

# 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”  
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Edited by **W. J. WHITE, B. J. DOWLING.**  
and **C. F. FORD.**

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# **The Berean**

## **CHRISTADELPHIAN**

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### The Key of the House of David

**By Dr. John Thomas**  
(Continued from page 44)

They had learned "the things of the Kingdom" or "the word;" and "the things of the Name." That kingdom was the subject-matter of the "the word," styled by Isaiah "the law and the testimony;" and which is the rule of speaking for all who walk in the light. They knew that it was the Kingdom of David to be set up by the Deity of the heavens in the land of Israel; that it was to consist of the twelve tribes grafted into their own Olive Tree upon their acknowledgment of Jesus as King of Israel; and that, although they were by nature aliens from the Commonwealth of Israel, the "*Strait Gate*" and "*Narrow Way*" had been "set before them as an open door, which no one could shut." Peter had opened the door or gate which gave admission into "the way" which leads to the Kingdom. He had opened it to the Jew on Pentecost, and to the nations at the house of Cornelius; not, indeed, by his own power, but by His which descended upon him in baptism of spirit, even by the power of Him "who openeth and no one shuts, and shuts and no one opens."

"The keys of the kingdom of the heavens" having been thus apostolically employed, the Philadelphians were all alive to the Spirit's allusion to the key of the house of David in his possession. This announcement would fall powerless upon the ear of modern clerical assemblies. These have no more interest in David the son of Jesse than had the revolters against David's house in the days of Jeroboam the son of Nebat, who caused Israel to go a whoring after the calves at Bethel. Not so the Philadelphians. They had kept the word of the kingdom treasured up in their affections; so that any mention of the Key of David would be responded to with heartfelt and abiding interest and joy.

But, they had not only kept the word of the Spirit, they had also "*not denied his Name!*" They were not contaminated with the current heresies which denied that he had been manifested in Sin's flesh. They kept the word of the kingdom against those who made it of none effect by teaching that souls went to kingdoms beyond the skies at death; and they held fast to the Spirit's name against those

who abolished it by their gnosis and oppositions of science, falsely so called; which were the pith and poison, or "divinity" of the Synagogue of the Satan, as at this day.

The Synagogue of the Satan with its clergy were arrayed against those who kept the word and held fast the name, in every city. The Satanists, as they have done ever since, contended that they were the true Jews; the genuine Israel of God. They contended for the ascendancy, and at length attained it; and when they had established their usurpation over the faithful, they aimed at supremacy in the Roman State, and acquired it also; upon which they turned round upon their former brethren, and persecuted them to bonds, imprisonment, and death. They scorned the idea of the humble poor in Christ being the special objects of his affection; and not such men as Origen and Eusebius, "the transformed ministers of the Satan." But, "the seven eyes, which are the seven spirits of the Deity, were gone forth into all the earth." He had observed their works. He saw that they were irreclaimable; therefore he said, "Behold, *I give up* out of the Synagogue of the Satan them who say that they are Jews, yet are not, but do lie." The Spirit would abandon them to their own delusions, as Paul had predicted in 2 Thess. ii. 10, saying, "Because they received not the love of the truth, that they might be saved, the Deity for this cause shall send upon them Strong Delusion, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness"—that system of doctrine they style "orthodoxy." They were not Jews. The true faith was not in them; and consequently, although immersed, they were not in Christ; and not being "in him" they could not be Abraham's Seed, and were not therefore "heirs according to the promise."

But though to be given up as reprobates, they were not to go unpunished. They were to be subjected to "an hour of trial being about to come upon the whole habitable to make proof of them who dwell upon the earth." This was a proximate visitation. A remoter and ultimate one was in store for them, which would result in their acknowledgment of those who kept the word, and denied not the Spirit's name, as his beloved; and not only so, but that they shall come up, and prostrate themselves at the feet of those they have despised. "Behold, *I will bring upon them*," saith the Spirit, even calamity, when they shall "be tormented in the presence of the holy angels and in the presence of the Lamb"—"that they may have come and prostrated before thy feet, and may have known that I have loved thee."

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## **Jerusalem and Rome**

### **An Exhortation by Bro. Roberts**

*(Continued from page 48)*

This was the picture prophetically exhibited by the Spirit of God at the end of the first century: has the history of the period since verified and established the prophecy? Nothing is more palpable than the answer. The foremost fact in European history for 1800 years past, has been the controlling and influential position of Rome, in a religious even more than a political sense. She has given law and religion to the European system, first as a Pagan, then as a Papal Queen of nations. At the shrine of her greatness and influence have the princes of the earth done homage in all the centuries. Submission to Rome has been the bond of political connection. The nations have been affected by her influence more than by any other that can be mentioned. The history of the Christian era, so called, has been a history of Rome's prestige and ascendancy as the seat of a central authority claiming to be of divine origin and nature. This position of things continues to be the fact down to the present hour, though we are getting towards the end of matters.

So much for the two cities as they exist upon the face of the earth at the present moment. Their respective positions are such as the Scriptures of truth require. Their past has been all that was foretold. But we turn now to the future. Of this, the mere tourist can know nothing. As he looks upon the desolation of Jerusalem, he is liable to think it will always continue; as he does when he dwells upon the greatness of historic Rome. But appearances are very untrustworthy. The declarations of the word of God are not so. They have proved true in all generations, even when the things declared were

contrary to all appearances. Jerusalem's desolation was foretold whilst she was yet established in glory, and prosperity; and the desolation came in spite of the prosperity. Let us see what is written in these two chapters concerning the future yet awaiting both cities.

We turn to the chapter in Isaiah (liv.). We are sure we are right in applying this to Jerusalem, because Paul has done so in Gal. iii. 25-27: and because the prophecy itself compels such an application. Paul speaks of "Jerusalem that now is and is in bondage with her children," and of "Jerusalem which is above and is free, which is the mother of us all; " and he refers us to this chapter as illustrating both these phases of the subject. It is customary to understand "Jerusalem which is above" as meaning a city that is actually in heaven, to which believers ascend when they die. We will not stay to combat this, beyond pointing out that Paul's contrast is a contrast of time and condition, and not of locality. "Jerusalem *that now is*" is contrasted with Jerusalem as she will be in the day of her exaltation, and said to be "above" at present because all the elements of that future glorious condition are now germinally in Christ, who is above, with whom, when he comes, the kingdom comes, and (new) Jerusalem also "comes down from God out of heaven."

Jerusalem in the two states is the subject of this 54th chapter of Isaiah. They appear at one view in the very first verse of the chapter.

"Sing, O *barren*, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of *the desolate* than the children of *the married wife*, saith the Lord."

The figure is that of a woman—a very common mode of personating a city with its people. God calls Himself her husband: verse 5, "thy maker is thine husband; the Lord of Hosts is his name." He speaks of her as in two states. A married state and a put-away state, to be succeeded by a restored state, thus:

"Thou shalt forget the shame of thy youth; and shalt not remember the reproach of *thy widowhood* any more. . . . The Lord hath called thee as a *woman forsaken and grieved in spirit*, and a wife of youth *when thou wast refused*, saith thy God: For a small moment have I *forsaken* thee; but with great mercies will I *gather thee*. In a little wrath I *hid my face from thee* for a moment; but with everlasting kindness will I *have mercy on thee*, saith the Lord, thy Redeemer."

Here is a widow who had been married (of course), but in the course of her lifetime had been divorced, "refused," but who is promised a return to greater favour than she had ever enjoyed before. The application of this to Jerusalem (as representing Israel) it is easy to see. Under the law of Moses, they were married. "I was an husband unto them, saith the Lord" (Jer. xxxi. 32.) This was "the married wife" state, but because of their unfaithfulness to the marriage vow, they were divorced. Jerusalem was cast off with her children, and for many centuries has remained in that state—the desolate—the widowed state.

Now, says this prophecy,

"more are the children of the desolate than the children of the married wife, saith the Lord."

This is an enigma which the apostolic phase of God's work upon the earth enables us to understand. This phase began when Jerusalem had entered upon the desolate state; it will not be complete till that desolate state end at the coming of Christ; and when it is finished, it will be manifest, in the composition of the multitude that no man can number redeemed from among men—(all of them children of Jerusalem)—that Jerusalem in her desolation has begotten many more children than she did in her married days. The multitude of the saints will be found to be more largely composed of those who have been developed by the labours of the apostles, during all the centuries of the Gentile domination, than of the children of faith begotten under the law of Moses. And of this the largest part of her family (to be manifested in the day of glory) Jerusalem the forsaken knows nothing. Nationally

speaking, Jerusalem does not recognise them—does not know of them—during these the days of her widowhood. When they are introduced to her in the day of restoration, she opens her eyes in wonder. She is represented in another part of Isaiah's prophecy as expressing surprise at the unexpected apparition of a multitude of children of whom she had no knowledge:

"The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, *who hath begotten me these*, seeing I have lost my children and am desolate, a captive, and removing to and fro? *Who hath brought up these?* Behold I was left alone: *these, where had they been?*" (Is. xlix. 20-21).

We can understand why Jerusalem, the long barren and desolate, should be called upon to rejoice in prospect of such a glorious reversal of her experience.

"Sing, O barren, thou that didst not bear . . . thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not, for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more."

Very emphatic is Jehovah's pledge of the stability of this restoration of Jerusalem's glory,

"This is the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that . . . my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee:"

And how very impressive is the imagery employed to depict the glory of the state to which Jerusalem, now afflicted, shall then be exalted:

"O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

This is neither more nor less than a promise of the Kingdom of God. The hope of Israel and the hope of the gospel are one: and they both centre topographically in Jerusalem—now desolate, but to be glorified. Such is the future of the first of the two cities before us this morning.

A very few words suffice to depict the future of the second. We have it in a very few words in a sentence from the 18th chapter:

"A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be *thrown down, and shall be found no more at all.*"

This requires no comment. It is the graphic and unmistakable illustration of the divine purpose concerning the glory of the Gentiles which for ages centred in Rome, where the ecclesiastical light of the world (which is darkness) still shines.

The practical bearing of the matter is sufficiently manifest. We are the children of Jerusalem in the day of her obscurity. It is our part, figuratively speaking, to weep and lament with her while the world rejoices; but it is a blessed part all things considered. It remains true what Jesus said, "Blessed are ye that mourn; for ye shall be comforted." The mourning of such will be turned into joy, when "lamentation and mourning and woe" will be the experience of the children of wickedness; and it will be a joy which Jerusalem will see and share; for thus hath God said: "Rejoice ye with Jerusalem, and be glad with her all ye that love her. Rejoice for joy with her, all ye that mourn for her . . . Behold I

will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides, ye shall be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known towards his servants and his indignation towards his enemies.”

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## Sling Stones

About 80 years ago the Crimean War was being fought between Britain and Russia, Even in those days the death dealing implements employed were considered to be very wonderful and terrible. But how much more terrible were they in 1914! How much more terrible still will they be in future wars! Zech. xii. 4, is an indication of the horrors of the next great world conflict

It is not difficult to imagine the fearfulness of the clash when the nations unite "to cut off Israel from being a nation" (Ps. lxxxiii. 4). What a shock it will be for them to be balked in what must appear a comparatively simple task! An extraordinary pestilence will attack their cavalry, terrific hailstones and great earthquakes will send irrecoverable panic amongst the troops. The outcome will be as unexpected by the nations as was that of the encounter between the heavily armed Goliath and the unarmed David with his sling-stones.

Dr. Thomas, writing during the Crimean War (1856), described the batteries of cannon, the cavalry and the bayonets which would be employed against Israel, and, of course, predicted their uselessness when Yahweh thunders in the heavens. Are we any less confident in 1934 because of the great developments in carnal weapons since 1856? Not at all. Dr. Thomas's comment is equally true to-day: "A little army with the artillery of the clouds at its command, though armed no better than David, with sling-stones, will have no cause to tremble before the destructive machinery of modern warfare. Let Israel stand still and see the salvation of Yahweh." The reference appended by the Doctor is Zech. ix. 15, which reads,

“The Lord of hosts shall defend them, and they shall devour, and subdue with sling stones.”

