

Price 8d

January 1935

The Berean CHRISTADELPHIAN

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

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

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

Published by W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey
to whom all orders and subscriptions should be sent.

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Subscription ...8/- per annum, post free.

CONTENTS	Page
The Philadelphian State (Dr. John Thomas)	1
Present Tribulations	4
Editorial: — Beginnings.....	5
Waiting for Christ (R. Roberts)... ..	6
The Cities of Refuge	12
Correspondence.	14
The Prophets of Israel—Nahum	15
Signs of the Times.	23
Reflections	26
Land of Israel News	28
<u>Ecclesial News</u>	<u>29</u>

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Volume XXIII

JANUARY, 1935

NO. 265

The Philadelphian State

By Dr. John Thomas

In the apostolical state of the Christian community the faith, hope, and love of the brethren was conspicuous and strong. But after the One Body had passed through the Ephesian, Smyranean, Pergamian, Thyatiran, and Sardian states, it was greatly enfeebled in all its primitive forces; so that when it was fairly established in the Philadelphian, its brightest examples, who had kept the word and had not denied the name of the Spirit, constituted but "a little strength" for the whole. This "little strength" was the succession of the "few names" of the Sardian state which "had not defiled their garments"—the few grains of salt that preserved the body from utter, or Laodicean, corruption.

"An open door" was set before those who constituted this little strength of the Christian community, which "no man could shut." The emperor Valerian, who for the first three years of his reign had been the friend and protector of Christians, in the year 257, became their enemy. A magician, named Macrianus, a man of diabolical wickedness and folly, having gained an ascendancy over the mind of Valerian, induced him to persecute them with deadly animosity. The persecution lasted three years and a half, when Valerian was taken prisoner by Sapor king of Persia, who detained him the rest of his life, and made use of his neck in mounting his horse; and at last commanded him to be flayed and salted.

After Valerian's captivity a door was opened to the Christian community, through which entered rest and peace, which continued forty years. About the year 262, Valerian was succeeded by his son Gallienus, who proved a sincere friend to the Christians, though in other respects, an emperor of no repute. By edicts he stopped the persecution, and gave the bishops letters of license to return to their pastorates. One of these letters, as preserved by Eusebius, runs thus:

"The emperor Caesar Gallienus to Dionysius the bishop of Alexandria, and to Pinna and Demetrius, with the rest of the bishops. The benefit of our favour we command to be published through the world: and I have therefore ordered every one to withdraw from such places as were devoted to religious uses; so that you may make use of the authority of my edict against any molestation; for I have sometime since granted you my protection; wherefore Cyrenius the governor of

the province will observe the rescript which I have sent." He directed also another edict to certain bishops, by which he restored to them the places in which they buried their dead.

Thus the Spirit set an open door before the little strength, which no man in power could shut for forty years. Gallienus, the instrument in the hand of Providence through which this opening was effected, seems to have been more like a modern than an ancient sovereign—a man of taste, indolence, and philosophy—disposed to cherish everything that looked like knowledge and liberty of thinking; by no means so kind and generous in his constant practice as his profession might seem to promise; he was the slave of his passions, and led away by every sudden feeling that seized his imagination. The Christians appear to have been considered by him as a sect of new philosophers; and as he judged it improper to persecute philosophers of any sort, they found a complete toleration under a prince whose conscience seems to have been influenced by no religious attachment whatever.

We now behold in the full development of the Philadelphian state, *a new scene*—Christians legally tolerated under a pagan government for forty years! How they must by this time have approximated in their principles to those of the tolerating power. The tolerance of Gallienus was adopted as the policy of the succeeding emperors to the end of the third century. It was violated only in one instance; the effect of which was presently dissipated by the Spirit who would not permit the door to be shut. The moral influence of this long peace was however, exceedingly disastrous. "This new scene," says Milner "did not prove favorable to the growth of grace and holiness. In no period since the apostles was there ever so great a general decay as this; not even in particular instances can we discover during this interval, much of lively Christianity"—so very small was the "*little strength*."

The profession of Christianity was now becoming fashionable. Dioclesian began to reign A.D. 284. For the space of eighteen years he was extremely indulgent to its professors. His wife Prisca, and his daughter Valeria were in some sense Christians secretly. The eunuchs of his palace and his most important officers were also "Christians;" and their wives and families openly professed the faith. Christians, so-called, held honourable offices in various parts of the empire; innumerable crowds attended Christian worship; the old buildings could no longer receive them; and in all cities wide and large edifices were erected.

If Christ's kingdom were "the church" and had been of the pre-Constantinian ages; and if its strength and beauty were to be measured by secular prosperity, the era of its greatness might be fixed in these earlier ages of Dioclesian. But, on the contrary it was preeminently an era of great declension. During the whole of this third century the work of faith in purity and power had been in rapid decay. The connection with philosophers was one of the principal causes; outward peace and secular advantages completed the corruption. Discipline was now relaxed exceedingly; bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and covetousness had, in general, gained the ascendancy in the Christian body. Some there, doubtless, were who mourned in secret, and strove to stop the abounding torrent of the evil. They were the "little strength, who kept the word, and denied not the Spirit's name;" but with this exception, all the rest called "Christian" were "of the Synagogue of the Satan who said they are Jews, and are not, but do lie." The hour of temptation was concurrent with this period of forty years; a trial, from which the generation of believers in Philadelphia contemporary with John, were kept; as well as this "little strength" coeval with the embryo formation of the Laodicean consummation of the Apostasy. For the space of thirty years there was an extreme dearth of real Christian excellencies. No bishop or pastor eminent for intelligence, faith, zeal, and labor, appears in the history of the times. But notwithstanding this decline of zeal and principle, still Christian worship was constantly attended; and the number of nominal converts was increasing; but the faith of Christ itself was now an ordinary business.

Eusebius, the ecclesiastical historian, who was born about the year 259, flourished in the transition of the Philadelphian into the Laodicean state, in which last he died A.D. 340. He was the most learned of all the Christians, whose learning and philosophy were inimical to the simplicity which is in Christ. Plato and Origen were the masters in the school of his divinity.

In this Philadelphian state, which merged into the Laodicean fully developed at the opening of the Seventh Seal, 'TERMINATED' or nearly so, as far as appears, that great first effusion of the "Spirit of God which began at the day of Pentecost, Human depravity effected throughout a general decay of goodness; and one generation of men elapsed," says Milner, "with very slender proofs of the spiritual presence of Christ with his Church."

Eusebius confesses this declension in the following words: "The heavy hand of God's judgments began softly, by little and little to visit us after his wonted manner. The persecution which was raised against us took place first among the Christians who were in military service; but we were not at all moved with his hand, nor took any pains to return to God. We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practised among themselves contention and division." He goes on to observe, that "the dreadful persecution of Dioclesian was then inflicted on the church (A.D. 303-13) as a just punishment, and as the most proper chastisement for their iniquities."

Present Tribulations

It would be a great mistake to assume that "it cannot be" that some of the children of God are sometimes left to circumstances of privation and need, or mental and physical suffering. Remember the case of Job. God is love, and will bring all His children in safety to everlasting happiness and well being in the end; but we cannot judge His methods: sometimes they cause present pain and distress. He knows what is best. Paul often experienced "hunger, thirst and nakedness." The prophets were "destitute, tormented, afflicted." Obedient and faithful servants of God often have to endure similar troubles. It may be necessary for their own good. It may be necessary to give others an opportunity of doing good. If there were no thirsty ones "the cup of cold water" could not be given to Christ. The certainty is that—all is for the best (eventually) with those who put their trust in the Father of our Lord Jesus Christ. Happy is the man whom He chastens, if he endureth faithfully to the end.

Editorial

BEGINNINGS.

It is a very happy arrangement that brings us at the opening of a New Year to a re-commencement of our readings in both Old and New Testament Scriptures, for in both of these we are introduced to a number of "*beginnings*." The Book of Genesis, as its name indicates, is a book of *beginnings*, wherein is revealed the beginning of the heavens and the earth; the present race of Adam; the commencement of sin, of evil, and of death; and the beginning of the Jewish race, as well as of the Gospel, are here included with a number of other similar beginnings.

The most important, as well as the most satisfying of all such beginnings, is indicated in the opening verse of this book, "In the beginning God ..." Here our minds are taken right back to the beginning of all things, and we have something upon which our faith can rest. "*In the beginning God*:" in a world of doubt, and unbelief, and of almost universal despair, we are greatly privileged to have that rock on which to firmly place our feet. It speaks to us of God, from everlasting to everlasting, unchanging, immutable; watching over us as He watched over Abraham four thousand years ago: His purpose unfailing, His love unchanging. God the same yesterday, to-day, and for ever.

We think also of the beginning of the human race, as seen in the record of the creation of Adam and Eve. Here is an inspired writing, something we can lay hold of and believe without hesitation. How thankful we should be that we have this confidence in the Word of God, and that we have been delivered from all such foolish ideas as *Evolution*, so much followed even by the professedly religious world of to-day. "*God created man*" is at once satisfactory and satisfying. It satisfies all our desire for knowledge in reference to our origin. The Bible record of the beginning of

sin, of evil, and of death, is equally satisfying. The Fall of man as narrated by Moses under inspiration of God, is a fact: death is a fact: and it is a fact that death came by sin, as is so clearly revealed in this book of beginnings, which impresses upon us our position by nature. We see and know ourselves to be dying creatures, without hope apart from the Truth of God, enduring a few years of toil and sorrow, ending in death.

In the New Testament, however, our readings introduce us to another "*beginning*," the "beginning of a new creation in Christ Jesus, a beginning made upon the principle of righteousness" in contra-distinction to the beginning of sin in Adam. In Christ a "*new and living way*" has been opened, of which He is "*the beginning*," "*the firstborn from the dead*" (Col. 1: 18).

The Truth has introduced us to this new creation, the creation of a new heaven and earth wherein dwelleth righteousness, and our thoughts are naturally turned to the contemplation of our own *beginning* in the Truth. If the opening year finds us still holding fast to the Truth, it is a cause for much thanksgiving to God, for His wonderful kindness in preserving us from the destroying unbelief of the age in which we live. Let us be determined with His help to continue so to hold fast and to endure faithfully in the days which remain, that at the end we may receive the inheritance promised to all such, "For we are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end " (Heb. 3: 14).

W.J.W.

Waiting for Christ

An Exhortation by Bro. Roberts

It is good to come here. It is good to get another glimpse of the facts upon which we stand, and out of which our hopes arise. The facts are apt to get out of sight somewhat. Our faculties are dim at the best, and our lives are apt to make them dimmer in divine directions. Our lives now, in fact, may be compared to a day of fog and rain, in which it is very difficult to realise the sun and the glorious blue of heaven. The meetings act as a rift in the cloud. They show us the smile of heaven behind all the unfavourable aspects of the moment. They help us to feel again the reviving strength of the things most surely established by the testimony of God, and to resume the journey with renewed determination.

We are like the children on the road to a house to which they have been invited. Our stature and our strength are small, and though the prospect of the party is attractive, our little steps grow tired. What do we say to the children in such a case? We comfort and encourage them by telling them they will soon be at their journey's end, and that they will forget all their weariness when once they get there. Our journey is not long, though it seems so. We look at our future in perspective, and think it longer than it is. It cannot last above so many years, and perhaps not one; and when it is over, it is over for ever. The toils of this mortal will never return. The anxieties, and weakness, and disappointments of this state will be replaced by comfort, strength, and gladness for ever. We get this assurance from whatever part of the word comes under our notice at these meetings.

This morning it is by Paul to the Thessalonians. His very theme is comfort in distress. This may not have much interest for those who are not in distress. The man at his ease can take the subject very indifferently, and even loftily. He can feel a sort of pity for the weakness that needs comfort—till it comes to his own turn; and then he feels as other men feel who are made to taste the evil of the present state as the Thessalonians tasted it. We are all more or less in this line of experience; that is, made subject to evil and standing in need of comfort. Therefore what Paul says to the Thessalonians is suitable to us all.

He speaks of those who trouble and those who are troubled. With the first, we do not wish to have much to do. There have been always those who trouble. At the very start, Cain troubled Abel.

