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March 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

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“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.**

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### The Sea of Rev. iv. 6

By Dr. John Thomas

In prophetic writing, "Sea" is representative of nations. It is thus used in Ezek. xxvi. 3, where Yahweh Elohim, addressing Tyre, says, "I am against thee, and will cause *many nations* to come up against thee, as the sea causeth his *waves* to come up." Here the waves of the sea represent the military forces of the nations marching against any enemy. Also Jer. li. 42, the forces of the Medes and Persians which captured Babylonia are styled the sea; as, "the sea is come up upon Babylon: she is covered with the multitude of the waves thereof: her cities are a desolation."

Daniel's four great beasts are represented as arising out of the Great Sea, or Mediterranean, as the result of the striving of the four winds upon it. These four beasts are systems of powers which arose out of conflicts of the nations inhabiting that portion of the earth the central sea of which is the Mediterranean. Hence, this sea became their representative in the prophecy. It is also so used in the Apocalypse, into the symbols of which it has been transferred, and with them incorporated. The beast having seven heads and ten horns exhibited in ch. xiii. 1, is a combination of Daniel's four, and therefore represented as "rising up out of the sea," which, of course, is the same sea.

The second trumpet was prepared to "blow upon the sea; and when it sounded the great Attila mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed" (Apoc. viii. 8). This was a representation of the judgments that were to fall upon the peoples of the Roman West occupying that third part of the great sea region and scourged by Attila and his Huns, as Moesia, Thrace, Macedonia, Illyria, Lombardy, and so forth. But, until the Sealing Angel had done his work upon the servants of the Deity, the Angel of the second trumpet was commanded not to hurt the sea—ch. vii. 1, 3.

The rainbowed angel that descends from the heaven is represented in ch. x. 2, 5, as planting his right foot upon the sea, and swearing that henceforth "there should be no delay in the finishing up of the mystery of the Deity as he had declared the good news," or gospel of the kingdom, "to his

servants the prophets." This is the same sea; and the right foot of the angel resting upon it indicates that it is to be subjected to the judgments of the Seven Thunders from the throne as well as the earth, or interior regions.

In chap. xii. 12, the sea is again introduced in the words, "Woe to the inhabitants of the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Here the sea is regarded as an inhabited region to which the Devil would pay a visit in wrath. In this text it represents those provincial regions of the Fourth Beast habitable in which the last struggle for power between the Catholic and Pagan factions was to ensue, subsequently to the expulsion of the "what withholdeth," from the Roman Heaven, in the Constantinian epoch—2 Thess. ii. 6, 7.

In chap. xvi. 3, the second angel-power is exhibited as pouring out his vial upon the sea; "and it became as the blood of a dead man; and every living soul died in the sea." Here is a *sea of living souls* in anything else than a translucent state like to crystal. It was opaque with human blood to excess, as symbolized by the death of all the souls it contained. The naval anti-revolutionary war, which commenced in 1793, and continued with brief intermissions till 1815, illustrates this judgment upon the sea. It is a sea of living souls noted for their wickedness; and hence it is that the Spirit, speaking of them, says, "The wicked are like a troubled sea when it cannot rest, whose waters cast up mire and dirt. No peace for the wicked, saith my Elohim" (Isai. lvii. 20).

This is the present condition of the Apocalyptic sea, representative of the nations of the four beasts of Daniel; the people of the interior, as of Germany, Hungary, Poland, Russia, and so forth, being represented by "the earth." The *sea*-nations are more especially before, or in the presence of the throne; the *earth*-nations being more remote. Nevertheless, the nations, or "inhabiters of the earth and sea," are all of the same character, and in "the hour of judgment" "equally obnoxious to the wrath of the Deity. They are both a dead and a troubled sea, and so charged with mire and dirt," that nothing can make it transparent to the light of the divine glory, but the judgments of the Deity—the bolts of the seven thunders pealing from the throne: "when his judgments are in the earth, the inhabitants of the world will learn righteousness;" and "all nations shall come and worship before Yahweh; because his judgments are made manifest" (Isai. xxvi. 9; Apoc. xv. 4).

This, then, is the purpose of the Deity upon the sea; to make it "like to crystal," transparent with righteousness and truth. This is the mission of Yahweh's servant when he comes in power to enlighten the earth with his glory. But this must be preceded by judgments upon the sea. The representation of this is found in Apoc. xv. 2, in which John says: "I saw as it were a translucent sea *that had been* mingled with fire." But the fire had ceased to burn, and those who had gained the victory over the sea of nations, he also saw standing upon it, and with their harps celebrating their victory over the Papal and other dominions, and singing the song of Moses and the Lamb. The fire with which the sea will have been mingled is the wrath of the Deity contained in the Seven Thunders, or terrors of the Seventh Vial, to be hurled from the throne by Jesus and his Brethren, who constitute the Rainbow Angel, "whose face is as the sun, and his feet as pillars of fire" (ch. x. 1).

The sea of nations will be no more lashed into fury and tempest for a thousand years. In the presence of David's throne it will be tranquil; and its waters so translucent that those who stand upon it, having calmed its tempests and quieted its waves, will see into its utmost depths. But though at rest for a thousand years, and the power of the Satan submerged in the abyss, the sea will again become tempestuous, and cast up mire and dirt. "In the flesh dwells no good thing," and "it lusteth against the Spirit." At the end of the Millennial Period it becomes impatient of restraint, and the nations rebel against the saints who will have ruled them with a rod of iron so long in righteousness and peace. As "the sand of the sea" they again try conclusions with the saints; and as before the saints subdue them with a crushing and final overthrow. The end of flesh and blood upon the earth will have then arrived, and there will be "*no more sea*" (ch. xx. 8; xxi. 1).

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## **The Time of Jacob's Trouble**

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

Perhaps we cannot do better this month than resume the consideration of the song to be sung in the land of Judah at the crisis of the day of salvation. The day of salvation is a long and cloudless one. The song belongs to the beginning of the day—when as yet its full glory has not been manifested. The Lord has come and expelled the Russian invader from the Holy Land, but the whole earth beyond Judah's frontiers is in arms, and, under "the Beast and the false prophet," will put forth a gigantic effort to crush the newly manifested Israelitish power. A recognition of this is necessary to discern the bearings of some parts of the song.

The righteous, in one body, look back from the song point of view, upon the night from which they have just emerged. They rejoicingly declare the fact which is now sweet to them in retrospect, viz.:

"With my soul have I desired thee in the night."

It was sweet to them at the time, but sweet to bitterness: for the desire for God in a day when he is not to be found, is not a refreshing experience, but the reverse. It is as David expresses it: "As the hart panteth after the water brooks," which is not an enjoying state. But now, when the day of song for the righteous has come, it will be pleasant to look back and think that while the night prevailed upon the earth, their eyes were in strong desire towards God, and that God has openly acknowledged their love by manifesting Himself to them in the sending of Christ.

"With my spirit within me, will I seek thee early."

"Early" is suggestive of morning. The morning has come when the song is sung: but the seeking for God has not ceased. Only now it is a seeking with a finding, which differs from the seeking of these days of darkness. The sons of God will always seek God. They will never forget Him or tire in their love. They will always feel what David says:

"Thy love is better than life."

But at the date of the song, it has special point:

"When thy judgments are in the earth, then shall the inhabitants of the earth learn righteousness."

They have not learnt righteousness at the date of the song. They are about to do so by the judgments about to be manifested in the terrible war of the great day of God Almighty; and it is meet that those by whom those judgments are to be inflicted should have their eyes especially on God. How incongruous it would be that those who are about to bring the world to God should for a moment lose sight of Him. They are for the time being in the position that Christ occupies in the interval between his rejection by Israel and his coming:

"I will wait upon the Lord that hideth his face from the house of Jacob, I will look for him."

The judgment to be inflicted upon the world is not in wantonness or superfluity. It is a necessity: it cannot be dispensed with. The righteous, rejoicing together, recognise it:

"Let favour be shewn to the wicked, yet will he not learn righteousness. In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

The history of the world is the proof of this. God's favour has been shewn to the race of Adam since the day the first sinner was driven out of Eden; and the result is before our eyes in a world lying in wickedness. The wickedness differs in form, complexion and intensity: but in its most cultured forms, it is wickedness still — the rejection of the law God has given; the refusal of his rights and honour: the assertion of man's right to what he enjoys by favour: the appropriation of earth's goodness to human service and glory. Favour does not teach mankind righteousness — judgment will: and in the song under consideration, the righteous contemplate the prospect with satisfaction. It is a divine purpose much spoken of throughout the Scriptures.

"For a long time I have holden my peace; I have been still and refrained myself. Now will I cry like a travailing woman. I will destroy and devour at once" (Is. xlii. 14).

"The needy shall not always be forgotten; the expectation of the poor shall not perish for ever. . . . The Lord loveth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup" (Psa. ix. 18; xi. 5).

"The righteous shall rejoice when he seeth the vengeance. He shall dip his foot in the blood of the wicked, and the tongue of his dogs in the same. And men shall say, Verily there is a reward for the righteous; verily there is a God that judgeth in the earth" (Psa. lviii. 11).

"They shall be ashes under the soles of your feet in the day that I shall do this" (Mal. iv. 3).

"For my determination is to gather the nations . . . to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (Zeph. iii. 8).

At first, the uplifted hand of God is not recognised (going back to the song):

"Lord, when thy hand is lifted up, they will not see."

It is probable that for a good while, men all over the earth will refuse to recognise anything divine in the events that will have expelled the Russian army from the Holy Land, and checked the British advance in the South West and in the Mediterranean. In the pride and wilfulness of their "manly" hearts they will attribute them to a natural origin. Have they not heard of volcanic convulsions in Java that have sunk whole districts in the ocean, and upheaved the bottom of the sea so as to become dry land? Have they not heard of terrific phenomena in New Zealand causing quiet hills to roar and flame for four hours at a time, lighting up the darkness of night with fearful glare, and covering the adjacent country with blue mud ten feet deep? Have they forgotten the destruction of Lisbon by earthquake, and repulsion and appalling re-rush of the Tagus? Has not all the world heard of the volcanic submergence of Pompeii and Herculaneum? With these occurrences of nature, they will try to class the earthquake that divides the Mount of Olives and the bituminous rain that decimates the Gogian hosts: and for a while they will calm themselves with this view, in which they will doubtless be fortified by the arguments and opinions of scientific experts at the various continental capitals. But the delusion will vanish at last. The song proceeds:

"But they SHALL see and be ashamed of their envy toward thy people. The fire of (prepared for) their enemies shall devour them."

If nothing succeeded the Gogian catastrophe — if affairs in the Holy Land quieted down, and events resumed their wonted channel, as in the case of all natural calamities, their theory might last and quell their fears. But great and equally appalling events ensue. The nations re-organise and rally. Masses of troops are thrown forward to retrieve the day. Conflict ensues with the Holy Land Power that only heaps disasters upon disaster. Rome is sent crashing into the abyss. The forces of the European muster are repulsed. Supernatural visitations of fire — *a la* Sodom and Gomorrha — spread terrors in the countries of the enemy — especially "among them that dwell carelessly in the isles" (Ezek. xxxix. 6). Repeated efforts to continue the war only entail repeated disaster and overthrow. Vast multitudes are slain in all the earth (Is. lxvi. 16; Jer. xxv. 33). Now, the conviction steals over the population that the hand of God is in the situation, and that the demands addressed to the courts are not

those of fanaticism, but of Omnipotence incarnate in Jesus and his brethren. At last they "see" and are ashamed, and surrender, and wait for the law that will come to them from Zion, in compliance with which, they will everywhere bend themselves willingly to the work of Jewish restoration.

"Lord, thou wilt ordain peace for us, for thou also hast wrought all our works for us."

This is the natural sequel. "Peace upon Israel" is the motto of God's dealing with men upon earth, and will now receive political illustration in all the earth. The saints who sing this song are the inner kernel of the commonwealth of Israel. From them, peace will extend to every part thereof, and finally to the Gentiles at large. The dreadful Gentile downtreading ages of the past will then be a subject of contemplative retrospect.

"O Lord our God, other lords besides thee have had dominion over us: but by thee only will we make mention of thy name. They are dead: they shall not live. They are deceased, they shall not rise. Therefore hast thou visited them and destroyed them and made all their memory to perish."

