

# 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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## CHRISTADELPHIAN

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

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### The Sardin State

By Dr. John Thomas

The state of things deplored by Cyprian was that which resulted in the Sardin, characterized by the Spirit as a death-state. By the generation of professors contemporary with it, it was not so considered. Peace and prosperity reigned, as they regarded it; and they flattered themselves that they were in the enjoyment of great spiritual life—“*thou hast a name that thou livest, and art dead.*” The Deity did not see as they saw themselves. He pronounced them dead. That is, Christianity was on the verge of extinction; or, as the Spirit explains in the next verse, “*ready to die.*” Very little of genuine apostolic Christianity could be found among the christians in the last half of the third century. The Platonism of the Alexandrian school had corrupted every thing, and eaten out its vitals as a canker; so that the Christian mind was prepared for any absurdities and follies in the name of true religion, as in our day.

Valerian reigned A.D. 253, and for upwards of three years was the friend and protector of the Christians. His palace was full of them, and he appears to have had a strong predilection in their favor, which was not at all promotive of spiritual health and vitality.

During the tranquillity under this reign, a council was held in Africa by sixty-six bishops with Cyprian at their head. They came together to consider certain questions in agitation. In a letter to Fidus, Cyprian informs the reader of things which will convince him how far they had now departed from the genius, spirit, and principles of the faith. Fidus had denied that infants should be immersed within the second or third day after birth; and maintained that the ancient law of circumcision should be so far adhered to that they ought not to be immersed till the eighth day. But Cyprian and the Sixty-Six were all of a very different opinion. He calls infant immersion “spiritual circumcision;” and says it ought not to be impeded by the law of carnal circumcision; for that it was essential to the salvation of the soul, which would be lost if death ensued before the second or third day. The following is his argument, upon which the “divines” of our century have made no advance. “If even to the foulest offenders,” says he, “when they afterwards believe, remission of sins is granted, and none is prohibited from baptism and grace; how much more should an infant be admitted, who, just born, hath not sinned

in any respect, except that, being carnally produced according to Adam, he hath, in his first birth, contracted the contagion of the ancient deadly nature; and who obtains the remission of sins with the less difficulty, because not his own actual guilt, but that of another, is to be remitted.

"Our sentence, therefore, dearest brother, in the council was, that none, by us, should be prohibited from immersion and the grace of God, who is merciful and kind to all."

In these few lines from Cyprian, what a striking illustration of the Sardian state of spiritual death is here! We learn from them that the leaders of the ecclesias believed, and therefore taught,

1. The immortality of the soul according to Plato;
2. That said soul, if but two or three days old, would be lost, if the infant owner were not immersed;
3. That immersion and grace, without faith, imparted remission of sins to infants;
4. That infants were damned for a sin committed by Adam over four thousand years before;
5. That immersion and grace in the case of infants was not for the remission of their own sins, but for that of another—of Adam. Hence, Adam must have been pardoned every time an infant was dipped and regenerated by "grace!"
6. That infant immersion was "spiritual circumcision."

Such were the dogmata gravely affirmed by this African Council, A.D. 253, all its members pious professors of Christianity, who had recently emerged from the horrors of the Decian trial. "*They had a name to live!*" We know what this means when we look at the clergy around us, and their dupes on every side. All these believe with Cyprian and the Sixty-Six, excepting that they think the Roman Africans used too much water. Our Cyprianites have substituted the sprinkling of the face for the immersion of the infants, in obedience to the See of Rome, on the plea that a few drops of water with "grace" is as good as an ocean; and so it is in the case before us; for water, much or little, is of no account at all, for infant or adult, where faith exists not in the subject; as it is written, "without faith it is impossible to please God; for *he that cometh* to him must believe that he is, and that he is a rewarder of them *that diligently seek him.*"

"They had a name to live," and are thus spoken of by a Cyprianite historian. "Here is an assembly of sixty-six pastors, men of approved fidelity and gravity, who have stood the fiery trial of some of the severest persecutions ever known, and who have testified their love to the Lord Jesus Christ, in a more striking manner than any Antipedobaptists have had an opportunity of doing in our day; and, if we may judge of their religious views by those of Cyprian—and they are all in perfect harmony with him—they are not wanting in any fundamental of godliness." Thus Milner commends them, and pronounces them christians of a holy and vital sort. But the Spirit gives a very different judgment in the case; and saith to the presbytery of the Sardian state, "I know thy works, that thou hast a name that thou livest, and *art dead*. I have not found thy works perfect before the Deity. Remember therefore how thou hast received and heard, and hold fast, and repent." In 253, they had let slip the gospel originally preached by the apostles. The majority of professors, as in our day, had become oblivious of the truth; and only "*a few names*" in the Sardian state remained "*who had not defiled their garments*" with Origenism and Cyprianism.

Another dogma started about this time was, that "those whose weak state of health did not permit them to be washed in water, were yet sufficiently baptized *by being sprinkled.*" Cyprian observes, that "the virtue of baptism ought not to be estimated, in a carnal manner, by the quantity of external apparatus." All "Christendom," now called "orthodox," is essentially agreed with Cyprian; for even baptists admit the Christianity of Quakers who repudiate the use of water altogether.

Dionysius of Alexandria, a pupil of Origen, flourished at this time. He opposed the truth that the Millennium is introduced after the resurrection; and finding how much use had been made of the Apocalypse in supporting the doctrine, he gave his thoughts upon it, and confessed, that though he revered its contents, he did not understand their scope.

Paul of Samosta was another Sardinian. He flourished A. D. 264, as bishop of Antioch, and instructor of Zenobia, the Queen of the East, in his own notions of Christianity. He taught, that Jesus Christ was by nature a common man like others. He was artful, eloquent, deceitful, and otherwise immoral. He was deposed A.D. 269 by a council of seventy bishops whose indictment against him argues an awful degeneracy from the truth in this primitive arena of the labors of Saul of Tarsus and his companions in the gospel.

By this time *Monkery*, introduced by Paul the first hermit, received considerable impetus through Anthony the Egyptian. The spirit of Paul the Hermit was first incorporated by Anthony A.D. 270, whose biography was written by Athanasius, who was contemporary with monasticism in full blast. Anthony's austerities were excessive, and the most ridiculous stories are told of his contests with the Devil, which forcibly illustrate the self-righteous pride and vain-glory of his disposition. But, as we are not writing a history of monkery, but only citing examples illustrative of the "*falling away*" in the successive stages of its development to the revelation of the *Man of Sin-Power*, we shall leave this celebrated monk busily engaged in the Sardinian state of Christendom propagating the monastic disposition, and extending its influence not only into the fourth century, but for many ages after. We therefore dismiss him with the remark, that "the faith and love of the gospel received towards the close of this century a fatal blow from the encouragement of this unchristian practice."

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Read a little of the Bible every day, and have a time for it. Do it by system; if you can improve on the *Bible Companion* by all means do it, but have some system. The no-system system is bound to be a failure. Let your reading be attentive and studious, and not merely a getting through. Fix your mind and realise the meaning as you go along. Pray every morning and every evening on bended knee, and as much oftener during the day as you can. Have a meeting at least once a week, and when met, let your communications be upon the Truth, and not upon business or domestic affairs. A patient adherence to this plan will not only enable you to "keep what you have got", but to grow in the knowledge and love of God and of our Saviour Jesus Christ.

R.R.

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## **The Feasts of the Lord**

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

Our readings for the day present a pleasing variety of subjects. We may profitably spend a few moments in skimming over them. The process, though hurried and superficial, may help to revive the knowledge we have acquired by more thorough study at other times, and reanimate our courage in the battle which must continue with us so long as we are in the present evil state.

The reading from Moses may to some lack interest. There has been a time with all of us when we should have failed to see anything in it suggestive of hope or wisdom. But this time must be long past—with some, at all events. Such no longer see a dry and heavy "chapter" divided into "verses." They are able to look through the mechanical structure of the writing, and to see the living things expressed by the words. The subject is that of the three annual feasts enjoined upon Israel. Three times in the year were they all to come together to an appointed place in the land—prepared to spend a week or fortnight together in a joyful manner. They were to cease all work, and to come provided with plenty to eat and to drink, and to bring with them all belonging to them. In Scotland they have "fast day," but these were to be feast days. In England, we have Easter and Whitsuntide holidays, in which people who can afford it scatter about in all directions to see friends, or get a little fresh air and change. But Israel's feasts were the munificent originals of these modern seasons. They were feasts in which the whole nation was called upon to take part, and in which they were enabled to take part by the plenty secured for all by the blessing of Abraham's God, and by the operation of the splendid land law He had given them, by which the wealth of the land was kept permanently divided among all. They were feasts with an ennobling tendency. They were not mere secular holidays like Gentile

holidays—not mere times of merriment. More gladsome than any Gentile holiday, they were times when God asked the nation to meet Him collectively, and to call to mind the great things He had done for them in the past, to remember His law, and to rejoice with a grateful joy before Him in all the plenty He had bestowed upon them. A well-dressed, well-provided, healthy, and prosperous multitude coming together under such auspices, in such a beautiful country, for such a length of time, once every three or four months (speaking roughly), presents such a picture of effective human life as has never been seen in any other country in the world. In Gentile lands, the mass of the people are too poor to be cultivated, and times of holiday, when they come, are times of either simple inaction or degrading revelry. Their mirth lacks an ideal. In Israel, plenty was diffused; and the centre of their festivities was God and the memory of His deeds on their behalf.

It is true that it was only occasionally in Israel's history that this beautiful ideal was realised. Had they remained faithful to the law, they must needs have realised the perfection of human life upon earth as it now is; and never would have ensued that desolation of their country and dispersion of their race which we see at this day. But they were disobedient, and the law for long seasons was a dead letter in their midst. And now God has withdrawn Himself from them. No more, for ages, have her joyous and beautiful feasts been seen upon their beautiful land. Jeremiah's words portray the situation:

"How doth the city sit solitary that was full of people the ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate . . . Her adversaries are the chief: her enemies prosper, for the Lord hath afflicted her for the multitude of her transgressions."

God has deserted Jacob for a time—but only for a time. The time is nearly at an end. For a long time, darkness and chaos have prevailed with all things Israelitish, as foreshown to Daniel—yea to Moses long before him. But the time draws near for the promised return of God's favour. God Himself has told us:

"Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them and gave them into the hands of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them and hid my face from them. Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel and will be jealous for my holy name after they have borne their shame."

It is this purpose of God to restore His favour to Zion that imparts such peculiar interest to the record of the feasts. They are not wholly things of the past. They are much less things of the past than of the future. The "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" includes the restitution of the feasts, for the law of which they are the most glorious features will be re-enacted in Israel's midst in the day of their return (not as the ground of their acceptance but as the rule of their action which circumcision of heart would qualify them to adopt) as saith Moses.

"The Lord thy God will turn thy captivity and have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God hath scattered thee . . . and thou shalt return and obey the voice of the Lord, and do *all His commandments which I command thee this day*. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land for thy good, for the Lord will again rejoice over thee for good, as He rejoiced over thy fathers" (Deut. xxx. 3-9).

The law of the feasts will therefore again become the law of the land—the passover, the first fruits, and in-gathering). A joyous and wholesome system of periodical and collective travel will again come into vogue among the populations inhabiting the happy land of promise in the day of restoration. God will be known among them, from the least to the greatest, and intercourse to them will be a joy that is not possible in the present state of things.

But the beauty of the feasts will not be confined to Israel's land.

"Many nations shall be joined unto the Lord in that day,"

and the law is to "go forth" to them with no ineffectual result: for they shall say,

"Let us go up to the house of the God of Jacob, and He shall teach us of *His ways* and we shall walk in *His paths*."

We shall therefore see the whole earth taking part in the happy life springing from the Lord's land. Plenty will be among the nations as in Israel; and with the plenty, righteousness and wisdom will blend, finding gladsome public expression at recurring periodic seasons, differing as much from the holidays of British life, as the Kingdom of God will differ from the present evil world.