The reference is perfectly justifiable, for the original words used here for "sling" and "stone" are the same as those employed in the description of the encounter between David and Goliath, The figure is a suitable one, too, for the war to which Zechariah alludes is between antitypical David and the antitypical Philistines.

The same chapter of Zechariah reveals the identity of the champion of Israel. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, saving himself; lowly, and riding upon an ass, and upon a colt the foal of an ass" (v. 9). When this verse was fulfilled by Jesus, we are told that the people cried out "Hosanna to the Son of David." It is this same son of David who completes the antitype, wielding the sling stones to such effect that "the battle bow shall be cut off: and he shall speak peace unto the nations: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (v. 10). Israel will then serve the Lord their God and David their King" (Jer. xxx. 9).

Who are the stones of Zech. ix. 15? Is it altogether coincidence that when Jesus fulfilled v. 9, he told the objecting Pharisees "If these should hold their peace the stones would immediately cry out"? The same evangelist records that on another occasion Jesus affirmed that "God is able of these stones to raise up children to Abraham."

Children of Abraham can only be those of Abrahamic faith, but obviously literal stones can have no faith. Where the Jews erred was in supposing that descent from Abraham constituted a title to Abrahamic sonship. But this is not so, for personal descent was vain unless they were children by faith

also, and as events have proved, even the stony soil of the Gentiles can produce and has produced children unto Abraham.

Stones are frequently used as figurative of the saints (c.f. "Living Stones," "My Jewels") and Jesus is regarded as the chief or corner stone, or "the headstone" (Zech. iv. 7). In some of the figures employed, notably in Daniel's and Zechariah's prophecies, the stones are represented as welded into one stone, and the extraordinary feature of this multitudinous stone is that it grows until it becomes a great mountain filling the whole earth. There is, consequently, no room for other stones, the result being that these are ground to powder.

In spite of modern armaments, the contest proves unequal, and instead of Jerusalem being an easy prey, it becomes "a burdensome stone" (Zech. xii. 3), No wonder; for as Jesus declared, "On whomsoever this stone shall fall, it will grind him to powder."

The allusion is quite a simple one, for it was a Jewish exercise to try the strength by lifting great weights as high as possible. If too heavy a stone were attempted there was a danger of the stone falling and crushing the one who lifted it. So this stone with which the nations try their strength is too burdensome for them, "All that burden themselves with it shall be cut in pieces" (Zech, xii, 3).

One people alone survives the crushing of nationality that the establishment of the Kingdom of God involves—Israel—for it is for the salvation of this people that God intervenes. "The Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land" (Zech, ix, 16). Thus will Israel's prophets be vindicated at last. God has now returned to Zion and dwells in the midst of Jerusalem. "They shall be my people and I will be their God," "As ye were a curse among the nations (as in Germany to-day) so will I save you and ye shall be a blessing."

The very land itself is to prosper, "for the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew" (Zech. viii, 12), so that Israel will be able to thank and praise the Lord for His goodness. "For how great is his goodness, and how great is his beauty! Corn shall make the young men cheerful and new wine the maids" (Zech, ix. 17).

Where shall *we* be in that day? Those who exhort us often remind us that as stones, we must be suitably shaped and polished before we are fit for Divine use. The whole building is to be fitly framed together. The stones used in God's building are the only ones that will survive the turmoil and disintegration caused by the upheavals soon to come, inaugurating a new era, when righteousness will be the law of the world and peace as a consequence, flows like a river.

In that day there is room only for the multitudinous Christ; that glory of the Lord soon to be revealed; that glory of the Lord which is to fill the whole earth as waters cover the sea. Whether there is room for us, depends entirely on ourselves; *God* is faithful that promised.

W. JEACOCK.

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## **Marriage with the Alien**

The Scriptures give us very clear indications of the will of the God of Israel concerning the marriage relationships entered into by His children. Unlike some other matters, such, for instance, as the question of His people engaging in war. His mind has been expressed in *every* age, from that of our first parents, unto that of the Apostles, in definite disapproval of the uniting of His sons and daughters in marriage with partners chosen from His enemies, for such are indeed all who have not definitely submitted to His righteousness. It will be recalled that it was by such marriages the dreadful state of apostasy, which led to the flood in the days of Noah, was brought to pass (Gen. vi. 1-5). It was also through such marriages that Israel first turned aside from the way of Yahweh into the worship of

the idols of Canaan (see Judges iii. 5-6). The first instance among Israel of a national worship of Baal occurred through the marriage of Ahab, king of Israel with Jezebel, the daughter of Eth-Baal, king of the Zidonians (1 Kings xvi. 29-33). This particular case is a very instructive one. For further examples see Ezra, chapters nine and ten; also Neh. xiii. 23-29, especially verse twenty-six, which reads, "Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish (i.e. alien) women cause to sin."

The women whom the Deity desired His people Israel to marry were those of a godly disposition, no others were fit for His sons. In some cases, as for instance Rahab and Ruth, women of other nations who had voluntarily obeyed the God of Israel were eligible as wives for faithful Hebrews. It must be noted however, that in both these instances faith in Jehovah and a disposition to obey his commandments were manifested before their marriages to Salmon in the one case, and to Boaz in the other were even contemplated. There is therefore no suspicion in their case of going through a form of obeying the Truth in order to obtain a desired partner in marriage. Malachi throws light on this matter, see chapter two, verses fourteen and fifteen. Although there is no mention here of the Israelitish nationality of the wife in question, yet there can be no doubt, that she was truly so, and therefore it is assumed that from her would spring godly children.

From all these cases, and the principles involved in them, it may be concluded that the way of God in this matter was so well-known in New Testament times, that the Apostles did not consider it very necessary to give precepts upon the question, but rather to remind the believers of principles which were then well-known, and from ancient times established. As, to the Jew, all other nations were alienated from God, so to the Christian, all people other than Christians, were in the same case, see Eph. ii. 11-13; 19-20. The precepts therefore which prohibited the one from inter-marrying with any other than those who were either by descent or conversion members of the house of Israel, became equally applicable to the other, who was considered to be a Jew inwardly, an Israelite indeed. The precepts governing matrimony in the case of the Jew will be found in the following Scriptures, viz., Exod. xxxiv. 15-16; Deut. vii. 1-4; Josh. xxiii. 12-13. The Apostles, accepting the principles contained in these Scriptures, as those applicable to the children of God in every age appear rather to have assumed that the brethren of their days would so well understand that these principles were binding, that instead of giving definite precepts they allude to them as things well understood, hence the only injunction in the Apostles' writings which definitely enjoins marriage, "only in the Lord," is the one contained in 1 Cor. vii, 39, and which, as it applies primarily to widows has given rise to the objection that it concerns them only. This however is such an absurd objection that it may be said to supply its own refutation. Why should a spinster sister be at liberty to do that which a widowed sister was not at liberty to do? Surely the law which applies to the one will apply to the other and equally also to men as to women.

We will now consider the principles which underlie the Scriptural precepts concerning this matter, because it is only by considering these attentively, that we can arrive at the conclusion that not only is marriage with unbelievers forbidden to the children of God, but so also are those steps which naturally lead up to and culminate in this unscriptural practice. The first place to which we would call the reader's attention is that grand precept which occurs in Paul's second letter to the Corinthians, chapter six, verse fourteen, "Be ye not unequally yoked together with unbelievers." A consideration of the context will show that this is a precept which applies to business, friendship, &c., as well as to marriage. The principle involved is one of separation from the world, which is an ungodly world and therefore it calls us to holiness and avoidance of all the world's evil ways. Is not marriage a union of the most intimate nature? Should a son or daughter of God unite him or herself with the ungodly world in the person of a wedded partner? If not, supposing any of these indulge in "the unscriptural . . . practice of . . . making companions and sweethearts of aliens," "even though they may make some effort to bring their alien friends into the Truth," can such a practice be defended or considered at all a right one? Should the alien friends professedly obey the Truth, is there any certain reason to conclude that it was a real obedience, that is, from the heart (Rom, vi. 17)? Have not many of us known of cases, where subsequent events have proved that the principles of Christ, so far from having been

believed from the heart, have only been learnt as one might learn some secular subject, as for instance, history, geography, book-keeping, or anything else which is bounded by the eternal grave? Suppose however the alien friend will not take any interest in the Truth, what then? Is it right for a brother or sister to encourage the advances of a stranger, and at the same time mentally reserve to themselves a determination to end a matter, which events have made manifest should never have been begun? It seems clear then, that it is among our own people that we should look for our wedded partners, if it is wise and desirable that we should contract a marriage. The same principle is true of friendships. Let us consider a few Scriptures which prohibit the children of God from making companions of those who are outside the Truth. A very notable case occurs in the 19th chapter of the 2nd Book of Chronicles, where at verse two we read that Jehu the son of Hanani the seer went out to meet him, (Jehoshaphat, see verse one) and said . . . "Shouldest thou help the ungodly, and love them that hate the Lord?" The ungodly in this case were Ahab, king of Israel, and his followers, so that we may conclude, that not only are we forbidden to form friendships with the world but also with unfaithful brethren and sisters. In this case Jehoshaphat's example was fatal to his son (see chapter xxi. 5-6). Other Scriptures are John xv. 18-19, where we read that "the world hated me (Christ) before it hated you (the disciples)," and that the world would love his own. Again in John's first letter, chapter two, verse fifteen, we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him." Why? Because "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but is of the world." How can any one then make a man or woman of the world either a wedded partner, or a prospective wedded partner, and yet remain a true son or daughter of God?

The world will pass away but they who constantly endeavour to keep the commandments of Christ will abide for ever, for, "he is become the author of eternal salvation to all them that obey him," Heb. v. 9. Let us then, young or old, endeavour as much as in us lies to be separate from the world, touching not the unclean thing, and in the day of glory, Christ will make it manifest that we have shown ourselves to be faithful Christadelphians and true sons and daughters of God,  
Swindon. J. H. DYER.

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## Editorial

### COMING TROUBLE AND PROMISED DELIVERANCE.

The conviction that a time of unprecedented trouble is drawing near, is entertained not only by those who know the purpose of God to "shake terribly the earth" and to "break in pieces human dominions," but is to-day also the view of most of the leading thinkers of the world who "know not the thoughts of the Lord." It is almost universally felt that the world is helplessly drifting to a catastrophe before which the horrors of the last Great War will pale into insignificance. The complete failure to bring about a measure of disarmament amongst the nations, coupled with Germany's determination to re-arm, and Russia's relentless preparation for war, have combined to produce in the minds of statesmen an unparalleled state of fear as to what is coming, "The situation is at the moment as black as night" are the impressive words of a great European statesman.

Truly for the world the situation is "as black as night"; and so also it is for Israel after the flesh. In Germany especially, Abraham's descendants are in a terrible plight; the time of Jacob's trouble has developed to the fullest degree, and from the world's point of view there seems no hope of deliverance. Everywhere the outlook is charged with fear and perplexity.

How vastly different is the prospect from the Truth's point of view! To true Christadelphians the present "blackness of the night" is the certain herald of the coming dawn, and the "rising of the Sun of Righteousness with healing in his wings"; in the midst of the coming troubles, deliverance will be surely accomplished for the servants of God, This is God's revealed purpose and it cannot fail.

Meanwhile, however, the need for courage and determination continues, in perhaps greater measure than ever before. Ahead is "a time of trouble such as never was," and we must not be surprised if at least the beginnings of the trouble affect God's people. There may yet be great and sore trials to be faced and endured before the inheritance is ours. Naturally we are all fearful of the prospect of trouble on the scale which we know is to descend upon the world, and the wise course is to enwrap ourselves in the comfort only obtainable from the "counsels of the Lord." To His servants, whether of Israelitish or Gentile stock God has promised a wonderful protection and final deliverance, as revealed for example through the prophet Isaiah—

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isa. liv. 17).

