morgan now meet with the Arch St. Ecclesia.

38 Ecclesbourne Gardens,  
Palmer's Green, N.13.

20th Jan. 1931.

Dear Bro. White,

May I acknowledge through the Berean Christadelphian receipt of the following amounts in response to the appeal issued by bro. E. H. Bath for financial assistance in connection with the free distribution of the Bible Companion :—Seven King's ecclesia, £2; Bournemouth ecclesia, £3; Nottingham ecclesia, £4 6s. ; Dudley ecclesia, £1 Is.; St. Albans ecclesia, £1 6s. Id.; Luton ecclesia, 5s. ; Pemberton ecclesia, 10s. ; G. J. (Plymouth), £2; A Bro. & Sis. (Clapham), £ 1; Bro. Baines (Canada) £1 Os. 6d.; Two Sisters (Nottingham), £2 ; Miscellaneous receipts, 15s. 9d. Total, £19 4s. 4d.

Of this amount approximately £10 has been spent leaving a balance roughly of £9 to carry on with. A complete statement of expenditure will be rendered in due course. For convenience we are describing this fund as "The Truth Publicity Fund."

Sincerely yours in Israel's hope,

Geo. J. Barker, Acting Treasurer to this Fund.

"WE adhere to the mandate."—The Zionist leader (Dr. Weizmann) declares that the confidence of Zionists in the future of Palestine is revived by the Prime Minister's statement which ends in these words:—" The Government desire to say finally, as they have repeatedly and unequivocally affirmed, that the obligations imposed upon the mandatory, by its acceptance of the mandate, are solemn international obligations from which there is not now, nor has there been at any time, an intention to depart.

FORGET GOD!

The Archbishop of York in addressing undergraduates at Oxford University advised them not to forget God during the greater part of their lives, or they would be unable to do the work they had to do.

But what saith the Scriptures?

"The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17)

"The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." (Psalm x. 4).

Russian Interference in Palestine.—It is reported that the Communist International at Moscow has instructed the Palestine Communist Party to organize fresh riots, and that the Palestine communists have held a congress (the members are mostly Arabs) at which they promised to carry out Moscow's instructions.—Daily Telegraph, 12/1/31.

Russian Aerial Preparations. — It is stated that Russia has 18,000 pilots now in training and that 6000 German experts are employed as instructors and air commanders. Even allowing for the exaggeration to be expected in a Daily Mail report the information is doubtless "naturally disquieting" to the world in general. (Daily Mail, 9/1/31).

Men's Hearts Failing them for Fear.—" The certain consequences of air warfare, even as it exists to-day; and still more as it may easily be tomorrow, are literally terrific." Lord Cecil, News Chronicle, 6/2/31.

The Excavations at Ur. — The first complete statue of a goddess found at Ur has just been unearthed by Mr. Woolley. It is believed to date back to 2000 B.C.—just about Abraham's time. (News Chronicle, 6/2/31).

Scripture records the idolatry of Abraham's father—possibly what has now been found was an object of his worship.