

Price 8d

July 1935

# The Berean CHRISTADELPHIAN

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

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

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

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

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

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

CONTENTS	Page
The Heaven and the Door (Dr. John Thomas) ....	241
Job and Jonah (R. Roberts) ....	244
Editorial: —	
God has spoken.....	249
Current Controversies ...	250
A Sunday Morning Exhortation at the Clapham Ecclesia (19) ...	252
Peace and Safety .....	258
The Healing of the Man with the Withered Hand. ....	261
Reflections ....	262
Correspondence ..	263
The Holy Commandments .....	266
The Time of Jacob’s Trouble .....	267
Land of Israel News ....	268
Signs of the Times. . . . .	269
<u>Ecclesial News .....</u>	<u>272</u>

CROSSKEY BROS., PRINTERS, HIGH STREET, LEWISHAM, S.E.

**IN FELLOWSHIP.** —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

**ACCRINGTON** (Lancs.)—*See Rochdale (Lancs.)*

**BEDFORD.** —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 11 a.m.)

**BEWDLEY.** —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

**BEXLEY HEATH.** —*See Welling.*

**BIRMINGHAM.** —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

**BLACKHEATH** (Staffs). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

**BOURNEMOUTH.** —K. Jackson, 138 Portland Road. (B.B. 11 a.m.)

**BRIDGEND.** —Gomer Jones, 9 Grove Road. (B.B. 11 a.m.)

**BRIDPORT** (Dorset). —S. F. Osborn, “Twelve,” Louise Road, Dorchester. (B.B. at “Home Cot” at 3 p.m.)

**BRIGHTON.** —J. D. Webster, 60 Elm Drive, West Hove, Sussex. (B.B. 11.15 a.m.)

**BRIMINGTON.** (Chesterfield). —R. Wharton, Station Road.

**BRISTOL.** —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 11 a.m.)

**BURY ST. EDMUNDS** (Suffolk). —H. P. Christmas, 29 Well Street.

**CAMBRIDGE.** —Mrs. Lewington, 63 Hartington Grove.

**CARDIFF.** —G. Morse 42, Stanway Road.

**CHEPSTOW.** —Mrs. R. Jain, Tyrie Cottage, Brockweir, Nr. Chepstow.

**COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.

**COLCHESTER.** —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

**COVENTRY.** —Oliver Clee, 52 Broadway, (B.B. 11.30.)

**CROYDON.** —A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

**DUDLEY.** —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

**EAST DEREHAM (Norfolk).** —Miss Wells, The Neatherd Farm, The Neatherd Moor.

**EASTLEIGH** (Hants.) —A. V. James, 53 Desborough Road. (B.B. 3. 0 p.m.)

**EDINBURGH.** —F. P. Restall, 76 Balgreen Road, Murrayfield.

**GLASGOW.** —Alex. Cochran, 53 Bank St., Paisley (B.B. 11.30.)

**GREAT BRIDGE.** —T. Phipps, 91 New Road.

**HALIFAX.** —G. E. Dale, 129, King Cross Road.

**HANWELL.** (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W. 7.

**HITCHIN.** —H.S. Shorter, “Treetops,” Charlton. (B.B. 5. 30 p.m.)

**HORN’S CROSS** (Kent). —E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent. (B.B. 11 a.m.)

**ILFORD.** —H. S. Nicholson, 962 Romford Road, Manor Park, E. 12.

**IPSWICH.** —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

**KIDDERMINSTER** (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

**LEICESTER.** —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

**LICHFIELD.** —S.M. Harrison, 102 Birmingham Road.

**LONDON** (Holloway, N.). —G. H. Denney, 47 Birchington Road, Crouch End, N.8. (B.B. 11 a.m.)

**LONDON** (Putney). —A. Cattle, 8 Bradbourne Street, Fulham, S.W.6. (B.B. 11 a.m.)

**LONDON** (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

**LONDON** (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

**LUTON.** —S. Burton, 17 High St. South, Dunstable. (B.B. 11.)

**MANCHESTER.** —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

**MARGATE.** —V. Lloyd, 69 All Saints Road. (B.B. 4.15 p.m.)

**MOTHERWELL.** —Rod. H. Ross, 34 Coronation Rd., New Stevenston, Scotland. (B.B. 11.30 a.m.)

**NEW BARNET** —F. R. Wright, 57 Woodville Road.

**NEWPORT.** (Mon.) —D. M. Williams, 3 Constance Street. (B.B. 11 a.m.)

**NEW TREDEGAR.** (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 11 a.m.)

**NOTTINGHAM.** —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

**NUNEATON.** —W. H. Wilson, “Trewethern,” Weston-in-Arden.

**OLDHAM.** —W. Cockcroft, 43 Werneth Hall Road. (B.B. 11 a.m.)

**PEMBERTON.** —B. Littler, 2 Short St., Pemberton, Wigan. (B.B. 3 p.m.)

**PURLEY.** —*See Croydon.*

**REDHILL.** —W. H. Whiting, 65 Frenches Road. (B.B. by appointment).

**RHONDDA (Glam.)**—W. A. Nutt, 61 Henry St., Tonypany.

**ROCHDALE** (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

**ROPLEY** (Hants). —S. Marchant, Monkwood.

**SEVEN KINGS.** —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

**SHANKLIN** (I. of W.)—Mrs. A. Mulliner, “Berwyn,” St. Martin’s Ave.

**SHIFNAL** (Salop). —L. Faherty, “The Shaw,” Shaw Lane.

**SOUTHEND.** —W. L. Wille, 11 Byron Avenue, (B.B. 6. 15 p.m.)

**SOUTHPORT.** —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

**ST. ALBANS.** —S.F. Jeacock, “Eureka,” 45 Cambridge Road. (B.B. 11 a.m.)

**SUTTON** (Surrey). —G. F. King, “Hillmead,” Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

**SWANSEA.** —W. J. Morse, “Fair-view,” Glynderwen Crescent, Derwen Fawr. (B.B. 11 a.m.)

**THORNE** (Near Doncaster). —E. Foster, Caravan, 1 West Street.

**TIER’S CROSS.** —H. Thomas, Deer Parks, Tier’s Cross Haverfordwest, Pembroke. (B.B. 2. 30)

**WALSALL.** —A. M. Jordan, 12 Edward Street.

**WELLING** (Kent). —O. A. Smith, 2 High Street.

**WESTON-SUPER-MARE.** —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

**WIGAN.** —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

**WORCESTER.** —H. Blake, 56 St. Dunstan’s Cres.

---

## **INDIA.**

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

## **AUSTRALIA.**

VICTORIA. —J. Hughes, 14 Riddell Parade, Elsternwick, S.4. Melbourne.