The value of this assurance has more than once been realized in the experiences of God's servants in these dark and evil days. Many indeed were the weapons forged in the world's workshops and offices during the years of the late war, which were intended to be used against God's servants because of their attitude in maintaining that "separateness" which Christ's teaching enjoined upon them. Did any of those weapons succeed in the object for which they were formed? Not one! and if we are true to our profession, none ever will, because of God's purpose and promises. Let those who possess it, read "*Without the Camp*," the history of "*Christadelphians and Military Service*," and there will not be many faint hearts amongst us when the trouble comes, as it surely will. DELIVERANCE, not human, but Divine, is written across every page of that intensely interesting history. The lesson therefore is in the words of God Himself—

"Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Josh. i. 9).

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#### THE JEWISH HOSPITAL AT JERUSALEM.

The attention of our readers is directed to the letter we published last month from Dr. Yassky, the Director of the Hadassah Medical Organisation at Jerusalem, in which he reveals the difficulties which beset him and his colleagues in their work of alleviating the sufferings of God's chosen people in the "city of the Great King."

Last year, the brethren and sisters were able to send the substantial contribution of £147 12s 9d. towards that good work, and none for whom we write, will we are sure, have any doubt that God views with pleasure the efforts in this direction of Israel after the spirit.

In view of the pressing need for further assistance, as expressed in Dr. Yassky's letter, we appeal to the brethren and sisters to continue our efforts in this matter, and to any ecclesia who may not hitherto have done so, we commend the practice of many ecclesias throughout the world, of making quarterly or annual collections on behalf of these poor and afflicted sons of Jacob.

The Editors of the *Berean Christadelphian* will undertake to hand any amounts entrusted to them to the proper quarter for transmission to Jerusalem.

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#### A "REVEREND'S" VIEW.

"An account of the position of women in Old Testament times was given by the Rev. Charles Ryder Smith in a lecture last night at University College.

'Jezebel,' said the lecturer, 'was a woman of great personality. She may have been a bad lot, but she was the greatest woman in the Old Testament She stood up to Elijah, and that took some doing

(*Newspaper report*).

Has the "Rev." ever read Rev. ii. 18-23? Perhaps not! But let him know that a day of terrible awakening is hastening on, in which, although he now belongs to a class of men apparently very estimable and worthy of respect, he will be exposed as "an enemy of the Lord" who will "consume away into smoke." Such is the certain fate of the wicked, and there is no greater wickedness than calling *good* that which God has pronounced *evil*.

"Woe unto them that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter!  
Which justify the wicked for reward, and take away the righteousness of the righteous from him" (Isa. v. 20, 23).

Not by any means the least of the blessings of the reign of Christ will be the ridding of the earth of such as "speak lies in the name of the Lord."

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#### THE PSALMS—A GERMAN VERSION!

"A book which has just appeared under the title, "Divine Songs for the German People," provides what may prove to be a standard text for the Psalms, as re-written to suit the exponents of anti-Semitic and 'Aryan' religion.

The compiler, Herr Wilhelm Teudt, supports the view that Christ was not a Jew, but of 'Aryan-Nordic' race. His theory is that the city of Ur of the Chaldees, the birthplace of Abraham, was a centre for learning of a people of Aryan, if not definitely of Nordic, type.

These people, even though they later inter-married with Jews, produced from time to time in pursuance of the laws of heredity, progeny of "almost pure Aryan blood." In the view of Herr Teudt, the whole personality of Christ proves him to have been, racially speaking, a throw-back to a pure Germanic type.

Consequently, Herr Teudt has felt it his duty to produce, for the benefit of Nordic Christians, a version of the Psalms from which Jewish and other Oriental influences have been eradicated.

#### PSALM 87—NEW VERSION.

Of the 150 psalms only 75 have survived this treatment at all, and of the original 5,400 lines only 1,250 remain after Herr Teudt has passed them through the Nordic sieve.

Some of them are hardly to be recognised when compared with the originals. Thus Psalm 87, which has become Divine Song No. 44, now begins as follows:

The sacred treasures of God are founded in the holy mountains.  
Glorious things are told of thee, O places of God.  
Before all dwellings in far-off places  
The Lord loves the heights of Germany.  
God loves the yew trees of the Odenwald  
And the oaks of the North Sea.  
I will be mindful of far-off rivers.  
Whence our fathers came and where they ruled.  
The Volga, the Euphrates, the Ganges,  
When I think of the southern lands of the Goths, the Lombards and the Andalusians,  
This must indeed be said:  
Our brethren were there begotten, and there they died.  
But in the glades of the Osning shall ye know—sprung from the seed of the sons of Mannus—  
Ingo, Istu and Ermin;  
For so is it ordered by the Lord on high.

These three sing even as those who dance the roundelay:  
The sources of my whole being are in thee, Land of my fathers."

(From the Berlin correspondent of a London newspaper).

A further illustration of the unblushing blasphemy of the age in which we live: a feature of our own days which makes all "lovers of Zion" long for the time when God will arise to put an end to all such presumptuous creatures. Like David's, our prayer is—

"It is time for thee, Lord, to work: for they have made void thy law" (Psa. cxix. 126).

But how thankful we ought to be to have the incomparable blessing of the Truth, and to have been delivered from all this nonsense and blasphemy!

W.J.W.

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### **The Believer and his relation to the Powers that be**

The position that the believer is placed in, regarding his relation to the powers that be, is conditional. His acceptance of the doctrine that the scriptures teach, clearly define his relationship so far as his subjection to the State is concerned. He is free to discharge his obligations to the State, so far as they do not conflict with the commands of Christ, that is, he respects the rights of others, conducts his business orderly, takes no part in politics, pays his taxes, but in times of "national stress" his obligations are conditional.

He renders "unto Caesar the things that are Caesar's and to God the things that are God's." He is a "conscientious objector," he refuses to bear arms in the defence of the State. His allegiance to Christ is paramount, Christ said, "those who take the sword shall perish with the sword," Matt, xxvi: 52. So, before he would perish with the sword, he would rather perish by the sword in the hands of the alien in maintaining his loyalty to the commands of Christ.

Since the latter part of the eighteenth century the true believer has been accorded a measure of freedom greater than at any time since the days of Christ. During the dark ages he was persecuted to the utmost, but with the revulsion of the people against the State oppression in Europe, a new day dawned. Freedom, both religious and political was brought about, Dr, Thomas in *Eureka*, Vol, 2, page 673, quoting Allison says, "The American (the Revolutionary War 1776) war was the great change which blew into a flame the embers of innovation." The embers of innovation brought about a decidedly drastic change in the affairs of mankind.

The revulsion of the people against tyrannical monarchical governments was the inborn hatred of generations against the oppression of the nobles, which led to the introduction of democracies both in America and Europe. Freedom was the battlecry. What many wished for mainly was freedom from the state Churches of Europe. It was a desire to "worship God as they saw fit."

The Protestant denominations were devoid of the true faith, as Dr. Thomas states in *Eureka*, Vol, 2, page 626, "The firm of Luther, Calvin, Knox, Cranmer and Company, knew nothing of this (i.e. the Truth) yet they were highly useful in their day. They were Satan casting out Satan, whereby his kingdom was greatly weakened."

The revolutions of the eighteenth century brought about many reforms. In North America the thirteen colonies broke away from the yoke of England and set up a democratic government. This excited the envy of the peoples in Europe and the French Revolution followed. The continent became a seething mass.

In the new world the thirteen colonies were organized as the United States. A constitution was drawn up which became the supreme law of the land. Then in course of time the new nation gradually

became stronger, it had passed the stage of infancy and took on an adult character. There was granted, by the laws, privileges that no other nation had hitherto dared to extend. The Constitution gave the right to the people "to worship God as they pleased." This was indeed a "Bill of Rights," a radical departure from the hidebound traditions of Europe's thralldom. It meant that the true believer was emancipated from the rigorous forms of the State Churches. Article 1 of the Amendments to the Constitution of the United States reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

The disciples of Christ and the believers of the first century did not have such a cloak of protection as that prescribed by the Constitution of the United States. They were technically under the Mosaic Law and actively under the rigorous Roman Law. The restrictions they were subjected to allowed for no freedom whatsoever. They were persecuted from city to city and held their meetings in secluded places, lofts, caves and buildings away from the Jews and the Roman authorities, but with the dawn of the nineteenth century those who held opinions diverse from the Protestant and Papal superstitions fared better than those of the first century. They were afforded the protection of the states and not subjected to persecutions. They were tolerated.

To further extend the freedom of thought, Thomas Jefferson, who was a member of the Legislature of the State of Virginia, and later third president of the United States, proposed a "Bill for establishing Religious Freedom."

## Section II.

"We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, or shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

(*Virginia Statute of Religious Freedom*).

This was an amplification of the rights that all were to enjoy.

In the process of time the nation grew, and in the year 1861 a rebellion broke out in the States. The North fought to quell the insurrection, and the struggle continued for four long years. During this time armies were raised. The method was by enlistment. There came a time when the Federal Government resorted to conscription as also did the South, with the result that those who had conscientious scruples against bearing arms were required to furnish proof thereof.

The number of believers in the land at that time were comparatively few. Up to that time they had no denominational name, and so brother Thomas, who as the instrument of God, discovered the truth and brought it to light, coined the word CHRISTADELPHIAN, and wrote out the necessary document to be presented to the military authorities as evidence to show why they took such a course.

The same procedure was followed by the Southern side. The South granted exemption to those who produced the necessary proof. The majority of the brethren in the South lived in Virginia and it was pleasing to see that the "*Virginia Statute of Religious Freedom*" was just as forceful in time of war as it was in peace. The brethren were "free to profess, and by argument to maintain their opinions in matters of religion"; the result being that they were granted exemption from all forms of military service. And as was to be expected, the over zealous patriots did not hesitate to deride those who were conscientious objectors, and the fair sex were no exception either in heaping insults, as they sent petticoats to those who objected to military service. Yet it would be strange indeed, if in such times, conscientious objectors should go scot free, and escape the derision of the mob.

The petition that was presented by the brethren of the North to Congress was never acted upon to the same extent as the one that the brethren in the South presented to the Confederate Congress. There was a means provided in the Conscription Act of the North whereby the Conscript could pay a bounty of three hundred dollars and provide a substitute to take his place, and from the best information available, this course was followed and brethren were exempted in this manner.

In the course of time since the "American Civil War" things have moved swiftly and much has been done to clarify the position of the conscientious objector in America. During the late war, the Congress passed the Conscription Act, May 1917, granting the right to the President to increase temporarily the military establishment of the United States. This act called up (Section 5) "All male persons between the ages of twenty-one (21) and thirty (30), both inclusive."  
Section 4: stated,

"And nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization. The right to grant exemption to conscientious objectors is invested in the Congress who derive that right by Constitutional authority."

The granting of exemption from military service did not allow the right to escape doing work of national importance, such as farming, shipbuilding, road work, etc. All were subject to the government authority.

When the conscientious objector was summoned to appear and state his case before the local tribunal, this was not an easy process; difficulty was encountered due to the heat and passions of the time, because the conscientious objector claimed allegiance to a Higher Power. He based his right to claim exemption as a conscientious objector upon the Bible and the provision contained in the Constitution that all were entitled "to worship God as they pleased." In many instances those who claimed conscientious objection were not accorded treatment that was of the best.

It is not left to the discretion of the writer to deal with the merits or the demerits of these cases, the one feature that we wish to stress is, that there is now sufficient information available to aid those who should need help when the emergency arises.

Now the question is, what steps should be taken by us should a state of war be proclaimed?

Is it necessary to ask for exemption before war is declared by sending a petition to the Congress?

We would advise first that the valuable epitome in *Christadelphian Treasury*, page 164, "Forces of the State," be read and reread and considered carefully.