From Moses to Solomon is a long stride in point of time (as men reckon); but it is not leaving one system of teaching for another. We are with the same spirit of wisdom in Ecclesiastes as in Deuteronomy: but the same spirit applied to a different topic: In Ecclesiastes, we have such a picture of the present state of existence as is not to be found in any other book under the sun. It is a picture differing from all others in its truth, and therefore in its gloom. Mere human writers paint life in gay colours, and deck human nature in tinsel—partly as the result of the theory that man is immortal and full of latent excellence, and partly as the result of the limited view of existence that is visible from the standpoint of mere human sensation. Solomon writing by the Holy Spirit in his opening sentence dashes all complacent views of human life to the ground. He strikes a bold key-note, which sounds harshly but not discordantly, through all his piece:

"Vanity of vanities," saith the Preacher, "vanity of vanities, all is vanity. What profit hath a man of all his labours which he taketh under the sun?"

By a certain class of thinkers, this is considered misanthropy. Deeper thought will find it simple truth. It harmonises with experience. Human life, in its completeness, is not the good thing it is pictured, either by the writers of this world, or the ardent imagination of our own breasts in youth. Its efforts, its aspirations, its enjoyments, end in weariness, decay, and death. Its programme is an abortion at the end. It is well to know it. Life pursued with false expectations becomes a bitter disappointment at last. Most men, coming on the scene with eager hope, retire at last baffled and spirit-spent. If they knew life at its reality, the result would be different. This reality is made known in the Scriptures and nowhere else. The knowledge of it is a key to problems that otherwise vex and overwhelm. Such, for example, is the puzzle pointed out by Solomon—that there be just men to whom it happens according to the work of the wicked, and that there be wicked men to whom it happens according to the lot of the righteous. Just men suffer equally with the wicked, and the wicked prosper equally with those whom God has blessed. On the face of things, there seems an absence of what men call "moral government" in the world. "Time and chance happeneth to all" with an apparent disregard to justice as man conceives it. This is one of the heaviest stumbling-blocks to men of thought, leading, in many cases, to the unhappy conclusion that there is no God at all, and that the world is a fortuitous evolution of blind inscrutable forces. Bible revelation comes as a solution. It is the only solution. It may be an unwelcome solution to our feelings; but it is as inexorable as the facts of chemistry and as futile to quarrel with it. The revelation is that God and man are not friends; that human life is consequently in an abnormal state upon the earth at present which nothing but vanity and vexation of spirit can attend. Man disobeyed God at the start and has disobeyed Him ever since. God having left man to shift for himself, man the noblest creature upon the earth, for the time being, is the greatest failure. The vanity is inevitable. Man was made for God, and by his constitution, cannot be satisfied without Him. Two things cannot be denied, not even by unbelievers: first that man is seen at his best when controlled by the fear and love of God, and animated by hope of promised goodness to come, and second that few men upon earth are now to be found in that state. Here man is without God, and preferring to be without Him with ignorance of his highest need. Therefore the misery of man is great upon him. If this

were all that is revealed, it would not be much comfort. It would be satisfactory as the explanation of a dismal phenomenon, but it would not bring the comfort that God has associated with it. The revelation goes further; it tells us not only that man is estranged from God, but that God has a plan in progress by which man will at last be reconciled—not every man of the race as it now is, but every man at last found upon earth. The plan is large, as the case requires, and involves a variety of instrumentalities—beginning with a system of family worship at the beginning, and ending with a kingdom which will govern all the earth "in the dispensation of the fulness of times." For the time, it seems a failure; but no matter is to be judged by appearances. It only seems a failure to those who do not understand the plan. They look round, and see man miserable, and at enmity with God and man. They say, where is the "glory to God in the highest, the peace on earth and goodwill to man," sung of by the angels? We say "Wait a little; the plan is far advanced, though seemingly abortive." The plan involves and requires the prevalence of evil for a time. During this time, God is preparing the instruments of blessing for the next stage. He has prepared Christ. Through him He is preparing "many sons" whom he will lead to glory, and who will reign with him, and bless all the families of the earth. Most of them have been prepared. Most of them are in the dust—forgotten of men, but not forgotten of God. They are all as distinct to His memory as living men; and at the appointed time they will stand forth from the grave, a multitude that no man can number. Part of the number is even now being made up. When the hour arrives for their manifestation, some are found in the land of the living:

"We shall not all sleep."

Consequently, as their preparation is in progress, the darkness continues; for darkness is needful for a generation of the children of light. Like the brilliant gem, they are prepared in the bowels of the earth, and only appear in glory when the light has come.

The two things together—the hopeless vanity of a state of things in which man is estranged from God, and the proposed redemption of all things by the establishment of reconciliation in God's appointed way—are a precious revelation bringing peace and joy. The first prevents us from looking for good where it is not to be found—a vexation with which all the world is afflicted; and the second solaces the mind with the anticipation of good things to come, imparting resignation and patience in the midst of the evil, and giving us the rational and satisfactory policy of aiming at life eternal by a patient continuance in the well doing that God has prescribed. We are taught and made to feel that the frets and disappointments of this vain life are of a transient nature, and that peace lies beyond them all like the calm glory of a summer evening.

Our third reading (Acts vii.) shows us a brother accused, and replying to his accusers with a "mouth and wisdom," which they were "not able to gainsay or resist" as Jesus promised. At first sight, it seems strange that the inculcation of the way of truth should lead to enmity. It only seems so to inexperience, and, therefore, to ignorance. Deadly opposition has been the uniform fortune of the truth in every age of the world. Therefore it must be a natural result of the forces at work. We find upon investigation it is so, and this may help us to accept our own share of this experience without undue dismay. The reason for the opposition to Stephen is more obvious than opposition sometimes is. The authorities in Jerusalem had condemned and (by the Romans) killed Jesus as a deceiver. The apostles in a variety of ways proved that he was the Christ. In this demonstration, Stephen took a leading part. He was an active controversialist. He entered the lists with the Alexandrian Jews who were in repute for superior acumen. They—

"could not withstand the wisdom and the spirit with which He spake,"

so, as is usual in such cases, they resorted to calumny and false accusation. Under cover of this accusation, they were able to do what is now out of the power of the most malignant foe. They handed him over to "the power and authority" of the magistrates, who in Jerusalem were the priests and scribes. Arraigned before them, we find him delivering an argument which was too strong to be answered on the merits, and which they met by stopping their ears and marching him out to execution.

The question turned upon the murdered Jesus; was he or was he not the Christ? It was one of the Jewish arguments that he could not be the Christ, because he had been crucified. Had he been the Christ the nation would have accepted him; he would have delivered himself from the hands of his persecutors. Stephen's answer fastens on Moses of whom these rulers made their boast. He reminds them of the circumstances connected with the appearance of Moses as the deliverer of Israel. Israel would have none of him. "Who made thee a ruler and a judge over us?" was the question with which they first greeted his interpositions on their behalf; and Moses had to fly. Yet this Moses whom they refused was afterwards established and accepted as their leader and deliverer. Their rejection of Jesus was therefore no new thing. Nay, they had rejected all Jehovah's servants age after age. "Which of the prophets have not your fathers persecuted?" exclaimed Stephen, "the prophets who showed beforehand the coming of the Just One, of whom ye have now been the betrayers and murderers?" They made it an objection that Jesus was from among themselves instead of being, as they contended the Messiah would be, of an unknown origin. Stephen reminds them that Moses himself had told them that the Lord would raise them up a prophet like unto him from among themselves. And now that He had fulfilled His word, they had despised and rejected him. Concluding with fiery emphasis, Stephen said, "Ye do always resist the Holy Spirit. As your fathers did, so also do ye."

The argument was powerful; its effect was exasperating; its consequence to Stephen was fatal. It cost him his life, and he now sleeps in the dust. He will presently awake none the worse, but glad rather at having, even at the sacrifice of his life, borne to Christ a testimony that has blazed before the eyes of men in all the dark ages since, through the inscription of his stirring speech on the page of inspiration. May we catch his spirit and emulate his example, and be found with him and his fellow heirs when the age of conflict is passed, and when there has been established in all the earth the rest that remains for the people of God.

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In the first century, there were miracles, and numbers, and authority to arrest public and devout attention on a large scale, which prepared extensive and fruitful fields for the tillage of those spiritual husbandmen sent forth by Christ into his vineyard. In our day, there is the opposite of all these—fewness of number, absence of power, destitution of spiritual delegation. There is absolutely nothing to rouse the attention of society sunk in the apathy of irreligious and world engrossment. The harvest is, consequently, the opposite of "plenteous," and in character, answering to the lean ears of Pharaoh's dream, that were blasted with the east wind. What is to be done? We cannot alter the situation. We are powerless till the Lord come. We can only persevere in the occupation of what is ready to hand. We can only do a very little, but if we are faithful in that little, the Master has left his word that we shall be accepted and exalted to a higher stewardship.

R.R.

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## **Editorial**

The present number of the "*Berean Christadelphian*" completes Vol. xxii. and once again the time has come round to invite subscriptions for 1935 (God willing). A year ago, when issuing a similar invitation there were good reasons for hoping and believing that it would be the last occasion on which such an announcement would be necessary. The Signs of the Times seemed to indicate very clearly that the view of many of our readers that 1934 would witness the return of Christ to the earth, would prove to have been correct. In that event our work in connection with the magazine, as also in other spheres of activity in the Truth in the present dispensation, would be finished. Another phase will then open, not to be performed in weakness and imperfection which are the inevitable accompaniments of our present efforts, but a work to be accomplished in immortal strength and perfection in the association of Christ and the resurrected and glorified saints. Our earnest hope and desire is to be permitted to share in that honour in the company of all of like faith, who in these days of weakness and trial have held fast to our high calling in Christ Jesus. The efforts of the "*Berean Christadelphian*" have during 1934 been directed towards helping thus to make ready a people for the name of God. If they have in any measure been successful the praise is not to man, but to God who has called us out of darkness into the marvellous light of His Truth.

The year just on the eve of closing has indeed been one of great development in the Signs of the Times. One of the principal features of world politics in 1934 has been the steady and uninterrupted preparation for war on the part of Russia, not done in secret or unobtrusively, but openly declared to all the world. Russian Statesmen on more than one occasion during the past year have openly declared that the Soviet is preparing for war, and that any nation which attacks Russia will find her ready. The threatened Russo-Japanese war did not break out as was feared in many quarters, but this, it is easy to see, is advantageous to Russia's designs. It is not to her interest that her newly-organized and trained hosts should be dissipated in a comparatively small conflict with Japan. She has larger interests and greater conquests than that in view. She is apparently ready for the great work that God has marked out for her, and meanwhile in Palestine the situation has been steadily developing as required by the prophecy of Ezek. xxxviii. Jewish persecution and intolerance in Germany and elsewhere have resulted in a large accession to the numbers of Jews who have returned to the land of their fathers, and a further development of the condition of prosperity required by the prophecy. A British Statesman recently declared, "Palestine is the only prosperous land in the world to-day." What a striking commentary on Ezek. xxxviii. these words make!

Meanwhile the inevitable failure of the Disarmament Conference has resulted in a great increase in the armament proposals of nearly all countries in the world. Japan, America, Italy, France, and England amongst others have all signified their intention of increasing their preparation for war. None can allow others to gain an advantage in preparing for the terrible conflict all feel to be imminent. The natural accompaniment of this warlike activity is that "men's hearts are failing them for fear." The British Minister for Foreign Affairs, speaking on "Armaments" has said, "they are not the disease itself, but are the symptoms of a disease in the hearts of men, the disease of fear." It is significant that to describe current conditions in the world, Statesmen have to employ the very words of Christ which he used as indicative of the day of His coming!