Ever since, the Cain-class have done the same to the Abel-class. The Cain-class have always hitherto been in the large majority, and have had power on their side, which they have used without mercy for the suppression of the Abel-class. In our day, the power of the Cain-class, in this respect, has been considerably abridged; but the same hostile feeling exists, and makes itself manifest as far as its opportunity allows. It might seem strange at first sight that God should tolerate the Cain-class to the extent He has done in the history of the world. A deeper study of the subject will show that such a class is a necessity in His scheme of things. Faithfulness under trial is the rule upon which God is making a selection of sons for the perfect ages. The action of such a rule requires the prosperity of the Cain-class for a season. God's anger burns against them, but His wisdom restrains judgment till the due time. What God said to Israel applies to all the ungodly of the earth, of whatever name, state, form, aspect, or hue:

"For mine own name's sake, I have deferred mine anger that I cut thee not off."

If God's anger flamed forth before the time, the perfect result that will be seen when the whole of His tried and perfected children are exalted to high places in all the earth, would be prevented. He purposes to exalt His name in all the earth in the exaltation of the humble who prove their trust therein by faith and obedience in a day of unfaith and dishonour. Hence, the triumphs of the wicked, though short (relatively) is a necessity for a time; to which the saints are enabled to submit with a patience that is the result of enlightenment. It was thus that Paul was able to say to these Thessalonians that he gloried in them—

"for their *patience and faith in all their persecutions and tribulations that they endured.*"

They represented the second class: "you who are troubled." Although the least pleasant to belong to this class at present, this is the class we here assembled belong to by preference; not that we prefer trouble, but we prefer to be in that line of things to which the endurance of trouble meantime belongs by divine appointment. We prefer to belong to the Lord's friends—those who have faith in Him of a type sufficiently strong to take sides altogether with Him during this the day of His rejection, and to be obedient in all things to Him. Why should such a class excite enmity in others? It seems as if such an antagonism should be morally impossible, for the friends of Christ are the inoffensive and excellent of the earth. Many things that seem unlikely do happen nevertheless, and this is one of them. Who would have imagined beforehand that Jesus, the sinless man, who went about doing good, would excite hatred so intense as to bring about his destruction? The explanation in his case is the explanation in the case of all his brethren. He demurred to the ways and principles and sentiments of the wealthy religious, who were on good terms with themselves and in high estimation with all the people. The wounds that he inflicted on pious self-love, by his contentions for righteousness, created for him among his own people implacable foes more cruel than the heathen. They could not forgive his reproofs. Had they loved the praise of God more than the praise of men, it would have been otherwise: they would have rejoiced in Christ's zeal for God, and would have been ready to believe it possible that his condemnations of their class were just. But on the contrary, they loved the praise of men more than the praise of God. Consequently, his words and attitude hurt their self-love incurably, and goaded them to compass his destruction under the respectable plea that he was a promoter of disorder and a mover of sedition. But God overruled their malice to the accomplishment of His own purpose.

Paul says,

"It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest."

What God sees right to be done will be done. Therefore, we may rest assured of this, that the end of all who trouble the word, or work, or people of God, will be an end the reverse of satisfactory to them on all points. It is an end frequently described by Paul. He summarises it thus luridly in Romans ii:

"Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

In one word, he describes it to the Philippians: "whose end is destruction." Daniel speaks of "shame and contempt;" Malachi, of "ashes under the soles of your feet;" Jesus, of "weeping, wailing, and gnashing of teeth." Jesus connects this tribulation with what the weepers will " see."

"Ye shall see Abraham, Isaac, and Jacob in the kingdom of God, while ye yourselves will be thrust out."

There will be many details of this kind in the terrible experience of the rejected. In his message to the Philadelphian ecclesia, Jesus says, concerning the Satanic element in the body,

"I will make them to come and worship before thy feet, and to know that I have loved thee."

This will be a terrible ingredient in the experience of those whose turn will have come for tribulation; that they will be made to defer, in abject submission, to those whom, in the day of probation, they have rejected and scorned. The elect of God may well in patience wait.

"I will repay, saith the Lord."

When God executes vengeance, it is always done with great thoroughness. Wherefore, saith Paul,

"Dearly beloved, avenge not yourselves."

Pray for your enemies. Do good to them that hate you. God may give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil. If not, then God's righteous arm will vindicate the just who wait on Him. The hour will come when the words of terrible portent will be uttered:

"Your enemies whom ye have seen to-day, ye shall see no more for ever."

Thus will tribulation be rendered "to them that trouble you; —and to you who are troubled, rest." This is the other side. This is the final purpose of God, to give rest upon the earth in righteousness—"the whole earth at rest"—the wicked rooted out of the earth and forgotten—the meek of the earth established in imperturbable security, delighting themselves in the abundance of peace which a life of tribulation now so well qualifies them to enjoy. This is the tranquil prospect ever forward on the horizon of probationary life, however troubled by affliction or shadowed by death. There remaineth this rest for the people of God. Nothing can touch or interfere with it. It is the stable hope of the Gospel.

"Rest *with us*" says Paul—with Paul and with all Paul's brethren of every age. This is a glorious feature of the prospect. To have a good thing is good; to have it in good company is better. The change to the immortal and promotion to power and honour awaits every son of God. No good can exceed this: but consider the joyful zest of a simultaneous entrance upon such a state by thousands whom God has prepared during the ages of evil—"glorified *together*." True, the judgment precedes and selects; but this is but a preliminary detail. The glorious event, in its real and ultimate character, consists in the entrance into life at the same time, of a numberless multitude of such as have pleased God by a loyal faith and patient obedience in widely-sundered generations, and under circumstances of a common difficulty and bitterness, though differing in local form and complexion. It is not possible to conceive a more joyous conjuncture of events. It is what awaits every faithful saint.

It is—"when the Lord Jesus shall be revealed from heaven."

There can be no advance in the direction of consummated salvation "until he come." Everything waits his coming. He is gone into heaven, anointed with the oil of gladness. In his Father's presence are light

and "pleasures for evermore," but on the earth, in his absence, there is the darkness that always prevails when the sun is withdrawn. It is needful in the scheme of things upon which the Father is working, that he should be gone for a season. But the promise of his return is as plain and certain as any part of God's spoken or written word. Therefore, the saints turn their eyes to that event with longing. They are waiting for the Lord from heaven, not only when confined in the cemetery, but in the various busy paths of their living sojourn. All of them are "looking for and hastening unto" that gladsome event. The expectation of his coming is not with them the sensation of a day, or an anticipation hanging on some conjuncture of political events. It is the inwrought conviction and indelible longing of the deepest reason which the signs of the times may pleasantly stimulate, but which lives immortal in the deadest calms of human life. Eighteen centuries ago, the Philippian section of their company, having turned to God from idols, were waiting this Son from heaven; and they have not yet forsaken that attitude, and never will. They will be found in it when the supreme moment arrives that brings to fruition the hopes and aspirations of a hundred groaning generations. While their waiting attitude continues, their motto is supplied to them in the last words of inspiration:

"Come, Lord Jesus, come quickly."

There is a third class affected by that event; in addition to "them that trouble you and you who are troubled." And that is, "them that know not God and obey not the gospel of our Lord Jesus Christ." Paul says that vengeance is to be taken by the Lord on them, and that they are to be—

"punished with everlasting destruction from his presence."

In a sense, we are little concerned with the destiny of those who know not God; but this scriptural definition of their class may be a help to us in the difficult struggle to maintain a scriptural position. At the present time, nothing seems less important to a man than that he should know God and obey the gospel. The prosperous and the great and the successful are those who know not God and obey not the gospel. The man least valued or regarded among men is the man who knows God and obeys the gospel. Consider the great change that will take place in this matter when the Lord comes. His coming, though secret at first, will be a great public and world-booming event, which will alter the views of everyone in a radical manner. What Christ thinks will become the most sovereign of questions, though now so little considered. His purposes—his movements—will absorb public and private attention as nothing has ever done. There will be panic everywhere till things adjust themselves. At such a time, when it is discovered that the thing finds favour with him in the knowledge of God and the obedience of the gospel, these attainments, so little valued now, will acquire an importance that will make all men wish themselves their happy possessors. It will be too late with the majority. Now is the time to obtain the knowledge of God, and to practise the obedience which by the mouth of Paul He has enjoined upon "all men everywhere" (Acts xvii, 30). Then will be the time for the outpouring of that long-gathering vengeance which God has restrained so long for His name's sake. And then will be the time when the treasure we now possess, and which we have to hold in difficulty and gloom, will appear in its true character of untold value.

The time draws on apace. Some people say, "Perhaps we won't live to see it." What then? They will die to see it. Those who die will see it quicker than those who live, because the death interval is but a flash. In life, we have to wait the slow roll of years. In death, the interval is abolished, and we are hurried as in a moment to the very coming of the Lord. Consequently, in any case, it will be soon to every one of us. In this, we have great and constant comfort. While sojourning in the land of wickedness and strangers, we may have the constant feeling that we are within sight of home, and that if we can only endure for the short journey that lies ahead, we shall soon be out of the desert, and safe in our Father's house of Righteousness, whose shining form we can discern in the approaching distance. A little more courage! a little more perseverance, and by his coming, the Lord will girt us with immortal strength. He will clear our blurring eyes, and rouse our failing hearts, and strengthen our faltering steps, and revive our drooping life with a vigour that will never abate, wisdom that will never err, and joy that will never end.

The Cities of Refuge

Even a superficial view of the Law of Moses will show, in the words of Paul, that it was "holy, just and good" (Rom. vii., 12). It was a national code of laws that has never even been approached by any series of human enactments. But, apart from its excellence for the people to whom it was given, it is of the utmost importance and interest for the Saints of God, who are able, by His mercy, to see some of the typical teaching of the law: types of the "one great offering" and of the work of him who was "the end of the law for righteousness to every one that believeth" (Rom. x., 4). A study of the cities of refuge provides for us examples of both aspects of the law—of a wise and beneficial provision for the people, and of typical teaching. The details of the subject are to be found in Numbers xxxv. and Deut. xix. On account of the setting apart of the tribe of Levi for the ministry of the Tabernacle, they had no portion of the land allotted to them: and so 48 cities were given them, with suitable land surrounding, out of the possessions of the other tribes. Six of these cities were set apart as cities of refuge. They can easily be found on the map, and it will be observed that they are all so placed as to make it possible for them to be reached after a comparatively short journey from any part of the land of Israel.

The provision of these cities was to prevent the unjust revenging of unintentional homicide. If one man slew another accidentally (by, for example, an axe head slipping while hewing wood—Deut. xix., 5), then the next of kin of the slain man would undoubtedly seek to revenge his blood by killing the innocent slayer. To avoid such rashness, the cities were provided. The slayer could at once flee to one of these cities, perhaps little more than a day's journey, and he would be received, until his accuser arrived; the matter would be carefully considered by the elders of his own city, and if it was proved that his act was accidental then he was permitted to remain in the city of refuge until the death of the high priest (Num. xxxv., 25).

The cities were no refuge for the wilful murderer: if that was proved to be the case, then the punishment of death was meted out (Deut. xix., 11-13).

The typical significance of these things is quite clear.

It is when we come to the knowledge of the Truth that we realise sin at the true and Divine estimate: we realise the true meaning of the Apostle's words "by one man sin entered into the world, and death by sin." Death becomes the pursuing "revenger of blood."

The question arises, "what must I do to be saved?" and the answer is that, believing on Jesus, we must be baptised and obedient to his commandments. If the purpose and will of God are not known, we are guilty of sins of ignorance: but upon the light of the Truth being revealed these sins may, by the mercy of God, be forgiven for Christ's sake (as under the law, offerings were required to be made for sins of ignorance when they were known: Lev. iv.).

Here then is the antitype of the accidental act of the slayer: he is in danger of death—and as he fled to the refuge appointed, to be delivered from death, so does the believer in the gospel realise that he must flee to the place of God's appointment—to the Truth as it is in Jesus (Heb. vi., 18). As the six cities were appointed for Israel by God Himself, so has He provided "His only begotten Son that whosoever believeth . . . should not perish." The cities were for all in the land—Israelite or stranger: so may all come to Christ, whether Jew or Gentile. The lodgment was free—just as the gift of life from God is "without money and without price" (Isa. lv., 1). The cities were easy of access—so is the Lord "nigh unto all them that call upon him . . . in truth" (Ps. cxlv., 18).