#### FORCES OF THE STATE.

"Where does the Bible forbid you to serve in the R. A. M. Corps, or any other non-combatant branch of the Army?" This question was usually put at the Tribunals to those who claimed exemption from all forms of Military Service on conscientious grounds. What is the Christadelphian's answer? Here it is—

"I am in covenant relationship with God in Christ (Psalm 1-5; Gal 3-16, 17, 19), through his death (Rom. 15-8). I am therefore not my own, I am bought with a price. I must glorify God in my body (1 Cor. 6, 19-20), and offer my body a living sacrifice to God (Rom. 12-1). I cannot be a bondservant to the King (1 Cor. 7-23), as I am already bound as a soldier to another King (2 Tim. 2-4). It is thus impossible for me to enter any branch of the Forces of the State in any capacity whatever

without becoming a traitor to Christ, thereby treading under foot the Son of God, and counting the blood of the everlasting covenant (Heb. 13-20) by which I am separated from the world and bound to God, an unholy thing" (Heb. 10-29).

"This is the only position a faithful Christadelphian can adopt, and it will absolutely prevent him from wearing the uniform of any of the Forces of the State—Naval, Military, Aerial, Constabulary, or otherwise, and it will also preclude his joining any organization, membership of which hinders or hampers him in carrying out the terms of the 'Everlasting Covenant,' namely, 'All that the Lord hath said we will do, and be obedient'."

Information of this character is needed in view of the fact that it is concise and to the point, for should it become necessary to stand before Caesar's tribunal and ask for exemption from military service a concise statement will do more good to help strengthen a brother's (or a sister's) position in the first step than a verbose argument.

The next step that we think will be of assistance is a quotation from some reliable historian who deals with Christianity in the first century, say Gibbon, chapter 15, where he shows most definitely how the brethren of the apostle's time and after "abhorred the business and pleasures of that day and refused to handle the sword."

To further acquaint those who are in the age where conscription may affect, we add a "List of Scriptural passages submitted by the military authorities in questioning Conscientious Objectors at the tribunals during the late war, 1914- 1918."

Old Testament under Jewish Dispensation.  
New Testament *Put up the sword*. Matt. 26: 52.

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|----------------------------------|-------------------|
| Slaughter of four kings ... ..   | Genesis 4-14.     |
| Moses kills the Egyptian ... ..  | Exodus 2-11 & 12. |
|                                  | Neh. 4-14.        |
|                                  | Psalms 82-3 & 4.  |
|                                  | Eccles. 3-1 to 8. |
|                                  | Matt. 10-34.      |
|                                  | Luke 19-27.       |
|                                  | Luke 22-36-49.    |
|                                  | Luke 11-21.       |
| Exodus 21-13 not relating to war | John 19-26.       |
| Matt. 5-21.     Gen. 9-5 & 6.    | Rom. 12-18.       |
| Exodus 2-13.   Acts 7-58.        | Rom. 13-2 & 4.    |
| Deut. 13-9.     Lev. 24-17.      | John 2-15.        |
|                                  | Titus 3-1.        |
|                                  | Acts 5-5.         |

These passages need to be studied with close application because when they were presented to those who objected to military service, they were presented in a deceptive manner to take the objector off his guard.

"War and desolation are no part of Christian duty. 'The servant of the Lord must not strive, but be gentle unto all.' This principle faithfully and duly observed by all the Lord's servants in his absence, will prevent them from avenging their own wrongs; or lending themselves as instruments in the quarrels of others, be they individuals or nations. No degradation more ignominious can befall a servant of the Lord than that of being a bloodshedder in the service of any of the Sin-powers of the unmeasured court." *Eureka*, vol. 2, pages 611-612.

Another step that can be taken to seek further information is to be found in a United States Supreme Court decision—in the case of "United States v. Macintosh" which case involved one who was seeking citizenship, but qualified whether he would serve in the armed forces of the land in case of war. This decision is of significance to every brother because it shows most definitely how we stand in relation to the powers that be. It shows that we are either citizens of the Land or we are citizens of the Commonwealth of Israel, there is no middle ground.

It reveals one prominent feature, namely, that the United States has in its one hundred and fifty seven years recognized the status of the conscientious objector in one form or another, and that persons with conscientious religious scruples have been granted exemption and have not been compelled to serve in a combatant capacity. It may be argued that brethren in the late war were drafted into the army and compelled to wear the uniform. That may be true. This we do not question, but we do say this, that we have never heard one case cited where the United States Government has compelled a bona-fide conscientious objector to bear arms. There may have been cases where threats have been used or indignities perpetrated upon the conscientious objector to coerce him, but to carry the threats to a point of compulsion would be to deny the Constitutional right extended to all to worship God according to the dictates of their conscience.

There may be some objections taken to the foregoing because the legal aspect has been dwelt upon at considerable length. This was done for a specific reason, namely, that in the next outbreak we feel that very little attention will be given to the religious aspect by the officers of the tribunals, and that a firm legal case will be more convincing. We do not wish our critics to get the idea that we are forgetting the scriptural side, emphatically no! The main reason for citing the legal side is this, that as time goes on, each year reveals a deeper disregard on the part of those without to things of a religious character, and it is this trend that the writer seeks to be able to meet, and aid his brethren so that they will be on their guard and be in a position to give the authorities a definite reason why they claim exemption.

It may be asked: Is it necessary to ask for exemption before war is declared by sending a petition to the Congress? Answering this briefly, we would say NO! because no good would result from such a course. It would not help one iota. In these days that we are passing through, we need to be watchful and have our course well considered, and should war be declared then would be the proper time to present a petition to the Congress immediately and without delay, because the best information available from the War Department is that Conscription will go into effect automatically and no enlistments will be honoured. It therefore behoves us to be prepared. Publius Syrus once said, "We should provide in peace what we need in war." I believe that in the present case we should follow this advice and prepare for the exigencies before they arise.

This will save much embarrassment and confusion later on, and by presenting a united front on this matter and working together we need have no fear, and will be able to face the future with composure.  
Gloucester City, NJ. ALBERT JOHNSON.

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## Reflections

"He also taught them by a parable that they must always pray, and never lose heart." Luke xviii. 1 (Weymouth's translation).

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Constant prayer on the part of his people being his will and desire, how unwise, nay how wicked, we shall be if we neglect it. Bro. Roberts wrote "For a prayerless man there is no mercy," and that is most certainly true.

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For a saint to cease to pray is evidence of loss of faith, and departure from obedience and a desire to please God. It is to declare himself "in need of nothing," and indicates a state of mind which will be most decisively rejected by Christ.

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It was part of the law of Moses, which God commanded unto him in Horeb (Mal. iv. 4) that incense, beaten small, should be offered daily, every morning and evening. The significance of the incense is evident from Rev. v. 8, "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." (In the margin, and also in the R.V. the word "odours" is rendered "incense"). See also Rev. viii. 3, 4.

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It is evident therefore that prayer is a daily obligation, to be offered as the incense was, every morning and evening. God desires obedience first, and prayer to be acceptable must be offered in the way He has indicated. Like the offering of incense it must be a perpetual daily service, to be offered every morning and evening; not an occasional, irregular act, but something to be always observed, as regular a part of our lives as our daily food and nightly sleep.

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"The right incense had to be beaten small—not offered in lumps. Some people neglect God in daily habit, and seem to think they can make up for lost time by being specially religious at certain times. This must be as odious to God as intermittent friendship would be unsatisfactory to men. The will of God is that we pray always, 'and be exercised in His fear all the day long'." (*Law of Moses*).

C.F.F.

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## CORRESPONDENCE

Many of your readers will remember a series of articles in the *Berean Christadelphian* during 1928, headed "1928"? The series commenced with an article by Bro. Bellamy who sought to show that Christ was to be expected to return in 1928, because that year marked the end of the Seven Times from Nebuchadnezzar's captivity of Judah. In subsequent correspondence it was suggested that while the arguments of Bro. Bellamy were quite sound in principle, more recent research had shown that the dates given by historians in Dr. Thomas' day for the events of Nebuchadnezzar's reign, were about seven years out. Thus, using the same principles upon which Bro. Bellamy based his conclusions, the correct date for the ending of the Seven Times would be 1935 instead of 1928. That modern chronology was demonstrably correct was indicated by the fact that the capture of Jerusalem in 1917 was exactly 2,520 years after the date now accepted as the 1st of Nebuchadnezzar. Just as Nebuchadnezzar occupied 18 years in the work of destroying Jerusalem, so we should expect the events connected with its restoration should occupy 18 years also. This indicates 1935 as an exceedingly important year in the history of Jerusalem, and is in fact the year when we should expect the throne to be re-established.

Now that this eventful year is close at hand, it seems a very fitting opportunity to call the attention of the brotherhood to these things once more. We believe that 1935 definitely marks the end of Israel's Seven Times of punishment, so that striking events must be expected to be very close at hand. The bitter persecution of the Jews in Europe is an indication that Jacob's Trouble is upon them; a trouble which their Messiah alone can relieve, and which he *will* relieve.

As the time draws near for Israel's deliverance, so should Zion's watchmen be particularly alert, for Christ must come to his Household before he appears at Jerusalem as Israel's redeemer. Let not brethren and sisters think that because dates have been mentioned before and nothing has happened therefore they can "eat, drink, and be merry" in the expectation that 1935 will likewise pass and Jesus not be here. It may prove to be the case that Jesus will tarry a little longer, for we are unwise

to dogmatize on the subject of dates, but we shall be very foolish to presume on it. "For the vision is yet for an appointed time; but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. ii. 3).  
Clapham.

W. JEACOCK.

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In the Ecclesial News for February bro. Southall of Birmingham gives expression to a sentiment which is shared by every one of us. He says "We find great delight in reading of the activities of our brethren everywhere, through the medium of the '*Berean Christadelphian*'."

Many, whose names we read, are not personally known to us, and may not be until that great day when, in God's mercy through Christ, we meet in the Kingdom that we are now seeking; but we delight in their activities, and these little items of ecclesial news provide us with an opportunity of rejoicing with them that do rejoice and weeping with them that weep; and, remembering the apostolic word that we are members in particular of the body of Christ, we are thus enabled not only to share each others' joys and sorrows but also to benefit by one another's' prayers.

One wonders whether the value of this section of our magazine is not being overlooked by some of our recording brethren, since we seldom (sometimes never) see any report from some of the ecclesias whose names appear on the second and third pages of the cover.

Sincerely your brother in Israel's Hope,  
Isleworth, Middlesex.

C. H. LINDARS.

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Whilst reading bro. F. G. Ford's report on the disposal of the funds collected on behalf of the Distressed Jews I noticed that the names of one or two Ecclesias appear as contributors more than once. From this it would appear that these meetings have collections at regular intervals for the purpose of aiding Jacob in his day of trouble. Would it not be an excellent thing if this practice were to become more general among our ecclesias?

If every ecclesia had only one collection each year it would considerably increase the total amount despatched to Zion. It would also afford a splendid opportunity for all the saints to manifest their faith in God's promises to Abraham and their desire to receive the divine blessing (Gen. xii. 3).

We may be sure that any such efforts could not be made in a better direction, for the work of the Hadassah Hospital is continually increasing and is limited only by the shortage of funds, which, as is evident from Dr. Yassky's letter (February *Berean*, p. 73), is very acute.

Your brother in the Hope of Israel,  
Selsdon, Surrey.

STANLEY TARLING.

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Grace, Mercy and Peace from God our Father be unto you and all the Faithful.

We have commenced another year of Gentile times which are fast drawing to a close, and we are near to the year 1935 which ever since 1894 many of us have looked forward to as a year of great events in Biblical prophecy.

No doubt many who read *The Day of His Coming* at that time (1894) appearing in *The Christadelphian* under the guidance of our beloved bro. R. Roberts, are sleeping in the dust, awaiting the resurrection at our Lord's coming.

It is now 52 years this March since I was immersed at Liverpool, England, and still keep up a correspondence with members of the household in various countries whither we have been scattered, upbuilding and strengthening each other in the Faith.

It has failed me in health to write you before, and so to-day am clearing up for 1933, in hope that events in the near future will make it unnecessary to write again because our Master may be among us, the judgment set, and the rewards given, in which we may meet each other and enjoy the Rest that remaineth.

Fraternally yours in Christ Jesus our Lord,  
Melbourne, Australia.