CANBERRA FEDERAL CAPITAL TERRITORY. —O. E. Dye, “Naioth,” Coranderrk, St. Reid

## **NEW ZEALAND.**

K. R. MacDonald, P.O. Box 55 Whangarei.

---

# **The Berean**

## **CHRISTADELPHIAN**

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

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

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

W. J. WHITE, 77 Farley Road, Croham Heights, Selsdon, Surrey.

Volume XXIII                      JULY, 1935                      NO. 271

### **The Heaven and the Door**

(Rev. iv. 1.)

**By Dr. John Thomas**

I need not here repeat what has already been said about "the heaven" in *Eureka*, vol. 1, pp. 139, 146. To the saints this aerial expanse is closed. At present they do not shine there as the sun, moon, constellations, and stars of the firmament. The luminaries of the heaven are the dignities, or glories, incarnated in the officials who figure as the civil and spiritual rulers of "the earth and habitable." Although the saints are promised "power over the nations to rule them" (ch. ii. 26, 27), "the heaven," in which national government is located, is shut and fast closed against them. Their principles incapacitate them for sharing power with the world-rulers in Church and State. A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favour of the political mob, whether that mob be a mob of aristocrats, or a mob of what these call "the swinish multitude"; he cannot, I say, condescend, as a son of the Deity, a brother of Jesus Christ, and a king and priest elect for God, to seek the favour of "the dead in trespasses and sins," whose votes and patronage are indispensable to his exaltation to the heaven; in which he may figure by the eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magnitude. No saint could by any other possibility than that based upon apostasy, consent to occupy the Papal Chair, or to fill an archiepiscopal, or other ecclesiastical or secular throne. The heaven in which these seats of glory, honour, wealth and power exist, is infected with such malarious and poisonous exhalations of sin's flesh, that he could not breathe them, and live and move, and have continued healthful spiritual existence in the Deity. Fortunately for the saints, this heaven is shut against them, and its door bolted, locked, and barred to keep out all who will not fall down and worship the Satan, who is prince of the Aerial, and bestows its glories upon whomsoever he approves.

But this heaven is not always to be shut up and barred against the saints—against the Lord Jesus and his Brethren. The Satan that now fills it, and monopolizes its heavenly things, is to be hurled from it with a mighty overthrow. This Satan, which is Sin in official manifestation, holds the power and glory of the world's dominions. They are delivered unto him, and to whomsoever he will, he gives

them (Luke iv. 5, 6). All the evil that afflicts humanity is "the power of the enemy," or the Satan, whether that evil be enthroned in the heaven, or be found in the poison of serpents and scorpions. But the Satan in the heaven is doomed; for Jesus in vision of the future, said: "I beheld the Satan as it were lightning fall out of the heaven" (Luke x. 18). He falls thence by virtue of a stronger than the Satan breaking into the heaven and casting him out. The Satan's house or kingdom is strongly fortified against all burglars and besiegers, at present upon the earth. Under existing circumstances, there is no chance of the saints being able to make a breach, or to open a door in the heaven, to effect an entrance into it, and after the example of Cromwell and his Ironsides, to expel the Satan, and eject him with all his instruments of mischief and abomination. But though this present inability exists, the expulsion is to be accomplished. The oracle before us proclaims "*a door opened in the heaven,*" which is equivalent to saying, that a power had been apocalypsed on earth, stronger than the Satan; that this power had made a breach in the enemy's works; and that this breach had become practicable, so that the breaching power could march through it as through a door, and take possession of the heaven, or "kingdom under the whole heaven" (Dan. vii. 27).

The oracle does not say that *doors were opened*. Our attention is restricted to *a door*, that is, to one door. A door is that opening in a wall through which you pass into the area or room beyond. This is the scriptural use of the word. Understanding this, and that the apocalyptic heaven is that constitution of things expanded over all peoples, and nations, and languages, as the government by which they are regulated and controlled; the reader will perceive that the *coup-d'etat* by which the smiting power succeeds in placing itself in power and authority over any part of those nations or peoples, is a door of entrance to that new power into the heaven. That *coup d'etat*, which gave Louis Napoleon introduction into the heaven, and placed him there enthroned among "the Powers," was "a door opened in the heaven" for him to pass through. This is easily comprehended, and makes the oracle before us easy of comprehension, as we shall endeavour to show.

From the condensed view I have given of "the Mystery of the Deity as he hath revealed the glad tidings to his servants the prophets," under the caption of "*the Apocalypse Rooted in the Prophets,*" page 41, vol. i., the reader will have learned that the Deity proposes to enact a great and mighty *coup-d'etat*, or stroke of policy, upon the world's government. He intends so to shape and overrule its ambitions and schemes, as to cause them to make the territory of His kingdom the seat of war between hostile confederacies, contending for dominion over the hundred and twenty-seven provinces of Daniel's lion, bear, and leopard, "I will gather," saith he, "all the nations against Jerusalem to war; and I will bring them down into the Valley of Jehoshaphat." "They shall pitch the tents of their entrenched camp between the seas to the mountain of the glory of holiness"; a region which in Apoc. xvi. 16, is indicated by the Hebrew word "*Armageddon*." This concentration of the hosts of the nations in the Holy Land, is its invasion by Gog, the Prince of Rosh, in hostility to the Merchant Power of Tarshish and its allies, then in possession of Jerusalem, But "this city shall be taken"; "and the land of Egypt shall not escape." Advanced to this sovereignty, the Gog dominion stands forth as "the Dragon, the Old Serpent, surnamed the Diabolos and the Satan" (Apoc. xx. 2); and as the Image of the kingdom of men in its latter day manifestation, as represented to Nebuchadnezzar in his dream. In the development of these events a crisis is formed, such as the world, for magnitude and importance, has never seen before. The Satan will then have attained to the loftiest pinnacle of the temple, with the presumption that universal sovereignty is within the grasp of his omnipotence. The heaven will be filled with his glory; and no son of sin's flesh will find admission there, whose zeal runs not in the way of a ready and devout allegiance to the God-defying principles of "the spirit that works in the children of disobedience."