If then, 1934 opened in high promise and great expectation, shall we not say that 1935 is even more hopeful? All the material is ready, only waiting for a spark to start a terrible and devastating conflagration, in which the whole fabric of society as at present organised will disappear; the Kingdoms of men will be destroyed, broken in pieces and consumed by the long-promised, but now soon to be realized, Kingdom of God, which will never be destroyed, but which, in peace and righteousness, will stand for ever. The earnest prayer of every true Christadelphian is, "Even so, come, Lord Jesus."

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We referred twelve months ago to the fact of our "seriously diminished list of subscribers." As a consequence of recent ecclesial troubles, combined with the problem of unemployment and financial difficulty all over the world, the diminution was far more serious than we anticipated. For the present year we are a long way from "making ends meet," and we would especially appeal for help for our "Free List." The placing of considerably over a thousand free copies annually is a big strain on our resources; we are hopeful of being able to continue this little service to our less fortunate brethren and sisters, and therefore, whilst thanking those who have kindly helped us in the past, we again make this appeal for continued support.

Will intending subscribers please fill in the accompanying Order Form and POST EARLY to bro. W. J. White. Late subscribers add considerably to our work.

W.J.W.

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### **"Caught up to the Third Heaven"**

The second letter to the Corinthian Ecclesia is the most personal of all Paul's letters and was written to answer the accusations of his detractors.

The first letter exhibits the state of the Ecclesia, into which it had fallen after Paul's departure. There were parties among the brethren, disorder in the conduct of Ecclesial affairs and doctrinal errors, all of which were dealt with by the Apostle in the letter written by inspiration of God. This epistle undoubtedly effected an improvement, but there still remained some at Corinth who would not admit Paul's authority as an accredited Apostle of Christ. They were men who were wise in their own conceits, and for that reason Paul wrote in the personal vein which characterises the letter: 'he answered fools according to their folly' (Prov. xxvi. 5). Paul, they contended, was not one of the original twelve apostles; if he was an apostle, why did he refuse support of the Ecclesia; there was nothing in his appearance: 'his bodily presence is weak and his speech contemptible' (II Cor. x. 10). He was accused of vacillating—kept promising to come to Corinth but did not do so. But not one of these accusations was justified and for all of them the Apostle had an answer. Were there lacking signs that he was an Apostle? Could they not remember the work he had done among them for a year and a half, 'the signs of an Apostle . . . in all patience, in signs, and wonders and mighty deeds' (II Cor. xii. 12). Were they not aware of the devotion to Christ he had shown since the day he had been turned from darkness to light on the way to Damascus? He wrote a long list of the afflictions he had endured—beatings, shipwrecks, stoning, perils from day to day, all of which testified to the authority of his Apostleship and if he wished to glory, there were sufficient grounds to do so. But there was one credential of his position as Apostle which no other could show and that was in 'visions and revelations of the Lord' (II Cor. xii. 1). The particular vision of which the Apostle then writes is not referred to elsewhere. It took place fourteen years before, after his conversion. It is of himself that Paul writes 'I know a man in Christ, fourteen years ago . . . such an one caught up to the third heaven' (R.V.). What did Paul mean? A reference to clerical commentators shows that their belief in disembodied spirits provides their only explanation. But what appears to be a difficult passage can be made clear by the method of comparing Scripture with Scripture. The phrase 'the third heaven' does not appear elsewhere in the Scriptures. Peter wrote that in Paul's epistles were many things hard to be understood, and it is remarkable to observe that the same chapter (II Pet. iii.) contains the key to this particular 'hard saying' of Paul.

The inspired Apostle shows that the history of the world from the creation has been divided by God into three parts or epochs. The first was that existing from the creation to the flood when an 'ungodly world' was destroyed by water (v 6). The judgments of God came upon the 'heavens and earth,' or the constitutions of the human race. The Apostle continues, 'But the heavens and earth which now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men' (v 7). Although soon after these words were written the people of Israel were dispersed, it is not to that upheaval the Apostle refers. It is to a time that began after the flood and continues until the coming of Jesus in judgment: to the day of the Lord when 'the heavens shall pass away . . . and the earth also and the works that are therein shall be burned up' (v 10). He refers to the 'heavens and earth,' that have been permitted to exist for over 4000 years: human governments and constitutions, an ungodly world, that is to be overturned and visited by God's fiery judgments at the return of Jesus. This long period comprises the second epoch of universal history, the second period of human 'heavens and earth' (using the phrase in the Scripturally symbolic sense, so often to be found in the old Testament). Now the work of Jesus is to produce 'new heavens and a new earth wherein dwelleth righteousness' (v 13). This is the reign of Jesus and his saints for 1000 years: they being the 'new heavens'—the new rulers who will judge the world in righteousness. The 'new earth' represents the mortal population changed from the pursuit of human vanities to the obedience of the Law that will go forth from Zion.

Thus the Apostle writes of the third epoch of world history—the third heavens and earth: and it is of this glorious time that the Apostle Paul was 'caught up' to see. He was taken forward in vision to see and hear of those things, impossible to speak of, which 'eye hath not seen neither have entered into the heart of man' to conceive (I Cor. ii. 9). He was given a revelation concerning the Kingdom of God—for the establishment of which he hoped, looking for the return of Jesus, as he did, before he fell asleep. There is no doubt that it was the Kingdom to which he referred as he also declares that he was 'caught up into paradise.' On three occasions only is paradise referred to in the New Testament—in the verse in question (II Cor. xii. 4), in Christ's promise to the thief (Luke xxiii. 43), and in the promise to

those who overcome (Rev. ii. 7). In each case it is the Kingdom that is referred to—based on the prophecies which so clearly speak of the restoration of the land of Israel, as 'the garden of the Lord' (Isa. li. 3): of the 'new heavens and a new earth,' when God will 'rejoice in Jerusalem and joy in my people' (Isa. lxxv. 17-19).

It has been suggested that Paul was given an assurance of his own place in the Kingdom—in the heavens, among the rulers of the age to come: But this would not be decorous, nor in harmony with other of Paul's teaching. He wrote that all must appear before the judgment: that even he might become a castaway: and although at the end of his life he wrote that there was 'laid up for him a crown of righteousness' yet that was but an expression of his confidence, knowing that he had 'fought a good fight and had kept the faith' (II Tim. iv. 8). In the same letter he wrote that Jesus would 'judge the quick and the dead at his appearing' (v 1).

Although we feel certain of the Apostle's acceptance at the lips of Jesus, he, with all saints must appear before him, so that all who are acceptable may be changed, so that they can participate in the 'third heaven,' to be associated with Jesus in the rulership of the world in righteousness: until the time comes when 'heavens and earth' will no longer have any symbolic meaning, all inhabitants of the earth enjoying immortality and God is 'all in all.'

Twice the Apostle declares: 'whether in the body I cannot tell or whether out of the body I cannot tell: God knoweth.' There was no question with him of any disembodied existence: his reference was entirely in harmony with the teaching contained in both letters to the Corinthians. In the first epistle (ch. xv.) he shows that 'there is a natural body and there is a spiritual body.' The first is mortal (as he then was): the second, the immortal body of which, at present, Jesus is the only possessor. There is no form of existence apart from either mortality or immortality: all in Adam are mortal, while those who are found 'in Christ' at his coming will be given immortality. For all acceptable at the judgment seat, a change will be necessary: whether living at the coming of Jesus or brought from the grave—'we shall all be changed.' Thus, when Paul declared that he did not know, when he saw the vision, whether he was in or out of the body, does he not mean that he did not know whether he himself was a constituent of the third heaven or not? To be in the third heaven or Paradise, involves the 'putting off' of the mortal body and putting on the Divine nature. It was not for Paul to know whether or not he would be there: in his second letter he expressed the desire to be 'absent from the body and present with the Lord.' To be present with the Lord is to be the possessor of immortality, an incorruptible body, the house from heaven. It was Paul's hope to be in that body and it is the hope of all who look for the appearing of Jesus in glory.

Although such 'abundance of revelations' had been given to the Apostle, he was also given a 'stake (R.V, marg.) in the flesh . . . lest I should be exalted above measure' (II Cor. xii. 7). This physical infirmity was with Paul continually and it may have been partly the cause of the scorn of his detractors at Corinth. But his physical weakness gave him the greater opportunity to be strong in Christ. There was no room for boasting in any attainment of the flesh but 'he that glorieth let him glory in the Lord.'

Nineteen centuries after, the inspired record testifies to the apostleship of Paul. His example in word and deed remains for emulation by those whose hope is the same as was his. Our hope for the presence of the Lord is as intense as was Paul's: but if we would attain to the honour of the inheritance of the Kingdom we must have that same standard of conduct as he displayed, expressed in his words to the Ecclesia at Corinth, 'I determined not to know anything among you save Jesus Christ and him crucified' (1 Cor. ii. 2).

St. Albans.

S. F. JEACOCK.

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## **"Therefore ye sons of Jacob are not consumed"**

(Mal. iii. 6).

The seventh century was one in which the Jews were subjected to greater persecution and misery than ever before. The Emperor Heraclius had succeeded in wresting Jerusalem from the Persians, and it was decreed that the Jews were to be wiped out. In Spain the Visigothic rulers had become Catholic, and as a result the lot of the Jews there became desperate beyond words. Almost everywhere the Jews were subject to an unparalleled religious persecution.

But deliverance from annihilation came with the conquests of Mahomet. Wherever his followers spread, the Jews enjoyed toleration and could breathe freely again. Thus the sounding of the fifth trumpet not only brought locust plagues on the richly deserving "Christians" of that age, but brought salvation from destruction to the sons of Jacob. "Yet will I not make a full end of thee but I will correct thee in measure and will not leave thee altogether unpunished" (Jer. xxx. 11).

W.J.

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## **From Adam to Israel**

In continuation of our study of the Antediluvian Age, which appeared in a previous issue, it will be profitable to consider the generations of the sons of God, from Adam to Jacob and his sons—especially as in the final analysis they afford a sort of telescopic "close up" of the time, when our first parents were still upon the scene.

We are all familiar with the extraordinary longevity of the fathers from Adam to Noah; and an echo of the precise account of Holy Scripture is seen in the tradition of the ancients, that the first inhabitants of the earth lived to be nearly a thousand years old.

When we consider that "Genesis" is the foundation of the sacred history, it testifies to the wisdom and good providence of God that so few lives should span the first two thousand years of our history. It certainly brings the events of the Creation and Fall very much nearer, and strengthens our faith accordingly.

Although the Septuagint and Josephus both assign a much longer time than the Hebrew for the period from Adam to Noah, we believe the latter account is more reliable, as harmonizing with the cycle of 6,000 years from Creation to the Millennium. This seems a strong reason for accepting the figures of our version in preference to the Greek.

Also, seeing that Adam was made "very good" and not subject to death in the first instance, it may be that the "physical law of his being" set in motion by the sentence of death, was very slow in its operation during the first age of man. Be that as it may, an examination of the birth and death dates of the early patriarchs reveals the following interesting facts: —

Adam lived 930 years, and was therefore contemporary with Seth—800 years

Enos—695 ,,

Canaan—605 ,,

Mahalaleel—535 ,,

Jared—470 ,,

Enoch—308 ,,

Methuselah—243 ,,

Lamech— 56 ,,

The case of Methuselah is specially notable, as he was contemporary with all the fathers from Adam to Noah. One can scarcely think that he lived with Adam for the space of 243 years, without learning at first hand, of the Fall and subsequent events with which Adam was painfully familiar. Methuselah outlived his own son Lamech by some few years, and died just prior to the Flood. He was consequently contemporary with his grandson Noah for nearly 600 years, and probably was well acquainted with the impending destruction of the race. Methuselah was also contemporary with his great grandson Shem for 97 years or so.

The case of Noah is equally interesting. He was already 84 years old at the death of Enos, Adam's grandson, and therefore in all probability he had seen all the patriarchs that succeeded him.