JAMES HUGHES.

P.S. I see by to-day's papers (January 2nd) Germany is counting on War in 1941. If she had said 1945 I would have thought they were putting it 10 years late.

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### Land of Israel News

*"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west"*  
(Isaiah xliii. 5).

During December, 1,737 Jews went into Palestine as immigrants, out of the total of 1,826 immigrants admitted in the course of the month. They include 283 who were admitted under the capitalist category, as possessing a sum of £1,000 or more; and they took 299 dependents into the country with them.

\* \* \*

Colonel Josiah Wedgwood, M.P., who is now in Palestine, said, in an interview with the *Jewish Telegraphic Agency*: "I am amazed and delighted with the phenomenal progress achieved by Jewish initiative and determination since my last visit in 1927. Although I have not yet had an opportunity of seeing the country as a whole, I have, nevertheless, been able to have a hasty glimpse of the land and to meet the leaders and to study the material I can only marvel at the results of Jewish enterprise and the unfaltering purpose to proceed against obstacles."

\* \* \*

A new project is starting near Jerusalem with the establishment of Kfar Etzion, on the road to Hebron. A large area of land some 6,000 dunams, has been acquired by the El Hahar Corporation to be laid out for horticulture. The new venture embraces fruit growing as its staple, and this ought to attract settlers as there seems to be plenty of water available.

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The Jewish National Fund has placed at the disposal of the Committee for the settlement of German Jews in Palestine, 2,000 dunams of land in the Haifa Bay area, and two types of settlers are being colonised, mixed-farmers, and poultry-breeders.

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Eight countries have announced their intention of participating in the forthcoming Levant Fair at Tel Aviv. The British representation will be on a large scale, and many rail and shipping companies from practically every country in Europe, and including Iraq, Syria, Turkey and Tunis are offering fare reductions ranging from 25 to 50 per cent.

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### Signs of the Times

**Jews in Egypt: Persecution in E. Galicia: The European Situation.** —In *Eureka* Vol. II, p. 555, Dr. Thomas, describing the invasion of Palestine and Egypt by the Gogian hosts, refers to the number of prophecies concerning latter day Egypt in the Old Testament, and comes to the conclusion

that "The testimony seems to indicate, that at the time of Yahweh's riding upon the swift cloud into Egypt, there will have collected there a considerable Jewish population which will be grievously oppressed by the King of the North. This appears from Is. xix. 20, which says "they shall cry unto Yahweh because of the oppressors and He shall send them a Saviour, even a great one, and he shall deliver them." At the present time there are about 65,000 Jews in Egypt, a number which is hardly sufficient to warrant the term "considerable," but it is exceedingly interesting, in view of Dr. Thomas's conclusions, to read in the *Jewish Chronicle* for January 26th that the Egyptian Government is amongst the few that have decided to allow German Jews to settle in their country. No further details are to hand, but we think it will be an interesting "sign" for brethren to watch. There is no doubt the Egyptian offer will be accepted, for the "High Commissioner for Refugees coming from Germany" appointed by the League of Nations is having great difficulty in arranging for their settlement anywhere. The trouble is, as Lord Cecil said, Europe is full up, and the U.S.A. although willing to give financial help, will not find room for refugees in their territory.

Meanwhile there is great agitation to get Britain to permit more Jews to enter Palestine, for this alone, it is felt, is the solution to the problem. Already 8,000 German Jews have settled in Palestine and it was announced during January that the Jewish Agency now has £125,000 available for assisting such colonisation. The situation in Germany is as bad as ever and there is no likelihood of improvement. The anti-Semitic laws that have been passed "while not directly killing a single Jew, make it impossible for thousands of Jews to live" (*Manchester Guardian*, 26/1/34).

It was anticipated that the success of anti-Semitism in Germany would mean that it would spread, and this has proved to be the case.

In E. Galicia (Poland) there are about 600,000 Jews (about the same number as in Germany), and here their treatment is even worse than in Germany. The majority of the population in this region are Ukrainians, and it is this people that is persecuting the Jews, It is said that of 80,000 Jews in the city of Lemberg, one half are destitute, and in the smaller towns conditions are more pitiful still. They are completely boycotted, many are murdered, their houses burnt down, their cattle destroyed, their corn cut down, "The Jews fear to leave their homes at night, even to assemble for prayer" (*Jewish Chronicle*, 26/1/34). A report in the same paper from a correspondent in Lemberg says "Jews live in constant fear. No Jew will travel at night or even appear in the streets after dark . . . they lead a life of fear, misery and despair." What a striking commentary is this on the predictions in Deuteronomy.

If treatment such as this spreads all over Europe—and it may well do so—as Jews themselves recognise, what a time of "Jacob's trouble" it will be. Even in England there is a good deal of anti-Semitism preached from public platforms and trouble in this country is quite possible. Mr. Lloyd George said (February 1st) that he thought Fascism in England "is significant only as a symptom of the great unrest in the world," this may be so, but it is growing fast and now has the powerful support of Lord Rothermere and his string of newspapers, including the *Daily Mail*.

Everywhere in Europe there is friction again, largely due to the re-arming of Germany which none can prevent. Germany intends to take the Saar Valley if possible without waiting for the plebiscite which is to be held next year to settle its future. As Herr Von Papen declared "We have learnt that force alone enables the right to triumph" (*News-Chronicle*, 24/1/34). Germany has made an alliance with Poland, an alliance directed against both Russia and France. All the nations are increasing their aerial forces enormously. On January 23rd a secret naval conference attended by Admirals from Britain, Australia and New Zealand was held at Singapore to consider the Naval situation in the Far East. Japanese Imperialism has rendered the defence of Australia and New Zealand a serious problem; the Russian Minister, Radek, asserts in *Izvestia* (a Moscow paper) that to attack Britain through Australia is a Japanese intention. He says that "British Imperialism cherishes a dream of confining the aggression exclusively, against the Soviet Union," but this he characterises as a vain dream. It is evident that Anglo-Russian hostility is very deep-rooted, this accounting for the great difficulty being experienced in arranging a trade agreement. The real situation is well illustrated by an incident in Parliament on January 31<sup>st</sup>. A Conservative M.P. moved a resolution urging that active

steps be taken to correct the present unsatisfactory balance of trade between Britain and Russia, yet opened his speech by referring to Russia as "an avowedly hostile State."

There seems to be but one reason for the delay of Armageddon. It is that the nations want to gain more time to prepare still more implements of destruction than they have already, —how much the greater will be the crash when it comes!

W.J.

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### **The Prophet like unto Moses.**

The first detailed miracle recorded by Matthew (viii. 2) relates to the healing of a leper, in the presence of a great multitude who were "astonished at his (Christ's) doctrine, for he taught them as one having authority" (vii. 28-9), But as Jesus himself affirmed, the witness of one man only may not be true and if he had no witness to his truth other than himself, the people would have been justified in believing him to be an impostor. Now Moses had been informed that God would raise up a prophet like unto himself (Deut. xviii.); this one Jesus declared was Himself.

Moses had desired a sign whereby he might prove the divine origin of his mission, and the one that was given to him was the miraculous healing of his own leprous hand.

Matthew's gospel is written primarily from the Jewish point of view, and particularly emphasizes those features of Christ's ministry that demonstrate "Salvation is of the Jews." Thus it is of peculiar interest to observe that the first miracle he describes in detail is the very one that would prove Jesus to be a prophet like unto Moses.

This miraculous power would show that God was the other Witness required to confirm Christ's veracity and establish the authority with which he taught the people (Matt. vii. 29). And Jesus Himself links the incident with Moses by instructing the healed leper to "show thyself to the priest and offer the gift that Moses commanded, for a testimony unto them" (viii. 4).

As a concluding thought it may be noted that leprosy is a symbol of sin in the flesh, and the public healing of the leper stands as a miniature representation of the whole work of Christ in destroying the devil and thus ridding the human race of the leprosy with which it has been infected since the transgression in Eden.

W.J.

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### **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.

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 Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

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**

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

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**BLACKHEATH (Staffs.)**—*Christadelphian Hall Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m.* We had a course of 6 special lectures in our meeting room during November and December, 1933, the attendance of the stranger was rather small, but we continue our work in hope praying that our Heavenly Father will bless our labours; we take this opportunity of thanking the brethren who so kindly assisted us, namely, bro. W. Southall (Birmingham), bro. S. M. Harrison (Lichfield), bro. O. Clee (Coventry), bro. Fred and bro. Chas. Jakeman (Dudley). Our Sunday School tea and prize distribution was held on January 14th, and a very happy evening was spent listening to the children singing hymns and reciting from the Bible some of the things concerning the glorious kingdom of God for which we are all so earnestly looking forward; also bro. W. Sidaway gave us a short address which was very helpful to all present. The end came all too soon, but the prize giving which followed prevented any sadness as we watched the earnest looks on the faces of the scholars waiting for their names to be called to receive a prize, but very sobering when we consider that the time is near when we shall wait for our names to be called. Shall we receive the prize? May it be the lot of each and everyone to hear the words "Well done good and Faithful servants, enter into the joy of your Lord!" We have been glad to welcome at the table bro. and sis. Woodhouse, bro. and sis. Weetman (Birmingham), bro. G. Jackson, bro. S. Jackson, bro. Fred Jakeman, bro. Chas. Jakeman, and bro. D. Jakeman (Dudley), and bro. and sis. T. Phipps (Great Bridge). —C. BENNETT, *Rec. bro.*

**BRIDPORT (Dorset).** —"*Home Cot,*" *Bothenhampton. Breaking of Bread, 3. 0 p.m.* Since our last report we rejoice to announce the immersion at Clapham of Mrs. A. OSBORN, the writer's mother. An exhortation underlies this happy event which I feel cannot be allowed to pass without notice. The faithful sowing of the gospel seed by a young sister while on holiday in Bridport, led the writer into the way of life, and now our new sister. Coupled to this sowing, the generous watering by brethren and sisters, blessed by our Heavenly Father, calls for our sincere and heartfelt thanks, to which the sisters and myself of the Bridport ecclesia wholeheartedly subscribe. Our united love in the bonds of our high calling to you all. Our constant prayer is that we may all be strengthened by our Father to walk worthily thereof and receive the crown of life. —SIDNEY F. OSBORN, *Rec. bro.*

**BRIGHTON.** —*Y.M.C.A Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* It is with regret we report that in faithfulness to the Divine command, we were compelled at our business meeting on January 10th, to withdraw fellowship from bro. J. H. Miles, because of conduct unworthy of a brother of Christ. We pray that our brother may yet let the Truth prevail, and turn again to serve the Lord Jesus Christ. On the other hand, we are given cause to rejoice and are encouraged to continue preaching the word, by the obedience to God's will of another child of Adam. On January 28th Mrs. ELIZABETH SPENCER, wife of our bro. T. Spencer, was immersed into the saving name of Jesus, and we trust she will endure faithfully, and reap bountifully when the Master returns. We thank the Clapham brethren for their assistance in this matter. Our visitors at the memorial feast have been sis. I. Stokes and bro. Headon (Holloway), sis. N. Wood, bro. F. C. Wood, and bro. A. K. Clements (Clapham). We were pleased to have their company and also thank the brethren for their assistance by exhortation and lecture. —J. D. WEBSTER, *Rec. bro.*