What is the typical significance of the refugee remaining in safety until the death of the high priest? It is clear from the Epistle to the Hebrews that the Levitical priests were typical of Jesus, in so far as they were mediators, and, in the case of the high priest, made offerings for himself and for the people. (Heb. vii., 27). But the death of the Aaronic priest was not a type. It was a contrast. The priests

under the law enjoyed their office for limited periods; the high priest's office was terminable by his death. Thus, the Apostle wrote, "they truly were many priests, because they were not suffered to continue by reason of death: but this man (Jesus) because he continueth ever, hath an unchangeable priesthood" (Heb. vii., 23). The priesthood of Jesus is after the order of Melchizedec.

Now the sojourn of the refugee in the city was obviously a time of uncertain duration. The high priest might die at any time—perhaps very shortly after the refugee had entered the city. In that case he was free to leave, but there would be the fear that the revenger of blood was (although contrary to the law) still waiting an opportunity for revenge. Moreover, the slayer might accidentally slay another man, and so be forced to flee again. Thus is illustrated the inability of the law to completely subdue sin, certainly not to "take it away."

But the contrast of the Aaronic High Priest with Jesus shows most beautifully the efficacy of His name as a complete covering for sin. In him we have a high priest who *will never* die. If, therefore, we have entered into his sin-covering name as a city of refuge, does it not mean that there is complete salvation *if we remain in him*?

If the slayer ventured out of the city before the high priest died, the avenger of blood had the right to slay him. The type is clear. If we go out of the way of righteousness, death will be our lot. But as our High Priest never dies, to go out can only be by our own volition. "Him that cometh unto me I will in no wise cast out": and if we remain "in Him" by living in the way He has commanded, then he promises us a part in the Temple of God, from which we "shall go no more out" (Rev. iii., 12).

To flee to the city of refuge meant that the slayer left behind all associations of his one-time home—it was undoubtedly a great inconvenience, a complete change of life and circumstance. The truth calls us to be "new creatures in Christ Jesus." "All things are become new." But the refugee found his place among the Levites—whose delight should have been in the law of the Lord. The disciples of Jesus said "we have left all and followed thee." It is for us to follow their example in the spirit of the words of Jesus (Matt, xix., 29), and to have the fellowship and company of those whose delight now is in the law of the Lord. If we do this, we may hear the words of the Psalm fulfilled: "Hearken, O daughter, and consider and incline thine ear: forget also thine own people and thy fathers house: so shall the King greatly desire thy beauty" (Ps. xlv., 10-11).

St. Albans.

S. F. JEACOCK.

CORRESPONDENCE.

Much appreciation for conduct, and valuable and sterling quality of *Berean Magazine*. Best wishes for 1935, and may the Deity's blessing attend your efforts and co-editors in the good work. We enjoy the very fine articles and thoughts of our brethren, and feel we would like to meet them and exchange thoughts, and converse of those things most surely believed among us, a privilege we hope will soon be made possible by the glorious advent of our Saviour, and our gathering unto Him. It has been said that times and events go hand in hand; realising this, and viewing the world situation in relation to the "Land" and the people of Israel, and Paul's words, Rom. xi., 15, we can indeed lift up our heads, knowing that the day of redemption draws near.

Lambton, N.S. Wales, Australia.

D. T. JAMES.

* * *

Loving greeting in the name of our Lord Jesus.

Having recently removed to this address from "Turnpike," Dottery, Bridport, will you kindly make the necessary correction in the magazine?

I am now some fifteen miles from Bridport, but shall continue breaking bread with the sisters there as long as the buses are convenient.

Enclosed please find subscription for the magazine for the ensuing year. Although it is glorious to think of the possibility of our Lord's return before the year runs out, yet I gladly avail myself of the comfort and edification offered by the *Berean* till that day dawns. May the Lord bless your work in the cause of His Truth. —Sincerely your brother in Christ, begotten by the "Word."
"Twelve," Louise Road, Dorchester. SIDNEY F. OSBORN.

The Prophets of Israel

NAHUM.

Leaving to the self-appointed, and self-styled, "higher critics," the dry husks of dispute, as to the exact location, and date of the prophecy of Nahum: it is the God-given and most happy portion of Israel after the spirit, to extract from that prophecy a most vivid message of God's determination to finally destroy sin in the fire of His wrath and, on the other hand, to extend to the remnant of the faithful "peace": —peace even like unto a river in a dry and thirsty land.

As to the date and location of this short but very impressive message from Jehovah, only a few words are necessary: the thing which is of course of importance is the message; (the messenger, like Daniel, will stand in his lot at the end of the days).

The date given in the margin of our Bibles, B.C. 713, is no doubt sufficiently accurate for the general needs of the case. If however we desire to inquire more particularly as to the date of the latter part of Nahum's writing, we shall probably decide it was nearer to B.C. 660, that is approximately fifty years later: for the reason that in the last chapter at the 8th verse, No-Amon is spoken of as already destroyed: and the destruction of No-Amon is dated B.C. 663. No-Amon—sometimes called Thebes, was the capital of Egypt: its period of human temporal glory had begun a 1000 years before, and its collapse under sin had been truly foretold by the prophets Jeremiah and Ezekiel.

As to the prophet Nahum himself we have but the few words given in the first verse of the first chapter "The book of the vision of Nahum the Elkoshite." While some attempt has been made to identify this place of Elkosh with a location near Nineveh by the name of Alkush, the evidence predominately is in favor of Elkosh—a town in Galilee. And again very significant is the meaning of the name of the prophet: for all are agreed that Nahum means "comfort" or "consolation."

One of the greatest helps which Christadelphians enjoy is a system of daily Bible reading. Those who have availed themselves of this plan to draw nearer to God, in the better understanding of His character and requirements, have developed the ability to visualize more accurately, the conditions under which the various prophets have testified, with many lessons extending even to our guidance. As they have followed the history of Israel, and have reflected upon the advantages or disadvantages of the people under succeeding good or evil kings, it has been most interesting to consider the work, and its results, of the outstanding prophets of Israel who prophesied during the various reigns.

In thus meditating upon the test of the faith of Nahum, in his being required to boldly testify concerning the coming judgment of God against all the people of Nineveh, we find in these our days, a similarity of position towards a disbelieving hostile world, and therefore we can surely extract, if we are among the faithful, the "comfort" and "consolation" given by God through Nahum to the faithful: while at the same time God's fiery indignation is made known, and the doom is pronounced, against a world of scoffers and self-servers.

Among the most blessed of qualities with which God has endowed and enriched human life, are memory and imagination: —that is the ability to draw mental pictures. Their speed is greater than light, and so instantly we pass back through the ruins of Nineveh, the disaster and catastrophe of which had been so complete that a Greek army of 10,000 marched over the ruins in the 4th century B.C. (only 200 years after the fall of Nineveh) and did not know what those ruins represented, or that

an empire lay buried beneath their feet. Such is the natural futility of human life. It is but a short span of 150 years before the destruction of Nineveh, and we find ourselves at the side of Nahum as he delivers "the burden of Nineveh."

At this period of Judah's history the ten tribes of Israel had only recently been carried off into Assyria by Shalmaneser. The ten tribe kingdom of Israel could not point to even one righteous king through all their line of kings, and God's indictment against them remains on record for our reading and instruction in the 17th chapter of 2nd Kings.

The throne of the King of Judah after a succession of kings mostly evil, had just been vacated through the death of good King Hezekiah; and now it was occupied with the evil-minded and most iniquitous Manasseh; whose 55 years of reign was to cast a further blight upon the land and the people.

We can visualize the condition under which the prophet Nahum worked, when we turn to the account of Manasseh's rule, as given in the 21st chapter of 2nd Kings. Almost every form of great evil is charged against him, in those first 10 verses, and if it is possible to supplement that list, it is summed up in the 16th verse—"Moreover Manasseh shed innocent blood very much, until he had filled Jerusalem from one end to the other; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord." Manasseh was under tribute to the King of Assyria, and probably the greatest single act of disobedience against God was his introduction of Astral worship from Assyria into Judah.

The astral system, that is "the worship of the host of heaven," was entirely of an opposite kind of worship to that which God had enjoined upon the Jews. Instead of the denial of fleshly lust and the promotion of high aspiration—the worship of the host of heaven pandered entirely to "the lust of the flesh," —and for such it offered the male god Baal, and his female consort Astarte. And, as if it were in any way possible to add to that deification of vice, Manasseh also made a carved image of a so-called sacred tree, and actually placed it in God's temple. Truly the mind of that wicked king had sunk to the lowest depth of dishonour and daring disobedience: —he had actually placed before the Holy of Holies in the temple of the living God, a representation of the licentious practices which were carried on outdoors under the spreading shades of the low-branched terebinth-trees.

Under such conditions, led, aided or compelled by the king who had actually put to death many who had resisted him, it was no wonder that the whole people (excepting always of course just a small faithful remnant) "rose up to play." In our modern language, the people had reached a stage where they would "lead a life of self-expression." They denied there was any such thing as sin: —As the wisdom of God in the Book of Proverbs puts the matter "he that walketh in his uprightness feareth the Lord: the wisdom of the prudent is to understand his way. Fools make a mock at sin: but among the righteous there is favour." And so we see there is nothing "modern" or so called "up to date" when "Fools make a mock at sin."

Such was the fallen state of those Israelites who were supposed to be in covenant relationship with the Eternal God. However, had the prophet Nahum been sent to Israel with a call to repentance, there would be just a slight possibility, on the part of Manasseh and his princes, that they would at least understand. But, the mission of Nahum was much more difficult and dangerous. He was to declare against Nineveh, the mighty capital of the great empire of Assyria, the people who held Manasseh and Israel under tribute. And it was to be no call to repentance this time. Approximately 200 years previously God had sent the prophet Jonah to cry against Nineveh for its great wickedness: and Nineveh at that time had repented; they had believed God, had proclaimed a fast, covered themselves with sack-cloth and ashes from the king on his throne even to the least of the people.

But the cup of iniquity was now filled to overflowing until there was no remedy, no possibility of pardon. The cornerstone of the Assyrian Empire, the mighty fortress, was to be levelled to the dust.

With what wonderful words concerning the majesty of God does the prophet preface his message of "Woe, Woe to the bloody city."

Reading the second verse of that first chapter from the margin—"the Lord is a jealous God, and a revenger: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger and great in power, and will not at all acquit the wicked. Who can stand before his indignation, and who can stand up under the fierceness of his anger." And then, at the 7th verse there is a sudden interruption in God's denunciation against the wicked, a sudden interruption to re-assure those who have trusted in Him, —that He will be just as merciful towards those who have tried to please Him, as He will be merciless against those who have persisted in wickedness: —"The Lord is good, a stronghold in the day of trouble: and (what a comforting assurance, how great a consolation) He knoweth them that trust in him."

There was no peace at all to be offered to the obstinate and wicked. With "an overrunning flood" he will make an utter end of the place thereof, and darkness shall pursue his enemy." There is a great lesson for us here in these few verses of Nahum concerning the character of Jehovah: Not only is He "Slow to anger and a stronghold to them that trust in him," but also He is a God who "will not at all acquit the wicked."

As, with but the exception of a few verses, Nahum's short prophecy is directed entirely against Nineveh, it is necessary that we understand the place and importance of that great city. There is sometimes a danger in these our days for the witnessing of God, in our testimony for the ultimate victory of Right over Might, that we may be depressed by the mighty numerical odds against us: sometimes we need the lesson repeated, that, with the ever-living Jehovah on our side there are actually many "more with us than against us." With us is an innumerable company of immortal angels: while with our adversaries are but multitudes of dead men: sinners rioting in pleasure and sin, and dead while they live. As the Bible states the case—"She that liveth in pleasure is dead while she liveth."

Possibly the thought has often come to many of us, particularly when walking the thronged streets of some mighty city, "Is it possible, that we and our insignificant little company can really call God our father; while all these people are perishing in ignorance, perishing for lack of true knowledge?" Many passages, in God's holy word instantly answer the question: and as we meditate upon the matter there are literally hundreds of Bible illustrations leaping into our remembrance in support of Christ's answer to the inquiry, "Master are there few that can be saved?"