When this can be proclaimed as a matter of accomplished fact, there will be such peace and joy as neither Israel nor mankind have ever known. The scattered, reduced, and stunted nation of Abraham's race will revive. "Israel will bud and blossom and fill the world with fruit." This is the subject of the next sentence in the song: "Thou hast increased the nation, O Lord: thou hast increased the nation. Thou art glorified. Thou hadst removed it far unto all the ends of the earth." Yes: "Thou hadst removed it," but it had been written, and at this crisis is now fulfilled:

"He that scattered Israel will gather him and keep him as a shepherd doth his flock."

So that, as it is again written,

"Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the holy one of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine" (Is. xxix. 22).

Then the song goes back once more to the day of trouble, that precedes the day of glory — the day of suffering and abortive effort. "Lord, in trouble have they visited thee: they poured out a prayer when Thy chastening was upon them." The "they" of this sentence, while expressive of the national Israel, is inclusive of the "we" who sing the song, for both are inseparably associated in the purpose of God. The day of national deliverance is preceded by a day of great trouble. This is Jeremiah's forecast of it: "We have heard a voice of trembling—of fear and not of peace. Wherefore do I see every man, with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for the day is great: It is even *the time of Jacob's trouble*, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and David their King, whom I will raise up unto them" (Jer. xxx. 5). The time of Jacob's trouble has been long and severe, but gathers to a head as the hour of deliverance approaches. We see something like this going on now. The Jews have come into great trouble in those countries where the bulk of their race is located — Russia, Germany, Austria, and Rumania. The persecution against them is enough to bring tears from a heart of stone. It is relentless and cruel to a degree almost equalling the worst periods of their history. It is even the time of Jacob's trouble, but he shall be saved out of it, but not by man. No one can save him out of it but God, who brought them out of Egypt, and has scattered them among the nations because of their disobedience. There is none among all Jerusalem's sons to take her by the hand and guide her out of the morass in which she has been sunk for centuries. The Rothschilds and the Montefioris and the Sassoons — what can they do? They are great financiers; but they dare not move to Israel's rescue if they had the heart. Their positions depend upon their service to the Gentiles: and their hearts are not with Israel's woes or God's dishonour, but with their own family greatness. This

would be sacrificed by any practical effort on behalf of Yahweh's down-trodden land and people. Israel is truly helpless, but God himself will be her helper, as he says:

"O, Israel, thou hast destroyed thyself, but in me is thine help. I will be thy king. Where is there any other that may save thee?" (Hos. xiii. 9).

The faithful in Israel, national or spiritual, are powerless to change the situation by any effort or combination in the absence of God's interposition. The song recognises this in its next measure. "Like as a woman with child that draweth near the time of her delivery is in pain and crieth out in her pangs, so have we been in thy sight, O Lord. We have been with child: we have been in pain: we have, as it were, brought forth wind. We have not wrought any deliverance in the earth, neither have the inhabitants of the earth fallen." But all this is changed now. God has arisen to judgment; and the reigning governments of the Gentiles in every land and tongue will have to come down to stoop low at Israel's feet. Here the song ends: and God, by the prophet, responds. His words indicate the means by which the great salvation is to be wrought: "Thy dead shall live," Abraham, Isaac, and Jacob, and all the prophets, and all of their type and family in all their generations:

"Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2).

"My dead body, they shall arise." The righteous dead, in their totality, are the body of Christ and of God in the earth. As such, they cannot be held by the grave. As Christ's personal body arose, so will his mystical body arise.

"He that raised up the Lord Jesus shall raise up us also, and present us together."

It is a question of the appointed time. At the date of the song, the time has arrived:

"Awake, and sing, ye that dwell in dust."

Receiving this summons, "the earth shall cast out the dead." The dead, reorganised where the preserved nuclei of their remains repose, being fully reformed, will be projected to the surface to resume those relations of life that were interrupted by the occurrence of death. They find themselves in new circumstances and a new time. After the judgment preliminaries of the era, they are summoned into retirement for protection from the fearful visitation about to burst forth in all the earth, in "the time of trouble such as never was." "Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

Then ensues the struggle with wickedness as organised in the states and kingdoms of Europe in latter-day fourth-beast manifestation. "The Lord, with his sore, great, and strong sword, shall punish leviathan, that crooked serpent: and he shall slay the dragon that is in sea." This slaying of the political dragon that swims in the sea of peoples will involve the suppression of the governments, the punishment of the population, and the transfer of all power to Yahweh's anointed and his multitudinous consort — "the Bride, the Lamb's wife," consisting of the justified and glorified brethren of the Lord, manifested by resurrection, as a new, practical, living reality in earth's affairs, with blessed consequence to all lands and peoples. All will at last say with them: "We will be glad and rejoice in His salvation."

Such is the assured and glorious prospect exhibited in the song that will be sung in the land of Judah "in that day." We may rest on it as on a certainty, and not as a dream or beautiful poem. It is the purpose of God, which no power in the universe can disannul. Men come and go in a ceaseless stream of generation: their thoughts and their schemes, bulking large in each other's eyes for a time, come and go with them, and pass into a forgotten oblivion, age after age. But the word of the Lord, whether unknown or known to be despised, endureth for ever. It is fixed and established as the heavens, and

will bring forth its own accomplishment at the appointed time. "God hath appointed *a day*." This is the apostolic proclamation. He has given a pledge of the fact in the resurrection of Christ; this is the apostolic assurance. Therefore, we are in the position of true wisdom when we wait and watch for the fulfilment of His word. We have waited long. We shall not have to wait always. The hour will come when we shall unite in the rapturous words: "Lo, this is our God: we have waited for Him, and He will save us. This is Yahweh: we have waited for Him. We will be glad and rejoice in His salvation."

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### **Short Cuts by the Way of the Philistines**

(*Exodus xiii. 17*).

(Quotation from an exhortation to natural Israel, by which spiritual Israel may profit).

God led them not by the way of the Philistines, although that was near. It was a comparatively short journey from Egypt to Palestine if one followed the direct route through the land of the Philistines; a few days would have sufficed to bring Israel to the promised land; but the journey took forty years. When we think of the toil and the hardships and the tragedy of all these long years of wandering, we remember that some divine purpose must have ordered such a circuitous route. Nor are we left to guess the reason. God's mercy watched over a people lately freed from the yoke of the oppressors; a march through the land of the Philistines would have brought them face to face with a people skilled and equipped in the arts of warfare, and in a brief space of time Israel would have received a death blow to all his hopes, and the return to Egypt of a scattered and disgruntled mob would have defeated the purpose of the exodus. It is not in such ways that God effects His purpose. It was a mixed multitude that left Egypt; God was preparing a disciplined army of followers. It took one day to take Israel out of Egypt; it took forty years to take Egypt out of Israel. Had Canaan been reached in a few days, what an undisciplined rabble would have settled in the promised land! It would have been Egypt transplanted to another soil. Between Egypt and the conquest of Palestine was Sinai. It took forty years of suffering and disillusionment before the people were ready for the land; but the long period of delay was worth all the hardship incidental to the journey. There is always an easy way—but it is the way of the Philistines. —*Jewish Chronicle*.

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### **Editorial**

#### COMFORT IN TIMES OF TROUBLE

The world is at the present time in a sad and troubled condition. Unemployment, poverty, insecurity, and a general feeling of impending catastrophe are the principal features in the social order of our times. Truly, "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii. 20).

The troubles which we have mentioned are almost universal, and the people of God have no reason for expecting to be immune from them. In the history of the development of God's purpose throughout the centuries there are many illustrations of the fact that the saints have been permitted by God to experience some of the hardships and difficulties of the nations in whose midst they have sojourned. Jacob and his twelve sons, David the chosen king of Israel, Ezekiel and Daniel amongst the prophets, and the generation of saints contemporary with the destruction of Jerusalem in A.D. 70, are a few of the many illustrations of this principle. The same experiences are befalling the *heirs of the kingdom* in these present dark and difficult days. Unemployment and its consequent anxiety and uncertainty are by no means unknown amongst the brethren and sisters in these days of universal distress. There is, however, a very real and great difference between the troubles which we experience in this matter, and those which the world suffers. There is an entire absence of real comfort apart from the Truth. Whatever little difficulties and hardships *we* may now be called upon to endure, we do know for certain what the *end* will be if we are faithful to our calling. Eternal life, unending peace and joy in the kingdom of God, with complete and final deliverance from all the evils of our present

experiences is the unfailing inheritance to which we are related. For most of us the way to this inheritance is through circumstances of difficulty and trial. The nature of the trials may and undoubtedly do vary, but the fact remains that it is "through much tribulation that we shall enter into the kingdom," and this applies to all who are the children of God. The experience of difficulty and trial is the divinely appointed preparation for the coming glory. If we can succeed in always realizing that we are "a purchased people," we shall remove from our lives much of the worry and anxiety from which the world now suffers. Even in these days of our weakness and suffering, the Truth is indeed a glorious possession: but the *comfort* of the Truth consists in the contemplation of the glory yet to be experienced. Here Christ is our example and pattern. In his case there was first the suffering, and then the glory. Whilst enduring the suffering there was always present in his mind the hope of glory, and the anticipation of the joy to be realized at the end: "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." It is so in our own cases. Deliverance awaits us if we also are faithful: release from all the present evils, and the attainment of the nature which Christ now possesses, and this because we are "a purchased people": having been bought with the price of the sacrifice of Christ, our elder brother, and the captain of our salvation.

We are, however, not quite at that stage yet; the glory is at present a little ahead of us. It is now a matter of hope and faith, and whilst hoping and waiting for it there are difficulties and trials to be endured. These trials will, however, be very largely what we ourselves make them. If we concentrate our thoughts upon the trials, and lose sight of the coming glory, the trials will appear very great and heavy. Bro. Roberts once remarked, "a man who lives in a cellar cannot see the sun shining, but it *is* shining, although he doesn't see it."

The natural man confines his attention to the things of the present; the troubles, difficulties, perplexities, and fears of this life. He lives in a cellar, amidst gloom and darkness, surrounded by mere creatures of the earth, who live in darkness and end in death: he never sees the sun. We, however, in the infinite mercy and goodness of God, have been delivered from darkness and brought into the light of the Truth, and by the exercise of faith we are privileged to look beyond the gloom which belongs to the night of Gentile darkness, and to contemplate the brightness and glory associated with Zion's glad morning. A consideration of the *Signs of the Times*, a summary of which appears in our pages monthly, will convince us that we have every reason to be "strong in faith" and "cheerful in hope." Let us then come out of the gloom of the cellar, and look at the increasing light which betokens the break of day: the sun of Righteousness will soon shine forth in brilliant and dazzling splendour: the glory will soon be revealed and all flesh will see it together: God's favour will shortly return to Zion: trials and difficulties, anxieties and fears, will then be forgotten in the joy with which our experiences in the kingdom, if we are permitted to reach them, will be filled. We earnestly pray that all the "called according to God's purpose," whether now in God's unchanging goodness experiencing a measure of the present distress or not, may in the coming day of glory attain to this great inheritance with the saints of all ages.

W.J.W.

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### **A Sunday Morning Exhortation at the Clapham Ecclesia (18)**

One wonders how often the life of the Apostle Paul has been used as the basis of exhortation by the brethren during those long centuries which have elapsed since the days when the Apostle lived. The frequency of the exhortation, however, enhances rather than detracts from its value to us. It is a pleasant and a comforting thought to reflect that the apostle's example has been an inspiration to countless generations of believers, many of whom, like the apostle, have suffered bitter experiences because of their fidelity to the truth, and we to-day can avail ourselves of that same inspiration in our determination to fight the good fight of faith.

We have read together this morning the account of the apostle's shipwreck. It is profitable to consider why it is recorded, why there is the need for the inclusion of all these many details concerning this voyage to Rome as a part of Divine Revelation which was to be preserved for so many

centuries. A superficial reader would observe nothing in this chapter apart from a very interesting narrative of a man's voyage by sea; and indeed there are many who have accepted the view of partial inspiration who even affirm that Luke did not require to be inspired to record all these details, and that he was merely writing as a historian. But what a mistaken view; how it destroys the whole value of the chapter to us as brethren of the apostle Paul. We firmly believe that Luke was one of those holy men of God who spake as they were moved — or borne involuntarily, as the exact original implies — by the Holy Spirit, and that there is a reason for the inclusion of every detail in that narrative, and it is for us to find out what that reason is, and if we cannot it is because we are of dull spiritual perception.