**BRISTOL.** —"*Druids Hall*" 8, *Perry Road (Top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Tuesdays: Bible Class, 7.30 p.m.* Seeing in the "*Berean*" that bro. and sis. Tandy are in isolation at Bleadon (about 25 miles from Bristol), we wrote to them and had the pleasure of their company at the Lord's table on February 4th. They have now arranged to meet with us as often as

possible, and thus we all hope to obtain mutual benefit by the arrangement. Bro. and sis. Smith of Cardiff also visited us on the same date and we all had a most enjoyable feast at the Memorial Table. On Tuesday evenings we are now studying "*Ways of Providence*" and "*Apocalypse*" alternately and "*Signs of the Times*" once a month. In spite of our efforts we fail to get strangers interested in the Good News, but we plod on in the hope that some seed will fall on GOOD GROUND and bring forth FRUIT for the Master. We have also had the company of sis. F. Read (Clapham) at the Lord's table. We extend a hearty welcome to any of like precious Faith who are passing this way and desire a time of refreshing at the Lord's table. Your brethren and sisters in the patient waiting for Christ. —A. G. HIGGS, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green, Dudley. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m.* We regret we have to report that we have had to withdraw from bro. and sis. T. Pearson for joining a meeting not in our fellowship. We are reminded that death still reigns. Bro. Wilton fell asleep, after a very painful and prolonged illness, on January 5th. He was interred in the new Cemetery, bros. D. and D. C. Jakeman officiating. Our consolation lies in the fact that "the righteous hath hope in his death," a certain and sure resurrection to life and glory to be given at the hands of the righteous judge, according as our works have been. We have been pleased to welcome in fellowship sis. E. Jones formerly of Wellington. Sis. Jones whose home is at Brewood has expressed herself in agreement with our position. She purposes going south, and we commend her to the brethren and sisters she may come in contact with. We are also pleased to report that bro. Stanley White of the Dudley Minority, after careful consideration of the questions of sisters speaking and fellowship, has now expressed himself in absolute agreement with us, and after a satisfactory interview is now in fellowship with us. Bro. and sis. Cartwright, having removed to Dudley will again meet with us. We purpose holding our Eureka Fraternal on March 17th (God willing), and extend a cordial welcome to all in fellowship. Faithfully your brother in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

**FRANCHE (Nr. Kidderminster).** —*Eureka, Bridgnorth Road.* Greetings in the Name of Jesus Christ. Although we are unable to report any progress in the way of increase in numbers we have been pleased to welcome around the table of the Lord bro. and sis. D. C. Jakeman, sis. F. J. Wilton and bro. Denis Hingley, all of Dudley. Bro. Jakeman gave us the word of exhortation, and some very refreshing and upbuilding times have been spent in the things that matter with all that have visited us. The signs of the times in the world and in the ecclesias seem to indicate that the coming of the Lord is very nigh, and should be an incentive to us all to be watchful and strengthen the things that remain, for "who may abide the day of his coming and who shall stand when he appeareth?" Let us strive that we may be among those who will meet him with joy if yet with fear. With love in the bonds of the truth, faithfully your brother in Israel's Hope. —H. W. PIGOTT, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-operative Hall Galley Hill, Swanscombe. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class at 22, Carlton Avenue, Stone, Greenhithe, 8 p.m.* Sincere greetings in our Master's Name. We continue to maintain our Lightstand here, and by means of posters and card distributions endeavour to draw those around to the good news of the Kingdom of God soon to come, but for the most part we encounter that indifference predicted by Paul, that men would not endure sound doctrine. However, we have been greatly encouraged and comforted by the following brethren who have met with us since we last communicated: M. L. Evans, E. A. Clements, H. L. Hayward, H. M. Doust, R. W. Parks, H. T. Atkinson, D. L. Jenkins, R. C. Wright, P. Kemp, W. R. Mitchell, W. E. White and W. R. G. Jeacock, of Clapham, and bro. Bishop of Seven Kings and bro. W. Whelan of Croydon. We thank them all for their willing help in the work of the Truth. —E. R. CUER, *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.* It is with pleasure that we report the following cases of obedience to the gospel in baptism: January 21st, OWEN

ROBERT WOODHOUSE (formerly neutral), and February 4th, FREDA HAINES (formerly Church of England). Bro. Woodhouse is yet another result, in the mercy of God, of the advertising of "Christendom Astray from the Bible," whilst sis. Haines, the daughter of our sis. Haines senior, was drawn to the Truth by the death of her father, our bro. William Haines, in May last. What a happy reunion there will be in the day of resurrection. We pray that our new bro. and sis. may both "endure to the end," and that they, with each one of God's children, may be found worthy of eternal life and association with Jesus through the ages of eternity. Death has again visited us and taken our aged sis: M. R. Roberts, who fell asleep on 23rd January, after a probation of 50 years, having been immersed on 16th December, 1883. During this long probation, our sister set a faithful example, and we pray that she may be found worthy in the day of account of introduction to that day of gladness which is in store for the people of God. Sis. Roberts was laid to rest in Streatham Cemetery on 29th January. We gain by removal sis. D. A. Miles from Brighton, and we lose by removal sis. C. Davis to Sutton, to whose care we commend her in love. During the past month we have had the pleasure of the company of the following brethren and sisters at the Lord's Table: sis. Jones and sis. Tellum (Brighton); sis. D. Higgs (Bristol); bro. W. A. Rivers (Holloway); bro. Hayward, sis. Bert Hayward, sis. Mabel Hayward and bro. R. Hayward (Ipswich); sis. Allen (Luton); sis. Cattle (Putney); bro. and sis. Morse and sis. Bowen (Swansea); bro. Gray and sis. O. Gray (W. Ealing). —F. C. WOOD, *Ass. Rec. bro.*

**LONDON (Holloway, N.)** —"Delhi Hall" 489, Holloway Road (nearly opposite Royal Northern Hospital). *Sundays: 11 a.m. and 7 p.m. Wednesdays, 8 p.m.* Our next Fraternal gathering is fixed, God willing, for Saturday, March 3rd. The tea will be partaken of in our own meeting room—Delhi Hall—but the meeting afterwards will be held in the Library Hall, Manor Gardens, which is almost opposite. The subject under consideration will be, "The Psalms as Guiding Lights." It is expected that brethren Warrender of Bournemouth, Mitchell and W. R. Jeacock of Clapham, and our own bro. Barker will be the speakers. A cordial invitation is extended to all. —GEO. H. DENNEY, *Rec. bro.*

**LONDON (West Ealing).** —Leighton Hall Elthorne Park Road, W.13. *Sunday: Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture, 6.30 p.m. Thursday: 8 p.m. Bible Class at 24, The Broadway.* We continue to hold forth the Word of Life with the help of the lecturing brethren from other meetings, and are encouraged by the attendance of one or two interested strangers. We hope, if the Lord will, to hold our Fraternal Gathering on Whit Monday, May 21st, full details will be announced later. We have been pleased to welcome to the table of the Lord during December and January the following: bren. L. J. Walker and C. Ask (Clapham), bro. Widger (Hitchin), bro. Heyworth (St. Albans), and sis. E. Hill (Sutton). —T. C. BRETT, *Rec. bro.*

**LUTON (Beds.)** —Oxford Hall 3, Union Street (off Castle Street). *Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. Since our last report we have been pleased to welcome the following brethren and sisters to the table of the Lord: bro. and sis. H. Crawley, bro. and sis. T. Stephenson, and bro. J. Hodges of St. Albans, also bro. and sis. F. Brooks, sis. Westmorland, and brethren I. Evans and M. L. Evans of Clapham. If the Lord will, we shall hold our usual fraternal on Easter Monday, April 2nd, tea at 4.15 p.m., after-meeting commencing at 6 p.m. We extend a hearty invitation to those in fellowship. Our hall holds about 70. Further details later. —S. BURTON, *Rec. bro.*

**MOTHERWELL (Scotland).** —Orange Hall Milton Street. *Breaking of Bread, 11.30 a.m.; School 1.15 p.m.; Lecture, alternate Sundays, 6.30 p.m.* We held our Annual Fraternal meeting and distribution of prizes to the scholars on January 2nd, when, with the company of a few friends of the brethren and sisters, an enjoyable afternoon was spent. We continue our endeavours to interest the stranger in the Truth by a distribution of leaflets and lectures. The response has been poor, but we are pleased to say that we get an occasional stranger, one of whom has taken *Christendom Astray* on loan. We pray that our efforts may be blessed and bring forth fruit to the Glory of our Heavenly Father. —ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.)** —*Clarence Hall Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* It is with regret that we report the loss of our bro. C. Cambray, who has moved to Glasgow. It was our brother's intention on leaving Newport to endeavour to meet with the brethren and sisters at Motherwell. It is a loss to our ecclesia, but we rejoice that our bro. will be meeting with those of like precious faith, to whom we heartily commend him. —D. M. WILLIAMS, *Rec. bro.*

**NEW TREDEGAR (Mon.)** —*Pentwyn House, Cwmsyfiog.* The ecclesia here feels very grateful for the continued assistance which they receive from the Clapham brethren in the service of the Truth. Bro. H. W. Hathaway visited us in "special lecture effort" on January 13th and lectured on "Human Nature, essentially mortal as proved by nature and the Bible." The attendance of strangers was smaller than at the last special lecture there being only four present. This was probably due to the inclement weather which prevailed that day, but we feel assured that those who did attend received much food for thought. Our bro. also exhorted us on Sunday morning, and both he and sis. Hathaway were very welcome at the table of the Lord. The ecclesia also wishes to thank those who have sent financial assistance to us. We have received through bro. H. L. Evans 30/-, and from North London (Holloway) ecclesia £1, and also £1 from an anonymous sister of Clapham. This money will be discreetly used for the purpose for which it was sent. —IVOR MORGAN, *Rec. bro.*

**NOTTINGHAM** — *Old Lenton St. Hall, off Broad St. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.45 p.m. at 6 Rolleston Drive.* We are pleased to record that sis. M. Smith of Northallerton who was previously a member of the Nottingham Corn Exchange Ecclesia, having carefully investigated the facts concerning the present trouble, has seen the unscriptural position of that ecclesia and has been received into our fellowship. Our fraternal gathering took place on Saturday, February 3rd, when we had a most encouraging and upbuilding time. About 45 brethren and sisters sat down for tea. The subjects dealt with at the after meeting under the general heading of "Some Perils of The Last Days," were "Selfishness and Covetousness"—bro. E. W. Evans (Clapham); "Pride"—bro. F. H. Jakeman (Dudley); "Unthankfulness and Unholiness"—bro. W. Southall (Birmingham). We were not only warned of the dangers, but we felt upbuilt in our most holy faith. The following ecclesias were represented at the meeting: —Birmingham, Brimington, Clapham, Dudley, Leicester, Leamington, Oldham and Thorne. We are grateful for these blessings, and the partaking together of the blessings of our Father, both material and spiritual; also the singing of the songs of Zion helps us to look forward to that time when, if faithful, we shall sit down with Christ in His Kingdom and at his table; and when we shall unitedly join in singing the song of Moses and the Lamb. The following have been our visiting speakers since the last announcement: —brethren J. Weetman (Birmingham), E. W. Evans and J. Evans (Clapham). We have also had the company of sis. Salmon (Brimington) and bro. and sis. Foster (Thorne). —J. B. STRAWSON, *Rec. bro.*

**OLDHAM.** —*34, Union Street Sunday School, 9.50 a.m. Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.* We are very pleased to announce the immersion into the sin-covering Name of Christ of Mrs. CHARLOTTE EDITH DALE on January 17th, and Mr. GEORGE EDWARD DALE on January 31st. We are greatly encouraged by these manifestations of the love of our Heavenly Father and the enlightening power of the Word, in these closing days of the Gentiles. Our new brother and sister are the parents of our sis. Hilda Dale, and reside at Halifax, about 18 miles from here, travelling by 'bus each Sunday to the meeting. We hope our association together will be for our mutual good and a help to a place in God's glorious Kingdom. We have welcomed to the table of the Lord sisters York and Edna York (Bacup), and bro. E. J. B. Evans (London). Bro. Evans was here in the Truth's service and we thank him for his labours amongst us. —W. COCKCROFT, Jnr., *Rec. bro.*