Verily the numerical strength of flesh is correctly estimated in God's written word: "Behold the nations are as a drop of a bucket and are counted as the small dust of the balance": "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

And so we draw strength from the companionship of Nahum as he goes forth at God's command to witness against self-service, wickedness and idolatry. There is no reason why the population of a London or a New York should shake us from our purpose to do our duty. Nineveh was the eastern capital of the mighty Assyrian Empire. Its foundations were truly of old, for in the beginning of Genesis we are told that Nimrod "went out into Assyria and builded Nineveh." Its location is some 600 miles to the northeast of Jerusalem and approximately 250 miles north of Babylon. Its ruins are now under the control of the desolating and destructive Turk: and the name of the nearest modern city is Mosul, almost directly across the river Tigris. The history of the Assyrian empire is interwoven with that of the Babylonian empire. The many interesting events of that long history are too varied and lengthy for repetition here; but we might mention as an illustration that Sennacherib King of Assyria, in 690 B.C. (about 30 years before Nahum's message) had captured and destroyed Babylon, flooding the site of the city with the waters of the Euphrates. This is the king of which it is recorded in the 2nd Kings xx. "so Sennacherib King of Assyria departed and went and returned and dwelt at Nineveh."

It is in the study of the lives of these kings and their conquests, particularly as we read the message of the stones and rocks as recently excavated by the archaeologists, that we find much corroborative evidence as to the genuineness of Bible history.

Nahum the prophet lived during the reigns of Hezekiah and Manasseh. One of the recently recovered records, by Sennacherib the Assyrian King, reads as follows "As for Hezekiah himself, like a bird in a cage, in Jerusalem, his royal city, I shut him up. I threw up forts against him and whoever would come out of the gates of the city, I turned back." This is followed by a long list of tributes that Sennacherib claims were delivered at Nineveh. This of course is quite in accord with Bible history, which relates that Hezekiah plundered the temple and impoverished palace and treasury to meet the demand.

In a latter chapter of the 2nd Book of Kings we read that Sennacherib came the second time against Jerusalem. By this time Hezekiah was sufficiently chastened to give careful heed to the advice of the prophet Isaiah, and we are all familiar with the deliverance which God granted. "So Sennacherib, king of Assyria departed, and went and returned and dwelt at Nineveh," and while he was worshipping in the house of his idols, his own sons murdered him there at Nineveh.

It is very soon after these events that Nahum delivered his prophecy against that City of Blood: —Nineveh. "God is jealous, and the Lord revengeth; the Lord revengeth and is furious, who can stand before his indignation? His fury is poured out like fire, and the rocks are thrown down by him."

Knowing that the destruction of the city is sure the prophet tells the people that in spite of their boasted strength, "all thy strongholds shall be like fig trees with the first ripe figs: if they be shaken they shall even fall into the mouth of the eater. Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open, unto thine enemies the fire shall devour thy bars. Behold I am against thee, saith the Lord of hosts: I will show the nations thy shame and cast abominable filth upon thee, and make thee vile. The gates of the rivers shall be open, and the palace shall be dissolved. With an over-running flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." And then, in fine scorn, the prophet advises them to prepare to defend themselves against the inevitable destruction: "Draw thee waters for the siege, fortify thy strongholds: go into the clay, and tread the mortar, make strong the brick kiln. There shall the fire devour thee: the sword shall cut thee off."

And again we find a similarity in the experience of Nahum, to that which has befallen succeeding prophets, and extending to workmen among the brethren of the Messiah: —It has always been the hope of unprepared sinners that the fulfilment of the vision would be deferred. God well understood the thoughts of the wicked, and so He said to Ezekiel "Son of man, behold they of the host of Israel say, the vision that he sees is for many days to come, and he prophesieth of the times that are far-off."

It is often true that in the short span of three-score years and ten of human life, the events predicted by the prophet under inspiration of God, have not transpired during the lifetime of that prophet. And short-sighted sinners have frequently been guilty of the folly of supposing that the prophecy would fail—or at least surely not occur during their life time.

Just as surely today, as in Ezekiel's day, there are sinners (and there are professed, but unfaithful children of God) asking in disbelief "where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation" And so they refuse to prepare themselves. And all down through the ages—ever since God made His covenant with Abraham, and before—the ways are strewn with the bones, and feeble wasted hopes, of those who have, in practical effect, refused to believe until they could "see with their eyes" and "touch with their hands."

There was no wavering in the prophet Nahum, although to the time of his death, Nineveh still flourished. But "the word of God standeth sure." As we have already observed, it was but 350 years from the time that Nahum witnessed against Nineveh, until an event in the world's history, known as The Retreat of the Ten Thousand. On that occasion a Greek army was retreating from the River Tigris to the Black Sea. The Greek historian Xenophon, who was also a general in that army, described a great ruinous heap on the bank of the Tigris River. It was the ruins of a great city, with a wall 25 ft. wide, 100 ft. high, and with a circumference of approximately 7 miles; it was a city which the Medes had destroyed and forsaken. Continuing their retreat northward they arrived the next day at the site of a much larger city. This too had been captured, thoroughly destroyed and then forsaken by the Medes. And this last mentioned and larger city was the then forgotten ruins of Nineveh in which only 200 years previously the scoffers had lived; in modern parlance "each living his own life for himself" and insistent upon "self-expression."

How great in interest, how at once entrancing and instructive, are the messages which the very rocks and stones are today "crying out" in recent archaeological discoveries. How futile by comparison, "the streams of false delight" to which weak brethren and sisters resort for so-called pleasure—when they spend their time and substance for the debasing novel, and such-like time-wasting occupation.

The dust and accumulations of the centuries continued to heap upon that God-accursed and forgotten city of Nineveh. And then, very suddenly, in A.D. 1820 in the case of Nineveh, in the beginning of these latter days, the rocks indeed began "to cry out." It was Mr. C. H. Rich, an expert in eastern languages whose attention was turned and his curiosity aroused by those mounds of ruins on the banks of Tigris River. Although his investigations convinced him that he was on the ruins of the ancient city of Nineveh, it was generally thought the mounds were the ruins of a Roman encampment. It was approximately 20 years later that the ruins were definitely established to be those of Nineveh and this was through the work of the Frenchman Paul Botta. After unceasing effort it at last fell to his good fortune to actually discover the palace built by the great Assyrian king Sargon, the father of Sennacherib, with both of whom we are familiar in our Bible history.

There is a multitude of interesting items, and some all-important testimonies as to the exact fulfillment of Nahum's prophecy concerning the manner in which the city should be destroyed. Obviously it is impossible to relate them all here, but it is important that Christ's brethren of today should well inform themselves concerning all this additional evidence, which points to the near return of the Lord Jesus. One of the signs of Christ's second coming was to be an almost vanished interest and love for the purity of the faith; and when Christ was asked on one occasion to restrain his disciples he said "if these should hold their peace, the stones would immediately cry out."

And now how effectively are the stones crying out, for all those who have "ears to hear." The rest of course are too self-centred in seeking after their own pleasures. Even one of the great obstacles encountered in reading the inscriptions on some of the slabs serves to emphasize how completely Nahum's prophecy was fulfilled. The destruction was to be partly "by fire"—"the fire shall devour thy bars." This received such literal fulfillment that some of the slabs of the palace had been changed to lime by the great heat; and upon being exposed to the air at the time of the recent excavation they quickly fell to pieces. Thereupon it became necessary to make sketches of those slabs within a few minutes of their recovery.

And yet, amidst all this great storm of God's righteous anger against sin, and his determination to blot it out so completely, "that he would make an utter end" of the city that dwelt carelessly—yet the prophecy contains for God's faithful ones a most wonderful rainbow of promise. The 15th verse of the 1st chapter certainly brings home to the children of God the significance of the meaning of Nahum's name—"comfort" or "consolation": and how could that be better expressed than in these words by the prophet—"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." And then follows that most solemn warning and admonition, which was addressed,

not only to Judah of Nahum's day, but with the same force of meaning to Judah of today— to the Christadelphians—"O Judah keep thy solemn feast, and perform thy vows."

And, when observed with true discernment, with minds properly freed from the world's distractions, no feast could be more solemn, no vows more embracing, than the feast of Jesus which we celebrate each Sunday morning; and our baptismal vows which we bring again into remembrance, as we thus remember the greatest prophet of all, the Son of God: —before whose presence will stand at that last great day of judgment "they that have done good: and they that have done evil."

U.S.A.

H. DEAKIN.

Signs of the Times

Anglo-American Co-operation. Franco-Russian Amity. Increasing Infidelity.

Last month's comment on the situation in the U.S.A., suggesting that closer co-operation with Great Britain was likely to develop, has received striking confirmation during the last few weeks. Both Sir John Simon and Mr. Baldwin have made speeches welcoming such co-operation, and Senator Cordell Hull, in America, has reciprocated by making similar statements. These developments, says the *News-Chronicle*, "have transformed the climate of Anglo-American relations from 'cool and foggy' to 'fair and warmer.' There has been no time within the past five years when the Transatlantic atmosphere has been more friendly." It would appear that the Imperialist aspirations of Japan are largely responsible, the Japanese intention of building a larger navy being considered detrimental to the interests of both Britain and the U.S.A. In America this better understanding between the two English-speaking nations "is welcomed as the silver lining to the thunder-cloud of naval crisis."

The brethren have always anticipated that at the time of the end we should see the world forming into two main camps, "the merchants of Tarshish with all the young lions thereof" on the one hand, and the Continental nations on the other.

It is, therefore, of particular interest that almost simultaneously with the statements concerning Anglo-American cordiality, a French minister, M. Archimbaud, should "cause a flutter in the Chancelleries of Europe" by announcing the existence of an understanding between France and Russia, and that Russia had offered her 'perfectly equipped' army to France in case of conflict with Germany. He said this union was necessary to stabilise peace in Europe to-day, and although it was regrettable that twenty years after the last war one should have to return to the old policy of the balance of power, it was not their fault. The important thing was to prevent the horrors of another war.

Probably this is the first admission on the part of any responsible statesman since 1918 that the 'balance of power' was his country's policy; in effect, it is an admission of the inevitability of war in the not far distant future, and of his country's determination to be on the winning side when it comes. (But these balances sometimes prove unreliable, as, for example, when Italy broke her alliance with Germany and Austria, and joined the Allies).

Now, France already has a number of treaties with European nations, and Russia has pacts with practically all her neighbours; thus the present agreement unites many more than sufficient to bring the scale of the balance heavily down on the French side. Although at present Germany represents the other scale of the balance, and it is on account of her rapid rearmament that France and Russia have come together, it by no means follows that France and Germany must remain foes. Already an agreement has been signed at Rome concerning the future of the Saar territory, and if this, the only important source of disagreement between them, is amicably settled, it is probable that Germany will also join the alliance and return to membership of the League of Nations.

This event would definitely divide the world into two camps: the English-speaking world *versus* the rest; and so the arena would be completely prepared for Armageddon. Dr. Thomas fully

anticipated that Germany and France would be allied with the Russians in that day (*Exposition of Daniel*, Section 24).

Britain is, of course, alive to the meaning of these Continental alliances, and recognises that the only way to combat them is to increase her own armaments. Mr. Baldwin has already revealed the strength of her air arm, and the intention of keeping it up to full strength to compare favourably with any other nation, and it is anticipated that an Empire Defence Scheme estimated to cost £150,000,000 will be presented to Parliament very shortly. It is significant that Sir Maurice Hankey, who is the Secretary of the Committee for Imperial Defence, is now on a tour of the Dominions. Details of the proposed scheme had better be deferred until they are officially announced, as it is impossible to know how much is truth and how much newspaper propaganda. It is at least plain that schemes are on foot to unite the sections of the Empire as never before. For the present let the headlines of one newspaper (*The People*, Dec. 2nd) suffice: "Empire in a Ring of Steel. Dominions will Help to Pay Cost of World Wide Chain of Protection."

All over the world similar war preparations are being pursued, so that the outlook for peace gets continually worse, and there is no remedy. Mr. H. G. Wells has, it is true, been advocating a remedy for years, *viz.*, the abolition of the sovereign independence of States by world federation. "It is absurd to talk of disarmament unless we are prepared to talk of World Control—world federation—at the same time." Mr. Wells is, of course, right. It is the solution which the Word of God has had on record for millenniums, but there is a preliminary necessity, the establishment of righteousness in the earth, before peace, which is its consequence, can become universal. "The nations are mad," as God testifies, and although a Peace Ballot may indicate that the great majority of the nation desires peace, it is not attainable, because of evil.