In a general way, we may say that this chapter gives us an insight into the hardships and the privations which the apostle endured for Christ's sake, reminding us of the words spoken of him at the commencement of his career: "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel, for I will show him how great things he must suffer for my name's sake." Here, in our reading this morning, he is brought before us as a prisoner. A prisoner of whom? Of the Jews? or of Caesar? No. "The prisoner of the Lord." It is a recognition on his part that God had brought him into this situation for wise and all-sufficient reasons. He did not question it or murmur, nor complain at his lot, but he manfully and cheerfully bore it, and even recognised in that very situation in which he found himself, a means for the furtherance of the Gospel, for you will remember he wrote to the Ephesians from Rome, that they would pray for him, "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, for which I am an ambassador in bonds." What a lesson there is for us here — to see in all our experiences and trials the good hand of God shaping our characters and working through us for the furtherance of His truth. That is the lesson of this chapter. Paul wrote, "Be ye followers of me even as I also am of Christ," and when he says that he is speaking as one who, like his Master, was touched with the feeling of our infirmities. It adds weight to his sundry exhortations which we read throughout the epistles. Have we suffered hardship or thirst, or lack of clothing, or had no certain dwelling-place, or been reviled, or persecuted, or defamed? Many have. Paul says, "I have suffered these things, but I was never left or forsaken — out of them all the Lord delivered me." Therefore, we can take comfort from his experiences, and as we read this 27th chapter of the Acts of the Apostles there are many lessons which impress us with that fact, that Paul was never forsaken. God stood by him in the midst of all his afflictions.

Let us ponder this chapter a little more closely, and observe how this is so. In the first verse we read: "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band." Who was Julius? There is little recorded of him in the Scriptures, but sufficient to show that he was kind to the apostle, and gave him liberty to visit his friends at Sidon. He saved him from death at the hands of the soldiers, and permitted him to enjoy certain liberty in Rome. What can we see in the selection of Julius as the officer in charge of these prisoners? Naturally speaking, it might have been anybody else, but it was Julius, and we can see in that fact the providential mitigation of Paul's suffering, the outworking of that principle, "He will not suffer us to be tempted above what we are able to bear, but will with the temptation also provide a way of escape that we may be able to bear it." Paul was not exempted from the trouble, he endured great hardships in this long voyage to Rome, but he was strengthened and helped and delivered out of those difficulties in which he was placed.

We read in the second verse: "And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us." What is written of Aristarchus? He was one of Paul's companions in travel; we have been introduced to him in the earlier chapters of the Acts; and observe what Paul has to say of him in the 4th chapter of his letter to the Colossians, verse 10: "Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas . . . And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me." We do not know whether Aristarchus was a prisoner at the time of this voyage to Rome, but he was in the later days of the apostle's life; he was a fellow-worker with Paul, and the apostle is pleased to lay on record for all of us to read in these far-off days that he was a comfort to him. Consider the apostle's circumstances, and we shall be able to enter more feelingly into this remark of his. He was in plenty of

company when upon this ship, associated with prisoners, no doubt many of whom were suffering the just deserts of their deeds, who were criminals and others of an unpleasant character; chained perpetually to a Roman soldier, of which there were ten in turn, whose duty it was to care for each prisoner, and those Roman soldiers were drawn from the uneducated and vulgar peasantry of Italy — no freedom for the apostle. How comforting, therefore, to have the company of this faithful brother Aristarchus and the beloved physician Luke, who could alleviate in some degree the pain and suffering he would experience by reason of his infirmities, of which he had many. Can we not see in that fact also the hand of God working on behalf of the apostle Paul. It is the same in our cases. Cannot every one of us who has been in the Truth for even a short time look back upon our dark and evil experiences and perceive these ameliorating circumstances by which we were able to endure and at last brought out of our troubles. That is the lesson of the apostle's experience, and it is true for all time.

Then we read: "The next day we touched at Sidon"— 67 miles away, and it took them the whole day to perform the journey, illustrating the difficulties of travelling in those days, and the apostle suffered it for Christ's sake. Julius allowed him to be refreshed by the brethren there. What a beautiful picture to contemplate — a few brief hours of sweet communion with those of like precious faith. In the latter part of the journey Paul was met by some brethren, whom when he saw, he "thanked God and took courage." Is that our attitude towards our brethren. Are we thankful to God for the brethren, do we seek their company and endeavour to radiate warmth and love and faith within the circle of our influence, that brethren may be cheered by our company and helped to bear their burdens? That is a lesson that comes out in the chapter. Here is a little matter in which every one of us can take an active part, however few may be our talents, old or young, rich or poor, here is something in which we can all engage, and how gratifying it will be if we are privileged in the mercy of God to attain to His everlasting Kingdom, to know, to be informed by another of our associates therein that our words and example proved an inspiration to this or that one, and enabled them also to gain the prize. Don't you think that makes it worth while? But if we are morose, disgruntled, critical, disagreeable, how can that help in the bearing of one another's burdens? Surely the lesson to every one of us is obvious.

It was not long after they left Sidon before trouble began. An unfavourable wind caused the ship to be diverted from its course. At length they arrived at a place called The Fair Havens, on the island of Crete. We see what a journey that was, and we are left to conjecture what that meant to the apostle Paul. He could have wished to stop there for the winter. Paul had a little experience of these voyages by sea; he had already done many, and been shipwrecked three times, so he tells us in the letter to the Corinthians which had been written before this journey took place. Therefore, the Apostle warned them: "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Paul was speaking from experience; he knew what would happen. But they neglected his advice and continued on their way. Here is a little point worth noticing in passing, that the apostle did not resign himself to his fate and adopt a nonchalant attitude and say in effect, "God has brought me into this situation, and there is nothing for me to do," but he acted as a wise and discreet man. If he could spare himself and his fellow-travellers needless suffering and danger, he took steps to do so, but then, having done that, he was prepared to leave the matter in the hands of God, realising that He doeth all things well. There is a certain sagacity about the saying of the world that God helps those that help themselves, and this little incident in the life of the apostle Paul illustrates that fact.

It was not long after they left The Fair Havens that that dreaded tempestuous wind called Euroclydon began to blow. All kinds of efforts were made to avert disaster. The small boat was hauled in with great difficulty, the ship was undergirded, the sails lowered, the ship lightened, and all, officers and prisoners, had to lend a hand in the extremity. Paul and Luke and Aristarchus had to do their share — "We cast out with our own hands the tackling of the ship." In the midst of this hopeless situation, there was one man who did not lose hope, and that was the apostle Paul. His courage and faith remained unshaken. He possessed an anchor of the soul sure and steadfast, which was of greater value to him than all the anchors of mere man's providing.

Having administered that gentle rebuke to the master of the ship and others who should have known better, Paul declares in verse 22: " Now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me." How many thoughts crowd upon the mind as we consider that sublime declaration of the apostle Paul, "There stood by me the angel of God" — one of those strong almighty beings that excel in strength and do His commandments, hearkening unto the voice of his words. This glorious immortal spirit being was impervious to storm and tempest; he could deliver the servants of God from the water as readily as he had delivered them from fire and sword in preceding generations. The angels are ministering spirits sent forth to minister for those who shall be the heirs of salvation, and Paul was one of these. God was but fulfilling His promise written so many centuries before in the Psalms— true of Christ, but nevertheless also of all His servants, "He shall give His angels charge concerning thee, and keep thee in all thy ways." That is equally true of us, though we may not see them, for their work is as active and as real in these days in which we live, if we say of God, as Paul could say, "Whose I am, and whom I serve."

What was the message of the angel? "Fear not, Paul," How reassuring amidst the howling wind, the torrential rain, the mountainous sea, and the panic-stricken crew. How often those words occur in the Scriptures, and what encouragement and courage to the servants of God. "Fear not, Abraham, I am thy shield and thy exceeding great reward," "Fear not," said Elisha to his servant, "they that be with us are more than they that be with them." " Fear not, O man greatly beloved, Peace be unto thee, be strong, yea, be strong." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "Fear not," said Christ to the Apostle John in Patmos, "I am the first and the last, I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of Hades and of death."

There is a very real application of these things to ourselves. It has been observed on more than one occasion that we also are on a sinking ship. The world is fast hastening to its ruin. The economic, financial and social structure of the world is being dashed to pieces on the rocks of man's folly, selfishness and greed. Storm clouds of war fill the heavens, the winds of scepticism and unbelief are tossing men, and brethren, hither and thither; the sea and waves are roaring, men's hearts are failing them for fear, and are full of perplexity and despair in consequence, and all around we behold the spectacle of men and women related to nothing better than the hopelessness of an eternal grave. In the midst of this situation our confidence like that of Paul can remain firm and unimpaired.

The ship must sink, we know that, for it is revealed in God's Word, but we shall be saved if we manifest the same robust faith in God and can say, "I believe God that it shall be even as it was told me." That is the spirit of the truth, a deep-rooted conviction in the immutability of God's Word and in the certain fulfilment of all His promises. We can warn our contemporaries of their impending doom, that the kingdoms of men must last but a short time longer, and give them hope and cheer if they will have it in the proclamation of the Gospel, that the Kingdom will appear, that righteousness well be exalted, that the Prince of Peace will come and still the tempests, and rule in an enlightened and obedient world. We believe that God will raise the dead, quicken our mortal bodies, and give us incorruptible life, and though appearances may be against us, as they were against the apostle Paul, nevertheless it is written here, and we know it is true — we believe God that it shall be even as it was told us.

Then there was a further item of cheer in the message of the angel to the apostle, "God hath given thee all them that sail with thee." Don't you think that in that promise of the angel there is a strong inference that the apostle Paul had prayed, and that this was an answer to prayer? He had prayed for his own deliverance, though he knew he must arrive in Rome, and undoubtedly he had also prayed for these despairing and panic-stricken mariners, and for Paul's sake deliverance was promised to one and all. This truth is seen many times in the Scriptures. In the case of Joseph it is written God blessed the house of Potiphar for Joseph's sake; for the sake of one righteous men many are subject to

blessing if God's purpose requires it, or if His glory is exhibited thereby. Is not that an incentive to faithful walk, that we should uphold the truth and let our light so shine before men that they may see our good works and glorify God who is in heaven?

So, after fourteen days of tossing and pitching, the ship neared the land, and then a new danger threatened — the ship might be broken to pieces on the rocks. Anchors were dropped, and they waited for the day. Then human nature began to assert itself. The sailors saw an opportunity of saving themselves by letting down the small boat and getting away therein, and they conspired to do it under colour of doing something else. Is not that a commentary on human nature — it is not worth trusting in; it lets us down every time; and it was so in the illustration of these sailors. But Paul saw the motive, and warned the centurion, "Except these abide in the ship, ye cannot be saved." He did not say "we" cannot be saved. He knew he must be saved and minister to the needs of the Gospel in Rome, and, moreover, he knew by the manifestation of the angelic message that unless they all obtained land in that providential manner the glory of God would be obscured in the salvation that was achieved; therefore Paul in this wise way put it to the centurion, "Unless these abide in the ship ye cannot be saved"—if you have any regard for your own life stop the sailors in their project—and Paul's advice was taken. The glory of God was subsequently manifested in the whole transaction.

We go through the remainder of the chapter, and notice the many lessons that appear therein; Paul's advice in the matter of partaking of food, his courageous giving of thanks before them all, 276 souls, about as many as are in this room this morning, and before them all, of all nationalities, pagans and others, uncouth, unlearned, vulgar, and ignorant men many of them, but before them *all* Paul gave thanks. What a lesson for them, what a testimony to the Truth, was it not? One wonders how many of that vast assembly were moved by that great example of the Apostle Paul to follow up the matter and be obedient to the Truth.

Paul reached Rome; that was the sequel to these adventures; he was cast into prison; he was brought before Nero and scourged and tormented; and he was finally subjected to a terrible death. Nevertheless, it was not long before that death overtook him that the apostle wrote to Timothy, in looking back upon his past career, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Paul's sufferings are now over; he is asleep in the sleep of death. Those prison walls have crumbled into dust; imperial Rome has gone; but Paul stands related to glory and honour and immortality at the appearing of Christ, and we hope to meet him then. God has made it possible for us to do so, inasmuch as he has given us the provision of the Lord Jesus Christ, who is brought before us in the Scriptures pre-eminently as a sufferer for the name of God. His broken body and poured out blood is symbolised in the emblems before us, and his resurrection is a guarantee that God will finally gather together in one all His saints, whether living or dead, and reward them with life and joy unspeakable in His heavenly Kingdom.