**PLYMOUTH.** —*Oddfellows Hall 148, Union Street. Sundays: 11 a.m. Breaking of Bread; 6 p.m. Lecture. Thursdays: 7.45 p.m. Bible Class.* On Sunday, December 3rd, bro. Warrender of Bournemouth, visited us and gave us words of exhortation, which were greatly appreciated. He also lectured for us in the evening at 6.30 p.m. on the subject "The World's only Hope—The Return of Christ to the earth according to His promise, to set up a Divine World Empire, Righteousness, Peace and Security upon a permanent Basis in a Happy World." About fifteen strangers attended, and gave

the lecturer their earnest attention. It is to be hoped that the vital principles of the Truth, thus brought to their notice, may have the effect of causing them to search the scriptures and prove the truth of the things propounded. Bro. Warrender also assisted us by lecturing on the Tuesday at Callington. 17 brethren and sisters and interested friends were conveyed by motor coach, to support bro. Brown in making known to his friends and neighbours the things concerning the True Gospel. Bro. Warrender lectured on "The Signs of our Times. What do they mean? The Bible Answer." Since our last report we have been pleased to welcome in fellowship: bro. Warrender (Bournemouth), bro. and sis. W. A. Quin (Southsea), bro. Jones, sis. Hill (Brighton), bro. G. Hodge (Luton), sis. Amy Hosking (Porthleven). We are pleased to have with us again sis. Sandy, after her visit to America, and thank our brethren and sisters for their fraternal greetings, sent by her, which we reciprocate. —N. J. HODGE, *Rec. bro.*

**ST. ALBANS.** —*Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are very pleased to record the baptism on Saturday, 13th January, of Mr. CHARLES SEAGRAVE and Miss DORIS LINES, of Berkhamsted and Hemel Hempstead respectively. As many of our visiting brethren will be aware, they have been attending the lectures for some time and have displayed an earnest desire to understand and obey the Truth. Such enthusiasm is not often found in these days and we hope that it will be maintained in faithful endurance to the end of their probation. The baptisms took place at the house of bro. Hart and was followed by a pleasant meeting of the brethren and sisters. — S. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall, 686, Green Lane, Goodmayes, Essex. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27, Wanstead Park Road, Ilford, Essex. Tuesday: M.I.C. and Eureka (alternately). Thursdays: Bible Class, 8 p.m.* We are looking forward to welcoming a large number of brethren and sisters on Saturday, March 17th next when God Willing we shall be holding our Fraternal Meeting. As already announced the subject for the evening is "The Tabernacle in the Wilderness" and bro. F. Walker of Bristol is the speaker and will have with him his model of the Tabernacle. We anticipate an enjoyable and profitable time together, and during the evening there will be an interval for refreshments and an opportunity for a closer study of the model. The meeting is being held at the Friends' Meeting House, Cleveland Road (corner of Albert Road) Ilford, commencing at 5.45 p.m. We have been pleased to welcome as visitors in the Truth's work brethren Kemp (Clapham) and Wright (Holloway), and thank them for their labours amongst us. —WM. J. WEBSTER, *Rec. bro.*

**SUTTON (Surrey).** —*The Garden Hall Wellesley Road (adjoining Sutton Station). Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m.* Our half-yearly business meeting was held on December 7th. During the last six months there has been a loss of two members by transfer, and an addition of three (one by baptism and two by transfer). Our numbers have since been increased by the removal of sis. Davis from Clapham, whose company we are pleased to have. The prize distribution in connection with our Sunday School, which now consists of 14 scholars, was held at the Scouts' Hall on January 20th, followed by lantern views of Palestine, etc. We are grateful to the following for lecturing assistance, viz.: bren. H. T. Atkinson, F. W. Brooks, A. L. Deadman, E. W. Evans, H. L. Evans, F. G. Ford, H. W. Hathaway, W. R. Jeacock and A. J. Ramus (Clapham), E. H. Bath (Holloway), S. F. Jeacock (St. Albans) and F. Beighton (Seven Kings). Visitors since last report have been—bro. and sis. C. Clements, bro. and sis. Kirby, bren. P. Flower, Walpole, W. R. Jeacock, and sisters J. Southgate, Pizzey, Brewer, H. Denney, V. Draper, Greenacre, Sharpe, N. Ramus and F. Warwick (Clapham), bren. G. H. Denney, E. Williams, and sis. Devane (Holloway), bro. and sis. F. Jeacock (Putney), bro. and sis. S. F. Jeacock (St. Albans), and sis. Gillespie (Ealing). —G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* During the past month we have been spiritually upbuilt and encouraged by the visits of bro. Walter Winstone and bro. George Morse in the work of the Truth. We are very few in numbers and beset by many difficulties but we endeavour to keep the lightstand burning brightly. When we realise the beauty and grandeur of the Divine plan of human redemption as revealed in the Bible we

are saddened and unhappy by the feebleness of our efforts and of the response, but God's purpose stands sure, and in the near future its glorious consummation will be witnessed. What unspeakable joy to those who have faithfully exalted the Word of God during the difficult days of probation. —W. MORSE, *Rec. bro.*

**WELLING (Kent).** —*Scouts' Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Thursday: 8.15 p.m. Bible Class.* On January 13th we held our Sunday School Tea and Prize Distribution, at which a very uplifting time, both to young and old, was spent. Our bro. A. A. Jeacock (Croydon) gave a very interesting geography lesson, illustrated by large maps, of Abraham's journey to the land promised him by God for an everlasting possession. We were very pleased to have with us visitors from Clapham, Croydon and Horns Cross Ecclesias. Further encouragement has been given to the Sunday School teachers in their labours, in the bringing of another scholar into Covenant Relationship and the Race for Life Eternal. With the kind and willing assistance of the Croydon and Clapham Ecclesias, JAMES H. BROUGHTON, age 17 years was examined and immersed into the Saving Name of Jesus. This is the third scholar within three months, and our desire is that they, with us, will gain Eternal Life. We have had the company and fellowship at our meetings of the following brethren and sisters: —brethren I. P. Evans, W. R. Jeacock, L. J. Walker, W. C. Ask, E. Maundrell and sisters C. Ask and E. Maundrell, all of Clapham. Will those who administered to our spiritual needs, in various ways, accept our further appreciation of their labours. The attendance of strangers at lectures continues small, but there are signs that the Truth has given some cause for thoughtful reflection. We take consolation in the fact that whatever we do in the Master's service, our labours are not in vain in the Lord. —A. M. GRANT, *Rec. bro.*

**WIGAN.** —*Educational Room, behind Co-operative Offices, Standishgate. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* We desire to thank our bro. T. Bailey of Preston for his service in the work of the Truth. Also, we have been pleased to welcome to the Memorial Table, bro. A. E. Redman of Wolverhampton and sis. D. Jannaway of Southport. We are hoping that as a result of correspondence bro R. Turner will reconsider his position with a view to return to our fellowship. —R BARTON, *Rec. bro.*

## AUSTRALIA

**COBURG (Victoria).** —*(Near Railway Station) Buffaloe Hall Victoria Street.* It is some time since we last wrote, but being few in number our activities do not call for frequent comments, nevertheless our efforts are not being slackened in the work of the Truth. The fulfilling of prophecy we are witnessing prevents earnest brethren and sisters being idle, knowing they have covenanted with God and His anointed to do all that is possible in the fulfilling of the same as opportunity affords. We regret that some in distant lands and still nearer home should be over zealous in their efforts, brethren should remember the words of Solomon in Eccles. vii. 16-20 and Psalm cxxx if they desire to draw near the character we are commanded to follow and imitate. Last September our annual fraternal gathering was held at Essendon; our visitors being sis. N. Gee, East Launceston, Tasmania, bro. W. H. Appleby, Inglewood, and bro. P. Mitchenson, Yea, Victoria. After partaking of the temporal food in which we realized God's bountiful hand speaking of His great liberality we assembled later in the evening to consider the subject "Doing God's Will in love," and "Comforting one another." Bro. W. Killip presided and brethren V. Gregory, Gamble, Appleby and Hughes, gave us encouragement in the way they dealt with the subject; we were spiritually refreshed, and more determined to do God's will and to press forward to the mark of our high calling in Christ Jesus. In October we had a call for assistance from Inglewood, Vic, 130 miles from here (Melbourne), and of which an account from bro. W. H. Appleby will appear in these pages, before this reaches you. It was decided bro. and sis. V. Gregory, Gamble and Hughes undertake the journey and we were all very well pleased with the knowledge shown by our new bro. H. Grinham. His wife also displayed a knowledge of and interest in the things concerning the Name and the Kingdom, and consequently we are glad to hear she also has been covered by the only Name given under heaven whereby we can be saved, so we wish them God speed in the race for Eternal Life. We have had further visits from brethren W. H. Appleby and P.

Mitchenson, while correspondence is carried on with those in isolation, whereby they know they are not alone, being comforted in the knowledge of the Truth and that though invisible to mortal eyes, God is always near to comfort and strengthen in the hour of need. Concerning *The Berean Christadelphian* many have written expressing its powers of spiritual blessing, providing that food so much needed in these closing days of Gentile times. The magazine is appreciated by those in our fellowship and others also proving that a work of upbuilding is being carried on, and we hope to see more fruits of the labours of the stalwart brethren in whose care it is; may our Father continue to bless them in the work unto the coming of the Master. —JAMES HUGHES, *Rec. bro. pro. tem.*

**INGLEWOOD (Victoria).** —It is with great pleasure we report the obedience to the Faith on December 13th in baptism of sis. MARGUARATI GRINHAM, 33 years of age (formerly Presbyterian), wife of bro. Henry McNeill Grinham, who was baptised on October 15th last. Sis. Grinham showed us that she has a clear knowledge of the Truth, and we pray that they may both be blessed by their mutual race for immortality, and prove to be help-meets for each other. At our Memorial Meeting to-day we gave the right hand of fellowship to our new sister. The writer will be thankful to God for the two additions to our small ecclesia. We would like to express our great pleasure at the way the *Berean Christadelphian* is carried on, and we are very much strengthened by the up-lifting matter contained in it; may God bless you in the conduct of such a help to His children in these days of spiritual darkness. Yours in Christ. —W. H. APPLEBY, *Rec. bro.*

**WAGGA (N.S.W.)** —*Masonic Hall Sundays: Breaking of Bread, 11 a.m. Bible Class and Sunday School, 2 p.m.* Since last writing we have been very much exercised over matters which have befallen us, and we have not sent any intelligence for some time, but are now desirous of letting you know that we are still endeavouring to keep the light-stand burning here in Wagga. We held our usual outing for the Sunday School children on the 18th September last, and all enjoyed the days outing together. Prizes were given the children for their work during the year; and the brethren and sisters presented bro. and sis. E. A. Tapscott with "*Nazareth Revisited*" as a token of appreciation for services for the Truth. On the 30th September our dearly beloved bro. William Edward Boothey fell asleep in the Lord after a prolonged illness and was laid to rest by our bro. E. A. Tapscott to await the call of the Master whom we pray will grant him a place in that glorious kingdom, for which we all long and pray. Our visitors have been bro. and sis. R. H. Baxter and bro. K. Shapcott all of the Albert Hall Ecclesia, Sydney, both brethren giving us words of exhortation. Bro. Baxter also lectured to the strangers whose attendance gives some satisfaction, while we bear in mind the fact that the whole world lieth in wickedness. —C. W. SAXON, *Rec. bro.*

## CANADA

**OSHAWA (Ont.)** —Loving greetings to those of like precious faith. We are pleased to report our bro. C. Tackaberry's return to Oshawa after about 6 months isolation at Lion's Head (Ont.). It is a pleasure to have the company of another when we meet to remember our absent Lord and to strengthen each other on the way to the kingdom. We are now running a two inch advert weekly in a new paper here with a circulation of 5,000 under the title, "*Christadelphian Message*," and have been successful in getting an article on the Truth inserted with it; we trust the editor will look with favour upon our effort to spread the glorious gospel to those groping in darkness, for so many have never even heard the name Christadelphian. Truly the harvest is great but the labourers are few. Some time back bro. Bath sent an address of a person living some miles from here who had applied for a *Bible Companion*, we wrote him and enclosed some of the Truth's literature, but have not received a reply as yet. The "*Berean*" is a welcome visitor each month, we like it because it breathes the spirit of 1 Cor. xiii; we would take this opportunity of expressing our love and gratitude to those brethren who give of their time, strength and money to produce it. At this time we greatly sympathise with those elders who have in recent months experienced the reverse of 1 Tim. v. 1; may the Lord sustain them. Will the brethren in England who have written us words of comfort and encouragement during 1933, please accept our sincere thanks. Your bro. in Christ. —GEO. ELLIS.