But things having arrived at this crisis, under the leadership of the Lawless One, the time will have also arrived for opening a door into Satan's heaven, through which the saints may enter in. This will be done by a divine *coup-d'etat* such as the Satan little expects. This political stroke consists in the power represented by *a Stone* falling upon the enemy, and crushing them with a terrible overthrow. This STONE-POWER is the power of the Eternal Spirit in Jesus and the saints; who with sword, pestilence, rain, hail, fire, and brimstone, plead with the adversary, and destroy him from the Promised Land. In this way Yahweh makes Jerusalem "a cup of trembling, unto all the people round about when

they shall be in the siege both against Judah and against Jerusalem: also a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. Their multitudes and power will not appal him. He will go forth and fight against them, and stand victorious upon the Mount of Olives, which is before Jerusalem on the east. In this way, He, whom the prophet styles, *Yahweh my ELOHIM comes in*, all the saints with him," In proof of all this, the reader is referred to Ezekiel, Daniel, Joel, and Zechariah.

Thus YAHWEH *Elohim*, the saints, "*come in*." By the crashing power of the Stone a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the Holy Land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until He breaks in upon them, "the Devil and his Angels" only can be found.

---

## **Job and Jonah**

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

It is written, "The entrance of thy words giveth light." We find this to be true. We have the words of God. The Bible, given by inspiration, is "the words" of God in their modern survival. We are favoured more than we know in having them. We admit them to an entrance in the periodical reading of them, and we find they give light. They open the eyes of the mind to the fundamental and true relations of history, life, action and destiny—to which by nature we are dark. The effect is to give a sense of light — light as regards where we are, the road we ought to take, and the issue of the otherwise aimless current of existence. This light we could not have without the mind of God. The mind of God might come to us direct by the Spirit, but in our day it is imparted to us in the Scriptures, There only in our day can we find it, and in some form or other we find it in every part — Old Testament or New; history or prophecy; vision, genealogy, or exhortation.

Rapidly taking the three portions of to-day, let us see and absorb the light they shed. We have first Job. He is to us a reality. What if the wise of this world have reasoned themselves into dimness? We take the guidance of James (v. 11) and of Ezekiel (xiv. 14) and accept his story as the lesson of patience, righteousness, and truth — which it could not be apart from reality. What then do we see? Job a righteous man—in God's sight, a paragon—"none like him in the earth," "fearing God and eschewing evil"—yet withal a great and wealthy man— "the greatest of all the men of the East." The inventory of his estate shows enormous wealth, from which we learn that though riches are dangerous as Jesus and the apostles teach, it is possible for a rich man to exercise a faithful stewardship. How this is to be done, we see in Job's description of his own case in vindication against the envious insinuations of his somewhat shallow, though in a way, godly friends. The particulars may be read in chapter xxxi. He did not despise the cause of his servants. He did not withhold the poor from their desire or cause the eyes of the widow to fail. He did not eat his morsel alone or see any perish for want of clothing. He did not neglect the cause of the fatherless, or make gold his hope. He did not rejoice because his wealth was great, or suffer himself to be glad at the calamities of those who hated him. He opened his door to the traveller, and freely acknowledged his shortcomings, at the same time deferring not to the influence of neighbours. This is the picture of a rich godly man, which no rich man can make a mistake in imitating, and by imitating which, he turns into a friend that "Mammon of unrighteousness," which is otherwise liable to be his destroyer.

Next, look at that one trait in Job's character which is singled out for record as justifying God's declaration that "there was none like him in the earth," His grown-up sons were in the habit of feasting in one another's houses on stated days by turn. After each of these occasions, Job was in the habit of rising early next morning, and "offering burnt offerings," for them all. Why? He said. "It may be that my sons have sinned and cursed God in their hearts. *Thus did Job continually.*" Ponder this, and you will realise that it is a something that in our day would be considered the height of fastidiousness—over much righteousness, "too particular," "goody goody," etc. Such are some of the epithets by which moderns of every hue would shame us out of our godly scrupulosities. What shall we say? Are we to

take our cue from man or from God? Can there be a moment's doubt? Here, then, is what is well pleasing to God —such a constant practical sense of his reality and such an acute susceptibility to considerations of His honour and holiness as to cause fear of complicity with sin, and to lead us to daily humiliations before him in invocation of His pardon. "Burnt offerings" are not now required: but we have a better sacrifice than Job offered. We have the crucified and risen Christ, "who offered himself without spot to God"—in whose name we may at all times approach the invisible Father in confession and supplication.

Next, we find this greatest and most righteous of all the men of the East, suddenly flung from the pinnacle of prosperity to the lowest depths of loss and woe. By an extraordinary combination of calamities, he is stripped of all his possessions and laid low in a state of painful and loathsome disease. How are we to read this? It is most important that we read it aright. It is a matter in which almost all people are liable to fall into the mistake made by Eliphaz and Job's other friends who came to comfort him. Their question was, "Who ever perished being innocent?" Their contention was, that Job's troubles were a proof of Job's wickedness — righteous though he seemed in human eyes. In this they did Job a grievous wrong, for which they had to humble themselves under God's rebuke afterwards. Job's troubles were really permitted to manifest Job's righteousness, and to show to all subsequent generations of God's children the way that trouble ought to be taken. The reading of the narrative shows this.

It was needful that such a lesson should be placed in their hands, because God's plan was to develop them in and by trouble. "Through much tribulation" they were to enter the Kingdom. Why it should be so, we may discern if we study man. He cannot, without trouble, be made to learn his position in the universe as a mere and utter dependant upon the God of heaven and earth. In prosperity, he is liable to grow too self-conscious: too self-important. The self point of view absorbs all, and dims off his neighbour and his God. When this is the case, the man is a mere creature like a comfortable elephant or a well-conditioned cur. There is a certain kind of breeding essential for acceptable intercourse with polite society. People understand this; they do not so readily understand that there is a certain kind of breeding necessary for fellowship with God — (a fellowship which in all cases where it is effectual is to be eternal). The breeding necessary for fellowship with God consists of a just and lively estimate of the relative positions of God and man. A man must feel and see that God is all, and that man in himself is nothing; that all things are derived "out of " God, and subsist in him by his great power and his wonderful contriving spirit; and that man is God's own work and property, and only fit to live if he fulfil God's object in making him. Now, we can see with our own eyes that it is trouble and not prosperity that generates this kind of perception. People in affluence and honour do not readily lend themselves to this idea. They become easily swallowed up with a sense of the importance of their own personal affairs in business and family. Their Bible description is a true portrait for all time: "Their strength is firm, they are not in trouble as other men. Therefore pride compasseth them about as with a chain: violence covereth them as with a garment. Their eyes stand out with fatness. They have more than heart could wish. They are corrupt and speak wickedly concerning oppression." They "prosper in the world, they increase in riches." Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them ... therefore they say unto God, depart from us for we desire not the knowledge of Thy ways. What is the Almighty that we should serve him? and what profit should we have if we pray unto him?" (Psa. lxxiii. 4-8; Job xxi. 8-15.)