H. T. ATKINSON.

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### **"Give attendance to reading"**

Our exhorting brethren frequently refer to the peculiar difficulties of modern times, and recommend the diligent reading of God's Word as the only real antidote. There is not the slightest doubt that this recommendation is sound — but the word "diligent" must be emphasized. Never was there an age when people read more, reading matter being both abundant and cheap, but never was there a time when such a large proportion of it was superficial and useless, and requiring no exercise of the mind whatever.

Do we read our Bible in the same way? Doubtless we are liable to be affected by the tendencies of the age in which we live, and superficiality in reading is therefore a fault against which we need to guard ourselves.

Men to-day make much of centenaries; shall we remind ourselves of a centenary more interesting to us than any of which we read in the newspapers? In the year 1835, Dr. Thomas, then a Campbellite, was editor of the "*Apostolic Advocate*." He was a close student of the Scriptures, and therefore, like all students, found plenty to think about. He supposed his brethren were like-minded, and so printed a list of 34 questions on Biblical matters. These questions, however, received a hostile reception, upon which Dr. Thomas commented, "Our mind was not made up on any of the questions. We wanted light. Instead, however, of someone condescending to instruct us, we were beset on every side. Why? Is it because it is a criminal thing to ask for information?" The hostility was beneficial in effect, for, as Dr. Thomas said, "Had no notice been taken of these questions, it is exceedingly probable we should have thought no more about them." The opposition caused him to examine the matters further, and these questions proved to be the foundation of the Truth which had begun to dawn on the mind of the Doctor; thus his desire for information and consequent diligent study of the Scriptures have, by the providence of God, resulted in our association with the Truth.

We have been reminded of this by our recent readings in Zechariah, and by observing the inquisitiveness displayed by that prophet with regard to the visions that he saw. Let us present the matter in tabular form: —

Various horses.	"What are these?" Zech. i. 9.
Four horns.	"What be these?" i. 19.
Four carpenters.	"What come these to do?" i. 21.
A Man with a line.	"Whither goest thou?" ii. 2.
The Olive trees.	"What are these?" iv. 4.
Olive trees and candlesticks.	Question repeated, iv. 11-12.
An Ephah.	"What is it?" v. 6.
The Ephah in motion.	"Whither?" v. 10.
Four chariots.	"What are these?" vi. 4.

In every case the prophet is answered, for God is never displeased with those who enquire about Divine matters. The result is that a great deal of prophetic information has been placed on record. If any doubt its value, just read the section in *Eureka* concerning the "Apocalypse rooted in the prophets" —even there only the fringe of the subject is touched.

We do well to observe also that Zechariah's wisdom lay not only in enquiring, but in having sufficient humility to say "No" when he was asked if he understood (Zech. iv. 5; iv. 13). The angel then instructs him. It is a foolish man that says "Yes" if a man wiser than himself asks if he understands a matter. Say "No," and an opportunity to learn something is created.

It was so with a man that even God designated as wise. "I heard, but I understood not. Then said I, O my Lord, what shall be the end of these things"? (Daniel xii. 8).

Coming nearer to our own times, we all remember the example of the man studying Isaiah — anxious only to learn the Truth. "Understandest thou what thou readest?" "How can I except some man guide me?" His teachableness and humility were the means of introducing him to everlasting life.

We have all experienced when speaking to strangers, how difficult it is to make progress with them if they do not ask us questions and discuss the things of which we are speaking. It was by study of the Scriptures, thinking and talking about them, by questions and discussion, that Dr. Thomas revived the Truth. By the same means others joined him and by the same means, although he has gone, many others have come to a knowledge of the Truth, and are able to appreciate his work and love him for it. When these means cease, there will be no genuine Christadelphians worthy of the name, for they will have ceased to obey the Apostolic injunctions: "STUDY to show thyself approved," and "Give attendance to reading."

But how often nowadays does it appear that a brother or sister is crammed with knowledge sufficient to satisfy an examining brother, and thereafter diligent study ceases. This ought not to be. Entry into the Truth is but the babyhood stage, and all who enter it should strive to grow until they are fit to eat strong meat. The knowledge of the first principles is only the gateway to a vast storehouse of Divine wisdom, whose delights a lifetime cannot exhaust. Every brother of experience will regretfully testify that there is not the same spirit amongst Christadelphians as there used to be. They are in danger of developing into a mere sect, and that will be their ruin.

What is the remedy? There is none, unless we all, as individuals, seek the only Divine one. Wisdom in Divine things is found in one place only, the Bible. The Truth is a pearl of great price; pearls have to be sought for and are not seen otherwise, for they are hidden between the shells of an oyster which is not too easily opened.

Not that we are without help in the study of the Bible: At one time *Elpis Israel*, for example, was a greatly prized book, for there is certainly nothing extant that can compare with its exposition of the constitution of sin, and the development of God's purpose. How many have read a dozen pages during the last twelve months?

The large volumes of excellent literature on the Truth should be used for reading and study, not just as reference books, to consult if we have to prepare an address on a particular subject. These books are the result of much mature thought, and it is impossible to assimilate their conclusions without thought on our part, although no doubt the task is easier for us than for our pioneers. Therein, perhaps, lies much of the danger.

Let us try and revive the old Christadelphian spirit of enquiry and discussion of the Scriptures before we fall asleep! Let us be a little more enthusiastic about it — we shall find enthusiasm is infectious. Let us try and catch the spirit of the Psalmist: "My soul breaketh for the longing that it hath unto thy judgments at all times." "Behold I have longed after thy precepts." "How I love thy law; it is my meditation all the day."

How did Christ explain His mission? By expounding from ALL the Scriptures the things concerning Himself. How did Paul explain his? By testifying out of the law and prophets from morning till evening. Their examples should be taken as models by us. If men like Zechariah and Daniel had to enquire as to the meaning of symbols, how much more do we? To leave Bible study to a few is to pave the way for a restoration of the system of clergy and laity, from which we have now been delivered — there are signs of it in the brotherhood to-day — let us be warned. Let each of us be prepared to give a reason for the hope within us; let each try and develop an intelligent comprehension of the things we read in the Scriptures, and we shall not go far wrong.

If it was good advice to Timothy, it is assuredly good advice to us: "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. Take heed to thyself and to the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."  
W.J.

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## **Reflections**

Nearly ninety years have elapsed since Dr. Thomas discovered the Truth, or, in the words which are inscribed upon his tombstone, in the Brooklyn Cemetery at New York, "demonstrated the unscriptural character of popular Christianity, and made manifest the nature of the long-lost faith of the Apostles," and "left behind him as the result of his labours, a body of people, in different parts of the world, known as Christadelphians, to continue the work begun"; a work which has been well described as "making ready a people, prepared for the coming of the Lord."

During that time, a great number of people have believed, and, confessing their faith in the Kingdom of God, and the things concerning the name of Jesus Christ, have obeyed the Truth in baptism, and thus become members of the one body of which the Apostle Paul speaks (Eph. iv. 4).

\* \* \*

But what a change has taken place since the death of Dr. Thomas! The people thus enlightened, and who all profess obedience to the commandments of Christ (whether given by Himself or through His apostles), are no longer of one heart and one soul, as they once were (Acts iv. 32); they no longer all speak the same things; they still all claim to be the people of the Lord, but they are divided into many "fellowships," which have no more dealings with one another than had the Jews with the Samaritans.

In proportion to their numbers, Christadelphians are split up into more groups than the sects of the Apostasy: one division follows another, at ever decreasing intervals; and as divisions increase so does bitterness, recrimination and evil speaking. One little group calls brethren with whom they have been associated in the work of the Truth for many years "partially enlightened" and "men of perverse minds." Another refuses to acknowledge their fellow-believers as brethren, and, disobeying the command to "judge not," declares they are no longer members of the one body. In other cases differences of opinion as to procedure or the "constitution" arise; or offence is taken at something said or done, and a division takes place— all concerned declaring their obedience to the Word, which exhorts, "let there be no divisions among you" (1 Cor. i. 10).

Not only does this state of affairs shock those who are attracted by the beauty of the Gospel as expounded in our lectures, and become a stumbling-block to some — but it is perplexing to all sincere brethren and sisters of Christ.

What is the explanation? Are the ecclesias in a state of declension comparable to the seven churches of Asia? We apply Laodiceanism rightly to the Apostasy; but is its characteristic lukewarmness unknown in the ecclesias of God?

\* \* \*

Neither Dr. Thomas nor brother Roberts were satisfied with the state of the ecclesias in their day. Dr. Thomas wrote to bro. Roberts: "*The people of this generation are more expert in acquiring a superficial and theoretical outline of the Truth than the spirit which a deep and comprehensive and affectionate appreciation of it is sure to generate. Our labours bring us into contact with two classes who profess the Truth—the lukewarm and the hot.*" And bro. Roberts, referring to one of the Plymouth Brethren with whom he had a discussion, said, "He has all the godly fervour that characterises the body to which he belongs. It is distressing that we have so little of it among those who profess the Truth" (*Christadelphian*, Sept., 1886). No one of any experience can deny that the remarks of our brethren apply with equal force in our days.

\* \* \*

May not the reason be that we have been so intent upon doctrine, and insistence upon purity of fellowship, in relation to sound doctrine, that we have lost sight of some of the apostolic directions for our conduct, which the Scriptures demand of us, and concerning which we have said, like Israel of old, "All that the Lord hath spoken we will do?"

Here are some which demand careful attention, and in relation to which we shall all do well to examine ourselves, both as to our own obedience and the example we are setting others. The reader will have no difficulty in discerning others.

Ephesians iv. 31.  
1 Tim. vi. 8.  
1 Tim. iii. 2, 4.  
James i. 26.

Matt. xx. 25, 26.  
Coloss. iii. 13-16.  
1 Tim. ii. 9.  
1 Cor. i. 29.

Purity of doctrine will not compensate for unfaithfulness in practice. We pray (Anthem xlv.) that God will bless us, guide us and give us peace. But God will not bless us and give us peace if we do not respond to the guidance He has already given us. We find examples in Israel's history of all the people being punished for the errors of some of them; and it may well be that divisions have been divine chastisement for our shortcomings.

"Wherefore, brethren, give diligence to make your calling and election sure . . . and be mindful of the words which were spoken before by the holy prophets, and of the commandments of us, the apostles of the Lord and Saviour" (2 Peter i. 10; iii. 2).

C.F.F.

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## Land of Israel News

*"Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare" (Psalms lxxv. 1).*

4,120 Jewish immigrants were admitted to Palestine during December, 295 being in possession of at least £1,000 each. According to provisional figures issued by the Jewish Agency, over 4,000 Jewish immigrants entered during January.

\* \* \*

At the beginning of the civil year 1935 there are 307,312 Jews in Palestine, constituting 26 per cent. of the population. This is more than double the Jewish population ten years ago, when there were 146,994, representing 19½ per cent. of the total population.

\* \* \*

"The straw that turned the loan in our favour at the Conference of Lloyd's Bank was Ezekiel 37, about the Valley of Dry Bones animated by the breath of the spirit of life, as quoted by one of the Bank directors"—Leib Jaffe (at a Keren Hayesod Press Conference).

\* \* \*

The Palestine Government surplus increased in November by £161,653. On October 31st, the surplus amounted to £3,654,280. The amount of notes and coins in circulation increased by £162,000, and the total in circulation on October 31st was £4,566,964.

\* \* \*

The Palestine Government has started the erection of a lighthouse at the estuary of the Yarkon River, near Tel-Aviv. The Government is also enlarging the estuary, to establish an additional harbour, because the Jaffa harbour is unable to cope with the growing traffic.

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The Government has decided to erect a Central Post Office in Tel-Aviv, to cope with the growing postal traffic of the city.

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The negotiations with regard to payment for Palestine citrus fruits which have reached Germany this year have now been concluded. The Reich Office for Currency Affairs has now approved the October arrangement, which largely meets the wishes of the Palestine exporters, and makes payment to the exporters possible by means of balancing trade with various countries.

It is expected that large consignments of Palestine grape fruit and Jaffa oranges will, therefore, shortly reach the German market.

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The development of foreign trade between Germany and Palestine is the more amazing because Germany's foreign trade is very much hampered by the currency difficulties, quite apart from the lack of raw materials and the increase of prices of raw materials. The phenomenon is explained by the growing emigration of German Jews to Palestine during the last two years. According to German statistics, 10,000 German Jews emigrated to Palestine in the past two years. According to Palestine statistics, the number was over 15,000. The latter figure should be the correct one, since German statistics only count those who went to Palestine direct from Germany, and many must have gone after an intermediary stay in another country. Most of these immigrants from Germany belonged to the well-to-do classes, and have gone to Palestine to invest their capital in economic enterprises. Thus German immigration to Palestine has meant also an emigration of German capital to Palestine.