Noah lived on after the flood for the space of 350 years, and was consequently contemporary with Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor and Terah, the father of Abraham, and eventually died about the time of the birth of Abraham. The life of Noah is thus a link between Enos and the time of Abraham.

Let us now take the case of Shem, the father of the Semitic peoples, of whom Israel is the chief. He was 100 years old at the birth of Arphaxad, two years after the flood. Shem was therefore contemporary with Methuselah for about 97 years; who, as we have seen, was contemporary with Adam—243 years. We are informed that Shem lived after the birth of Arphaxad 500 years. He continued therefore down to the time of Isaac, with whom he was contemporary 52 years, which was 8 years before the birth of Jacob.

Now Jacob was 120 years old when Isaac died. We know also that he visited his father on returning from Padan-Aram, and by this time, his children were all grown up, except Joseph, who was in his boyhood, and Benjamin who had not yet arrived.

We can be fairly sure then, that the sons of Jacob—except Benjamin—saw Isaac, who could remember Shem, who could recall Methuselah, who lived in the time of Adam.

We see then, that from Abraham to Adam, three lives span the great interval: viz. Terah—Noah—Methuselah.

Or alternatively, we have the 11 sons of Jacob—contemporary with Isaac, who was contemporary with Shem for 52 years; who was born 97 years before Methuselah died; who in his day had been contemporary with Adam for the long period of 243 years.

Many other examples of the linking of the early generations by overlapping could be shown, but the following will suffice to serve our purpose: —

Adam	Adam
Methuselah	Canaan
Shem	Noah
Isaac	Terah
The sons of Jacob	Abraham

We thus see how strong are the historical links connecting the going down into Egypt of Jacob and his sons, with the events of the Creation as recorded in the first chapter of Genesis. As the telescope brings the orbs of heaven so much nearer to the observer, so this simple analysis of the foregoing facts and figures may be stimulating to the faith of "those who love God, and are the called according to his purpose"; especially as the day is not far distant when many of these worthies will arise from the dust of ages, to take an honoured place in the new Creation of God, and become permanent members of the Divine family in that glorious order of things in which they believed, and for which the earth has been created.

Bournemouth B. A. WARRENDER.

## Land of Israel News

*"Thus saith the Lord of hosts, as I thought to punish you, when your fathers provoked me to wrath, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not" (Zech. viii. 14, 15).*

During September 4,535 Jews came into Palestine out of the total number of 4,804 immigrants. 459 of the Jews were capitalists bringing with them a capital of £1,000 each or more, and 427 were admitted as their dependants.

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According to recent estimates there are 15,300 German-Jewish adults in Palestine, of whom some 2,500 are in the colonies, where they are starting to establish their own small farmsteads. As this is particularly difficult in Palestine, organised help is being arranged.

\* \* \*

The Annual Report of the Immigration Department of the Jewish Agency states that 36,654 authorised Jewish immigrants entered Palestine during the year 5694. The figures indicate the greatest Jewish immigration to Palestine on record.

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The Bureau for the Settlement of German Jews, attached to the Jewish Agency, which commenced activity last November, has issued a report which states that it has spent £70,000 on constructive works for German Jewish immigrants. New buildings for the German pioneers in different centres as well as dwellings for immigrants in the cities have cost £31,000. Some 2,700 immigrants have been enabled to secure housing.

Purchase of land for colonisation, immigrants' camps and various preparatory works cost £6,000, continues the Report. About 465 families benefited.

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The Iraq oil pipe-line terminating at Haifa Harbour has begun to function. The oil is being stored at Haifa for shipment abroad.

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The Co-operative News states that in view of the growing business between the co-operative movement of Great Britain and the co-operative fruit growers in Palestine, a Co-operative Wholesale Society deputation has set out on a visit to Palestine.

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A Palestinian ship, the "Atid," recently arrived *via* the River Danube, at Budapest with cargo. She left with a cargo of Hungarian industrial products for Palestine.

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It is officially announced from Vienna that a "Blue-White" railway service from Vienna, direct to Haifa, is to be operated from November 17th. It will take four days to reach Palestine by this train. The announcement declares that this line will have specially reduced fares for Chalutzim and for tourists, which will include food and sleeping accommodation during the four days of travel. The train will be provided with a kosher kitchen. Arrangements are also being made to carry large quantities of goods on this train to and from Palestine.

According to a local report a shipping line which will ply between Palestine and various European ports, is being organised by a Jewish Company, In reply to a query of the Jewish Agency,

the Government of Palestine has replied that the ships may be registered by law as Palestinian vessels and that orders to this effect have been given to the port authorities.

The ships will fly the Palestine flag, which according to a law passed several years ago, was officially described as a "British ensign defaced on the fly thereof by the word 'Palestine' in a white circular field."

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It is announced by the Postmaster-General that the radio-telephone service to Palestine, which has hitherto been restricted to Jerusalem and certain of the other principal towns, is now available to all places in Palestine which are served by telephone. The charge for a call to Palestine from any place in England, Scotland or Wales is £1 6s. a minute, with a minimum of £3 18s. for a call of three minutes.

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An enormous change has come over Haifa in the past few months following the completion of the broad new Kingsway running the complete length of and parallel to the harbour enclosure, flanked on the harbour side by the reclaimed land area which the Government is now auctioning (in plots) for warehouses and offices, on building leases, and upon the town side by a row of fine new office buildings, which are rented by shipping companies and clearing agents, etc. There is much motor bus and other traffic from the Port to the other Jewish suburbs of Haifa, as well as to the Har Hacamel itself, which is a very popular residential and holiday district. These 'buses now all have their town termini in the middle of Kingsway which, incidentally, is much broader than its London namesake. A continental atmosphere is lent to this important thoroughfare by the presence of a large number of cafes and coffee houses, situated at more or less regular intervals on the town side.

A short distance from Kingsway one sees most of the recent changes. Only a few months ago, it was an area of waste space and filthy slum hovels; now there are being erected fine blocks of shops and arcades, with five or six floors above devoted to office and residential accommodation. Indeed one corner building is being built seven storeys high, and there a South African Jew is erecting a magnificent hotel, which, it is claimed, will surpass even the well-known King David Hotel in Jerusalem for magnificence and comfort.

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### **The Wise shall inherit Glory**

Wisdom and folly are not palpably manifest at present. The one seems the other. Be it ours to discern the one from the other. It is not difficult to do this when a man is in earnest. Christ is wisdom concentered for us, so to speak. To let the word of Christ dwell in us richly, is to let wisdom dwell. To get Christ is to get wisdom. Let us write this down, each man for himself, once for all, as a thing not to be questioned or deviated from in the least degree. It will supply a simple and safe rule of action in all circumstances. A man will be able to say to himself, If I get Christ, I get all—health, life, riches, honour, knowledge, joy and every conceivable and (to us meanwhile) unconceivable good. How can I get him? I read and I find my answer. I am to love him and obey him. To do this, I must adopt that course of action that will help me to do so, and avoid that course of action that will interfere with my doing so. I cannot love him if I forget him, nor obey his commandments if they fail my memory. I must therefore read of him continually, and call to mind his commandments always. I must consider him in all I do. I must keep the company of his friends. I must avoid the friendship of his enemies. I must suffer with him in the self-denial he requires. I must refuse to enjoy the pleasures of sin, which constitute the pursuits of the present evil world. I must spend the time of my sojourning here in fear. I must speak of him and show him forth in my day and generation even as a lit candle at night gives light to the house. I must live as his steward, and consider his interest and mine identical. He prayed: I will. He did always the thing that pleased the Father: I will try. He went about doing good: I will strive to follow his example. The Son of Man came not to be ministered unto, but to minister: aspiring to a place among his many brethren, conformed to a common image: I will endeavour to act on the same

principle, to follow the same rule, and if the way be narrow, and the labour toilsome, and the endurance trying to flesh and blood, I know it is not for long: for life is but a speeding shadow, a short story, a vanishing flower; and if I make use of it to obtain a place with Christ in the eternal and blessed ages beyond, I shall act the part of wisdom which says to me, "He that saveth his life shall lose it; but he that loseth his life for my sake, the same shall find it."

R.R.

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### **"It shall be the basest of the Kingdoms "**

(Ezek. xxix. 15).

For well over 2,000 years the prophet's description of Egypt has held good, and it is as true today as ever. Never since the Persian conquest has Egypt had a native prince (Ezek. xxx. 13), and never has Egypt exalted itself any more over the nations. It has been a base kingdom—poor—backward—its officials corrupt and incompetent. Trench in "*The Lessons in Proverbs*" remarks that Egyptian proverbs reflect the character of the Egyptians and are of a distinctive nature, finding no parallel elsewhere. They illustrate "the selfishness, the utter extinction of all public spirit, the servility, the oppression by the strong, the insecurity of the weak, the whole character of life as poor, mean, sordid and ignoble." It is "a land where rulers being evil themselves, feel all goodness to be their instinctive foe." A proverb which he mentions is "Do no good and thou shalt find no evil," and he says it indicates that a settled conviction must have grown up in their minds that wrong and not right was the lord paramount of the world.

Egypt is still unchanged. For some time King Fuad has ruled autocratically, and now that he is ill the real state of affairs is coming to light.

A favourite, Ibrashi, was made Comptroller of the Royal Estates, and he has devoted his talents to the acquisition of wealth for his master. As an example; a State railway train killed a beast belonging to the Royal herd. Ibrashi claimed compensation for the loss of the whole herd and the Ministry of Communications dared not question it. "Multiply that ten thousand fold and you have some idea of what has been going on" says Mr. W. N. Ewer. The regime is so scandalous and incompetent, he continues, that it cannot endure, but he does not suggest what will take its place.

Thus, in spite of the fact that British advisers have done their best for the last 50 years to establish sound Government in Egypt, it is evident that there is little improvement. Egyptian baseness is a permanent monument to Divine inspiration of the Scriptures; what God has decreed, changes not.

W.J.

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## **HIS KINGDOM COMES, YE SAINTS REJOICE.**

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### **The Pale Horse of the Fourth Seal**

(Rev. vi. 8)

The Roman Empire had suffered severely under the second and third seals; but what were these in comparison of the death-strokes by sword, famine, pestilence, and beasts, speedily and of long continuance, to fall upon the Pagan Horse! A deadly paleness and livor would come over it—a hue emblematic of approaching dissolution, as most expressively represented by the *cloros* of the fourth seal.

In the first fifty years of the period of this seal, there were thirty-nine claiming to be emperors, and all of them died by violence. One of them fell by pestilence, and the form of the death of another is uncertain; but with these two exceptions, nearly all died by assassination, and two on three by the sword in battle.

As the rider of this pale horse symbolized a class of ruling agents, sold to the work of death, and in the midst of it to a violent death for themselves; so "Hades following with him" is representative of another class of destroying agencies which co-operate in the destruction of the horse-people, so as to bring their body politic to the verge of dissolution, as indicated by the colour of the hieroglyphic.

The time had come therefore, after the death of Alexander Severus, to begin the work of exhausting the seat of the pagan power of its vitality, that it might be paralyzed in all its members, and be prepared for the consummating events of the sixth seal, in the development of which it should be dethroned, or "cast out of the heaven." The authority was therefore given to Death and Hades to extend their operations into the "fourth of the earth," and to kill there with all the agencies at work in the other three fourths of the dominion.

Let the empire, then, be represented by a horse, with what colour should we paint him; and what kind of a rider should we place upon him; and by what name should he be called; in order to represent on canvas the state of the dominion as history reveals it? The only answer is, that no hieroglyphic would be so appropriate as that given to John a hundred and fifty years before in the imagery of the fourth seal.

DR. THOMAS.

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### **Reflections**

*Question:* Which is correct, our hymn No. 21, which says, "Not to the hills I lift my eyes," or Psalm cxxi. 1, which reads "I will lift up mine eyes unto the hills"?