So far is the world from improving in the sight of God, that we see total ungodliness and atheism spreading rapidly. Dr. Rosenberg is an important official in Nazi Germany, having been appointed by Herr Hitler to "supervise the whole philosophical training" there. This is the kind of teaching that occurs in his latest book, now in its 24th edition: "There is no convincing reason whatever to suppose that Jesus was of Jewish origin. . . . The so-called Old Testament must be abolished once and for all as a religious book. The abortive attempt to turn us into Jews in a spiritual sense will thereby come to nothing." He speaks of the Bible as "the wretched stories of Jewish provincials," and says that "Christianity owes its permanent qualities to the German character. It is therefore the virtues of the German character that are eternal." The "German Christian" Church is based on ideas of this kind, which have influenced for evil vast numbers of Germans. No wonder God likens the time of the end to the days of the Flood and of Sodom, and no wonder that He will send judgments on such a generation.

One might have supposed that in view of all these things—sure evidences of the approaching end of the age, that professing Christadelphians would model their lives as though in daily anticipation of our Lord's return, but the melancholy fact is that there is a great deal of room for improvement. A robust faith can only be maintained by a constant personal study of the Scriptures. As Dr. Thomas truly says, in the final pages of the *Exposition of Daniel*, "There are many who desire the resurrection of the wise, who give themselves no trouble to attend to it. . . . Ought we not to awake to earnestness, and by a rigid scrutiny of our faith and practice, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead?"

W.J.

Reflections

The cry of Peace and Safety is growing louder. Mr. Lloyd George's declaration that there will be no war for the next ten years has been followed by similar predictions by other prominent men. Mr. Vernon Bartlett, writing in the *News-Chronicle*, arrives at the same conclusion for quite different reasons; and now the leader writer in the *Daily Express* of Dec, 4th says: "*Good News! France and Germany have agreed on the purchase price of the Saar mines. With Saar out of the way, Western*

Europe will breathe again. Already the war panic is receding. Men talk of years of peace. Pray God we use them wisely." But the beginning of wisdom is the fear of God (Prov. i. 7; ii.; iii., 7), and men will not learn that by years of peace, it will take divine punishments to teach the world wisdom (Isa., xxvi., 9), The Peace and Safety cry is one more sign that they are near at hand: "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 21).

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Giving evidence at the U.S.A. Senate Committee's inquiry into the arms traffic, a witness denied that munition factories are the cause of war; he said, "*Wars are caused by some devil in humanity, some devil that has been abroad since earliest history.*" This did not impress the Committee, and a Senator remarked, "It was said we should never abolish small-pox and yellow fever, but civilisation has brought about the abolition of those barbarous diseases, and it will abolish war also." But the witness was right. The Scriptures declare that the heart of man is deceitful and desperately wicked, and there is to be found the "devil in humanity" he spoke of, "From whence come wars and fighting among you?" says James (iv., 1), "Come they not hence, even of your lusts, that war in your members?" War will not be abolished by Committees or Peace Conferences, nor by the League of Nations, for "the whole world lieth in wickedness" before God (1 John, v., 19), and "there is no peace, saith the Lord unto the wicked" (Isa., xlvi. 22). Nevertheless, the abolition of war is coming, for the day is drawing near spoken of by the prophet Isaiah (xxxii. 1, 17): "Behold a king shall reign in righteousness . . . and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

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The Reformers of the early 17th century, or Puritans, as they were called, some of whom sailed from Plymouth in the Mayflower to find a home for religious freedom in America, had very little, if any, knowledge of the Truth; but they professed to regulate their lives by the Bible, and in at least one particular they set an example to Christadelphians. They dressed simply. Men and women alike disdained fine clothes and the use of gold or silver rings and other ornaments (the only exception was the wedding-ring worn by the married women). In this they were acting scripturally, for the apostle Peter forbids the "wearing of gold or putting on of apparel" (1 Peter, iii. 3), or, as Weymouth's translation into modern speech renders it, "putting on jewellery, or wearing beautiful dresses." These words, and the very similar command Paul gave to Timothy (1 Tim., ii. 9), were not "fads" of the apostles; they were moved to write as they did by the Holy Spirit, and their exhortations are as binding upon the brethren of Christ to-day as they were in the days of the apostles. "All Scripture is given by inspiration of God," and Christadelphians who insist in their lectures, and as a test of fellowship, upon the Bible being received as wholly inspired, are inconsistent and unfaithful if they ignore them. Let us not fall into the error of the Apostasy, whose professors declare they believe in the Bible, but who reject the parts they do not like, and insist upon only such parts as they approve; "against such a spirit," wrote Dr. Thomas, "may God defend the saints." We cannot doubt that our brethren and sisters of the first century were obedient to the Apostles' teaching in this matter, and so they were in the days of Dr. Thomas (see *Berean*, Oct., 1934, p. 384); but in our days the leaven of worldliness is at work, and the inspired words of Paul, and Peter, on personal adornment and dress are ignored by many. With what effect can an exhorting brother remind his hearers that we have said "all that the Lord hath commanded we will do," if he is a visible offender in this respect? Or what sort of example does a sister set who attracts attention by her display of jewellery and "beautiful dresses"? Our meetings are held to remember Christ, and for our united praise and worship of God, and upbuilding in our most holy faith; and anything which draws the mind away from these things, and attracts our eyes and thoughts to individuals instead, cannot be other than displeasing to Him "who walketh in the midst of the ecclesias" (Rev. ii. 1).

C.F.F.

The principles of Jesus Christ are quite ignored in "Christendom", although lip service is paid to him and his name assumed. Not only by the masses, but notoriously by priests and rulers; all alike, from the inhabitants of Palaces and Mansions to those of the mean streets, are perfectly indifferent to

Christ's commandments. Let his household beware lest they become complacent through their daily contact with this ungodly world.

Land of Israel News

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and will bring them into their own land"
(Ezekiel xxxvii., 21).

* * *

Of the total number of 6,376 immigrants who entered Palestine in October, 6,138 were Jews; 954 of the Jewish immigrants were capitalists (that is, possessing £1,000 or more), or as their dependents. This is the largest number of Jewish immigrants which has ever entered Palestine in one month.

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One hundred and eighty students left Poland last week for Palestine to take a course of studies at the Hebrew University. Owing to the large number of Jews going to Palestine, the Polish Government has increased the shipping facilities between Constance, the Rumanian port, and Jaffa.

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Trade between Palestine and Austria is growing fast, and up to August of this year exceeded the whole of last year in both exports and imports.

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DEVELOPING TEL-AVIV. —Large constructive works are to be undertaken by the municipal authorities of Tel-Aviv, to keep pace with the growth of the city. A sum of £90,000 is being allotted for enlarging and re-organising the present water supply system, and £20,000 for the cost of a new purifying station on a site of 50 dunams north of the city. Another £50,000 has been allotted for sewerage and drainage mains. Some £60,000 has already been advanced for the erection of school buildings. The need of more hospital accommodation in Tel-Aviv is being met by the erection of a £100,000 hospital of modern design. A new Town Hall will cost £25,000, and a garage for municipal vehicles another £10,000.

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The Jewish Agency has issued a statement which states that the dream of many years had been fulfilled; 37,000 dunams of land have now become available for Jewish settlement, and will accommodate several thousand families. The settlement will revive agriculture in Northern Palestine by the introduction of intensive farming. Part of Lake Meron is also reclaimable. Thousands of farming families will be settled here (the Huleh district in North-East Galilee), and "cattle and goods" of great number and value will be accumulated. The *Jewish Chronicle* says: "Undoubtedly this is one of the greatest Zionist land achievements."

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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BLACKHEATH (Staffs.) —*Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m.* With grateful thanks to our Heavenly Father we are still endeavouring to continue firm and steadfast, and endeavour to give to everyone who has hearing ears a reason of the hope that is in us, with meekness and fear; and with the assistance of brethren from Dudley and Birmingham, and other ecclesias, we are able to keep the light burning in the darkness that is around. During October and November a course of five Special Lectures were given in our meeting room; bro. F. Walker, of Bristol, gave the opening Lecture on Saturday, Oct. 27th, on "Why does God permit war; will it ever end?"; and on Sunday, October 28th, he gave us most comforting words of exhortation, and also addressed the Sunday School in the afternoon, and lectured in the evening. Brn. T. Phipps (Great Bridge), D. C. Jakeman (Dudley) and F. H. Jakeman gave the following Lectures. They were well advertised by large posters and 2,000 invitation cards, but despite our efforts only two strangers attended. Arrangements are being made for a course of Special Lectures to be given at Halesowen in January, if the Lord will. Halesowen is a town about two miles from Blackheath, and as there is not an ecclesia there we feel there is a good field for work. The following brethren have assisted us in the proclamation of the Truth: bro. T. Hughes, bro. W. Southall, bro. Davies, bro. D. C. Jakeman, bro. F. H. Jakeman (all of Dudley), bro. F. Walker (Bristol), and bro. T. Phipps (Great Bridge). We esteem them highly in love for their works sake. We have also been pleased to welcome to the table of the Lord bro. and sis. Woodhouse (Birmingham), sis. F. H. Jakeman (Dudley) and sis. Deane (Great Bridge). —C. BENNETT, *Rec. bro.*

BOURNEMOUTH. —*Christadelphian Meeting Room, 1st Floor, 147, Charminster Road (corner of Maxwell Road). Breaking of Bread: Sunday, 11 a.m. Lecture: Sunday, 6.30 p.m. Bible Class: Thursday, 8.0 p.m.* We regret to announce that our number has been depleted by the departure of our beloved bro. and sis. B. A. Warrender, to Los Angeles, California, where they will meet with the Saints in those parts; we are so few in number that we miss them greatly. With his characteristic devotion to the Word of God's grace, and able and willing service in all the activities of the Truth, bro. Warrender has been a strong pillar in our midst, and we are much poorer for the loss. We thank our heavenly Father for the enrichment in things spiritual vouchsafed to us through him, and are sure that a larger and fuller field of service awaits our brother across the sea. By way of farewell, a Fraternal Gathering was held on Saturday, Nov. 3rd. Several brethren and sisters from London cheered us by their presence, and a profitable time was spent after tea around the Word, when, upon apostolic injunctions, we were exhorted to remain steadfast and unmoveable, abounding in the work of the Lord. We hope to continue the public testimony to the Truth, and maintain the lightstand here, praying the divine blessing on our labours, without which we can do nothing. — A correction is necessary in the September Intelligence: the name of our new brother is FRANK WILFRED CONEY—not CARREY. The following brethren and sisters have encouraged us by their companionship and help, while bro. Gerard Clements gave us very acceptable exhortation at the fraternal gathering, and bro. G. H. Denney at the Memorial Service: bro. and sis. J. Young (Putney); bro. and sis. Porter, bro. G. H. Denney; H. Beardon, sis. B. Evans, and Denney (of Holloway); bro. and sis. Cyril Clements; bro. and sis. Gerard Clements, bro. T. Wilson, bro. and sis. Kirton, sis. P. Crosskey, bro. and sis. W. Jeacock, bro. H. Purser, bro. A. Purser (all of Clapham); bro. Flowers (Sutton); bro. and sis. Webster, bro. Woodgate,

sisters Potier and Henderson (of Brighton); sis. Sandy (Plymouth). We were also pleased to see bro. M. L. Evans at our Bible Class, and the Eastleigh brethren and sisters twice at our Sunday evening lectures. —We tender our gratitude and thanks to the Editors of the *Berean Magazine* for their upbuilding work and faithful service to the Brotherhood during another year. — The undersigned has been appointed Recording brother. Ecclesial correspondence should be addressed to "Bethany," 138, Portland Road, Bournemouth. —KERMAN JACKSON, *Rec. bro.*

BRIGHTON. —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15a.m.; 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* Greetings in our Master's Name. It is with regret that we report the death of our sister, E. Sollis, who fell asleep on Sunday, Nov. 4th, aged 70 years. Our sister's death was very unexpected, as she had been enjoying very good health for one of her years, and her activity and vigour had been noticed by many; and so it was a shock to us all to hear that she had died following an accident. Apparently our sister stepped from a moving train at East Croydon railway station, and died soon after reaching Croydon Hospital. Having no relatives in the Truth, we did not learn of the accident in time to make any funeral arrangements, and although we regret this, we know that our Heavenly Father understands the circumstances, and our sister now awaits her Master who is "the resurrection and the life." Sister Sollis lived at Worthing (11 miles from here), and was immersed in 1927, following upon the work of bro. A. A. Jeacock in that town. — We are glad to welcome in our midst sister W. Keat, of Holloway, who will in future meet with us. — Welcome visitors during October and November were: brn. Burton and R. H. Rivers (Clapham), W. A. Rivers (Holloway), and sisters Rangecroft, Clarke, and J. Button (Clapham), and also our co-labourers, brn. W. Webster (Seven Kings), W. E. White, J. Warwick, T. Wilson, W. R. Mitchell, and L. J. Walker (all of Clapham). The continued interest of a few strangers encourages us to continue preaching the word, and at our last business meeting we had an opportunity to review the year's work from October, 1933, to October, 1934; our registrar's report was: Immersions, 8; average attendance of strangers to the lectures, 15. Like the Apostle Paul, we "thank God and take courage." —J. D. WEBSTER, *Rec. bro.*