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Figures for the first ten months of 1934 show that Greek exports to Palestine included 5,150 tons of cement, 302 tons of oil, 93 tons of mineral oil, 68 tons of beer, 52 tons of cheese, and 24 tons of chemical products. On the other hand, there were no imports from Palestine into Greece, and no trade agreement exists between the two countries.

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The figures for the first half-year of 1934 reveal that Palestine imported during this period goods to the value of £7,046,528, compared with £4,873,000 in the first six months of 1933.

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The preliminary work of drainage and irrigation of the Huleh Concession is to be commenced at once on a large scale. The soil in the Huleh has no equal to its natural fertility and rich water resources throughout the rest of Palestine, and is admirably fitted for intensive agriculture. Experts state that individual tracts of 12 to 20 dunams will be sufficient for the maintenance of a family, and that over 2,000 families can be settled on farms in the region, apart from those who will be engaged in other activities, allied with agriculture.

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## **Signs of the Times**

### **The Saar Plebiscite and the Jews. More Continental Pacts. Tin Mining in Cornwall. Volcanos and Earthquakes. "Peace and Security."**

As anticipated, the Saar plebiscite resulted in a huge majority for return to Germany, and the transfer is to take place just at the time when this magazine reaches its British readers. The League of Nations has done its best to prevent the victimization of those who are anti-Nazi, but after March 1st the League will be almost powerless, and there is no doubt that Germany will regard the Saar as an integral part of the Reich, and apply the same laws, including the infamous "Aryan clause," which operates so hardly against all those with Jewish blood in their veins. Herr Burckel, who has already been appointed Nazi Governor of the Saar, told the *Daily Mail* that the Jews "will be treated exactly as they are being treated in Germany. You can rely on it that I am giving you a hundred per cent, representation of the views of Herr Hitler."

Thus, yet another territory has been added to the already very considerable area in Europe where Jews live in circumstances of great difficulty and oppression. From the beginning of the Nazi regime until the end of September, 1934, over 10,000 Jews left Germany for Palestine alone, and, of course, many more have gone since then. Many thousands who have been unable to emigrate are in the direst straits; in Berlin alone the Jewish community is having to support 20,000 of its members. In Poland, too, the position gets worse and worse. Here there are 3,000,000 Jews, the largest community in Europe; and of them it is said, "The sufferings of Polish Jewry have reached such proportions that its very existence is jeopardised. The problem has assumed such dimensions that only a heart of stone could remain unmoved by it" (*Jewish Chronicle*). In the years before the war it was possible to emigrate to the U.S.A. and other countries, but to-day there is no escape whatever, for all over the

world there is unemployment, resulting in a universal refusal to receive immigrants. (Palestine is the only exception to this, but the Government so restricts immigration that it makes scarcely any difference to the magnitude of the problem.) The German Jewish paper, the *Judische Rundschau*, rightly sums up the truth thus: "The world in which we can live is still to be created." Yes, it is still "to be created," as Israel's own prophets have abundantly testified, and as Peter said, "The Lord is not slack concerning his promise" (2 Pet. iii. 9), so that the promised "new heavens and a new earth wherein dwelleth righteousness" (v. 13) may be looked for with confidence. Only then will the Jewish problem be settled. The Jews themselves realise that unless some change takes place to overcome the world's "gloomy foreboding and haunting fear" their situation is precarious. "The world has rarely been so troubled and its nerves so rattled. The eclipse of liberty is the darkening of the Jewish lot. The world is arming to the teeth, and if the furnace of war should be lit the Jew would be its first and worst victim" (*Jewish Chronicle*). Almost every word of this extract is found in the prophecies concerning the days in which we live. Joel tells us it is "a day of darkness and of gloominess" (ii. 2); Daniel that "it is a time of trouble such as never was" (xii. 1); Jesus that "men's hearts fail them for fear" (Luke xxi. 26); Ezekiel (xxxviii.) and Zechariah (xiv.) that the Jew will be the victim when the furnace of war is lit. The outlook would truly be appalling did we not know that "in that day there shall be a root of Jesse, which shall stand for an ensign of the people . . . and he shall gather together the dispersed of Judah from the four corners of the earth" (Isaiah xi. 10, 12).

We have written similarly more than once in previous articles, but feel there is no need for apology for the repetition. The state of the Jewish people to-day, both in and out of Palestine, is so strikingly in harmony with the prophecies concerning them in the days immediately before the appearance of their Messiah, that it constitutes a sign of the times which it is impossible to misinterpret. The necessity for seeing that there is "oil in our lamps" is desperately urgent; yet in spite of the wonderful character of the events we see developing daily, the exhortation does not seem to be heeded as it ought to be. "AWAKE thou that sleepest" (Eph. v. 14).

\* \* \*

Since the war nearly two hundred pledges and agreements have been signed between European countries—several during the past month. During January M. Laval (France) went to Rome to conclude an agreement with Italy, and this was followed early in February by his visit to London to obtain guarantees of British assistance in case of aggression against France. Very little has been vouchsafed to the public as to the details of the conversations. (We expect one of the side issues agreed upon was a French proposal to allow Italy to operate in Abyssinia without interference). France's chief trouble is the growing strength of Germany, for she is afraid that it will not be long before Germany will seek to avenge the Versailles Treaty of 1918, and she is in no doubt as to who will be the vanquished, unless she has some powerful allies who will come to her assistance. The tension between France and Germany never has been settled, and never will until they are both subject to the King of Kings. As Mr. W. N. Ewer points out, the trouble goes back to the time of Charlemagne and the partition of the Empire amongst his grandsons. Ever since France became a nation, it has been her ambition to push her frontier back to the Rhine. That is why Foch demanded it (in vain) in 1918. That is why the Saar was taken from Germany for as long as possible. That is why the French endeavoured to make the Rhineland a separate republic under French protection in 1923. It is the reason for the French insistence now that this territory should be demilitarised.

The German attitude is, of course, precisely the reverse of this, and as she gets stronger the more does she ignore the Versailles Treaty, and the more anxious does France become to obtain allies, and to limit the progress of Germany as much as possible by international agreements. The exact details of the present agreements are not of great importance, as it is quite certain fresh conferences and pacts will be made continuously until the crash comes. It is quite impossible to remember or even record the details of all these treaties — in any case, they are only "scraps of paper."

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An item of particular interest, and quite unique, was the issue of £105,000 capital of a new company called "Mount Wellington Limited," advertised in the financial columns of the newspapers

on Feb. 4th. The prospectus states: "The Company is acquiring tin property in Cornwall, on which development work has been carried out with a large measure of success. Expert opinion substantiates the existence of very large bodies of ore on the Company's property at Gwennap, Cornwall. Average assays show a tin content of 42 lbs to the ton." It will, of course, be remembered that the Phoenicians traded with Cornwall for tin, this being one of the chief reasons why we can identify Britain with Tarshish. (See Ezek. xxvii. 12, and read *Elpis Israel* 1917 Ed., p. 434).

It is of peculiar interest that tin mining should become active again at the time of the end, as though to remind us of her ancient identification with Tarshish, at the very time when by this same name she is designated in Ezek. xxxviii. as Israel's defender in Palestine.

Incidentally, an interesting announcement was made also on Feb. 4th of the plans for linking up Britain and India (the Eastern and Western Tarshish) by air. The central point is to be Lydda (Ludd), in Palestine, where a new air port is to be constructed; from here the aeroplanes will fly non-stop to Karachi, India. Lydda is quite near Joppa, whence Jonah took ship for Tarshish over 2,700 years ago. As in Jonah's day, the land of Israel was a prey for the Assyrians, so in our day it will be for the latter day Assyrian. The sequel will also have its antitype, too; God "saw the affliction of Israel that it was very bitter" (II. Kings xiv. 26), and having prophesied through Jonah that the lands should be restored, this duly came to pass in the days of Jeroboam (v. 25). So again God will see the affliction of Israel and will deliver him out of it (Isaiah x. 12).

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Another feature which it may be of interest to record is the alarm felt in various parts of the world owing to volcanic activity and earthquakes. They certainly add greatly to the fear that is in men's hearts. During January the *Daily Telegraph* reported two cases of unexpected volcanic activity. In Gwalior, India, a volcano which has been dormant for centuries, and was believed to be extinct, has burst into flames which are visible for miles, and a similar event has occurred in Italy in connection with a volcano which has been dormant since the 12th century. Is it not possible that renewed volcanic activity all over the world will add to the terrors of "the lake of fire" in which the nations will presently be embroiled?

A small advertisement in the personal column of the *Daily Telegraph* is a striking commentary on the state of the world. It is headed "PEACE AND SECURITY. South Africa is the ideal country for the retired man." If it could indeed be assured, no doubt emigrations to South Africa would be numerous, but there is little to choose between one part of the world and another, and South Africa is by no means free from troubles. Has not God decreed "a noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations"(Jer. xxv. 31)?

It is the insecurity everywhere that is largely responsible for the world's woes; men are afraid to invest, but seek rather to conserve what they have. Thus comes unemployment and stagnation, and all the miseries they bring.

As bro. Roberts wrote in *Christendom Astray*, Lecture X.: "there are more evils than the neck accustomed to the halter is sensible of ...They are the inevitable results of government by human fallibility and impotence. They will disappear only when the adequate means provided by the Kingdom of God are applied."

W.J.

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## Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the

Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

All such Intelligence should be sent to bro C. F. Ford at 19, Grove Road, Brixton, London, S.W.9 not later than the 7th of each month for the following month's issue.

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

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

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

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

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"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"

(Colossians iv. 9).

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**BOURNEMOUTH.** —*Christadelphian Meeting Room. 1st Floor, No. 147, Charminster Rd. (corner Maxwell Rd). Breaking of Bread: Sunday, 11 a.m.; Lecture: Sunday, 6.30 p.m. Bible Class and Eureka Class (alternately): Thursday, 8 p.m.* Our special lectures during January were not well attended, in spite of being well advertised. However, we are continuing the effort, with the help of the Clapham brethren, which we gratefully acknowledge, and "plow in hope" like the apostle of old. We have received during the month two gifts of £5 each from lovers of the Truth to assist in the proclamation of it; and hereby record our appreciation of this help, they desiring to remain anonymous. Our thanks are given to bro. M. L. Evans and bro. K. Clements for their work amongst us, their ministrations being very acceptable; we have been pleased to have bro. and sis. M. Smith and bro. Cottrell (Clapham) with us at the Table of the Lord, also bro. H. L. Evans' helpful assistance at our Bible Class. It has been arranged for a Eureka Class to be held alternately with the Bible Class on Thursday evenings. —KERMAN JACKSON, *Rec. bro.*

**BRIDGEND.** —40, *Caroline Street. Sundays: 11 a.m. and 6.30 p.m.* Since our last report we have had the company of brethren W. A. Nutt and H. Doughty, of Ystrad, Rhondda. Needless to say, it gave us much pleasure to welcome them, and to talk over the matters which caused them to make the true scriptural stand in relation to matters of fellowship, doctrine, and practice. We were also pleased to have bro. F. Walker (Bristol) with us again in January, and we thank him for his work here. Two strangers attended the Lecture. Those who met with us around the Table on January 27th were bro. W. A. Nutt and bro. F. Walker, who also exhorted us. —GOMER JONES, *Rec. bro.*

**BRIGHTON.** —*Y.M.C.A., Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; also first Sunday of each month, 5.15 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* With the co-operation of visiting brethren, we continue the proclamation of the Truth, and have every hope of experiencing our Heavenly Father's blessing upon the Word sown. Much interest is being shown by a number of strangers. During the month of February we are putting forward further efforts through distributing handcards, posters, and newspaper advertisements, hoping to arouse further interest. We are very grateful to our brethren who exhort and lecture for us. We are also very pleased to see various brethren and sisters who visit us from time to time. The undersigned has been appointed Recording bro. —E. F. RAMUS, 74 Elm Drive, Hove, 4.