*Answer:* There can be no doubt that the first verse of Psalm cxxi, is incorrectly rendered. The marginal rendering turns the exclamation into a question, "Shall I lift up mine eyes to the hills? whence should my help come? My help cometh from the Lord, which made heaven and earth," and this is in harmony with hymn 21.

The heathen nations believed that powerful gods dwelt in the hills; we have an example in the defeat of the Syrians by Israel, when as recorded in 1 Kings xx. 23, they attributed the disaster to the "gods of the hills," who they supposed protected Israel; and Jeremiah seems to refer to the same belief in chap. iii. 23, "Truly in vain is salvation looked for from the hills, and from the multitude of mountains, truly from the Lord our God is the salvation of Israel."

\* \* \*

As we consider the nations in the light thrown upon them by the Signs of the Times, and see them rapidly and helplessly drifting to wholesale slaughter and destruction, we are reminded of the prophecy of Jeremiah, "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword saith the Lord" (Jer. xxv. 31). There is a form of Godliness, a pretence of religious observance, which deceives rulers and people alike, causing them to believe themselves under Divine care and favour, but in reality, in God's sight the whole world is given over to wickedness. Violence, envy, pride, pomp, boasting, greed and self-seeking prevail as in the days of Noah, and are apparently accepted as the natural order and state of Christendom. The word of God is cast behind their backs (God had a controversy with Israel for the same reason—see Neh. ix. 26; Hosea iv. 1 and 2), and the commandments of Christ are derided. "I have no patience with the humble and meek" said a prominent British statesman, "there is no place for them." For the present that is true, and we shall be wise if we realise this and put as great a difference as possible between ourselves and this ungodly world. But presently the position will be reversed, and there will be no place for any but the humble and meek, "for they shall inherit the earth." "For, behold, the day cometh, that shall burn as an oven, and all the proud, yea and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

None who are really humble and meek are envious of others. When they see the prosperity of some "of the world" with whom they come in contact, they remember how it is written "Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long" (Prov. xxiii. 17); and they remember the words of David in Psalm liii. 3, 17; but when they hear of the prosperity of brethren and sisters, instead of being moved by envy they rejoice and are glad, knowing that all good things are of God and that very soon all who seek and obey Him in sincerity and truth will share in the promised prosperity which is coming (Psalm cxxii. 6).

The scriptures declare how abominable in the sight of God is the sin of envy. It is classed with murder and all unrighteousness (Rom. i. 29; Gal. v. 21); with pride and evil surmisings (1 Tim. vi. 4); with disobedience to God (Titus iii. 3); with wrath and strife (2 Cor. xii. 20); and envy was (the motive which caused the chief priests to deliver Jesus to Pilate (Matt, xxvii. 18; Mark xv. 10). The "more excellent way" of which Paul speaks in 1 Cor. xii. 1 and xiii., is that charity or love of the brethren which does not envy (xiii, 4), and which, says John, is necessary for salvation (1 John iii. 14); and in his final words to his disciples Jesus said "This is my commandment, That ye love one another, as I have loved you," "These things I command you, that ye love one another" (John xv. 12, 17). Envy and love cannot exist in the same breast; let us therefore lay aside all envy and evil speaking, that we may be acceptable to God by Jesus Christ (1 Peter ii. 1).

C.F.F.

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## Signs of the Times

### **The Marseilles Assassinations. The Saar Plebiscite. Jewish Affairs. Conditions in the U.S.A.**

The assassination at Marseilles of King Alexander of Jugoslavia and M. Barthou, the French Foreign Minister, took place shortly after going to press last month. It is as well that this was so, as the occurrence may be viewed in its proper perspective after a short lapse of time. The large headlines which the popular newspapers spread across their pages every day are a survival from the War period, and tend to create in their readers' minds an altogether disproportionate idea of the relative importance of events. Readers should remember that newspaper articles are given prominence according to their "news value," as it is called, which has no relation to their real value.

Thus, although the assassination was a startling event (and, had the assassin been an Italian, might have had a serious sequel in view of the tension existing between Jugo-Slavia and Italy), it is now evident that no political crisis is likely to result from it. Truly it is an indication of the grave unrest that exists all over the world; of the oppression and consequent rebellious attitude of minority populations, and of the ruthless lawlessness with which the earth is filled.

The very fact that the parallel was drawn, in all newspapers, between this event and the assassination at Sara-Jevo in 1914, which resulted in the world war, is itself evidence of the state of the world. War cannot be very far off, if, as everyone is agreed, a single assassination might be sufficient to set the whole earth on fire; the veneer of peace must be extremely thin. Mr. Lloyd George says "The world is a jungle and the nations are prowling through it, snarling at each other, baring their teeth at each other. Any moment, a mistaken gesture or a misunderstood arrangement may make them spring again at each other's throats and tear and rend each other." The symbology is fitting, for the Bible describes the nations as "beasts" (lion, leopard, bear, etc.), and foretells the time when the earth is to become like a garden, a condition which will necessitate the destruction or complete subjection of all these wild beasts, who would, unrestrained, turn a garden into a howling wilderness.

Dr. Benes (Czecho-Slovak Foreign Minister, and one of the best known of the diplomats at Geneva), addressing the Czecho-Slovak Parliament on November 6th declared that "the year 1935 would decide the fate of Europe. Within the next 12 or 15 months we are confronted with the

possibility of stupendous happenings. The situation is so grave that any unexpected event might have the effect of a spark creating a general explosion.”

We do not know on what grounds Dr. Benes expects "stupendous happenings" next year, but as we have noticed in previous articles 1935 is an extremely important year, marking the end of the Seven Times from Nebuchadnezzar's capture of Jerusalem in his nineteenth year. Eighteen years elapsed from the time when Nebuchadnezzar first came against Jerusalem until it was destroyed, and in 1935 18 years will have elapsed from 1917 which was the first year of Jerusalem's deliverance from the Turks.

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A likely storm centre in the near future is the Saar Territory, between Germany and France. Since the war Germany has been deprived of the Saar by way of reparation for damage to French territory, but by the terms of the Treaty, a plebiscite is due to be held next January to determine its future. It may vote either to be transferred to France or to Germany or to remain as now, under the aegis of the League of Nations. As 99% of the population is of German origin it is extremely improbable that the vote will go otherwise than for union with Germany.

This of course does not suit France who would prevent it if she could, neither is it likely to suit those Saarlanders who are Socialists, or Jews, or who are known to have voted against Germany.

Germany is, in fact, becoming stronger every day. She now openly defies the Versailles Treaty concerning limitation of her armaments and nothing can be done to prevent her so doing, so manifesting the utter futility of the now moribund Disarmament Conference. It is interesting to note that on October 16th Herr Hitler still further extended his grip on the German nation by the issue of a statement that he had been made Leader of the Reich and Chancellor for life.

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Reports of further Jewish oppression continue to come from all parts of the world. Just to quote one example from the Baghdad correspondent of the *Jewish Chronicle* of October 19th. "As a result of the growing wave of anti-Semitism, both official and subterranean, the Iraq Jewish population is now living in a state of perpetual fear... the future of Iraq Jews is black indeed." It is a remarkable commentary on the inspired prophecy of Moses, "thy life shall hang in doubt before thee, and thou shalt fear day and night" (Deut. xxviii. 66).

Only in Palestine does Jewish prosperity increase, and here alone it has proved possible to establish Jewish colonies which are permanently successful. During October reference was made in the *Jewish Chronicle* to the affairs of the Jewish Colonisation Association, a society founded by Baron Hirsch, and to which he gave no less than £10,000,000 sterling. Yet all that can be shown by the Association is a settlement in the Argentine which has shown no increase in population for 40 years, "With regard to the experiments in other countries, the results are nil." What could not the Palestine Jews have done with £10,000,000! It is, as we know, one of the most remarkable proofs of God's control over Israel's affairs that Palestine alone should be the land to which they must look for deliverance. Reference was made last month to the importance of Palestine to Britain, particularly in view of the development of Haifa as a harbour and oil depot. It is of interest, therefore, to record that the first oil reached Haifa through the pipe-line from Iraq on October 14th, signifying "the completion of one of the most remarkable engineering feats of modern times."

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The U.S.A. are passing through a time of great economic stress, and in spite of the almost superhuman efforts of President Roosevelt it is said that the position does not improve at all. It is affirmed by many that the isolationist policy of the U.S.A. is largely responsible for their troubles, and that the situation will necessitate its abandonment. Only a closer understanding and trade agreements with the British Commonwealth of nations seems to offer any hope of improvement, and if such a drawing together does take place as we believe it will, it will be a striking testimony to the foresight of

Dr. Thomas who anticipated such an event in the latter days as he considered the U.S.A. must be numbered amongst the "young lions." It was possible once for nations to pursue isolationist policies, but not now. The amazing progress of aeroplane travel, as exemplified by the recent Air Race, when the journey from England to Melbourne was performed in less than three days, has caused the world so to shrink, as it were, that no country whatever could remain immune from air attack in the event of war. "To-day, with one landing stage, America would be vulnerable from Europe" comments one paper. It is said that a regular Atlantic service will be operated next year.

On the other side of the world, it is revealed that Sir Philip Sassoon, Under Secretary for Air, has gone to Singapore to inspect the air base with a view to possible future developments of what he called "this immensely important strategic point."

From these brief references to events in all parts of the globe, it is plain that things are stirring. There is an uneasiness and an activity abroad everywhere that portends a crash before very long, and it is equally plain that when it does come it will be worldwide in its scope and unparalleled in its magnitude—in short, such "a time of trouble as never was."

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**

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

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**BEDFORD.** —53, *Harpur Street, Breaking of Bread*, 11 a.m.; *Lecture*, 6.30 p.m. Since our last report we have been plodding along in the narrow way, proclaiming the good news of the coming "glorious kingdom" to almost heedless alien ears, — but we are encouraged by the help we have received by way of exhortations and lectures, to encourage us to hold fast, from the visits of the following brethren: E. C. Clements, S. Tarling, W. P. Lane, F. C. Wood, H. L. Evans, I. P. Evans, S. Burton, L. J. Walker, H. M. Doust, C. R. Crawley, F. W. Brooks, and W. R. Jeacock. We have been pleased also to welcome the following brethren and sisters at the Table: sis. D. Crumplin (London), sis. Wood (London), sis. S. Hodges (Luton), bro. Redman (Wolverhampton), sis. Burton (Luton), sis. Crawley (Luton), and bro. Coulton. —W. H. COTTON, *Rec. bro.*

**BRIDGEND.** —*Christadelphian Meeting Room, 40, Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m.* It is with much pleasure we record the visit of bro. D. L. Jenkins of

Clapham in the service of the Gospel on Sunday, October 21st. He exhorted and lectured for us, a few strangers being present at the Lecture. We thank bro. Jenkins for his services. —GOMER JONES, *Rec. bro.*

**COVENTRY.** —*Ragged Schools off Broadgate. Breaking of Bread: 11.30 a.m.; Lecture: 6.0 p.m. Bible Class: Thursdays, 8.0 p.m.* When we reported last month that we had taken a room anticipating an increase in numbers, we had no idea that events would develop as they have. Those who were expected have not yet removed to Coventry, but are doing so in the very near future. However, we are pleased to report that we received an application for fellowship from five brethren and four sisters, who were separated from us on the Divorce question. There have been two meetings with them, and they now whole-heartedly uphold our position that "The commandments of Christ do not allow us to go to law against another for any cause or purpose whatsoever." We believe they are now in unity with us on all doctrinal matters, and we have therefore extended a welcome to them to meet with us at the Memorial Table. The names are, bro. and sis. A. Allsop, bro. F. Allsop, bro; and sis. Burroughs, bro. and sis. I. Franklin, sis. Holt, and bro. Peach, We pray that God will bless our united labours. The progress here in the last few months has been remarkable, truly God's ways are past finding out, and we can only continue in the path which is opening out to us. We thank the brethren and sisters who, have helped us; we have been visited by bro. and sis. Allen and bro. T. Hughes of Dudley, who much encouraged us. —O. CLEE, *Rec. bro.*