Because this is the general characteristic of the wealthy, they are unfit for God's use as the final inhabitants of this planet, for God has made the earth for His own glory, and these glorify Him not, but glorify themselves greatly. Therefore it is that God hath called the poor of this world (if they are), *rich in faith*, heirs of the kingdom which He hath promised to those that love Him; and therefore it is that tribulation is appointed as their preliminary experience. Trouble is the school of their discipline, God inflicts it, not willingly in the sense of delighting to trouble, but with an object, and He guides and regulates that it may effect that object, "that we may be partakers of His holiness." The trouble will not be allowed to go to destruction. We may thus understand how it is that it is done in love,

"Whom the Lord loveth, he chasteneth."

We could not be truly wise without it, and without wisdom we could not be acceptable to Him, for

"the Lord taketh not pleasure in fools."

Next, we have to note how Job took his trouble. He was not untroubled. Far from it, "his grief was great," so great that he cursed his day, and wished he had never been born. In the popular conception, which is traditionally derived, and does not result from the reading of Job, "the patience of Job" is synonymous with a meek and mild stoicism that took all without a wince, and even with a smile. The patience of Job, as Scripturally exhibited, is to be found in a direction which the popular appreciation cannot follow. It is to be found in his attitude towards God in the matter, and not in his attitude towards the trouble or to his friends who came about.

"In all this, Job *sinned not with his mouth, nor charged God foolishly*". —

implying that in the treatment of this subject, it is possible to sin and to charge God foolishly. Illustrations of this mode of treatment are not wanting in every-day experience. We may have heard men say, "What have I done that this should come to me?" or "I do not believe there is a just God in heaven, or He would never allow this to happen," or "I consider the Almighty is bound to get this world of poor sinners out of the scrape He has allowed them to get into." In such utterances, men sin with their mouth in that they charge God foolishly. They make the comfort of the creature, whom God permits to live, the standard by which to judge the proceedings of the irresponsible Creator, It is presumption and wickedness. Job's mode of dealing with the matter is the Scripture model and the model of true reason. He said,

"Shall we receive good at the hands of the Lord, and shall we not receive evil?"

"The Lord gave, and the Lord hath taken away."

"He doeth as it pleaseth him."

"None can say to him, What doest thou?"

"Though he slay me, yet will I trust in Him."

What is man? A handful of God's dust, organised and breathing. And is he not a sinner at that? And is it not the law of the irresponsible Author of his being that the wages of sin is death? What ground of complaint can he have even if God afflict and kill? But instead of that, God is patient and long-suffering, and opens a bountiful hand, giving liberally to all, and granting the capacity of enjoyment. If He send trouble — if He deal death — is it not in His prerogative, and His wisdom, which is guiding all things according to the purpose of His own will? Job's view of the situation is the only reasonable one. We shall do well to adopt his philosophy without the least reservation. Any other turns on the pivot of human existence, which is a mere shadow. A philosophy fixed on the human point of view is like a ship moored to a flower: it won't hold. Philosophy fixed on God will endure for ever.

(*To be continued*)

---

Isaiah ix. 1. *A Difficult Passage made clear by the Revised Version.* (Read the end of Chapter viii. to observe the context.) "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations."

---

## **Editorial**

GOD HAS SPOKEN (Heb. i. 1).

Both at home and abroad changes in the political world have been the outstanding features of the present month. In France, the Government, after making every effort to save itself, has fallen as a

consequence of the financial crisis which has threatened it for a considerable time. At home, a new Government is also now being formed. Mr. MacDonald, the late Prime Minister, has felt the necessity of laying down the burden of office, and has tendered his resignation to the King, who, of course, has accepted it, and Mr. Stanley Baldwin, being sent for by the King, has accepted the Premiership, and has already almost completed the construction of a new Cabinet.

We are, therefore, confronted with change and uncertainty in various directions. A feeling of insecurity and instability already existing, is greatly accentuated by these changes on both sides of the English Channel. What do they portend? It is impossible to answer this query in a detailed manner, but we have the assurance that "the Most High ruleth in the kingdom of men" (Dan. iv. 17), and therefore we may be certain that these and other upheavals in the governments of the world are over-ruled and ordered to the end that God's purpose with mankind in the establishment of His kingdom may eventually be accomplished. Human uncertainties and world-wide changes will not in the least hinder the final realisation of that purpose.

In the midst of the prevailing change and uncertainty, it is comforting to recall the fact that "God has spoken," We live in days when this great fact is ignored; men live and speak as if God had not spoken. Where the subject is referred to at all, Paul's emphatic and assuring "God *has* spoken," is changed into "*Has* God spoken?" and the question is put in a way which suggests that the answer is, No!

We are thankful for the assurance we have that God *has* spoken. Can we realise how unutterably desolate our position would be if God had *not* spoken? We should be entirely without hope, or comfort, or light in the present uncertainty and apparent drift of human affairs. It is difficult, indeed, for us, who in the mercy of God are acquainted with the word He has spoken, to realise how dark and hopeless would be our position if God had not spoken.

The fact that God has spoken is in conformity with the highest reason. We think of God, the great Creator of all things, the heavens and the earth, and everything to be found therein. We contemplate Him as the Creator of man, who was made in His image, and endowed with the faculties of reason and intellect, and given dominion over all the creatures of the earth. Is it conceivable that God, having created this intelligent being, should have refrained from communicating with him?

By no means! We cannot conceive of that. Well, then, if God must have spoken, where is the record of His word? Paul tells us, in the simple and satisfying words of Heb. i. 1-2.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son":

Paul's statement at once settles the matter of the "Divine inspiration of the Scriptures." Whether it be the writings of Moses, or the Psalms, or the utterances of the prophets, all are equally the word which God has spoken.

Men speak of and discuss and criticize the writings of Moses, for instance, as though God had no place or part in their production, but Paul brushes all their learned theories and objections on one side, and gives us a satisfactory and a reasonable understanding of the matter: God has spoken! by Moses, by the prophets, and by His son, Jesus.

Here, then, is the immovable rock upon which we are privileged to stand amidst all that is changeable and changing. In His word, God has revealed his unfailling purpose to bring to an end the present distress and uncertainty, and to establish a kingdom in righteousness and peace, in which stability and security will dwell. Let us then, not be distressed by the prevailing fears and perplexities; we have the inestimable privilege of a knowledge of the counsel and purpose of God as revealed in His word, and may therefore have "full assurance of faith." What God has spoken will assuredly be fulfilled: Christ *will* return as promised; the kingdom *will* be established as foretold by the prophets:

those who *wait* for him, *will* experience the great salvation prepared for all such, "for the mouth of the Lord hath spoken it" (Isa. xl. 5).