**BRISTOL.** —*Druid's Hall, 8 Perry Road (top of Colston Street). Breaking of Bread: Sundays, 11 a.m. Bible Class: Tuesdays, 7.30 p.m.* We are pleased to report that sister Acocks has now returned to Bath (from Portsmouth), and will, God willing, meet with us in future, as often as she is able to travel to Bristol (about 16 miles). Last Whitsun, we held our first Fraternal Gathering (at Weston-super-Mare), and were requested by the visiting brethren and sisters to arrange another at the

same place this Whitsun, if the Master remain away. Whilst it is our earnest desire to do this, we fear it will be impossible, as the requirements of those of our number who are in need have had to have first call on our funds, and we now find them exhausted. We are very sorry to disappoint those brethren and sisters who have been looking forward to the gathering, and can only suggest that it be held at a future date, if the Lord delays His coming, and circumstances change. Bro. and sis. Tandy, of Weston-super-Mare, have been very welcome visitors to the Lord's Table, and the wholesome words of exhortation given by our brother have been much appreciated. —A. G. HIGGS, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall Scotts Green. 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 HAZEL ALLEN (15), daughter of bro. and sis. J. Allen, and scholar of our Sunday School, was baptised into Christ on Wednesday, January 9th. It is pleasing to parents and teachers that she has decided to "wholly follow the Lord." We trust she will grow in grace and in the fear of God's holy commandments, and be found at last "approved." We held two week-night lectures on current events, on Wednesdays, January 23rd and 30th, "The Near Eastern Question" (bro. W. Southall) and "England and Russia" (bro. S. M. Harrison). A few strangers were drawn to hear how God is working among the nations. It behoves us to be prepared for the Coming of the Lord. Bro. and sis. T. Phipps have met with us around the Table of the Lord, and bro. W. Southall has helped us by exhortation and proclamation of the Gospel. — Faithfully your bro. FRED H. JAKEMAN, *Rec. bro.*

**ILFORD.** —*Sundays: Breaking of Bread, 11 a.m.; Mayfair Cafe, 96 Cranbrook Rd. Tuesday: M.I.C. & Eureka Class 8 p.m., 27 Wanstead Park Rd., Ilford.* We have had as visitors bro. G. H. Denney, of Holloway, whom we sincerely thank for his service to the Truth, and sisters Crighton, Farrell and Mills (Seven Kings), who have now joined this meeting. On and after 3rd March (God willing), we shall be meeting at 764 Romford Road, Manor Park, E. 12, in a hall facing the Co-operative Stores, where we hope shortly to commence evening Lectures. —H. S. NICHOLSON, *Rec. bro.*

**IPSWICH.** —78, *Rosebery Road.* Since our last report we have had visits in the Truth's service from brethren D. L. Jenkins, L. J. Walker, F. Brooks, and Llew. Evans, of Clapham. Although we continue the sowing process the seed seems to fall on stony ground, but we must continue the work while it is called to-day, knowing that we shall receive the Master's approval if he find us following the example He has set us, in making known the glad tidings to those who have ears to hear. We are pleased to report the marriage of bro. Raymond Hayward and sister Hilda Steggall, on January 26th. We pray that they may be blessed, their faith strengthened, helping each other along the narrow way. —W. P. HAYWARD.

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are sorry to report that it was our painful duty at our last quarterly business meeting, held on 10th January, to withdraw from bro. Roger Willey for disobedience to the commands of Christ, by continued absence from the Table. It is our earnest prayer that our young brother may yet realize his dreadful position, and it is the duty of every brother and sister to lose no opportunity of trying to bring him back to a correct understanding and appreciation of the Truth. In contrast to the above, we had the pleasant duty on 13th January of assisting two more to put on the saving name of Jesus. The names are Mrs. GERTRUDE MABEL DENYER, wife of our brother Denyer, and Miss SYBIL LILY COOTE (both ex Ch. of Eng.). We pray they may both receive the crown of life which fadeth not away. We gain by removal bro. S. W. Flower, from Sutton. We have been pleased to welcome the following visiting brethren and sisters at the Table: bro. and sis. R. Fell (Birmingham); sis. Whitmore (Croydon); bro. G. Hodge, sis. M. Crawley, and bro. Burton (Luton); bro. and sis. J. H. Morse (Swansea); bro. G. H. Denney (Holloway); sis. Henderson and sis. Potier (Brighton); bro. and sis. Webster (Seven Kings). — F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Putney).** —*Christadelphian Hall 47 Upper Richmond Road, East Putney.* Sundays: 11 a.m. and 6.30 p.m. Bible Class: Thursdays, at 8 p.m. We have now got comfortably settled down in our New Hall, and we are pleased to report that our interested friends have come along with us, and we continue to have a regular attendance of strangers at the Lectures. We rejoice to report that another has been born into the Household of God. Our new sister is GLADYS MOLLY DORMER, who was immersed on the 17th January. We pray that our sister, having entered the race, will run it consistently and well, and obtain, in God's mercy, the reward for so doing. —A. CATTLE, *Rec. bro.*

**LONDON (West Ealing).** —*Leighton Hall Elthorne Park Road, W. 13.* Sunday: *Breaking of Bread*, 11 a.m. School 11 a.m. Lecture, 6.30 p.m. Bible Class, 8 p.m. Wednesday, 49 Uxbridge Road, Ealing. We are pleased to report the obedience in Baptism after a good confession of the Faith of Miss LILY BRADLEY (Undenominational), who was immersed at the Ealing Public Baths on Tuesday, January 29th. We trust that she, with us, will obtain an entrance into the Kingdom at the coming of the Lord. The good wishes of the ecclesia for their mutual upbuilding go to bro. A. C. Nye and sis. Scott, who have been united in marriage. Our joy is tempered with sorrow, as we have had to withdraw fellowship from bro. G. F. Barber for long continued absence from the Table of the Lord, and conduct unworthy of a brother of Christ. The following brethren and sisters have met with us at the Table of the Lord since our last report: bro. Hey worth (St. Albans), bro. Smith (Welling), bro. and sis. Kirby, sis. P. Ellis, bro. Jenkins, sis. Butt, sis. Irving (Clapham), bro. and sis. Headen, bro. Reeves (Holloway); bro. Ellis (Croydon); bro. Beighton (Seven Kings), bro. Parrish (Birmingham); and sis. Hill (Sutton). —T. G. BRETT, *Rec. bro.*

**LUTON.** —*Oxford Hall 3, Union Street (off Castle Street).* Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m. Greetings in Jesus. We continue to sow the good seed of the Kingdom, having been assisted in that work by brethren J. Carter, of St. Albans, A. A. Jeacock, of Croydon, and L. J. Walker, of Clapham; other visitors at the Breaking of Bread have been brethren R. Hodge, of Clapham, J. Hodges, of St. Albans, and sister Jeacock, of Croydon. Further to our note of last month re our Tea and Fraternal Gathering on Easter Monday; we have engaged the Adult Schools for this; there will be ample room for all; the hall seats about 400, and at least 300 can be accommodated for tea. Our reason for taking this hall is that last year many were unable to get a seat owing to lack of room. Tea at 4.15; after-meeting at 6.0. A hearty invitation is extended to all our brethren and sisters. Sincerely your brother in Israel's hope. —S. BURTON, *Rec. bro.*

**MANCHESTER.** —5, Henley Place, Burnage, Levenshulme. Sundays: *Breaking of Bread*, 3 p.m. We have been pleased to welcome to the Table of the Lord sister H. Dale, of Halifax, who was on a visit to this city. We do what we can to spread the Gospel message, but few seem sufficiently interested to pay much attention in these days. —H. S. NICHOLSON, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall Melton Street* Sundays: *Breaking of Bread*, 11.30 a.m.; School 1.15 p.m.; Lecture, 6.30 p.m. We held our Fraternal Meeting and distribution of prizes to the scholars on Jan. 2nd, when, with the company of the brethren of the Glasgow Ecclesia, and a few interested friends, a pleasant and profitable afternoon was spent. The scholars entertained us with recitations and songs of Zion. Bro. A. McKay addressed us on "Faith, a First Necessity," and bro. A. Cochran on "Resolutions and Companions; the Effect on Character." We are thankful to report that we have a few interested strangers come regular to our lectures, one of whom has made application for Baptism into the Saving Name. Knowing this to be "the day of small things," we thank God and take courage. We appreciate the willing service, in exhortation and the proclamation of the Gospel, of brethren D. Clark, C. Cambray, A. Cochran, and J. Wilson, of Glasgow Ecclesia. —ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute).* Sundays: *Breaking of Bread*, 11 a.m. (first Sunday in each month, 2.30 p.m.) Lecture, 6.30 p.m. Wednesdays: *Meeting*, 7 p.m. It is with pleasure we report a visit from our bro. H. C. Squires, of Bridgend, on Feb.

3rd, who ministered to us with the words of exhortation, and lectured in the evening, two strangers being present. —DAVID M. WILLIAMS, *Rec. bro.*

**OLDHAM.** —34 *Union Street. Sundays: Sunday School, 9.50 a.m.; Breaking of Bread, 11.0 a.m. Supplementary Breaking of Bread, 1st and 3rd Sundays in month, 5.45 p.m. Lecture, 6.30 p.m.* We have welcomed to the Table of the Lord since last writing: bro. F. H. Jakeman (Dudley), bro. T. Heyworth, sisters J. Heyworth and Sophia Heyworth, of Whitworth, sister H. S. Nicholson (Manchester) and sister Ruth Nicholson (Ilford), and bro. T. Bailey (Preston). Brn. Jakeman and Bailey were here in the Truth's service, and we are thankful for their acceptable labours amongst us. The sustained interest of a few strangers is a considerable source of encouragement, and we hope will culminate in good results. Bro. F. H. Jakeman also lectured for us on Saturday, Dec. 22nd, and although only a few strangers were present the occasion was profitable to all. —W. COCKCROFT, Jnr., *Rec. bro.*

**PEMBERTON.** —*Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ. On New Year's Day we held our Sunday School Party and Prize Distribution, when an enjoyable time was spent with the Sunday School scholars. We are indebted to the following brethren for their words of exhortation and assistance in the proclamation of the Truth: bro. T. Bailey, of Preston, and bro. W. Cockcroft, Jnr., of Oldham. We have been pleased to welcome to the Table of the Lord sis. D. Jannaway, of Southport. —B. LITTLER, *Rec. bro.*

**PLYMOUTH.** —*Oddfellows Hall, 148 Union Street. Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: 7 p.m., Bible Class.* Our bro. J. Baser was laid to rest at the Old Cemetery, Plymouth, on January 9th, the writer doing what was necessary at the graveside. We are pleased to report that we have been enabled to help Miss LILIAN MAUD JONES (formerly Congregational) in putting on the Sin Covering Name by baptism. Our earnest prayer is that she may run worthily and obtain the Master's approval and receive the priceless gift of Immortality. —JOHN HODGE, *Rec. bro.*

**RHONDDA (Glam.).**—61, *Kenry Street, Tonypany.* Greetings. It is with joy I write this letter, to announce that we have had the pleasure of welcoming sister T. Latcham (wife of bro. C. Latcham) into our fellowship. Our sister was previously with the Temperance Hall Fellowship, and meeting at Ystrad. We now number five. I would like to take this opportunity, on behalf of the brethren and sisters meeting here, of expressing our appreciation for the wonderful help and support of the Bridgend Ecclesia in assisting us to overcome our present difficulties, and we pray God that our combined efforts will eventually prove successful. In the meantime we shall continue to meet each Sunday at the above address. We have also commenced a Bible Class, which is held each Wednesday evening at 6.30, at the home of bro. Latcham, at 4 Railway Terr., Penygraig. —Sincerely your brother in hope of Eternal Life. —W. A. NUTT, *Rec. bro.*

**ST. ALBANS.** —*Sundays: 11a.m. and 6 30 p.m., at Pikesley's Hall 34 St. Peter's Street. Wednesdays, at 8 p.m.* We are still able to report a fair attendance of visitors at the lectures, although the number has been inclined to drop a little lately. However, there are one or two who are definitely interested, and we are encouraging them to seek for the pearl of great price. We have tried extra newspaper advertising during January and February, but without any apparent result. Also for February advertising we have arranged for the distribution of 8,000 leaflets with a local paper. On February 3rd there were twelve visitors at the lecture, four of whom, we presume, came as a result of this distribution. We have to thank all our visiting brethren for their willing and able work on our behalf, and trust to have their continued help while the need remains. On Wednesday, January 30th, bro. L. Walker gave us a most interesting address on "The Cherubim of Ezekiel and John," and a very pleasurable evening was spent by those able to be present. At the time of writing we are sorry to report serious sickness among our sisters, but hope we shall be able to report better news later on. —S.JEACOCK, *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.* On Saturday, Jan. 19 last bro. Harold Cheale and sister Eileen Silleter were united in marriage, and they have the best wishes of the ecclesia in their new relationship. Owing to employment, bro. and sister H. Cheale are now in isolation at Chelmsford. We have had the pleasure of the company of the following brethren and sisters at the Breaking of Bread: bro. and sister Cuer (Horns Cross), bro. Tarling, bro. and sis. Kemp and sis. Singleton (Clapham). The brethren were with us in the Master's service, and their labours were greatly appreciated. —WM. J. WEBSTER, *Rec. bro.*