**CROYDON.** —*Ruskin House (Room 11.) Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, (in Y.M.C.A North End) at 8 p.m.* The anonymous gift which we received earlier in the year has been partly used to enable us to continue our advertisement at East and West Croydon Stations, and with the remainder we have had printed 7,000 four page leaflets under the heading of "Good News," showing how the prophecies of the Scriptures have been fulfilled in the history of the world, and are being fulfilled in the present troublous times, pointing out also God's remedy and giving a short epitome of the One Faith. These leaflets, which finish with an invitation to attend our Lectures, are being distributed in Croydon, and we pray that the effort may be blessed in some being led to seek and to find the Way of Life. We regret to report the loss owing to removal, of our sis. M. Milroy who has transferred to the Sutton Ecclesia. Recent visitors to the Table of the Lord have been: brethren F. W. Brooks, M. L. Evans, W. E. White, W. R. Jeacock, P. L. Hone, R. C. Wright, E. A. Clements, all of the Clapham Ecclesia, who have administered to us the word of Exhortation; also bro. S. R. Wood, bro. and sis. Leal, sisters Hone, B. Karley, P. Banter and S. Tarling, also of Clapham, sis. Parks (Salford), bro. and sis. B. Smith (Welling), brethren A. and H. Cheale and sisters Flint and Silliter (Seven Kings), and sis. Sollis (Worthing). We wish to thank those brethren who have lectured for us, and have spoken at our Bible Class. Their assistance is much appreciated. We shall be glad of the support of any brethren and sisters who may be able to attend our Lectures, particularly the Lecture delivered on the third Wednesday in each month in the Y.M.C.A. North End at 8 o'clock. —ARTHUR A. JEACOCK, *Rec. bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 11.30 a.m.; Lectures, 6.30 p.m.* Greetings and love in Christ Jesus. On behalf of the brethren and sisters of the Glasgow area I am pleased to announce that we have, with the co-operation of the Motherwell Ecclesia, decided to erect a light-stand for the Truth in the city of Glasgow, We hope to set up a table for the memorial feast on 9th December if God permits, and to deliver weekly lectures for the remaining winter months, commencing 6th January, 1935. We have been fortunate in obtaining a suitable hall in the Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C.5. The position is fairly central, being only about 5 minutes walk from the King George V bridge. Times for the meeting for breaking of bread and the lectures will be 11.30 a.m. and 6.30 p.m. respectively. Sincerely your brother. —ALEX COCHRAN, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-operative Hall, High Street, Swanscombe. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8 p.m. at 22, Carlton Avenue, Stone, Greenhithe.* Since last communicating we have enjoyed the company of the following visitors: bre. Beighton and A. Cheale and sis. M. Flint (Seven Kings), bro. and sis. J. L. Young (Putney), bro. and

sis. Buck (Sutton), bre. E. W. Evans, J. Cordial and R. W. Parks, sis. W. Clements and bro. and sis. P. Kemp (Clapham), bro. Herrington and sis. N. Penn (Welling). We thank them all for the help and encouragement so willingly given, either in active ministration of the Word, or support of our small Ecclesia by their presence. There seems to be little desire in this locality for the Truth as it is in Jesus, but far from being discouraged we long the more for the day when out of Zion shall go forth the law, and the word of the Lord from Jerusalem. —E. R. CUER, *Rec. bro.*

**ILFORD.** —*Sundays: Breaking of Bread, 11.0 a.m., Mayfair Cafe, 96, Cranbrook Road, Ilford. Tuesday: Bible and Eureka Class, 8.0 p.m., 27, Wanstead Park Road, Ilford.* We are pleased to report that we have had the following brethren and sisters with us during the month: sis. Carter, sis. Coliapanian, sis. L. Coliapanian, bro. P. Coliapanian, sis. P. Coliapanian, bro. Beighton, sis. Nicholson, sis. R. Nicholson, bro. Thomas, sis. Walker, all of whom have now joined our meeting. We have also had the company of bro. Bishop and sis. Mills of Seven Kings, and bro. Owen of Clapham, who gave us a helpful exhortation. —H. S. NICHOLSON, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report the obedience of two more of our Sunday School Scholars, who have put on the saving name of Jesus. Our earnest prayer is that they may so run that they may receive the prize. The names are, October 14th, EUNICE IRENE RIVERS (daughter of our bro. and sis. Rivers, Senr.), and October 21st, JOHN HENRY OWEN (son of our bro. and sis. C. O. Owen). On Saturday, October 20th, the Mutual Improvement Class paid their 39th visit to the British Museum. A most enjoyable and profitable afternoon was spent. Tea was taken at the Zeeta Cafe, and at 6 o'clock there was a Fraternal Meeting at "Denison House," Victoria. Many brethren and sisters were welcomed from the provinces, and after a reading of Proverbs iii., four uplifting addresses were delivered under the general heading of "The Daily Walk of a True Servant of God." The following visiting brethren and sisters have been welcomed at the Table of the Lord: sis. A. McCree (Brighton), bro. Warrender (Bournemouth), sis. D. Higgs (Bristol), bro. Austin (Hitchin), sis. E. Devaney bro. Williams, bro. Beardon, bro. G. H. Denney, and sis. Evans (Holloway), sis. Hayward, Senr. (Ipswich), sis. Feltham (Leamington), sis. M. Day, sis. P. Squires and sis. M. Squires (Luton), bro. and sis. Morgan (New Tredegar). sis. I. Johnson (Nottingham), bro. Cockcroft and bro. Dale (Oldham), sis. Hodge, sis. Sandy (Plymouth), bro. Fisher (Putney), bro. Heyworth (St. Albans), sis. Flint and sis. Webster (Seven Kings), sis. D. Gray and sis. O. Gray (West Ealing). —F. C. WOOD, *Ass. Rec. bro.*

**LONDON (Holloway).** —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital. Tubes Highgate or Holloway Road). Sundays, 11.0 a.m. and 7.0 p.m. Wednesdays, 8.0 p.m.* We regret to announce the death of sister Dyer, wife of bro. J. H. Dyer, which took place on October 25th. She was laid to rest at Swindon on October 30th. bro. R. Mercer conducting the last service. Her faithful walk in the Truth for many years leaves to us all a fine example. The Day of Resurrection is near at hand with its prospect of glad re-union. We lose by removal to Hove, sis. W. Keat, who will in future meet with the Ecclesia at Brighton. We also lose the company of sis. R. Willey who, consequent on removal to South London, will now more conveniently meet at Avondale Hall. The special lectures given at Burnt Oak attracted 16 strangers on the first night, and 6 on the second. A column report was given in the local press. We have tried posters as our chief form of advertising this month at Delhi Hall, with very good results. We have been visited by sis. Oakey of Putney, sis. Williams and bro. R. Scott of Southend-on-Sea. sis. R. Pinchen of Clapham and bro. R. Crawley of Luton. —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. Wednesday: Bible Class, 8 p.m., 49, Uxbridge Road, Ealing.* We are pleased to record the obedience of Mrs. ALICE HENRIETTA ALBERTA PROCTOR, formerly Church of England, who was immersed at the Ealing Public Baths on October 9th. We trust that she with us will gain the prize at the coming of the Lord. We held a

special effort in Southall on the last four Mondays in October, the attendance of the stranger being 9, 3, 3 and 2 respectively. We thank the brethren from other meetings who assisted us in proclaiming the Truth in this district. At the moment there is no apparent result, excepting that the Word has again (after we believe 15 years) been preached in this district. We have been pleased to welcome the following at the Table of the Lord during October: bro. E. H. Bath (Holloway), sisters Phyllis and Kate Ellis, and sis. Yeates of Clapham, and sister Edna Hill of Sutton. —T. G. BRETT, *Rec. bro.*

**LUTON.** —*Oxford Hall 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Since our last report the following brethren have served us in the interest of the Truth, in exhorting us and in lecturing to the alien. We take this opportunity of thanking them for their labour of love: —W. Jeacock, H. L. Evans, C. N. Hatchman, J. Warwick, and H. T. Atkinson of Clapham, A. A. Jeacock of Croydon, S. Jeacock of St. Albans, and E. H. Bath of Holloway. We have also had the company of the following brethren and sisters: bro. J. Hodges, bro. and sis. H. Crawley, sis. Jeacock and bro. and sis. Stephenson of St. Albans, sis. Watsham of Colchester, sis. Hodge of Plymouth, sis. H. L. Evans, sis. Hatchman and bro. R. Hodge of Clapham. We continue to sow the good seed of the kingdom with but very poor response; we can but sow and water it is God that giveth the increase. —S. BURTON, *Rec. bro.*

**MARGATE.** —*Forrester's (Lower) Hall Union Row. Sundays: Breaking of Bread, 4.15 p.m.; Lecture, 3 p.m.* Since our last report we have been cheered by the company at the Table of our Lord of sis. Louis Wyse (St. Albans), sis. Barker (Holloway), bro. Denney (Sutton), sis. Herne (St. Albans), sis. Grey (Welling), bro. Grant (Welling), bro. and sis. Bath (Holloway), bro. Bishop (Ilford), bro. Karley, sis. Walker, sis. Brewer, bro. Purser, bro. A. Purser, sis. Wood. bro. Ridout, bro. and sis. P. Ford, bro. Bellingham, bro. Skinner, bro. Kemp, sis. Hathaway, sis. Taylor, sis. Reeves, sis. Warwick and sis. L. Taylor (all of Clapham). We are also deeply grateful to the following brethren for the great help they have given us in proclaiming the Word by lectures, and for the words of comfort, guidance and encouragement afforded us in their exhortations: H. W. Doust, R. C. Wright, L. J. Walker, M. L. Evans, F. W. Brooks, C. O. Owen, P. J. Coliapanian, I. P. Evans, E. W. Evans, S. G. Warwick, W. P. Lane, H. W. Hathaway, E. A. Clements, and M. F. Kirby. We deeply regret that through the continued absence of bro. A. Johnson and sis. A. A. Bailey from the table of our Lord we have reluctantly been compelled to withdraw from them. —V. LLOYD, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. School 1.15 p.m. Lecture, 6.30 p.m.* We are glad to report that our lectures are fairly well attended by the stranger, whom we pray may be instructed in Divine wisdom, so that the seed sown may bring forth fruit to the Glory of our Heavenly Father. We deeply regret having had to withdraw from sister N. Brown for transgression of the Divine commandment, to marry "only in the Lord." We were delighted to have a visit from bro. J. Widger and sis. Fraser of Plymouth Ecclesia on September 9th. Bro. Widger administering to us the word of exhortation. The brethren and sisters resident in the Glasgow area have decided, with the concurrence of the members of this ecclesia, to establish an ecclesia in Glasgow for the Breaking of Bread and (God willing) in the New Year to commence lectures for the edification of several interested strangers. Particulars of meeting place and time of meeting will be notified later. The brethren and sisters in our fellowship will join with us in bidding them God-speed, and pray that their efforts may be for the furtherance of the Gospel. —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 much pleasure we impart that on October 7th we had a visit of our bro. Gomer Jones and on November 4th our bro. W. Winston both of Bridgend. The words of exhortation, comfort and encouragement, by these brethren were much appreciated by all present. Two strangers attended both Lectures delivered by the brethren. —DAVID M. WILLIAMS, *Rec. bro.*

**NEW TREDEGAR.** —*Workman's Lesser Hall. Breaking of Bread, 11 a.m.; Lecture, 6 p.m.; Sunday School at 2.30 p.m., at Alston Villa, Graig-Y-Bedw, also Bible Class on Wednesdays at 6.30*