W.J.W.

\* \* \*

#### CURRENT CONTROVERSIES AND THE POSITION OF THE "BEREAN CHRISTADELPHIAN."

A year or two ago we endeavoured to define the attitude of this magazine towards current ecclesial troubles, when, under "The Editors and Their Responsibilities," their position was clearly expressed.

It now appears desirable and necessary that they should again refer to the subject in order to avoid any misapprehension.

The Editors' view of the matter is that the conduct of a magazine which has for its object the well-being of the brethren and sisters, does not in any sense involve them in the responsibility of investigating ecclesial differences, and of giving any decisions in relation thereto. Whatever other Editors have done in the past is not the concern of those who are now conducting this magazine. Circumstances are to-day entirely different from what they were in the days of bro. Roberts; he was able to do many things in the ecclesias which, even if tolerated to-day, would not be justifiable.

The present Editors are doing the best they can under the existing circumstances. The claims of business and ecclesial duties leave them but a strictly limited amount of time to give to editorial and publishing matters, and it is manifestly impossible for them, even if they were willing to do so, to give the necessary time for the investigation of the matters submitted to them.

During the present month they have received urgent appeals in this direction from New Zealand, Canada, Plymouth, and London, in which the writers seek to fasten upon them the responsibility of dealing with ecclesial troubles in these quarters. That responsibility rests upon the brethren and sisters concerned, and cannot be delegated to others. If brethren cannot dwell together in unity, the wisest course is to separate, and the Editors, if in their opinion no principle is involved, will, as they have done in the past, publish Ecclesial News from both sides. This, however, does not mean, as they are charged with doing, that they have taken a step which involves all ecclesias in a matter of fellowship. The Editors act for themselves alone: others must investigate and act for themselves. If our action in publishing Ecclesial News and other items gives offence, the only suggestion we can make is that those who object should abstain from subscribing to the magazine. The Editors will not be coerced into doing what they believe to be unscriptural. They will not complain, but rather feel relieved of much anxiety and toil, if a sufficient number take the suggested course of action to bring the magazine to an end. This, they feel, however regrettable from other points of view, would be preferable to the development in the ecclesias of a system comparable to the ecclesiastical councils of the early centuries, which did so much in the development of the apostasy. W.J.W. & C.F.F.

---

"LET US SEARCH AND TRY OUR WAYS, AND TURN AGAIN TO THE LORD" (Lam. iii. 40.)

---

### **A Sunday Morning Exhortation at the Clapham Ecclesia (19)**

Our readings during the past few days are calculated to bring us very near to Jesus, very near to the Kingdom of God. It is the last week that He spent in His earth-nature career; we have been able to follow Him day by day during what we may term the last week. Those things related in the chapter that we read to-day; the signs of the times, all bring us near to Jesus, because they would have no meaning apart from Him coming back to earth again to put right all that is wrong. No wonder He says at the end of the chapter, "Watch." It brings us to the last two or three days prior to the terrible ordeal, although it was a terrible ordeal all the way through his life. He must have had the picture of the cross day by day ever before His mind; it is impossible to conceive of any human being able to shut out that fact.

To-morrow, we shall be reading that after two days was the Feast of the Passover. This Feast of the Passover was a time of rejoicing to all who partook of it, reminding them of the days when God delivered them from Egypt; and, therefore, they could rejoice. But there was a party very busy at this moment, supposed to be the council of justice, the Sanhedrim; and what was the object of their meeting? Their minds were all centred upon one Man, as to how they could accomplish His death—the gentle Jesus meek and mild, who went about ever doing good, ever ready to listen to the wants of the poor, and the wants of the rich for the matter of that, whether it was a nobleman or a centurion, or some great captain. He was always ready to listen to their cry; healing the sick, raising the dead, comforting those that mourn. They wanted to accomplish His death and all because of one thing—He laid claim to being the King of Israel, the Son of God, for to be the one was to be the other. The Sanhedrim was very busy, but they would not take Him; they were afraid — "not on the feast day, lest there be an uproar." Jerusalem was beginning to get very full. At Passover time there would be about three millions of people assembled in Jerusalem, and the outskirts, to keep the feast.

Jesus was there to keep the Passover; but meanwhile we follow Him on His walk over the Mount of Olives to Bethany, a place where He could have quiet moments with that excellent brother and two sisters. That seems to have been His haven of rest. He went to the Mount of Olives to pray, and then He goes to Bethany. This time He goes to the house of Simon the leper. There was a feast there, Jesus attends it; and as they sat at meat something happens which has never been forgotten by the world, as Jesus said. A woman comes along, not an excellent character in the eyes of some, but she has some ointment — £9 worth. Her past was not good, but her present was all right: she believed in Jesus. She was willing to spend this large amount in anointing His feet ready for His burial. How she should know of this we do not know, for the disciples apparently did not; they did not know of many things until after Jesus died and had been raised from the dead. There were the envious eyes—why this waste? Luke tells us it was Judas who grumbled — "It might have been sold for much and given to the poor." Little did he care for the poor—it was for the love of what was in the bag that concerned him. There are plenty even nowadays who would say it was a waste, and that Jesus ought to have discountenanced it. But Jesus said, "Let her alone"—it was a good work in His eyes, and it should be spoken of as a memorial of her unto all generations, and we are speaking of it this morning. The poor we have, and we realise the heavy responsibility with regard to them, but that should not make us foolish or forget other things more important. We must not forget that we have to proclaim the truth, that we have to make arrangements whereby the people may hear the good news of the Kingdom of God, and by and by find a place therein. The attention to the poor is not greater than that, each is great in its place, and it is for us to view these things in their right perspective, to have a just mental balance, so that we shall not be lopsided in anything. We have to be men and women of discernment and judgment, and put everything in its proper place.

Judas is brought under our notice again in the 14th chapter and the 10th verse. "Judas Iscariot, one of the twelve" — the bitterness of it. Judas one of the twelve, the twelve chosen disciples. What is he bent on? He hears of the Sanhedrim, that they want Jesus, and he thinks—how can I do it? Bro. Roberts suggests that Judas probably thought that although he sold Jesus He would be all right, and would be able to get out of it, as He had done in the past; even when they wanted to throw Him down from the brow of the hill He escaped. But think of it — Judas, one of the twelve, for the mere price of a slave, selling not only his Lord and Master but his Brother. Afterwards, it was too much for Judas, it made him mad that he had the thirty pieces of silver, and he threw them down, but the priests said they could not take it, and Judas on reflection went and hanged himself.