**SHIFNAL (Salop).** —*The Shaw, Shaw Lane.* Since our last news in the Nov. issue of our magazine, it has become possible (against prejudice) to secure a suitable room for the spreading of the true Gospel to the aliens in this town. Our position has been strengthened, and our projected course of activity greatly encouraged, by the speedy offer of help (spiritual and practical) which was forthcoming as soon as our aim and needs were known. It will be interesting to see the result of the Word of Truth in a town which has never before, I think, had an adverse Church influence exerted in its midst, regularly week by week. We sincerely hope that God will speed and give fruit to the effort. It may be He can see some who may receive the Gospel, who are at present hidden to us. We look forward to taking up our position alongside the brethren of Christ, who have been shouldering the Cross for many years. The prayers of all who read this are earnestly asked, that strength may be given to us to continue successfully. One wonders—upon reflection—why it is that the appeal of the Truth does not find readier response from those who are brought to a knowledge of it. The never ending discussions to procure peace and safety, the perplexing turmoil and objectless existence of human life, apart from the Hope of Israel, should, one may think, influence a search—deep and sincere—for Truth. We have had the benefit of visits from bro. and sis. D. C. Jakeman, bro. and sis. J. Allen, bro. F. Jakeman and sis. Wood, all of Dudley, since last writing. In hope that 1935 will be for us the end of our sojourning. Your brother in Christ. —L. B. FAHERTY.

**VERNHAM DEAN (nr. Andover).** —Sis. Dennis rejoices once again to be able to send Greetings to the beloved members of the Lord's Household wherever they may be; also to report the welcome visit on Sunday last, Feb. 3rd, of several of the brethren and sisters of the Eastleigh Ecclesia to celebrate with her the Lord's Memorial Feast, as commanded, "till He come." This was the first "communal" gathering that had taken place at sis. Dennis' new abode; and its sweet impressiveness, and uplifting quality, will assuredly be long remembered by her. Sis. Dennis would be delighted to welcome brethren and sisters coming this way, who could spare time to "turn aside," and refresh themselves awhile, at "Pax" Cottage, High Road, Vernham Dean.

**WELLING (Kent).** —*Scouts Hall, Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3.0 p.m., Sunday School; 6.30 p.m., Lecture. Wednesday, 8.15 p.m., Bible Class.* We much regret to report that our bro. H. Atfield has been withdrawn from, owing to his continued absence from the Table of the Lord, all efforts to persuade him to return having failed. This is, indeed, a distressing case. Our brother was introduced to the True Gospel by the reading of *Christendom Astray*, from the public library, and became full of enthusiasm to quickly understand the things concerning the Name of Jesus. His case is a testimony to the truth of the Lord's words to his disciples concerning a parable (Matthew, xiii. 20-21). We have one who is interested in the lectures, and hope that good fruit will yet come forth. We again thank all who have visited and laboured with us in the Master's service. The following have been with us during January: brethren A. Headon (Holloway), R. C. Wright (Clapham), and sisters Hawley, Jnr., and Mumford, of Clapham. We beg to remind brethren and sisters of our Sunday School Tea and Prize distribution, down for March 2nd, in the above Hall. Tea at 5.0 p.m., and a Lantern Lecture will follow the short programme given by the Scholars who are small in number. To all who can come, a hearty welcome. Will all secretarial and lecturing brethren kindly note that bro. O. Smith, 2 High Street, Welling, takes my place as Recording bro. —Sincerely your brother in Israel's Hope. —A. M. GRANT.

## CANADA

**HAMILTON (Ont.).** —*C.O.O.F. Hall, corner of King William and Wentworth Streets. Sunday School, 9.45 a.m.; Memorial Service, 11.0 a.m.; Lecture, 7.0 p.m. Wednesday, Bible Class, 8.0 p.m.* On Dec. 19th we held our Sunday School entertainment. The evening was devoted to singing and recitations by the scholars, and after this prizes were awarded to the Sunday School scholars for their excellent work during the past 12 months. A very enjoyable evening was spent by all those who were present. It is with sorrow that we have to report that our brother H. J. Ward fell asleep in Jesus on Sunday, December 23rd, and was laid to rest by brethren A. Fotheringham and J. P. Vibert on Wednesday, December 26th, at the Memorial Park Cemetery. Our brother was faithful in his walk in the Truth, he has finished his course, and now sleeps resting from his trials, awaiting the call, "when all that are in the graves shall hear His voice and come forth." Our brother died in the sure and certain hope of a resurrection; may it not be long till we shall see him again, and be able to say with him, "Oh, grave where is thy victory?" Our sympathies are with sister Ward and her three daughters. On New Year's Day, January 1st, we held our Fraternal Gathering. A large number of brethren and sisters from the surrounding ecclesias came to Hamilton for the occasion. Visitors came from Brantford, Buffalo, N.Y., Chatham, Guelph, London, Montreal, Oshawa, and Toronto. About 300 brethren and sisters were present. The afternoon meeting was devoted to the singing of praises to our Heavenly Father, and three addresses were given on the subject, "The Daily Walk of a True Servant of God." The speakers for the afternoon were brethren J. D. Baines (Montreal), W. D. Gwalchmai (London) and J. Beasley (of Toronto). Tea was served at 4.15. In the evening bro. J. P. Vibert, of our ecclesia, gave a very fine address on the subject, "Ezekiel's Temple a House of Prayer for all People." This brought a very happy day to a close. We have lost by removal bro. H.N. Fotheringham, who has gone to reside in Winnipeg, Manitoba. We commend him to the brethren and sisters of that ecclesia. We have been pleased to welcome into our midst bro. and sis. William Pole, of Toronto, who have come to reside in Hamilton. In December bro. Graham Baldock and sister Phyliss Holt were united in marriage; the best wishes of the brethren and sisters go with our brother and sister in their new relationship. We have been assisted in the service of the Truth by our brother Newnham, of Toronto. We are also pleased to have welcomed to the Table of the Lord the following brethren and sisters: bro. and sis. Newnham, bro. L. Newnham, bro. and sis. Williams, bro. and sis. Green, bro. and sis. Grey, bro. Harold Smallwood, sis. Briggs, Sr., sis. Bessie Briggs, sis. Ruth Briggs, sis. May Maxwell, sis. Round, bro. and sis. Davey, and bro. W. Davey, all of Toronto; sis. F. Styles, sis. Mary Styles, of Brantford; sis. Gruitt, of Buffalo; bro. and sis. H. Pryor, of Fort Erie; and bro. and sis. L. Sparham, of Chatham. We are always pleased to welcome those of like precious faith. —E. D. COPE, *Rec. bro.*

**OSHAWA (Ont.).** —280 *Verdun Road.* Greetings to all the faithful in Christ Jesus. We are, in the mercy of God, still carrying on with the good work of endeavouring to spread the glorious news of the way of salvation, and of strengthening each other in our Holy Faith. At the present time we have several who are showing quite an interest in "the tidings which we bring"; we pray they may be led to believe and render the obedience required. Our bro. Tackaberry has had regular employment during the past year, so we did not have to lose his company, as previously. We have enjoyed a number of visits to the Toronto Ecclesia, and have been pleased to welcome a number of their brethren and sisters here. Will those who have written us words of encouragement during 1934 please accept our sincere thanks for same. We take this opportunity of expressing our appreciation for the *Berean*, and the labours of those who produce and distribute it. Will correspondents kindly make a note of changed address as above. —Sincerely your brother, GEORGE ELLIS.

**TORONTO (Ont.).** —*Kimbourne Hall 1484 Danforth Av. Sundays: 11a.m. and 7 p.m.* We are very happy to report that IRENE GIBSON, daughter of the writer, has responded to the call of the Gospel, and was immersed into the saving name of Jesus on January 17th. Our earnest prayer is that she may walk in the Truth and meet with the Master's approval when He comes. Another happy event took place two days later when bro. Kenneth Jarvis and sis. Flora Davis, of Mount Albert, Ontario, were united in marriage. We extend our best wishes for a joyful and faithful walk in the truth in their new relationship. We regret to report our loss, by removal to Hamilton, Ontario, of bro. and sis.

William Pole, whom we miss very much. We have gained, however, by removal from Hamilton, bro. and sis. Sydney Curry, who are once more making their home in Toronto. During the past few months we have been assisted in our ministry of the Word of Life by bro. J. D. Baines, of Montreal, Que.; bro. D. Gwalchmai, Sr., of London, Ont.; and bro. J. P. Vibert, of Hamilton, Ont. We appreciate their help very much. We have also had the pleasure of the company of the following visitors at the Table of the Lord; bro. and sis. L. MacCharles, bro. and sis. H. W. Styles, and sis. Eunice Styles, of Brantford, Ont.; bro. and sis. Arthur Purcival, bro. and sis. Geo. Holt, bro. and sis. Lawrence Holt, bro. and sis. Wm. Sparham, bro. Wilton and sisters Cope, Sr., Lilian Cope, Martha Fotheringham, Addie Turner and Olive Vibert, of Hamilton, Ont.; bro. and sis. Geo. Ellis and bro. C. G. Tackaberry, of Oshawa, Ont.; bro. Allan Marshall, bro. and sis. D. Gwalchmai, Sr., and bro. and sis. D. Gwalchmai, Jr., of London, Ont.; sis. Margaret Elliott, of Wingham, Ont.; bro. and sis. Henry Jones, of Windsor, Ont.; bro. and sis. Don Kling, of Buffalo, N.Y.; bre. John and William Jones, of Hawley, Pa.; bro. and sis. Ernest Styles, and bro. and sis. William Styles, of Detroit, Mich. We are now making plans to hold our annual Fraternal Gathering, if the Lord will, on Good Friday, April 19th. To all in fellowship we extend a cordial invitation to be with us on that day. —GEO. A. GIBSON, *Rec. bro.*

**WINNIPEG.** —*Royal Templar Building, 360 Young Street. Sundays: 9.50, School; 11.0, Memorial Service; 7.0 p.m., Lecture.* Greetings to the Brotherhood everywhere in the Bonds of the Gospel. Recent visitors to the Lord's Table here have been sis. Hazel Craig from Sioux Lookout, Ont., sis. G. A. Pollock, from The Pas., Man., and sis. C. D. Buckland, from FlinFlon, Man. We were glad to have the company of these loved ones once again. We are pleased to report the immersion of one of the members of our Sunday School, Miss MARGIT MATHISON GRINI (20), daughter of our sister A. Grini; also Mr. ARNT OLSEN GRINI (46), the husband of our sis. A. Grini. May our new brother and sister run with patience the race for eternal life, that in the day of His coming they may hear the "Well done." On New Year's Day we held our Sunday School and Ecclesial Treat. The Sunday School Scholars and members of the Ecclesia provided the entertainment, after which the prizes were awarded to the children for class marks earned during the year, and for examination results. Brother Harry N. Fotheringham, of Hamilton, is spending an extended holiday with us. Needless to say, we are glad to have him here. He can help us, and we will do our best to help him. Will our brethren and sisters, particularly those scattered over the Western Prairies, please keep in mind that we plan (God willing) to hold our usual Fraternal Gathering on Good Friday, April 19th. You are invited. May we expect you? —WILL J. TURNER, *Rec. bro.*