BURY ST. EDMUNDS. —Our Special Effort here has been well supported by many beloved brethren and sisters from Bishops Stortford, Cambridge, Clapham, Ipswich, and Newmarket, and we should like to say how very much we appreciate this hearty co-operation, whereby we receive great encouragement. As we are only able to meet together occasionally, we look forward to these happy times, and are greatly strengthened by the lecture itself. The lectures by brethren from Clapham have been, so far: Sept., H. L. Evans; Oct., C. H. Lindars; Nov., H. W. Hathaway; and the attendance of strangers, 11, 16 and 5 respectively. A brother who wishes to remain anonymous has offered to defray the cost of a further four lectures in the New Year, and this has encouraged us to hope that, if the Lord will, we shall be able thereafter to maintain our present effort by having monthly lectures regularly. Will those who are able to help us please note the first five dates for 1935: Jan. 20, Feb. 24, March 24, April 28, and May 26. Although we can see no particular interest being shown by the stranger, yet we thank God continually for the privilege we have of being the instruments in His hands to point the way to salvation. —Your brother in Israel's Hope (and on behalf of bro. and sis. P. Robinson and sis. K. Palfrey). —H. P. CHRISTMAS, *Rec. bro.*

COLCHESTER. — 2, *Barrack Street Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* We are grieved to report that it has been found necessary to withdraw from some of our number owing to their disorderly walk. This decision was not a sudden one, but was the culmination of several years of unavailing effort and patient endeavour to walk with them in the spirit of love. The four names are bro. and sis. B. Noy and bro. H. and sis. Smith. We sorrowfully regret that it has been necessary for us to take such a course, the only hope being that a change of attitude may be adopted by these brethren. We have been pleased to welcome to the table of the Lord, bro. and sis. F. C. Wood, bro. and sis. Rivers, sis. Fletcher (Clapham), bro. and sis. Burton (Luton), bro. Ell (Putney), sis. Flint, sis. Silliter and sis. Webster (Seven Kings), bro. and sis. Hayward, Senr., sis. Marjorie Hayward, sis. M. Hayward (Ipswich), and also the following brethren who have helped us in the work of the Truth: W. Jeacock, W. E. White, E. J. B. Evans, E. A. Clements, T. Wilson (Clapham), H. Barker, Carter, H. Wicks (Holloway), F. Beighton, H. Cheale, and W. Webster. — L. WELLS, *Rec. bro.*

CROYDON. —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End): Bible Class, 8 p.m.* We have the privilege of reporting that God has been pleased to call another to a knowledge of the Truth, MRS. M. A. GARDNER, who, having witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was immersed at Clapham on the 2nd December. We pray that our new sister may so run that she will obtain a Crown of Life when our Master returns. — Since our last Report, we have been pleased to welcome to the Table of the Lord: brethren A. J. Ramus, W. J. White, S. Wood, bro. and sister Leal, sister B. Karley, and sister Cyril Clements, all of Clapham; and bro. and sis. A. F. Jeacock, of Putney. —ARTHUR A. JEACOCK, *Rec. bro.*

DUDLEY. —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m.* We are pleased to report that Miss DORIS JONES was baptised into Jesus Christ on Thursday, Nov. 29th. We trust our new sister will "adorn the doctrine of Christ," and follow hard after godliness, striving to exhibit the Truth in her life to the magnifying of God's Name and her own future well-being. We had some district lectures at Pensnett during October and November, as well as some in our own room, and are pleased to report keen interest in two or three interested friends. We are hoping to see some results. Since last writing, we have been helped in the Service of the Truth by brethren R. Smith, O. Clee, W. Southall, A. W. Railton (Birmingham), bro. Sidaway (Blackheath), F. Brooks, and H. T. Atkinson (Clapham). We thank them and all the brethren who have laboured amongst us during the year. Faithfully your bro. in Jesus. —FRED H. JAKEMAN, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 11.30 a.m.; Lectures, 6.30 p.m.* We desire to express our deep appreciation for the gifts of £5 and £3 from brethren who wish to remain anonymous. These gifts will be used as instructed, for the service of the Truth in this area, and we pray that our labours may bring forth fruit to the honour and glory of God. We also wish to record our appreciation of the words of advice and encouragement from our brethren. There is much work to be done for the Truth in this (spiritually) dark city of over a million inhabitants, and we shall welcome the help of any brethren who may be passing this way. Your brother in Christ. —ALEX COCHRAN, *Rec. bro.*

ILFORD. —*Sundays: Breaking of Bread, 11 a.m.; Mayfair Cafe, 96, Cranbrook Road. Tuesday: M.I.C. and "Eureka" Class, 27, Wanstead Park Road.* We are pleased to have had the company of sisters Mills, Farrell, Crighton and Pritchett (Seven Kings), sis. Wright (Holloway), and bro. Bishop (Seven Kings). Also bro. Doust (Clapham), bro. Wright (Holloway) and bro. Ask (W. Ealing), who have helped us with the word of exhortation. Bro. Beighton is reported in last month's *Berean* as having joined us. It should have read bro. Crighton. —H. S. NICHOLSON, *Rec. bro.*

LEICESTER. —*71, London Road. Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.30 p.m.* It is with feelings of gratitude to our Heavenly Father that we are able to continue to proclaim the glad tidings concerning the Kingdom of God and the Name of Jesus Christ, and have been greatly encouraged to see the sustained interest of several who are now attending the lectures. We pray that if it is the Father's will, they may come to a full understanding of the way of salvation. We have been pleased to welcome to the table of the Lord bro. Feltham (Leamington), bro. Johnson (Clapham), sis. K. Ellis, sis. E. McCree, and also the following brethren who have ministered to us by word of exhortation and public proclamation of the Truth: R. C. Wright, F. W. Brooks, H. Southgate, P. G. Kemp, W. R. Mitchell, D. L. Jenkins (Clapham) and G. J. Barker (Holloway). — A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We regret that we omitted to report that on 22nd September our bro. A. Howarth and sis. L. M. Attwell were united in marriage. We pray that they may be blessed in their new relationship. Bro. and sis. C. A. Ask have

removed to West Ealing, but we gain the company of sis. Ruth Willey, from Holloway. We are pleased to be able to report the following immersions: 11th November, Miss MARY ANN BELLAMY (niece of our bro. J. Bellamy, and formerly neutral), Mrs. ANNIE MATILDA SOPHIE LEWINGDON and her two daughters, VIOLET HANNAH LEWINGDON and ANNIE CONSTANCE LEWINGDON (all formerly Ch. of Eng.), MARY WHITTICK JOSLIN (daughter of our bro. and sis. M. Joslin); 18th November, HERBERT WALTER IRVING (son of our sis. Irving); and on 2nd December, JOHN A. DOUST (son of our bro. and sis. Doust). The last three are all ex Sunday School scholars, and it is gratifying to note that sister Lewingdon and her daughters came to a knowledge of the Truth as the result of the work of a sister in isolation. —We have been delighted to welcome back into fellowship sister S. Bauer and her daughter, sis. L. Bauer, who, having been interviewed, have been found to be in entire accord with us regarding matters that have been the cause of division. — We have been pleased to welcome the following visitors to the table of the Lord: bro. and sis. Higgs and sis. D. Higgs (Bristol); bro. and sis. L. H. Wells (Colchester); sis. Townsend, bro. W. Reeves, bro. Bath and bro. G. H. Denney (Holloway); bro. R. Hayward and sis. H. Steggall (Ipswich); sis. Eato (Leicester), sis. V. Oakey and sis. Clarke (Putney); bro. Heyworth (St. Albans), bro. Cheal and sis. E. Silliter (Seven Kings), bro. D. L. Denney, and bro. Flower (Sutton). —F. C. WOOD, *Asst. 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.* Our circle has been enlarged to our joy by the removal to North London of bro. and sis. R. Ell, from the Putney Ecclesia. We have warmly welcomed them. Sister Oakey, of Putney, has visited us during the month. Our next Fraternal Gathering will probably take place, God willing, on the last Saturday in February. At the end of another year we desire to tender our warmest thanks to the many brethren of other Ecclesias who have helped us in setting forth the Truth in public lectures. Their labour has "not been in vain in the Lord." —GEO. H. DENNEY, *Rec. bro.*

LONDON (Putney). —*Christadelphian Hall 87, Upper Richmond Rd., East Putney. Sundays: 11 a.m. and 6.30 p.m. Bible Class: Thursdays, 8 p.m.* Will the brethren and sisters please note the change of address of the Hall? We hope, God willing, to commence using the above Hall as from the first Sunday in the New Year for all the Meetings of the Ecclesia. The Hall is about 200 yards from East Putney Station in the direction of Wandsworth; No. 37 buses pass the door. Bro. R. Ell and sis. H. Perry were united in marriage on the 24th November, and they have good wishes of the Ecclesia with them, and we pray God's blessing may rest upon them in their new relationship. They have moved to the North London area, and will in future meet with the North London Ecclesia. We take this opportunity of thanking the brethren and sisters who by attending at our Sunday evening lectures have given us valuable help and encouragement in spreading the Gospel of Salvation to those still in darkness. We continue to be encouraged by the attendance of interested friends at the Lectures. — A. CATTLE, *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 were delighted to have with us on Nov. 11th, in the service of the Master bro. S. Shakespeare, of Dudley, who ably exhorted us in the Faith, and lectured for us on the subject, "Resurrection," when we had eight strangers. We thank our bro. for his willing help in the work, which has been a stimulus to us all. We purpose (God willing) holding our Fraternal gathering on Jan. 2nd in above hall. Tea, 2.30 p.m. We extend a cordial invitation to bro. and sis. in fellowship. —ROD H. ROSS, *Rec. bro.*

NEWPORT (Mon.). —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* We are pleased to report that on November 11th we had a visit from bro. E. B. Maundrell, and on Nov. 25th bro. H. M. Doust, both of London. Both brethren delivered encouraging words of exhortation, and lectured at the evening meeting, three strangers being present on the 11th, and seven on the 25th. We are pleased also to acknowledge the gift of £2 from a brother, given anonymously, for the Proclamation of the Truth in this place, and our prayer is, may God send a