*p.m.* The first of our special lectures was held on Saturday, October 27th, but despite increased effort in advertisement it was sparsely attended, there only being four strangers. One of these came by written invitation from a little distance away. Bro. Bray of Birmingham sent word of his having shown interest whilst in our brother's company and we hope he will continue to do so as it is evident he realises that we have the Truth. Bro. E. C. Clements of Clapham was our lecturer upon "What is Man?" and we also received the word of exhortation from him on Sunday morning. We are continuing these lectures each month until April and hope they will be fruitful. In the hope of Israel, your sincere brother. —IVOR MORGAN, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenten Street Hall (off Broad Street). Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7. 45 p.m. at 6, Rolleston Drive.* Our numbers have been increased by the addition of sis. H. Elston, who after a satisfactory interview, was received into our fellowship. Since the last intelligence brethren H. W. Hathaway and M. L. Evans of Clapham, and bro. F. M. Harrison of Lichfield have assisted us in the work of the Truth, both by exhortation and lectures. In addition bro. J. Squires of Luton gave us a helpful exposition of "The Garments of the High Priest." Our visitors have been bro. J. Evans (Clapham) and sis. Smith (Northallerton). —J. B. STRAWSON, *Rec. bro.*

**PEMBERTON.** —*Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ. We have been assisted in the service of the Truth by our bro. T. Bailey, of Preston, and bro. F. H. Jakeman, of Dudley, whose work we greatly esteem. Bro. and sis. G. Hill of the Wigan Ecclesia will in the future meet with the brethren and sisters at Pemberton. We have also been pleased to welcome to the Lord's Table sis. F. H. Jakeman of Dudley. —B. LITTLER, *Rec. bro.*

**PLYMOUTH.** —*Oddfellows Hall 148, Union Street, Sundays: 11 a.m. Breaking of Bread; 6.30 p.m. Lecture. Thursdays: 7 p.m. Bible Class.* We lose by removal to London bro. Raymond Hodge., We are pleased to report that bro. P. Mitchell having expressed himself in agreement with the Ecclesia on Fellowship and sisters keeping silence in the assemblies of the Ecclesia, and having admitted that he was deceived in relation to the reported change of mind in relation to the Strickler doctrine, and his error in fellowshipping these false views, he has now been received back into Fellowship. We are sorry to say, that it has been necessary to withdraw fellowship from sister Ethel Hodge, owing to her long continued absence from the Table and her refusal to discuss the cause of her separation. We would welcome the help of brethren who could assist us during the winter months with special lectures. —JOHN HODGE, *Rec. bro.*

**ST. ALBANS.** —*Sundays, 11 a.m. and 6.30 p.m. and Wednesdays, 8 p.m. at Pikesley's Hall 34, St. Peters Street.* The third of our Harpenden lectures was given on Wednesday, October 10th, by bro. W. Jeacock on "Christ or Chaos : the second coming of Christ the World's only hope." We anticipated a drop in attendance as it was the last lecture, but were agreeably surprised by the presence of 25 visitors. At each of the lectures the visitors were handed, on leaving, an envelope containing a "Declaration," *Bible Companion*, and advertisements of both Luton and St. Albans lectures. It does not appear that anyone has yet followed up the lectures, but we are hopeful that seeds of interest have been sown in the town. On Thursday, October 25th, a special lecture on "Sure Signs that Christ is coming" was given at the St. Albans Town Hall by bro. F. G. Ford. The truth was set forth in a convincing and forceful way and although the weather was very inclement there were about 70 visitors present. There was a large attendance of brethren and sisters and we were pleased to have support from Holloway, Luton and Hitchin Ecclesias. We were able to advertise the lecture on a greater scale than hitherto. A canvas strip was fixed outside the Town Hall for a fortnight before the lecture and was on view to thousands, both in, and passing through, the town; a large advertisement also was inserted in the local paper, one hundred posters were put on the hoardings and eight thousand leaflets were distributed with copies of a local paper. Each visitor to the lecture was handed an envelope with contents similar to those distributed at Harpenden. Up to the time of writing two of the visitors have attended the Sunday evening lecture. —S. JEACOCK, *Rec. bro.*

**SUTTON (Surrey).** —*The Hall, Clanricarde House School Cheam Rd. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m.* We have had two special lectures at Sutton Public Hall (Small Hall) October 11th "Whither Europe?" and October 24th "Whither Christianity?" Brethren H.M. Doust and F. G. Ford (Clapham) were the lecturers. The attendance of strangers was small, six and thirteen respectively; several copies of *Christendom Astray* were lent. We can only hope that even from these some may be called. We gratefully acknowledge the assistance rendered by brethren: H.M. Doust (Clapham), F. Beighton (Seven Kings) and A. Cattle (Putney) in the proclamation of the Gospel and exhortation. Our visitors have been brethren: Doust and D. Neate and sisters E. McCree, Greenacre, J. Southgate, Miles, Sharpe and Pizzey (Clapham), sis. Gillespie (Ealing), bro. Beighton (Seven Kings) and bro. Eve (Eastleigh).—G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* On October 18th we had the privilege of assisting Mr. STANLEY BOWEN (age 39) husband of our sis. Emily Bowen, to put on the name of Christ in the appointed way. For this increase we thank God and take courage. May it be our new brother's lot to walk worthily of the high calling, to which he has been called, so that in the day of the manifestation of the Son of God with power, he may be among the jewels who will be gathered into the Kingdom.— W. J. MORSE, *Rec. bro.*

**SWINDON (Wilts.)** —*37, Bath Road. Breaking of Bread by appointment* Sis. Dyer fell asleep on October 25th last. She was 73 years old, and had been an invalid for nearly six years. We sorrow not as others who have no hope, and realise at this time how cheering is that event so lately denied at the "modern" churchman's conference, viz., the resurrection of Christ, which is the assurance of our hope. She was buried on October 30th by bro. Mercer of the Holloway Ecclesia, whose cheering words were directed to that glorious day, which will soon break, when the shadows will flee away and all the faithful will be given eternal life. The writer takes this opportunity to thank the brethren and sisters for the many letters of sympathy sent, all of which he hopes to acknowledge in course of time. Meanwhile we acknowledge with thankfulness to the Giver of every good and perfect gift the example of patience and faithfulness in her who has now fallen asleep. —J. H. DYER.

**WELLING (Kent).** *Scouts Hall Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3 p.m. Sunday School; 6.30 p.m. Lecture. Thursday: 8 p.m. Bible Class.* Our special effort of 6 lectures given at the Co-op. Hall gave us further testimony to the veil of darkness over the people in this corner of the country. The total attendances of strangers was very poor, amounting to seven. We thank all brethren and sisters who came and assisted in speaking and supporting us, for we ourselves derived much benefit from their labour of love in proclaiming of the Gospel. The attendance of strangers at Sunday lectures continues to be very small but we take consolation from the presence of brethren and sisters who have been in our company since our last report, viz.: —Brethren F. Wacey, H. L. Evans, H. Atkinson, I. P. Evans, W. R. Jeacock and sister N. Kitchen (all of Clapham), also brethren A. E. Headon Holloway), G. Cattle (Putney), A. A. Jeacock (Croydon) and J. Hunt-Smith (Sutton). Our hope is that all our united labours will bring us grace and favour in the last day. —A. M. GRANT, *Rec. bro.*

**WIGAN (Lanc.)** —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. Affectionate greetings in Jesus. We extend our thanks and appreciation to bro. G. Hill (Pemberton) and bro. S. Shakespeare of Dudley, for their service in the work of the truth. Our bro. and sis. G. Hill, formerly of the ecclesia at Wig an are now meeting with the ecclesia at Pemberton, to whom we have sent a recommendation for membership, realising that their gain will indeed be our loss. Also, bro. J. Coulton for the time being has obtained employment in Northampton. We have been pleased to welcome to the memorial table: sis. C. Hill (Pemberton), sis. S. Heyworth (Whitworth), sis. M. Shakespeare (Dudley), and sis. D. Jannaway of Southport. Your brother in hope of Zion's glad morning.—R. BARTON, *Rec. bro.*

## CANADA

**WINNIPEG (Man.)** —*Royal Templar Bldg., 360 Young Street. Sundays: 9.50 a.m. School; 11.0 a.m. Memorial; 7.0 p.m. Lectures. Wednesdays: 8.15 Bible Class.* Loving greetings in the Bonds of the Truth to those of like precious faith everywhere. We continue to hold forth the Word of Life to those who will lend a listening ear; but few indeed seem to pay any heed to the things concerning the Kingdom of God and the Name of Jesus Christ in these closing days of the Gentiles. Since our last report we have lost by removal our sister Jean Young (mother of bro. W. Young) to Glasgow, Scotland. Needless to say we miss her very much as she was a regular attender at all our meetings. We commend her to the brotherly care and keeping of the Ecclesia in the old Homeland with whom she will now be associated in fellowship. Brother W. Blacker of Lethbridge spent two Sundays with us last April, giving us words of exhortation and also lectured for us. We thank our brother for his labor of love on our behalf. Our Sunday School and Ecclesial Outing was held on August 18th, at Kildonan Park. The weather was somewhat chilly and threatening rain, but nevertheless a pleasant and profitable time was had by all those present. We look forward by the eye of faith to that greater gathering on the morning without clouds, when the Sun of Righteousness shall arise with healing in his wings. During the month of October we have planned, if the Lord wills, to deliver four special lectures on prophetic topics, with a view to stimulating more interest in the signs of the times indicating as they do the approaching advent of the Prince of Peace. Other visitors to the Lord's table during the past six months have been sis. G. A. Pollock and sis. Margaret Pollock of The Pas, Man., sis. W. Blacker of Lethbridge, Alta, sis. Ariss of Hamilton, Ont, brother Sadler of Dafoe, Sask. It is always a pleasure to meet with those who are striving earnestly to maintain the Truth and live it in their daily lives. — WILL J. TURNER, *Rec. bro.*

## NEW ZEALAND

**CAMBRIDGE (Waikato.)** —It is with much sorrow that we have to report the death of our beloved brother Thomas John Connolly (father of the writer) which occurred very suddenly on September 23rd. Our late brother had been in Auckland on one of his regular visits for the purpose of conducting the breaking of bread—the ecclesia in that large city consisting of only two sisters and one brother (not long immersed). There he contracted a chill and after not feeling at all well for a week was taken ill suddenly on the Monday morning and fell asleep on the Tuesday afternoon. The mercy of God was wonderfully demonstrated in that He did not allow His faithful servant to suffer a lengthy illness. Seemingly to us he died in the midst of his labors but even a brief survey of the responsibilities he shouldered is convincing that he had finished his course. No lengthy record of a life devoted to the service of the Truth is here necessary—suffice it to say we believe that his name is written in Heaven—in the Book of Life and will be confessed by Christ before His Father and before His angels. The comforting words of the Scripture which we read and quote so often are never so helpful as when in need of that comfort and the sure and certain Hope of his receiving with Paul, the Crown of Righteousness laid up for him, causes us to rejoice and not to sorrow as those who have no hope. He sowed by *all* waters. He was not amongst those who "would not plow by reason of the cold" therefore he will *not* "beg in harvest and have nothing." Bro. J. H. Levesque from Whau Valley, Whangarei, conducted the services attendant to laying our brother in his last resting place until the Resurrection Morn, and we were very thankful for his company in the time of our great loss. We were also very grateful for the presence of the other Waikato brethren and sisters from whose fellowship we have been separated, but who had great love and esteem for our brother. May the example set before us in the life now ended be an added help to enable us to continue with the same unselfish devotion and untiring zeal in the work of our Lord and Master, stedfast, unmoveable, always abounding in the work of the Lord forasmuch as we know that our labour, with our dear brother's, will not be in vain in the Lord. With love in our most precious faith from my mother and my sister, sister A. B. and L. B. Connolly, who with me constitute the Ecclesia at Cambridge. Your brother. —HERZL P. CONNOLLY, *Rec. bro.*

**GERALDINE (South Canterbury).** —270, *Talbot Street*. I am very sorry to report that bro. Berry (my dear husband) fell asleep on September 21st, and was buried on September 24th at Geraldine Cemetery, there to rest till the Resurrection morn. He was 71 years, and only ill a fortnight. I shall probably be leaving for England soon as all my people are there. Hoping all our brethren and sisters are well, your sister in Israel's hope. —MAY BERRY.