**RICHARD (Sask.)** —We have been visited during the summer of year 1933 by bro. and sis. Tyson of North Battleford, and bro. and sis. Luard of Clover Bar, Alberta—the latter spending a weekend at our home, and meeting with us at the Table of the Lord. Bro. and sis. Tyson, although living only twenty-six miles from our locality are able to visit us very seldom owing to circumstances over which they have no control. Their visits were helpful and pleasurable in the midst of much that is otherwise. On October 25th we received an application for membership in our meeting by ARTHUR S. JONES, age 19, second son of the writer, and after a very satisfactory confession of the Faith, he was baptized and received into our fellowship. Also on the fourth of December we baptized Mrs. RUTH ADAMS, sister in the flesh to our sis. Bull, and Mr. THOMAS LOFTING, age 27, late of Bristol, England, whose father (recently deceased) Sergeant Lofting of the Bristol Police some of our brethren may have known. Bro. Lofting spent some few years with the British Army, and was stationed both in the locality of the Dardanelles and at Gibraltar, and promises to be a useful man in the service of Christ. Both the young brethren and sis. Adams make very welcome additions to our meeting. Our work on behalf of the Truth is carried on by the circulation of literature and persistent private effort, and has been instrumental during the past 27 years in winning quite a number from the surrounding darkness : many of whom have moved away to other parts after their baptism, and some are not now with us—curiously enough—two or three that were previously related to some in the Faith. —FRED. W. JONES.

## NEW ZEALAND

**WHANGAREI.** —It is our pleasing duty to report obedience to the One Faith in the person of JOHN ANTON MARSICH (40), formerly Roman Catholic, who, after a good confession of the things of the Kingdom and the Name of Jesus Christ, put on the sin covering Name by baptism on December 4th, 1933. The Truth was introduced to our new bro. by bro. Baker many years ago, and after many wanderings among the various Churches he at last found rest in the Truth. One soweth, another watereth, but God giveth the increase. —K. R. MACDONALD, *Rec. bro.*

## UNITED STATES

**BALTIMORE (Ind.)** —*Fishpaw Hall, Baltimore and Gilmor Sts. Sunday School, 9.45 a.m.; Breaking of Bread, 11 a.m. Eureka Class and Mutual Improvement Class, on alternate Thursdays, 8 p.m. Bible Class: Thursdays, 8 p.m.* Greetings in the Master's Service. Our bro. D. E. Williams, now 91 years old, is still confined to his home by illness. Bro. August Grese, has been absent on account of illness also. On Sunday morning, November 12th, 1933, we had bro. M. Sutton, with us at the table of the Lord, from Phila Pa, Arch St. Ecclesia. In our December election, bro. Henry A. Carlile, Lambeck Road, near Liberty Road, Haywood Heights, Woodlawn. Baltimore Co., Md., was elected Recording Brother for 1934, in place of the writer, who in the past 2 years has been both Recording Brother and Sunday School Superintendent. On December 24th, 1933, we had a luncheon in the Hall, which was followed by the Sunday School entertainment and giving of prizes, an enjoyable time was had by all present. We welcome those of like Faith to our meeting. —MILTON P. MASON, *Rec. bro.*

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## AUSTRALIA

**Adamstown, N.S.Wales.** — D. T. James, The Reservoir, Lambton.

**Albury, N.S.Wales.** —P. Mitchinson, "Yorkville", 544 Parkinson St.

**Cessnock, N.S.Wales.** — H. G. James, 13 Ann St., Cessnock.

**Coburg, Victoria.** — James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

**East Launceston, Tasmania.** — J. Galna, 5 Lanoma St.

**Inglewood, Victoria.** —W. H. Appleby, Sullivan Street.

**South Perth, West Australia.** —Miss M. Jones, 24 Brandon Street.

**Sydney, N.S.Wales.** —Albert Hall, 413 Elizabeth St.

**Wagga, N.S.Wales.** —C. W. Saxon, Sunnyside, Coolamon, via Wagga.

## CANADA

**Brantford, Ont.** — H. W. Styles, 12 Erie Avenue.  
**Guelph.** — J. Hawkins, 9 Elizabeth Street.  
**Halifax, N.S.** — Pauline M. Drysdale, Brae Burn Road, Armdale.  
**Hamilton,** — E. D. Cope, 120 Flatt Avenue.  
**Hatfield Point, N.B.** — J. Ricketson, Hatfield Point, Kings Co., N.B.  
**Lethbridge, Alberta.** — Sydney T. Batsford, 412 7th Avenue South.  
**London.** — W. D. Gwalchmai, 18 May Street.  
**Moncton, N.B.** — T. Townsend, 11 McAllen Lane.  
**Montreal.** — J. V. Richmond, 2051 Wellington Street.  
**Oshawa, Ont.** — Geo. Ellis, 305 Courcelette Avenue.  
**Richard, Sask.** — Fred W. Jones, Box 30.  
**St. John, N.B.** — A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.** — T. H. Hull, "Lanesville" Stewiacke, Colchester Co., Nova Scotia.  
**The Pas, Manitoba.** — Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853.  
**Toronto.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Vancouver, B.C.** — P. S. Randell, 3358, East 26th Ave.  
**Victoria, B.C.** — H. G. Graham, 204 St. Andrews Street, cnr. Simcoe Street.  
**Winnipeg.** — W. J. Turner, 108 Home Street.  
**Windsor, Ont.** — William Harvey, 420 Erie Street, W.

## UNITED STATES

**Ajlune, Wash.** — Mrs. M. Jordan.  
**Baltimore, Md.** — Milton P. Mason, 1301 Decatur Street.  
**Beaukiss, Texas.** — A. C. Harrison, Route 3 Beaukiss, Texas.  
**Boston, Mass.** — John T. Bruce, 23, Hosmer St, Everett, Mass.  
**Buffalo, N.Y.** — L. P. Robinson, 1891 Niagara Street.  
**Canton, Ohio.** — P. Phillips, 1123 Third Street, N.E.  
**Carlton, Texas.** — S. S. Wolff.  
**Chicago, Ill.** — A. S. Barcus, 3639 No. Springfield Ave.  
**Clyde, Texas.** — T. H. Tunnell, Route 2, Box 138, Callahan, Co.  
**Dale, Texas.** — J. Bunton.  
**Denver, Colorado.** — Percy Dixson, No. 340 Irvington Place.  
**Detroit, Mich.** — G. Growcott, 1380 Seward Ave.  
**Elizabeth, N.J.** — Ernest Twelves, 409 Washington Avenue.  
**Glendale, Pa.** — T. J. Llewellyn, 105—15th St. Scranton, Pa.  
**Hawley, Pa.** — H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** — J. Lloyd.  
**Houston, Texas.** — Joseph H. Lloyd, 7304 Rusk Avenue, Houston, Texas.  
**Jasonville, Indiana.** — Chas. W. Reed, R.F.D. No. 2.  
**Jersey City, N.J.** — Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**Lampasas, Texas.** — W. A. Ray.  
**Liverpool, N.Y.** — At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*  
**Los Angeles, Calif.** — T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.  
**Lackawaxen, Pa.** — John L. D. Van Akin.  
**Lansing, Ohio.** — Joseph Orechovsky, Box 31, Lansing, Ohio.  
**Lubec (North) Maine.** — A. L. Bangs.  
**Mason, Texas.** — E. Eastman.  
**Newark, N.J.** — Alex Packie, P.O. Box 86, Green Village, N.J.  
**Philadelphia Pa.** — D. C. Wilson, 3330 North 15th Street.  
**Pomona, Cal.** — Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** — C. W. Hanson, 2349 N.W., Roosevelt Street.

**Rochester, N.Y.** —G. G. Biers, 243 Genesee Pk. Blvd.  
**Rochdale, Texas.** —R. O. Greer.  
**Santa Barbara, Calif.** —W. S. Davis, 2817 Lacy Avenue.  
**San Saba, Texas.** —S. H. Farr.  
**Scranton, Pa.** —*See Glendale.*  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stephenville, Texas.** —R. R. Wolff.  
**Stonewall, Texas.** —Clarence Martin.  
**Winters, Texas.** —J. M. Clayton.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Yucaipa, Cal.** —R. Smead, Cowgill Date Gardens, Coachella, Calif.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**DISTRESSED JEWS' FUND.** —The following amount has been received during the past month and handed to bro. F. G. Ford for inclusion in the next remittance to Palestine: Saginaw (U.S.A.), £6 14s. 0d.

A **BLIND SISTER** wishes to hear of any brother or sister who can correspond with her in Braille. Address, Sis. Trissie Smith, 3 Carolina Row, King Square, Bristol.

**BALHAM.** —A sister has to let two unfurnished rooms, with kitchen range, gas cooker and bath. (Convenient for Clapham meetings). Address c/o Editor.

**APARTMENTS FURNISHED.** —A sister offers a comfortable home to one or two sisters, or a brother and sister. Convenient for all meetings. Apply M. K., 2a Cato Road, Clapham, S.W.4.

**HOLIDAY ACCOMMODATION (BRIGHTON).** —Bed and Breakfast, or full Board. Bus service to Meeting Hall, and to sea. Sis. E. Ramus, 74 Elm Drive, West Hove, Sussex.

**FORTHCOMING FRATERNAL MEETINGS.** —Holloway, March 3rd; Dudley, March 17th; Seven Kings, March 17th; Clapham, March 30th; Luton, April 2nd; West Ealing, May 21st.

**JEWS FLEE TO POLAND.** —Hundreds of Jews are emigrating to Poland from Vienna, Linz and other Austrian towns.

A **NEW EXODUS.** —"The Jews are making a new Exodus from Vienna. Thirteen per cent, of the city's population are Jews. Is a new crime against this persecuted people about to be committed in the name of Christianity?" *Daily Express.*

A **"REVEREND" PAGAN.** —Dean Inge demonstrates his Paganism every time he speaks or writes. This is how he describes an imaginary visitor's impression of his religion: "I found the congregations solemnly repeating extracts from the ferociously patriotic literature of an ancient Bedouin tribe. They sang a great deal about Jerusalem and Jordan and David, but not a word about London and Thames and King Alfred." And again: "Are not Thames and Severn, rivers of England, better than all the waters of Israel?" But why does the Dean still continue to officiate as a minister of a religion which he obviously rejects?

"A **SEPARATE PEOPLE.**"—"I heard a German Jew remark the other evening, that if Hitler had merely made Judaism the ground of offence, there would have been a rush of German Jewry to the baptismal font, and in a short time, much, if not most, of the Community would have disappeared. Hardly anywhere, if anywhere, is the Jew oppressed for his religious faith. To his enemies, his race is the stumbling block." *Jewish Chronicle.*

"AN EVIL GENERATION."—"We are not greatly moved by the idea of the incorporeality of God or His omniscience. The statements leave us cold. At best theologians may dispute about them; the ordinary Jew gives them but little thought." So writes "Benammi " in the *Jewish Chronicle*.

PONTIUS PILATE'S FOUNTAIN. —British Engineers are restoring the famous Roman aqueduct at Jerusalem, completed during the governorship of Pilate, which supplied water to the fountain where it is said he washed his hands as recorded in the New Testament. So much attention are the British authorities paying to Palestine's water supplies that it is said that by the summer of 1935 drought need be feared no more. The *Sunday Express* for January 21st says, "This land that flowed with milk and honey, will flow with water, thanks to British skill and enterprise."

"IN THE WILDERNESS SHALL WATERS BREAK OUT" (Is. xxxv. 6). —A Colonial report on Bechuanaland issued in January says, "The waterless and useless tract of land now known as the Kalahari Desert may yet be transformed into one of the finest ranching countries in the world." The reason given is that it is believed there are plentiful supplies of water underground which may be obtained by boring. If the work is not done now, we may be sure it will be soon, when the time comes for Isaiah's prophecy to be fulfilled.

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