blessing unto him for his thoughts towards His service in this place. We are also pleased to announce that we intend (God willing) holding a Fraternal Gathering on Easter Monday next; further details we hope to give later. Sis. C. Cambray, of the Motherwell Ecclesia, has visited us. Once again we thank all those brethren who have so willingly helped us during the year just passed, and hope and trust that we shall be visited by them during the year we have now entered upon, providing the Master still tarries. —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 second of our six monthly Special Lectures was held on Saturday, Nov. 24th, when our brother W. Jeacock, of Clapham, spoke on "God's Promises." There were seven strangers present, and, curiously, they were representatives of most of the religious denominations in this place—Baptist, Wesleyan and Primitive Methodist, Church of England, and also a brother who left us for the Congregationalists. We received such exposition from our brother that would tend to draw all away from such teachings, and our hope is that the interest started will have such results in those that listened. Our brother also gave the word of exhortation at the Breaking of Bread on the Sunday. Your bro. in Christ. —IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. —*Old Lenton 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.* We are pleased to report that two more—having been convinced of the error of the Corn Exchange Ecclesia—have been received into our fellowship, after a satisfactory interview. They are sis. H. Bradshaw and sis. Sudlow. We arranged three Special Lectures in the Queen's Walk Council School, on Saturday evenings, the first two of which have already been delivered. We had a few strangers at each lecture, and hope that some permanent interest may have been aroused. Since our last report, we have had the help of the following brethren in the work of the Truth: —S. Shakespeare (Dudley) and H. L. Evans (Clapham). We have also been pleased to welcome as visitors bro. J. Evans (Clapham), sis. Stafford (Seven Kings) and sis. Shakespeare (Dudley). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. —*34, Union Street. Sundays: Sunday School 9.50 a.m.; Breaking of Bread, 11.0 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We omitted from our last report to say that we had welcomed to the table of the Lord bro. and sis. Price and sis. Shakespeare, of Dudley. Since our last report, we have been pleased to have the company of the following brethren and sisters at the table of the Lord: brn. W. Southall (Birmingham), M. L. Evans (London), T. Heyworth, sisters J. Heyworth and Sophia Heyworth (Whitworth), bro. and sis. Hingley and bro. Dennis Hingley (Dudley), and bro. L. B. Flaherty (Shifnal). We have had during October and December eight Special Lectures on various weekdays, and have been pleased to see a few strangers attend. The effort put forth cannot have been wasted if done in accordance with God's will. Extra advertising in the press, and nearly 20,000 lecture cards, bore witness to the Truth we preach week by week. We are very pleased to record that we have been able to assist two more to put on the saving name of Jesus in the way appointed. Mrs. WILLAN and Mrs. FERN were baptised into Christ on Sunday afternoon, Nov. 25th, in the presence of the whole ecclesia. Owing to the difficult circumstances in which our new sisters are placed, they were given the right hand of fellowship after baptism, and we broke bread with them the same afternoon. As our new sisters are unable at present to attend the morning memorial service, we are having a supplementary breaking of bread on Sundays at 5.45 p.m. once a fortnight. We hope that, having entered on the race for Life Eternal, they may go on unto perfection, and that our association together may be for our mutual well-being, and a place in the Kingdom of God. Our bro. W. Southall lectured for us on Saturday, Oct. 27th, and we hope to have another Saturday Special Lecture by bro. F. H. Jakeman (Dudley) on Dec. 22nd. —W. COCKCROFT, Jnr., *Rec. bro.*

PEMBERTON (Lancs.). —*Chatsworth St. Sundays: Sunday School 2 p.m. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* Greetings in Christ. Since our last writing, we have been assisted and encouraged in the Master's service by bro. Roland Smith, of Birmingham, and bro. T. Bailey, of Preston. The brethren and sisters constituting the Wigan Ecclesia will in future meet with the Pemberton Ecclesia, having decided to discontinue their efforts in Wigan.

We trust that our united efforts may be a further means of letting the Light shine in this district. We have been pleased to welcome as visitor to the table of the Lord sis, Doris Jannaway, of Southport. — B. LITTLER, *Rec. bro.*

SEVEN KINGS. —*Mayfield Hall 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* Since last reporting, we have been very pleased to welcome the following brethren and sisters to the Lord's Table. Several brethren gave of their best in the Truth's service: bro. Nicholson (Welling), sisters Silliter and M. Wharton, bro. and sis. Brooks, brethren E. A. Clements, H. M. Lea, W. E. White and H. L. Evans (Clapham), sis. Wellard (in isolation, Burnham-on-Crouch), brethren Bath and G. L. Barker (Holloway), bro. and sis. J. D. Webster and bro. Harold Webster (Brighton), sis. Wille (Southend), sis. N. Eato (Leicester), bro. and sis. Cuer (Horns Cross), bro. and sis. Mynott (Nottingham), bro. Harrison (Lichfield), bro. Whelan (Croydon), and bro. Gray (West Ealing). Bro. H. S. Nicholson, who some time ago removed to this district from Welling, has recently taken a room for a meeting in Ilford, and, as already announced in the *Berean Christadelphian*, the following brethren and sisters have resigned from this Ecclesia to cooperate with him: bro. Coliapanian, sisters E., L. and P. Coliapanian, sisters Carter, J. and R. Nicholson and Walker, and brethren Crighton and Thomas. We are pleased to report the regular attendance at our lectures for some months past of a very interested friend through a private introduction, and we pray the seed sown may bear fruit. As the year draws to a close, we should like to take this opportunity of thanking all the brethren who during the past twelve months have so ably assisted us in the Master's work. — WM. J. WEBSTER, *Rec. bro.*

SOUTHPORT. —*73, Oak Street. (B.B. by appointment.)* It has been a joy to welcome at the Breaking of Bread: bro. and sis. P. Foster and bro. and sis. G. Tennant (all of Pemberton); sis. M. Cook (Blackburn), and bro. D. Jakeman (Dudley) have also been on a visit to Southport during the past three months, but travelled to Pemberton on the Sunday for the memorial Service. —Sis. D. F. JANNAWAY.

SWINDON (Wilts.). —*37, Bath Road. Breaking of Bread by appointment.* I am taking this opportunity of expressing my sincere appreciation of the *Berean Christadelphian*; it reminds me of the *Christadelphian* of former days, when the only regret concerning it was the want of time to read every word of it. I hope and pray that the appeal of brother White, on page 453 of the December number will meet with a liberal response. Looking through the 1934 index, I should think that the places where the Truth in its purity is being preached are as numerous as those represented by the Temperance Hall fraternity. There is, therefore, every reason to "thank God and take courage." The Swindon (T.H.) meeting does not appear to be unsound on any other question than that of fellowship. There is only one other meeting in Wiltshire, namely, the Temperance Hall meeting at Salisbury; at least, this is the only one I know of. Apparently I am the only Christadelphian in fellowship in the county, of which I am a native. I am therefore much hoping, God willing, to be enabled to remain here. Faithfully your brother in Christ. —J. H. DYER.

WELLING (Kent). —*Scouts Hall Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School 3 p.m.; Lecture, 6.30 p.m. Wednesday, 8 p.m.: Bible Class.* It is with regret we have to report the falling asleep suddenly of our bro. Richard Lills, at the age of 71 years. Our brother had a long probation in the narrow way. He was laid to rest at Bexley Heath on the 17th November, and we were assisted and comforted by the attendance of bro. H. Atkinson, of the Clapham Ecclesia, at the graveside, who directed our attention to that last day when the resurrection of those fallen asleep shall be accomplished, and we shall see again our loved ones, in the hope of receiving Eternal Life, when sorrow and sighing shall be no more. While our Master tarries, let us cheer and comfort those that mourn with these reminders. We thank the Clapham Ecclesia for the help so willingly given at such short notice, and our further thanks and appreciation to those who have laboured with us and been in our company since our last communication, viz., brethren D. L. Jenkins, M. Joslin, F. Wacey, bro. and sis. Hawley and sis. Hawley, Jnr. (all of Clapham), bro. F. Beighton (Seven Kings), and sis. Stafford (Margate). —A. M. GRANT, *Rec. bro.*

WHITWORTH. —19, *Tonacliffe Terrace*. Greetings! There is not much to report from this small place. We still continue to do what we can for the service of the Truth, distributing leaflets and cards, and giving addresses at various schools and mutual classes, in the hope that some may hear and accept the Glorious Hope of the Gospel. Looking at the past year, we are indeed thankful to the Giver of all Gifts for His care and guidance, knowing that all things are ordered of Him, and that He doeth all things well. We also render our thanks to all those who have encouraged us by exhortations and kindly letters to our isolated sisters (sis. Cook and sis. Ideson). During the past year we have made several visits to sis. Cook (some 16 miles away) to Break Bread. She is now 84 years old. We look forward to Christ's coming, and the change to Divine Nature; meanwhile in service day by day we will remember him. —Faithfully your brother in Hope of Life Eternal, T. HEYWORTH.

WIGAN. —Affectionate greetings in Jesus! On Sunday, Nov. 4th, a meeting was held by the brethren and sisters constituting the Ecclesia at Wigan, to consider their stay in Wigan. Owing to our financial position, it was unanimously decided to send an application for membership to the Ecclesia at Pemberton; hence, our meeting now and in the future with the said Ecclesia. We wish to convey our whole-hearted thanks and appreciation to the brethren who have assisted us in the work of the Truth. Also the brethren and sisters who have helped us in the good work by way of finance and visits. With love in the bonds of the Truth, your brother in the Name we bear, —R. BARTON, *Rec. bro.*

AUSTRALIA

LAMBTON, N.S.W. —*Masonic Hall Morehead Street. Sundays: Breaking of Bread, 10.45 a.m.; Sunday School, 10 a.m.; Lecture and Bible Reading, 7 p.m.* While recording our ecclesial activities in this corner of the Vineyard, we wish to convey fraternal greetings to those of like precious Faith scattered abroad. The Deity's blessing has attended our labours, affording us a season of rejoicing, in witnessing the granting of the increase of His precious Word—resulting in the emergence of three more of Adam's race from darkness into glorious light and hope and incorporation in the Body of Christ. After a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, the following passed through the waters of baptism and now rejoice in the hope of Life Eternal: DAVID E. JAMES, 16 years (Sunday School scholar) on 24th of February, 1934; NANCY FLEMING (formerly Presbyterian) on 5th March, 1934; and HELENA FLEMING (formerly Exclusive Brethren), on 14th of May, 1934. Our new sisters, in finding the Pearl of Great Price, bear testimony to the convincing portrayal of Divine Truth in all its reality and beauty by reading brother R. Roberts' invaluable work, *Christendom Astray*. They provide an addition to the ever-increasing testimony of witnesses, of the magnitude of the work and labours of our esteemed brother, who, though sleeping in the dust, is yet speaking by his works, directing good and honest hearts to the love of God's saving grace in the revelation of His Truth. The brethren of Albert Hall Ecclesia, 413, Elizabeth Street, Sydney (just one hundred miles distant) have greatly assisted us in proclamation and sowing of the good seed of the Kingdom. But our labours in persuading the people to drink of the Water of Life freely meet with little attention. However, whether they will hear or forbear, as witnesses we continue to "cry aloud and spare not"—of impending doom to those who know not God and obey not the Gospel of our Lord Jesus Christ, at the (soon to be realised) Advent of Jesus as righteous Judge and Prince of Peace, and the inauguration of the New Era, wherein will dwell righteousness, peace, and assurance for ever. —D. T. JAMES, *Rec. bro.*

CANADA

BRANTFORD. —*Christadelphian Hall 44, George Street. Sundays: 10.30 a.m., 3 and 7 p.m. Thursday: Eureka Class, 8 p.m.* Bro. Barlow, of Buffalo, visiting Brantford, willingly consented to give us the word of exhortation, and also a Lecture. We were also very glad to have with us sis. Barlow, and bro. and sis. Brewis. Other welcomed visitors include bro. Jackson (Toronto), together with his son George and daughter Helen, and sis. Beasley. Then from Guelph came sis. Hawkins; and from Detroit sis. Higham, with her sons Ashley and Fred, bro. and sis. Herb. Styles, brn. Rene Growcott and Alec Allan, and sisters Mary Allan, Emillie Gotthardt and Ann Smith. On our

Thanksgiving Day (Oct. 8) we journeyed to London to enjoy the Fraternal Gathering (and also the weather, 80° in the shade). —H. W. STYLES, *Rec. bro.*

MONCTON, N.B. —The hand of death has wrought heavily among the household in this part of the Gospel field of late. One feels truly saddened at not having much else to report over a period of years. Since bro. B. J. Dowling's departure from among us, the break in our fellowship commenced with our beloved bro. Allen, then bro. Hampton, bro. Stackhouse, bro. S. Hay ward, bro. Dowling's own two brothers, Thomas and Edward, and sister Allen; and on Thursday, Nov. 22nd, our much beloved bro. James S. Ricketson died suddenly. He was quite hearty and active in body and mind, up to the day of his death, in the 85th year of his age. It is difficult to speak as one ought of such admirable brethren. Especially so, as we have others, who, like ourselves, are standing so near the close of our walk in life. But we take courage, for the dead that die in the Lord shall surely be blest. We regret not being able to induce many living to lay these things to heart and obey the Master's command. —THOMAS TOWNSEND, *Rec. bro.*

MONTREAL (Que.). —*Allies' Hall, 618, Charron St., Pt. St. Charles. Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.* We are pleased to announce that brother and sister Manicom, Sr., and bro. Manicom, Jr., have returned to reside in this city, and are meeting with us again. We have been pleased to welcome the following visitors to the table of the Lord: bro. and sis. G. F. Aue, Rutherford, N.J.; bro. and sis. Bas, Jersey City, N.J.; bro. Gwalchmai, London, Ont. We are thankful to the brethren for administering the word of exhortation to us. Bro. and sis. Davey (Toronto) and bro. Newnham (Toronto) have also visited us. — J. V. RICHMOND, *Rec. bro.*