## UNITED STATES

**BALTIMORE (Maryland).** —*Fishpaw Hall Baltimore and Gilmor Streets. Sunday School, 9.45 a.m.; Breaking of Bread, 11.0 a.m. Bible Class on Tuesdays, 8.0 p.m. Eureka Class on alternate Thursdays, 8.0 p.m.* To fellow-servants in Christ Jesus, greetings. Our annual outing was held last July 4th, at Gwynn Oak Park, in which most everyone had an enjoyable time. The children participating in games, after which all were served with refreshments. Again, we had the privilege of having another course of six lectures, financed, too, by an anonymous brother, and delivered by six brethren, from the Philadelphia Arch Street Ecclesia; but we are sorry to report that our lectures have been poorly attended by strangers; sometimes we have had a few, as many as five; other times, only one. Of course, we consider the present times, and that there are few indeed who would stop long enough to have the seed of life planted into their hearts. There is always hope that some may see the light; but we, brethren and sisters, are always glad to hear the Truth expounded and talked upon, which is a source of comfort in these trying times. We sincerely thank the anonymous brother for his interest, and help given to us, and, not knowing who he is to thank him, we hope he may read these words of thanks; we pray the God of Heaven may reward him for his love to his fellow-servants. A word of appreciation we give to the Philadelphian brethren, who have earnestly co-operated in lecturing and exhorting for our welfare. The brethren who officiated were: D. C. Wilson, A. Johnson, C. E. George, J. E. Mullan, F.P. Bayles, and S. W. Elliott. We have received word again, from bro. Herbert Fidler, Recorder of Philadelphia Arch Street Ecclesia, that there are more funds available for another course of six lectures. These will begin the second Sunday in January, and continuing the second and fourth

Sundays till March. The lectures are held in our hall, at seven-thirty o'clock, everyone being welcome. There is much hope that the forthcoming lectures may be more successful. On Dec. 23rd we had our Sunday School entertainment, in which many recited appropriate verses taken from Bible Truths. "The great debate of Drearyville" was enacted, in which three students took parts; the outcome of which showing that the doctrines of Christendom are not in harmony with the Word of God. All seemed well pleased. At the end of another year, our annual election was held, a few changes being made, the present writer remaining Recording brother for 1935. We have been pleased to welcome at different times the following brethren and sisters: bro. and sis. F. P. Bayles, bro. and sis. O. Johnson, sis. Muer, brethren A. Sutton, M. Sutton, D. C. Wilson, A. Johnson, C. E. George, J. E. Mullan, and S. W. Elliott, from Phila., to the Table of our Lord. We have also had sis J. Packie, and sis. Ogborn, from North View, V. All of like precious faith are welcome to Break Bread with us. — Yours in the one faith, HENRY A. CARLILE, *Rec. bro.*

**BOSTON (Mass.).** — *Caledonian Building, Berkeley and Appleton Sts. Lecture, 10.30 a.m.; Sunday School, 11.45 a.m.; Memorial, 12.45 p.m.* The year is just drawing to a close, and yet our Elder Brother has not come, but the signs in the political heavens tell us that His coming is very near. Meantime, we are experiencing joys and sorrows. We joy in that five more have entered the race for eternal life, viz: — Miss HANNAH ELLIS, of Keene, N.H.: Miss RUTH COULSEY, daughter of our bro. and sis. William Coulesey: Mr. ARTHUR COYE, formerly a Catholic; Miss HILDA DAVEY, daughter of our bro. and sis. John Davey, and Miss SUSAN DAVEY, sister of our bro. John Davey. May they continue steadfast to the end, and when He makes up His jewels be among those who will receive the crown of righteousness that fadeth not away. We sorrow in the death of our sis. Mary (McIver) Cupit and sis. Grace Howe, members of long standing in the household of faith; they sleep in Jesus, to be awakened from that sleep, and changed to that glorified nature, over which death will have no more power. Our hearts were torn in sorrow at the sad death of one of our Sunday School scholars, Laura Davey, sixteen years of age, daughter of our bro. and sis. John Davey. She was preparing to apply for immersion when stricken with her fatal illness. In the hospital, when she was delirious, and languishing on her bed of illness, she was continually talking of the Truth, and singing our hymns, to such an extent that the doctors and nurses could not understand the case; but we know what it was: God's Truth was uppermost in her heart and mind. We have had the pleasure of the company of sis. Carrie Bange, of Lubec, Me.; bro. and sis. Wade, bro. and sis. Fred Jones; and sis. Anna Sharp, and bro. B. J. Dowling, of the Worcester, Mass., Ecclesia; bro. and sis. William Biggar, of the Los Angeles, Calif., Ecclesia. Bro. B. J. Dowling, of Worcester, opened our series of special evening lectures. He had a very timely subject on world conditions, and spoke to a large audience. — JOHN F. BRUCE, *Rec. bro.*

**LOS ANGELES (California).** — *Woodmen of the World Hall, 1040 South Grand Av. Sunday School, 9.30 a.m.; Breaking of Bread, 11.0 a.m. Lecture, 7.30 p.m.* We are very pleased to report further progress in the work in the Master's vineyard, the following having obeyed the Truth and put on the Saving Name of Christ: VIRGINIA ELLIOTT, daughter of our sister Ida Elliott; Mrs. VIRGINIA MERRIAM, daughter of bro. Lawrence White, of the Pomona Ecclesia; STANLEY SNAPE, husband of our sis. Laura Snape, and Mr. and Mrs. G. W. FALKINBURG. We sincerely hope they will hold fast to the end. On October 5th, bro. William Sharp and sis. Lois Magill, and on August 14, 1934, sis. Miriam Stultz, of this ecclesia, and bro. Morris Stewart, of the Pomona Ecclesia, were united in marriage. We hope that they, together with us, may finally receive a welcome to the Marriage Supper of the Lamb. We are also very pleased to report that bro. and sis. B. A. Warrender have returned to Los Angeles from Bournemouth, England, with the intention of making their home in California. Bro. Warrender has had experience of work in the Truth in the Ecclesias in Southern California, and it is a pleasure to welcome them back amongst us again. Bro. and sis. E. A. Viney, from Mount Vernon, New York, have also joined us, with the intention of making Los Angeles their home, if conditions permit. Brethren Frank Blunt and Paul Rutherford, of Santa Barbara, have taken up their residence here while going to college, and have become members of this ecclesia. Brother Merle Mead has been received into fellowship. We have also had as visitors bro. Pollock and daughter, sis. Margaret Pollock, of The Pass, Manitoba, Canada; sis. Grafton, Walker and Brenner, from San Diego, and sis. Leeper, of Winnipeg. The Sunday School exercises were held on New Year's

Day, commencing at 2.0 p.m. and concluding about 5.30 p.m. The scholars rendered their various pieces acceptably, and a pleasant time was enjoyed. It is with regret that fellowship was withdrawn from sis. May Thompson, for long-continued absence from the Table of the Lord. —A. E. SMITH, *Rec. bro.*

**PHILADELPHIA (Pa.).** —*Grand Fraternity Building, 1626 Arch St. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. M.I.C. alternate Saturdays at 8 p.m., 434 Venn Street, Camden.* In the afternoon of Nov. 29th, we held our Annual Ecclesial Business Meeting. Later, tea and a meeting for our spiritual upbuilding was held. A goodly number of brethren and sisters and friends attended, including some from near-by ecclesias. The speaking arrangement called for two addresses by the two eldest brethren, bro. H. Fidler and bro. D. C. Wilson. The former spoke on "The Marriage of the Lamb"; and the latter on "The New Jerusalem of the Future." The anthem Worthy the Lamb was sung after the first address, and How beautiful upon the mountains after the second, which greatly helped and emphasized the subjects. The chairman, bro. O. Johnson, then in a few suitable words brought a refreshing season to a close. We continue giving public lectures, though the public do not heed the words of Truth and warning, but we wisely persevere, knowing that the Lord is at hand. We have been helped in the lecturing and exhorting by brethren E. T. Twelves and R. Rappaport, of Elizabeth, N.J., and bro. A. Anderson, of Jersey City, N.J., whose ministrations we appreciate. On Dec. 30th, at 7 p.m., the annual prize-giving and Sunday School entertainment took place. Both children and grown-ups were elated on this occasion by the singing, readings and recitations, which were arranged to illustrate the life of Christ, the "Light of the World." Selections from "Under the Palms" and from "Prophecy and Fulfilment," hymns and anthems were brought in to emphasize the divine purpose and appeal, with good effect. The event was a great uplift for all. In addition to the Lectures mentioned above, we have welcomed to our fellowship bro. R. Stringer, of Rosenhayn, N.J., sis. Hardaker, sis. Twelves, sis. McKelvie, sis. Faust, sis. Phillips, and sis. F. Phillips, of Elizabeth, N.J.; also bro. and sis. Bird and bro. C. Phillips, of Jersey City. Bro. Allen, of Toms River, N.J., and bro. and sis. Carlile, bro. Buckhart and sis. Gorman, of Baltimore, Md.—HERBERT FIDLER, *Rec. bro.*

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## AUSTRALIA

**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.  
**Lambton, N.S.Wales.** — D. T. James, The Reservoir, Hartley St.  
**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.** — Enquire of American Editor.  
**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.** —J. H. Craig, 235 E, Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**Liverpool, N.Y.**—At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*  
**Los Angeles, Calif.** —T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mason, Texas.** —E. Eastman.  
**Newark, N.J.** —W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, N.J.  
**Philadelphia Pa.** —D. C Wilson, 3330 North 15th Street.  
**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** —C. W. Hanson, 2349 N.W, Roosevelt Street.  
**Rochester, N.Y.** —G. G. Biers, 243 Genesee Pk. Blvd.  
**Santa Barbara, Calif.** —W. S. Davis, 2817 Lacy Avenue.  
**Scranton, Pa.** —*See Glendale.*  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**DISTRESSED JEWS' FUND.** —The following amount has been duly received, and will in due course be handed to the Treasurer brother: "Friends in N.B. Canada," £2 0s 0d.

**BRO. R. ROBERTS' AUTOBIOGRAPHY.** —If any brother or sister has a spare copy, please communicate with bro. E. E. Turner, Dewey Avenue, Meriden, Conn., U.S.A.

NEWSPAPERS, ETC. RECEIVED. —*The Glasgow Daily Record* for February 1st, from bro. Cochran, containing many samples of the propaganda now being employed in a big recruiting campaign which is being conducted in Scotland (and elsewhere too). Another illustration of "saying peace and preparing for war"—but peace will come, although not in the way anticipated by well-meaning, but mistaken pacifists. Our thanks to the sender.

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. —Welling, March 2nd; Clapham, April 19th; Luton, April 22nd; West Ealing, June 10th.

EASTLEIGH (HANTS.)—The brethren and sisters at Eastleigh propose (God willing) to hold three special lectures in the Council Chambers at the Town Hall, on Saturdays March 16th, 23rd and April 6th, at 6.30 p.m. They hope as many brethren and sisters as possible will support the effort by their attendance. Letters to bro. A. V. James, 53 Desborough Road, Eastleigh, Hants.

ADDRESS. —Will correspondents please note the address of bro. G. Cattle is 27 Peterborough Road, Fulham, S.W.6, and not 172c New Kings Road.

THANKS. —To bro. W. Cockcroft, Jr., sis. A. Dennis and several other writers of letters of encouragement and approval of the *Berean*. Our contributors join with us in ascribing to our God all the praise.

A HIGHWAY OUT OF EGYPT. —It is reported that a motor road is to be built from Cairo to Jerusalem at a cost of £2,000,000, enabling the journey to be accomplished in 40 hours. (This will be 8,760 times quicker than the Israelites did the journey from Egypt to the Promised Land). Engineers have been busy finding water in the desert and it is said that they have met with considerable success. Wells are to be established every ten miles along the route.

PERSIA. —The Persian Government desires that from March 21st the name "Iran" shall be used instead of Persia. Should readers see the name "Iran" in periodicals they will understand it simply means what we have hitherto known as "Persia."

A WORLD PROBLEM. —*The Jewish Chronicle* says: "The German leaders have openly announced their intention of making the Jewish problem a world problem."

NEW EDEN FOR £1,000,000. BRITISH FIRM TO MAKE DESERT BLOOM. — Under this heading, the *News Chronicle* for January 14th, describes a contract placed by the Iraq Government with a British firm to carry out certain irrigation plans which will transform the traditional site of the Garden of Eden, now desert, into a fertile land. The soil is very rich and only requires water to make it very prosperous. For 3,000 years this area has been desolate, but ancient Greek and Persian historians have recorded that once it was rich in palms, barley and wheat. Within three years it is expected its ancient fertility will be restored.

WHEN THEY SHALL SAY PEACE AND SAFETY. —The Saar plebiscite has led to much exaggerated talk in Germany as to the end of all the problems that threatened war in Europe. Dr. Goebbels said, addressing 500,000 in Berlin; "It has become possible to call for peace in Europe. It now becomes possible to establish a peace which will not carry the germ of future wars."

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