## UNITED STATES

**DENVER (Colorado).** —*Charles Bldg., 15th and Curtis Streets, Room 221. Sunday School, 9.45 a.m.; Worship, 11 a.m.* At our last annual meeting a change in the personnel of the serving brethren of the Denver Ecclesia was made. One of those changes was the election of bro. Arad A. Douglas as Rec. bro. to whom kindly address all Ecclesial mail. It is with sorrow we report our withdrawal from sister Phillippa Strahl because of her persistent upholding and belief in the false principles accepted by those associated with the *Advocate*. Also the loss of bro. A. C. Mitchel and his sister wife Mary J. Mitchel who have neglected the Lord's Table for the past six months; efforts of individuals and committees have failed to bring them back to the fold. —ARAD A. DOUGLAS, *Rec. bro.*

**GATESVILLE (Texas).** —Grace, mercy and peace from God our Father be unto all the faithful in Christ Jesus. We are pleased to report the obedience on October 16th of Mrs. VIRGINIA WOLFE, wife of bro. William Wolfe, after a good confession of the faith, "which was once delivered unto the saints." The obedience of our new sister was almost a surprise to us, as we did not know she was quietly studying all the time. How true it is, "Do but sow it, it will grow, though the way you may not know." The seed is the word of God. We are assured that God is able to perform the word of His promises in the two great covenants which He made—the one with Abraham and the other with David (Rom. iv. 21); and with David we can say, "This is all my salvation and all my desire." Our bro. and sister live forty miles distant from this place, and therefore, can meet with us only occasionally. We are hoping and praying that our new sister may continue in well doing, and together with all the faithful, soon have an abundant entrance into that Kingdom for which we daily pray. We always have an upbuilding time at the Annual Fraternal Gathering, but we would greatly appreciate a word of encouragement from any of those of like precious faith who may have the time to write us. Brethren, pray for us, that the Truth may have free course and be glorified. — S. S. WOLFE, *Rec. bro.* (formerly of Carlton, Texas).

**LIVERPOOL, N.Y.** —Greetings. On Sunday afternoon, July 15th, 1934, accompanied by bro. L. P. Robinson and bro. Geo. A. Kling of Buffalo, N.Y. Berean Ecclesia, the brethren and sisters of Liverpool journeyed to King Ferry (about 5 miles from here) to interview the brethren and sisters there, formerly in the Strickler fellowship, who were determined to investigate for themselves the teaching by bro. A. D. Strickler upon the subject of "The Sacrifice of Christ." After directing their attention to the erroneous teaching in bro. A. D. Strickler's "Darkness," they denounced his heresy and requested fellowship with the Liverpool Ecclesia and all those of like precious faith who do not fellowship bro. A. D. Strickler or any fellowshiping with him. Those to whom we now become united in fellowship at King Ferry by the bonds of Purity of Faith and love are bro. Edward Palmer, sis. Julia Palmer (widow of bro. Clarence Palmer), and daughter, sis. Amy Palmer, and sis. Jessie Palmer (widow of bro. Joseph Palmer). On September 3rd, 1934, bro. and sis. Gulbi, and daughter sis. Eunice Gulbi, of Ithica, N.Y. and bro. Harry Gulbi, of King Ferry went to Buffalo and interviewed bro. Strickler, after which they have denounced his fellowship, and now request fellowship in the Berean Ecclesia: bro. Robinson, and bro. Kling accompanied them to bro. Strickler's home. We have been pleased to welcome the following brethren and sisters at the Lord's table namely, bro. and sis. Robinson, bro. and sis. Kling, bro. and sis. Barlow of Buffalo, sis. Speidel, of Jersey City, bro. and sis. Gulbi, of Ithica, and sis. Eunice Gulbi of Ithica. The brethren giving us a kind word of exhortation which was appreciated. We are glad to welcome all those passing through Liverpool who are in our fellowship. Your brother in Israel's Hope. —R. BEDELL, *Rec. bro.*

**NEWARK, N.J.** —Mount Sinai Temple, 509, *High Street*. *Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.* We regret that bro. and sis. Ernest W. Foster are no longer members of this Ecclesia. It is with pleasure that we report the baptism of Mr. FRANCIS LYON ROGERS of Madison, N.J. (formerly Episcopalian). The immersion took place in Jersey City on March 18th. May God grant our new brother strength and courage to fight with us the good fight of Faith and be finally enabled to win that inestimable prize "The crown of life that fadeth not away." The following marriages have taken place:—bro. R. N. Seldon of Madison, N.J. to sis. E. Woodworth of Philadelphia, Pa., and bro. Francis Lyon Rogers of Madison, N.J. to sis. Mary Lauretta Packie of Green Village, N.J. May they be of mutual help to each other on their journey towards the Kingdom of God. —W. DEAN, *Rec. bro.*

**PHILADELPHIA (Pa.)** —*Grand Fraternity Building, 1626, Arch Street. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. M.I.C. alternate Saturdays at 8 p.m., 434, Penn Street, Camden.* We are pleased to report that two more have put on the saving name of Christ. Mr. JAMES BARBER and GRACE ALICE TUCKWOOD, after a good confession of the Faith, before the examining brethren. They were immersed on September 29th, and received into fellowship on Sunday, September 30th. Bro. Barber, who is well up in years, became interested through his housekeeper, sis. Swamback, and now rejoices in the Truth. Sis. Tuckwood, a member of the Sunday School, is the daughter of bro. and sis. C. Tuckwood of this Ecclesia. We hope both will grow in newness of life, and in the end attain glory, honour and immortality. We have to record that our esteemed and beloved sis. Spragge, who is over 80 years of age, has left this district, to reside with her daughter in Toronto, Canada. She will meet with the Ecclesia in fellowship with us there, if her health permits her to do so. Our Lecturers for the month of October are bro. H. Fidler, bro. F. W. Cross, bro. F. P. Bayles and bro. C. E. George. We have recently been pleased by having the following visiting us:—bro. M. Sutton of Washington, D.C., sis. Morante of Toms River, N.T. and bro. and sis. Spanginburg and bro. Bruce Spanginburg of Elizabeth, N.J. —HERBERT FIDLER, *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.

## CANADA

**Brantford, Ont.** — H. W. Styles, 12 Erie Avenue.  
**Guelph.** —J. Hawkins, 9 Elizabeth Street.  
**Halifax, N.S.** — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.  
**Hamilton, Ont.** —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, 280 Verdun Rd.  
**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, Nova Scotia.  
**The Pas, Manitoba.** —Gordon C. Pollock, 37 Crossley Ave.  
**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.  
**Winnipeg.** —W. J. Turner, 108 Home Street.  
**Windsor, Ont.**— William Harvey, 420 Erie Street, W.

## UNITED STATES

**Ajlune, Wash.** —Mrs. M. Jordan.  
**Baltimore, Md.**—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.  
**Beaukiss, Texas.** —A. C. Harrison, Route 3 Beaukiss, Texas.  
**Boston, Mass.**—John T. Bruce, 23, Hosmer St, Everett.  
**Buffalo, N.Y.** —L. P. Robinson, 458 Grant Street.  
**Canton, Ohio.** —P. Phillips, 1123 Third Street, N.E.  
**Chicago, Ill.** —A. S. Barcus, 3639 No. Springfield Ave.  
**Clyde, Texas.** —Mrs. Alice Rust, Route 2, Box 138, Callahan, Co.  
**Dale, Texas.** —J. Bunton.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejou Street.  
**Detroit, Mich.** —G. Growcott, 1380 Seward Ave.  
**Elizabeth, N.J.** —Ernest Twelves, 409 Washington Avenue.  
**Gateshead, Texas.** —S. S. Wolfe.  
**Glendale, Pa.**—T. J. Llewellyn, 105—15th St. Glendale, 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.  
**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.** —W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, 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.  
**Santa Barbara, Calif.** —W. S. Davis, 2817 Lacy Avenue.  
**Scranton, Pa.** —*See Glendale.*  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Winters, Texas.** —J. M. Clayton.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**DISTRESSED JEWS' FUND.** —The following amount has been received and will duly be handed to bro. F. G. Ford, to be remitted to Jerusalem. Motherwell Ecclesia, £2 0s. 0d.

**CHRISTADELPHIAN HYMN BOOK.** —The New Type Edition (music and reading) of brother Robert Roberts' Hymn Book recently reprinted by bro. F. Walker of Bristol is still in supply,

and a considerable number are on the hands of the printer. Brethren and sisters can help him defray the heavy cost of producing the work by taking one or more copies. The book is excellently printed and bound. An order form is inserted in this issue of the "*Berean Christadelphian*."

FURNISHED APARTMENTS. —A sister has furnished apartments, with or without board, every convenience; use of bathroom. Convenient for all meetings. Terms moderate. M.K., 2a Cato Road, Clapham, S.W.4.

BURY ST. EDMUNDS. —Will brethren and sisters who can attend please note the final lecture of the Special Effort will be held God willing on Dec. 16th.

"EUREKA." —For sale the full set (26) Pocket Edition, first set in good condition, second and third sets as new. 1/- each plus postage. Write c/o Editor.

BRO. J. T. D. (Mass. U.S.A.)—Glad to have your letter which we have read with much interest. Sincere sympathy in the loss you have sustained.

ORGAN WANTED. —The North London Ecclesia require an Organ for their meetings. Will any brother desiring to dispose of one write to bro. G. H. Denney, 47 Birchington Road, Crouch End, N.8.

FATEFUL 1935 —The Foreign Minister of Czecho-Slovakia (Dr. Benes) says that 1935 will decide the fate of Europe, "within the next 12 or 15 months." He says "we are confronted with the possibility of stupendous happenings." See this month's *Signs of the Times*.

GERMANY AND AUSTRIA. —Herr von Papen (German Minister to Austria) says (Nov. 7th) that a reconciliation between Germany and Austria is imminent. Italy and France do their very best to keep Germany and Austria apart: if they eventually fail, European intrigues are bound to increase and greatly accelerate the processes of re-arming.

LOCUSTS. —Some idea of the terror of a plague of locusts is now being experienced by the Australians. In South Australia it is stated that grasshoppers are advancing on a 250 mile front, devouring everything before them. In some areas the cloud is so dense that the sun is obscured. Similar reports come from the Portugese town of Evora, where it is said panic reigns, the swarms in the streets paralysing traffic and hiding the light of the sun.

DEAN STANLEY ON THE TEXT OF SCRIPTURE. —A frequent question is, why do the various translations of the Scriptures differ, if they are Divinely inspired? Of course, the answer is that the originals alone are inspired, and no translator has any authority for claiming inspiration for his work. But Dean Stanley in a lecture on Ecclesiastical History gives the reason for the variations thus: "The variations of reading or rendering, which copyists or translators of later times have introduced into the text of Scriptures, are positive proofs that they found the actual words insufficient to express the altered views of their own age". We could have no better proof that Church theology (which is built upon the teaching of "the Fathers") is not Apostolic.

CHRISTMAS FRATERNAL AT CLAPHAM. —The usual afternoon and evening gatherings will take place on Wednesday, December 26th, if the Lord will. Programmes may be obtained from bro. F. Button, 1, Hillsboro Road, S.E.22.

SOUTH WALES. —We are very pleased to receive an intimation, just as we were completing this issue, that four brethren and sisters lately in the Birmingham (Temperance Hall) fellowship and meeting at Ystrad, have signified their complete endorsement of our position on the matters separating us, and have made application for fellowship. We are glad to welcome them and trust to receive Ecclesial News in due course. (EDS.)

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