Now Jesus is going to keep the feast. We read in the 12th verse: "The first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt thou that we go and prepare that thou mayest eat the passover?" He told them what to do. He knew there would be a certain man bearing a pitcher of water, and he would go to a certain place where they could keep this passover—a little lamb, the bird, the bread, and bitter herbs and wine, and Jesus for the last time was to partake of it He had done so many times since He was thirteen. He does not choose the crowd to go with, but the twelve, Judas among them, to keep Him company in this Feast of the Passover. John tells

us that at this time Jesus did something which was an example for His followers for all time. He rose from the table, took a towel and girded himself, and washed their feet one by one. It was to teach them a lesson of humility, that each was the servant of the other. When He came to Peter he was so impulsive, like many others—"You will never wash my feet"— "You, my Lord and Master—I cannot let you do that." But Jesus said, "If I wash thee not, thou hast no part with me." Then Peter said, "Lord, not my feet only, but also my hands and my head."

John tells us something else that happened at this feast — there was strife among them which of them should be the greatest. It is almost unthinkable, when Jesus had set them so many examples. John tells us that Jesus was troubled, and what trouble it is to anyone interested in others to see strife among them. Jesus teaches them a lesson—no wonder he was troubled.

Verse 18: "As they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me." That again was almost unthinkable, and I dare say that the eleven disciples thought it was so—"One of us?" and one by one they ask Him, "Lord, is it I?" John asks, "Lord, who is it?" Jesus tells them who the one is that would do it; Judas said, "Is it I?" and Jesus says, "Yes, you are the one." Human nature—we see in this picture of a few days, human nature at its best, and human nature at its worst. At its worst in Judas asking, "Is it I?" when he had accepted the thirty pieces of silver, and at its best in Jesus—"Father forgive them, for they know not what they do." What a difference between the two. Then, a little further on, in the 21st verse: "The Son of Man indeed goeth, as it is written of him; but woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born." Jesus was no universalist. If that is true, then it was good for every man to be born, because everything would be all right in the end, but Jesus said, "Good were it for that man if he had never been born."

After they had partaken of the emblems of the passover, Jesus takes the bread, breaks it and says, "Take, eat, this represents my body," and then the wine, which he gives to each of them—"Drink ye all of it." He said it was the fruit of the vine, and we can imagine He had been speaking about the Kingdom and the things that would obtain then, when every man would sit under his own vine and fig-tree, a feast of fat things for all nations, and He himself the King. It must have been delightful to Him to think that that would be so, "In a few days' time I shall be made a partaker of the divine nature, equal unto the Father."

Then they sung a Psalm, and we can hear them in their singing, and see the opportunity that Judas took of going out meanwhile to point out the man to this crowd, coming against his Lord and Master with bludgeons, armed as though they were going to take a gunman of the worst description. In verse 27 we have something that shows Jesus' knowledge of the prophets. He takes this and that verse out of the various prophets, and it makes us realise what is written in the prophets, if we take the pains to search them out. "All ye shall be offended because of me this night; for it is written, I will smite the shepherd and the sheep shall be scattered."

Having sung the Psalm, He comes down the slopes of Jerusalem, from where he had been partaking of the passover, on the road to Gethsemane, and what a lot He has to say to them. "All ye shall be offended because of me this night." "No," says Peter, "it is impossible; I will die with you." We know what happened. Surely there are lessons for all of us there. We do not know our weakness until we are tried, and Peter did not know his weakness until he was tried. The next lesson we have to learn is not to boast about what we would do. When we hear of the failings of someone, let us be sure lest we fall. The third lesson we can learn is, I think, the most comforting—we may be allowed to fall in order that we may realise how weak we are, that we are only human nature after all. Every human being has his price, and it only wants someone with that price to come across our path, and we then realise how weak we are. Unless we pray to God to be kept from that hour, we shall fall. It should be our prayer day by day, not only that we shall not be led into temptation, but that we may not be tempted above what we are able to bear, and to realise that when we are thwarted it is God speaking to us, to pull up in time.

Although Jesus knew Peter would fall, yet He was not angry. He knew Peter at heart, with all His failings, even denying Him with oaths and curses. There was an illustration of what we read in the 8th of Romans. There is within us two individuals as it were, two selves, the lower and the upper, the mind of the spirit, and the mind of the flesh. Jesus knew Peter would three times with oaths and curses deny him—"I know not the man"—when He stood most in need of a friend. Yet Jesus said, "Peter, I have prayed for thee." We know Jesus is our Brother, is our intercessor—let us learn the lesson that we can learn there. We single out Peter—perhaps that is going a little too far—for the eleven others were equally boastful—"We will never forsake thee," but they all forsook Him and fled. We have Peter's account given to us, isolated from the others, so that we may learn the lessons and derive the profit, and encouragement, and comfort, that the Scriptures are calculated to afford.

They come to Gethsemane; in verse 38 we read: Jesus says, "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." How comforting to know that Jesus knows that although our flesh is weak our spirit is willing — we want to do right when we sometimes do wrong. How considerate He is who is to be our Judge, and is now our Brother. Verse 41—many read this as though it was a command of the Lord, but I think we want to put a note of interrogation after "now." Jesus comes back to Peter, James, and John, and finds them sleeping, "Sleep on now, and take your rest?" He went away from them and prayed—"If it be possible, let this cup pass from me, nevertheless not my will but thine be done." Jesus knew that all depended upon whether He did the will of His Father as to whether He would be a sacrifice for His brethren. If He had given way and said He could not do it, what would have happened? God would have raised up someone else to do it, but it is not for us to speculate; read what bro. Roberts has to say on this in *Nazareth Revisited*.

Jesus says, "Rise up, let us go; lo, he that betrayeth me is at hand." What trustful resignation. There is the band of soldiers led by Judas. We can imagine him coming behind the soldiers—"That is he, hold him fast." Judas—one of the twelve—what does he say? "Hail, Master," and what does 'Hail' mean? It means "rejoice." He speaks to the Lord and says, "Rejoice, Master," knowing that he had sold Him for thirty pieces of silver. The next is a very sad picture. "All forsook him and fled"—bold Peter, loving John—all forsook Him and fled. Human nature — no wonder the Father determined that it is only fit for the doom of crucifixion, and what we have to do is to crucify the flesh with the affections and lusts. It is a painful operation, mental and physical.