UNITED STATES

BUFFALO (New York). —*Mizpah Hall 221, W. Ferry St. Breaking of Bread, 10.30 a.m.; Sunday School 12 m.; Evening Lecture, 7. 45 p.m. each 2nd and 4th Sunday in the month. Week Night Meetings held on Tuesday, at the home of bro. J. J. Mittlesteadt. Mutual Improvement Class, 8 p.m.; Eureka Class at 9.10 p.m.* On July 4th our Annual Sunday School Outing was held at Emery Park, which is one of the beautiful State Parks. The weather was ideal, and a profitable and enjoyable day was held by all attending. We are sorry that we had to withdraw from bro. Paul Cala because of unsound doctrine and walk; but we rejoice that two more have entered the race for Eternal Life. On June 8th Mr. VICTOR C. GILBERT, age 25, formerly of the United Evangelical Church, and Miss RUTH PHILLIPS, daughter of sister Phillips, of the Elizabeth, N.J., Ecclesia, were baptized into the saving Name of Christ, and were received into fellowship on June 10th. Our prayer is that they may run the race faithfully, and at the return of Christ receive the Great Prize. On Saturday, July 14th, bro. Victor Gilbert and sister Ruth Phillips were united in marriage. They have the best wishes of the brethren and sisters that they may be helpful to each other in their new relationship to run the race for Eternal Life. We have had the pleasure of the following visitors at the Lord's Table: sis. R. Bedell, of the Liverpool, N.Y., Ecclesia; bro. and sis. H. Sommerville and brn. John and David Sommerville, of the Hawley, Pa., Ecclesia; sisters Florence and Mary Styles, of Brantford, Ont; sister Ward and sis. Florence Ward, of Hamilton, Ont.; and sis. Palmer, of Kings Ferry, N.Y. Bro. H. A. Sommerville gave us stirring words of exhortation; we thank him for his labour of love. —L. P. ROBINSON, *Rec. bro.*

CANTON (Ohio). — *Eagle Temple, Cor. Market and 3rd St.S.W. Sundays: School, 9.15a.m.; Breaking of Bread, 10.15 o'clock. Bible Class, Thursdays, 7.30 p.m.* It affords us pleasure to report another addition to our number on July 13th, namely, BERTHA MCDONALD, age 16, daughter of bro. and sis. Ralph McDonald, who was buried by baptism into Christ after a good confession of the things of the Kingdom and the Name of Christ. We trust our new sister will continue to grow in the knowledge of the truth, and give diligence to make her calling and election sure, so that an abundant entrance may be ministered unto her into the Kingdom of our Lord and Saviour Jesus Christ. Recent visitors around the table of the Lord were as follows: bro. Thos. Shaw and sisters Smith and Godard, of Detroit, Mich.; bro. and sis. John W. Phillips, Zanesville, Ohio.; bro. and sis. Hankinson, Norwich,

Ohio; sisters Letty Johnson and Sadie Gimmente, Akron, O.; bro. and sis. J. D. Thomas, Warren, O.; sis. Esther Schultz, Lakeville, Ohio. — P. M. PHILLIPS, *Rec. bro.*

DETROIT (Mich.). —*F.O.E. Hall, 275 Ferry Avenue E. Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Wednesdays, 8 p.m.* Six more brethren and sisters from the Temperance Hall fellowship have taken their stand by our side, and are helpfully working with us, namely: bro. and sis. William Thomas, sis. Rees, Sr., bro. and sis. C. H. Lewis, sis. Jack Rees. Recent visitors: bro. and sis. Tinker (Montreal), bro. Hemingray, sis. Flo Styles, sis. Mary Styles, sis. Nellie Livermore (Brantford), bro. and sis. Harvey, bro. and sis. Jones (Windsor), bro. and sis. Taylor (Saginaw), bro. Glen Richards (Chicago), bro. Tom Phillips, sis. Rachel Whitehouse, sis. Miller, Sr., sis. Sue Miller (Canton). Brethren Hemingray and Phillips assisted from the platform, a welcome change for us. Sister Olive Rayworth, who was baptised in Detroit many years ago, and has since been in almost continuous isolation, was with us for a few weeks, but we regret a sudden change of circumstance caused her return, to a place about 80 miles distant from Detroit. This was a disappointment to us; the association with those of like faith would have been such a help and comfort to her. We notice, in Oct. issue, our statement that certain brethren and sisters came from 'New Jersey' ecclesia; we should have said 'Jersey City' ecclesia. —G. GROWCOTT, *Rec. bro.*

JASONVILLE (Indiana) —*Christadelphian Hall Sundays: Breaking of Bread, 10 a.m. Sunday School 11.30 a.m.* Since our last report we have suffered a great loss in the death of our sis. Bickel, wife of bro. Wm. Bickel. She fell asleep on May 11th, at the age of 46 years. As sis. Bickel had requested, bro. Plew spoke to a large company of brethren and sisters, relatives, and friends in the yard of their home, of the Faith in which she so firmly believed, and in which she fell asleep. She was laid to rest in Hymera Cemetery. Our sorrow is mixed with joy in that one more has put on the All Saving Name in the way appointed in July, Miss HAZEL SEXTON, age 17, daughter of sister B. Sexton. She was a member of our Sunday School. We have been pleased to welcome the following visitors to the Lord's table: bro. and sis. Howard Phillips, sis. Naomi Inman, bro. Paul Inman, bro. Russell Phillips, and bro. Jess Thomas, all from Canton, Ohio. We were sorry to lose bro. and sis. Ed. Inman, who moved to Canton, Ohio, early this year. We welcome bro. and sis. Eli Carrow, of Detroit, and hope circumstances will allow them to continue with us. The writer has been appointed meantime to serve in bro. Bickel's place, as he has resigned. —JOHN H. CRAIG, *Rec. bro.*

JERSEY CITY, N.J. —*Bergen Lyceum, 651, Bergen Ave. Sunday School and Bible Class, 9.45 a.m. Bible Lecture and Breaking of Bread, 10.30 a.m.* On Sunday afternoon, November 4th, this Ecclesia held its Annual Business and Tea Meetings. After the business meeting we were joined by the Newark and Elizabeth Ecclesias, also bro. and sis. Somerville, Sr., bro. David Somerville, and sis. Emily Somerville, of the Hawley, Pa., Ecclesia, and refreshments were served under the direction of sisters Kester and Bas. At 6.25 p.m. we reconvened, and had the pleasure of listening to words of exhortation by bro. Chas. H. Platt, of the Jersey City Ecclesia, bro. E. Twelves, of the Elizabeth Ecclesia, and brethren Raymond Rappaport and John Somerville, of Jersey City, who spoke respectively on the following subjects: "Christ The Wonderful Counsellor," "Christ The Mighty God," "Christ The Everlasting Father," "Christ The Prince of Peace," from Isaiah ix., 6. At our morning meeting bro. Somerville and family broke bread with us, and bro. Somerville exhorted on "Reverence." —Louis F. BAS, *Rec. bro.*

POMONA (Calif.). —*Christadelphian House of Worship, 9th and Gibbs Sts. Sunday School, 9.45; Memorial Service, 11.00; Bible Lecture, 7.00.* It is with sadness tempered with Hope that we report the death of three who were known and loved by many in this part of the country. On July 8th bro. I. T. Banta (72) fell asleep after an illness of many years. Bro. Banta obeyed the Truth more than 40 years ago in Texas, and for many years was an active worker among the brethren in that state, but for the last few years an insidious disease had so enfeebled him that his labours had been practically suspended. On July 11th sis. Zoe White, wife of bro. L. T. White, fell asleep, after a protracted illness. Sis. White had been a member of this ecclesia for many years, and was greatly beloved for her gentle and loving exemplification of that "meek and quiet spirit" which the Scriptures enjoin, and her faithfulness in the work of the Truth. Bro. J. R. Young spoke words of hope and comfort at both

funeral services. We have also received word of the death of bro. John Holman, formerly a member of this ecclesia, who fell asleep at San Diego on July 4th. On Aug. 14th bro. Maurice Stewart and sis. Miriam Stultz were united in marriage in the presence of a large company of brethren and sisters and friends in the meeting house, bro. A. E. Smith performing the ceremony. The young couple were members of our Sunday School, and we trust that their race for Eternal Life well begun may be strengthened by their new relation. On Sept. 3rd (Labour Day) the Sunday School had a pleasant outing at Glenn Ranch, a mountain resort, where the day was spent in outdoor recreation. —OSCAR BEAUCHAMP, *Rec. bro.*

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. 21st 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.
Worcester, Mass. —B. J. Dowling, 5 Florence Street.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

DISTRESSED JEWS' FUND. —The receipt of the following amounts during the month is hereby acknowledged: they will in due course be handed to bro. F. G. Ford for inclusion in the next remittance to Jerusalem. A brother and sister in Shropshire, 7s. 6d.; F.H.K., £2 0s. 0d.

NEWSPAPERS, ETC. RECEIVED. —The *Daily Express* and *News Chronicle* for Dec. 12 & Nov. 28, sent by bro. F. G. Jannaway, with prominent advertisement of "*Christendom Astray from the Bible.*" The evidence of the good work thus being done is to be found in our Ecclesial News columns on many recent occasions. Also from Sis. Sennett the *Brighton and Hove Herald*, with along and interesting report of a Jewish meeting at Brighton appealing to Jews to assist in rebuilding their National Home in Palestine. Thanks to the senders.

DISTRESSED JEWS' FUND REPORT. —The annual report of this fund will be presented in our February issue.

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.

FORTHCOMING FRATERNAL MEETINGS. —Motherwell (Scotland) January 2nd; London (Holloway) February 23rd; Newport (Mon.) Easter Monday.

SPECIAL LECTURES. —Blackheath (at Halesowen) in January; Bury-St.- Edmunds, January 20th (see Ecclesial News for further particulars).

DEATH OF BARON EDMOND DE ROTHSCHILD. —The death of the Baron has removed one of the wealthiest of Jews. He contributed liberally to the work of the Zionists in Palestine although declining to become an adherent of what he called political Zionism. In 1900 he ceded his seven Palestine colonies to the Jewish Colonisation Association. It is remarkable that they refused the gift at first because some of the Council thought that it might give countenance to the Zionist Movement which had done such injury to the cause of the Jews in Russia and Galicia. Ultimately the gift was accepted, largely because other Members of the Council contended that acceptance would be a blow to Zionism. If any are inclined to think God's plan is working slowly, consider the situation in Palestine today compared with the above—34 years ago only.

CONCENTRATION. —We should concentrate on the study of the Scriptures more if we remembered that it is a matter of life or death. A very sound comment on concentration is attributed to Dr. Samuel Johnson: "Depend upon it, Sir; when a man knows he is to be hanged in a fortnight it concentrates his mind wonderfully."

"IF——"—"If only Governments would for five minutes conduct the public business of a modern community on the assumption that the things that Christ said were true, that He meant them and that they are worth trying, we should have the millennium before we knew where we were. But they do not." So writes Mr. C. E. M. Joad in the *News Chronicle* of November 28th. We can appreciate Mr. Joad's meaning but there is something that the wisest of human governments could not do, viz. remove the curse from the earth and man. Besides, those who endeavour to put Christ's commands into effect in their lives necessarily cease helping to conduct public business. "Ye are not of the world."

"WILL THE DEAD LIVE AGAIN?"—The famous contributor to the *Jewish Chronicle*, Benammi, writes under this heading (Nov. 9th), He concludes "Will the dead live again? Who can answer with certainty?" the article indicates however that he believes they will not. It is incredible that a professing Jew can so believe, for surely the very foundations of Judaism involve the resurrection of Abraham. But Benammi nevertheless declares "It was not originally Jewish teaching." He says scripture quotations do not prove it for "It is surprising what men will believe. Why there must be millions in Germany to-day who believe Hitler."

It would not be worth quoting Benammi's infidelity were it not for a remarkable admission; "If the ancient arguments in support of the revival of the dead be accepted, is there any reason why the story of the resurrection of Jesus should not be credited?"

This is exactly how Paul proves the truth in 1 Cor. xv. "If the dead rise not then is not Christ raised." But Christ was raised; the proofs were infallible. Therefore the resurrection is certain as he abundantly demonstrates in that chapter.