Then we have Jesus taken away. Peter was impulsive, he went forward, but followed afar off. He goes and sits with the servants of the High Priest; that was the first false step. When we follow Christ we must keep close to Him, not follow a long way off, because if we do that, we may arrive at the point when we may deny Him. We cannot specify details; we know our own failings; we have to confess that sometimes we follow Jesus afar off. We do not get too near, or we shall be known by some we do not want to know it, that we are Christadelphians.

Then we have the trial, and what a farce it was! The Jews had no power to put to death, or to sentence to death. They could say who had done something worthy of it, and then leave it to the Romans. There is this first false step on the part of Peter, and the end was what? He went out and wept bitterly, he was brought to himself. God allowed him to fall, so that he would know his weakness. "When thou art converted, strengthen thy brethren."

We pass two or three chapters which are painful reading, and we come to the last chapter. "Very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. . . . And entering into the sepulchre they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them, Be not affrighted; ye seek Jesus of Nazareth, which was crucified, he is risen, he is not here." What must the Lord have felt when He awakened and was made a partaker of the Divine nature—"It is all over." It has been thirty-and-three years, but what is that in comparison with the position that He is to occupy then; and, now, at the right hand of God, interceding for those who shall be companions with Him in the great day of account. What were the sufferings of thirty-three years, compared with an eternity of happiness, all that heart could wish for, and in the midst of a world of immortals. Was it not worth it? Jesus knew it was,

because we are told it was for the joy set before Him that He endured these things and is sat down at the Father's right hand, and He is coming back to earth again; and we are here—what for? "We will remember Him," not simply remember Him in words, but during the coming week, every day, doing those things that we feel we ought to do, and Jesus when He comes back will not forget our labour of love. Mistakes? No doubt about it; the best man that gets into the Kingdom will have it said to him—"Your sins which are many, are forgiven, because you loved much." How can we show our love? Here is one way, by coming here for the purpose of breaking bread and drinking wine in remembrance of him. We can do this, not mournfully, but cheerfully. Even the Passover was to be kept cheerfully, although at that time it was not a day of cheerfulness for Christ or the apostles, for he said, "With desire I have desired to eat this passover with you before *I suffer*." He had the suffering in mind, what He had to undergo, and He underwent it in that hour of trial. God gave Him power; His angel strengthened Him in the garden of Gethsemane; the eyes of the Lord were upon Him. He did this for us; He died for you and me; He rose for you and me, and He is coming back for you and me, if we do our duty, not simply by coming here, but day by day during the week, spending all our time and energies, all the opportunities God gives us in His service, and then Christ will say to us, "Well done, good and faithful servant, you have been faithful in a few things, I will make you ruler over many."  
F. G. JANNAWAY.

---

### **"Peace and Safety"**

The nearness of the return of Christ has always been a theme of Christadelphian exhortation, and rightly so. It has been a stimulus in times of difficulty, a comfort in sorrow, and an incentive in times of depression. In any case, none of us knows when death may come, and that event will be equivalent in effect to the coming of Jesus. To think at any time that his return is a far-off event, and to act accordingly, is indeed dangerous: while for such an idea to be promulgated generally amongst the brethren would have a most harmful effect. It is an idea that is wrong, for although we can now see that Bro. Thomas and Bro. Roberts were premature in their anticipations, owing to certain requirements not being fulfilled, this situation no longer applies. The one thing necessary was the drying up of the River Euphrates that the way of the Kings of the East might be prepared, involving the freeing of Palestine from the Turks and the return of the Jews in sufficient prosperity to excite the invasion of the King of the North.

This situation now exists, and inasmuch as the saints are to be associated with Christ when He comes, it is evident that there is nothing which need prevent His immediate reappearing.

It is strange, then, that a belief exists (though never advocated in this magazine) that a certain specific sign will precede Christ's coming. Apart from its unscriptural nature, such a belief must have an evil effect on those who accept it. The belief promotes a feeling of 'ease in Zion,' of 'peace and security,' a slackening of the expectancy that has always characterised true saints.

The influence of the world is already great enough, and a feeling that Christ's coming is yet to be delayed can only accentuate that influence, for the thinking of the flesh is always prone to find an excuse for slackness and procrastination. Scripture has much to say about such a frame of mind, an attitude that, in effect, declares 'peace and safety,' and the subject is dealt with forcefully and clearly in the letters of Paul to the Thessalonians. They are considered to be his earliest epistles on record. They were written to an ecclesia for whom more praise than reproof was required. The ecclesia had probably been founded by Paul (Acts xvii. 4), and the first letter was written about twenty years after the resurrection of Jesus. The Apostle had taught them to expect the return of Jesus from Heaven (not until the giving of the Revelation had any period been defined as to the duration of the power of the 'Mystery of Iniquity'), and it appears from the letter that they were waiting in faith and patience for the realisation of their hope.

Happy indeed was the ecclesia to whom Paul could write, 'But of the times and the seasons brethren, ye have no need that I write unto you.' (1 Thess. v. 1). They knew 'perfectly, that the day of

the Lord so cometh as a thief in the night': but, writes the Apostle, 'ye are not in darkness that that day should overtake you as a thief ' (v. 4). At that time they were watching —by means of faithful adherence to the Truth the Apostle had taught, in faith and works.

But even at that early time, the same faith was not apparent in all. In writing his second letter, Paul declared that 'the Mystery of Iniquity doth already work' (2 Thess. ii. 7). Paul was aware of the Apostasy, or falling away (2 Thess. ii. 3) that was to come in the brotherhood: he had warned the Ephesian brethren of it (Acts xx. 29), and Jesus, too, had prophesied of the declension to come (Matt. xxiv. 11 & 12). The words of Jesus are applicable to all generations of brethren and sisters who are in anticipation of His return; and later, in the same chapter, we have His exhortation, 'Watch therefore, for ye know not what hour your Lord doth come' (v. 42). Jesus then indicated the two classes of His brethren that would be existing in the times when His return was anticipated. The first class is composed of the 'faithful and wise servants' who are found at His coming doing works of righteousness in His service (v. 45 and 46). The other class is composed of those who say in their hearts, 'My Lord delayeth his coming,' and who act toward their brethren accordingly (v. 48 & 49).

Immediately following these words comes the parable of the wise and foolish virgins. Undoubtedly the parable is an illustration of what Jesus had previously spoken. The two classes answer to the division of five foolish and five wise virgins. That Jesus was to be absent for a long time is indicated by His reference to the fact that 'while the bridegroom tarried they all slumbered and slept' (xxv. 5). It is true that Jesus does 'tarry': the word in the Greek is the same as is translated 'delayeth' in Matt. xxiv. 48. But the unfaithful class of servants say *in their hearts* that he tarries: that is, they say, in effect, 'Where is the promise of his coming,' and behave like the world around them, ceasing to watch: they are thus like the five foolish virgins who were unprepared when the actual hour of the bridegroom's appearance came. On the other hand, the faithful servants are waiting for the bridegroom, showing their faith by their works, and so are not unprepared when the cry goes forth to go out and meet him. It is this faithful and wise class among which the Thessalonians could be numbered. But Paul writes of others: 'for when they shall say, Peace and Safety, then sudden destruction cometh upon them.'

Who are they, then, to whom Paul refers? Surely it is the foolish, unwise, unprepared class of the brethren who are in that state, because they say in their heart, 'my Lord delayeth his coming.' They are in contrast to the wise brethren who do not need to be told of the urgency of the times and seasons. Rather, they have become so affected by the world without that the signs of the times have little or no meaning for them. They have become like the world itself: there is little to distinguish them: and so, being unprepared, the return of Jesus is to them what it will be to the world — sudden and with destruction. They have forgotten that urgency of preparation that the true servant exhibits — and cry 'peace and security' (as the word 'safety' can be understood). Jesus, speaking of His coming, said (Luke xxi. 34), 'take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares.' The word 'unawares' is the same as is translated 'sudden' in 1 Thess. v. 3, and undoubtedly refers to the same class and occasion.

Now while Paul's reference is primarily to unfaithful servants, it is reasonable to presume that a cry of peace and security will be heard among the nations prior to the sudden destruction that will come at the appearing of Jesus. History has testified that the cry of 'Peace' is loudest before wars break out: certain it is that no such efforts for the attainment of world wide peace have been set on foot as have been evidenced since the last war. At the same time that peace is sought for, the nations are accumulating arms and making war preparations as never before. But an apparent pacification of the nations may come, and it will provide a test of faith. It will deceive some, who will respond to the worldly influence by saying at heart, 'My Lord delayeth his coming,' and who will consequently go back to the evil and darkness from which they were once delivered. But let it be said of all of us—'ye brethren are not in darkness that that day should overtake you as a thief.'

St. Albans.

S. F. JEACOCK.

## The Healing of the Man with the Withered Hand

(Matt. xii.)

Many of Christ's miracles were performed on the Sabbath day, thus angering the Pharisees more than ever (e.g. Matt. xii. 14). But the Pharisees failed to perceive that God was at work healing men on His sabbath, for after the creation of man, it is written that God rested from His labours on the seventh day. The fall of man, however, prevented Him from enjoying His rest, and He has continued to work ever since in order that the object of His creation might be fulfilled. The provision of Jesus was part of His sabbath day work, for, said Jesus, "My Father worketh hitherto and I work." Were it not for this work, instituted by God's mercy, the human race would have had no hope of redemption.

It is incumbent on one who is the recipient of such mercy to be merciful himself, so Jesus says, "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless" (Matt. xii. 7). These things, it will be observed, are in connection with Christ's defence of his disciples having plucked the ears of corn on the sabbath, and his reference to David's eating of the shewbread.

Now he illustrates his verbal teaching by a practical parable, i.e., the healing of the man with a withered hand, on the Sabbath day, in the synagogue. He reminds them that they would save a sheep that fell into a pit on the Sabbath. "How much then is a man better than a sheep?" (v. 12). "Wherefore it is lawful to do well on the Sabbath day."

Just as man will save his animal on the Sabbath, so God is merciful to suffering mankind on His sabbath.

During the antitypical Sabbath—the Millennium—the healing of man, both mentally and physically, will be a prominent feature of the Divine blessings. Although the saints will have attained to their reward of rest, they will still find pleasure in working for the benefit of mankind, deferring "the rest that remains" until such shall have been accomplished.

Thus the work that Jesus did by the power of God on the Sabbath day, on behalf of the diseased, is an earnest, not only of God's merciful work now, but of that coming day when He has promised that disease shall be abolished.

W.J.

## Reflections

Preparations for war are everywhere taking place, with energy that may well become feverish, should any untoward incident occur. Observant and responsible writers declare that Italy will take the offensive against Abyssinia in October, with the probable, almost certain, result that other countries will quickly be drawn into the quarrel. "The 1914 spirit is abroad again," says a prominent statesman. "We are back in the conditions which preceded the Great War," writes another. Talk of Conscription is in the air. Lord Rothermere, the press magnate, has warned his readers to be prepared for some form of conscription; and statesmen and politicians of different parties are preparing the ground by occasionally dropping hints that it will have to be faced.

What are we going to do about it? In 1915, when it was seen that Conscription was probable, the London brethren formed a committee of seven, representing three different ecclesias, to watch events and take such action as might seem advisable. The wisdom of this step soon became evident. Out of it arose our God-given deliverance, through the instrumentality of brother F. G. Jannaway, who we rejoice to hear is improving in health after his long illness, and who, we hope, will be able to help us in the coming crisis with his advice and experience. Meantime, our advice is REVIVE THE LONDON STANDING COMMITTEE without delay.

\* \* \*

"I was sick, and ye visited me." Here is a good work which will not go without its reward, and which lies near to the hand of every brother and sister some time, and to those who are members of a big ecclesia very frequently. A sister who has spent many weary days in hospital describes her experience: "There is a large clock over the entrance to the ward, and on Sunday mornings I watch it as the hands draw near to eleven. I picture the brethren and sisters wending their way to the Hall; and the rows of earnest faces; and the quietness which prevails as the hour arrives, and the opening hymn of praise to God is sung so heartily. And sometimes I am moved to tears at being away from it all, and the fear I may never be able to take my place at the Table again. . . . And then the clock points to two, and the nurse opens the doors for visitors, and I enjoy two hours of purest happiness. The visiting hours come to an end all too soon, but the loved sisters and brethren who have visited me leave me comforted, and encouraged to thank the God of all comfort for all His mercies, especially that He has put it in the hearts of some of His children to remember their sister in her affliction." A good work, brethren and sisters. Don't neglect the opportunity when you have it.

\* \* \*

We shall remember the pleasant Fraternal Gathering at West Ealing on June 10th, chiefly because of the practical exhortations of two veterans in the Truth's warfare, bro. G. Cattle and bro. G.H. Denney. The wise counsel with which bro. Denney concluded is worth placing on record for the benefit of all who were not present, "Sow an act and reap a habit; sow a habit and reap a character; sow a character, and reap eternal salvation"; always providing the acts and habits and characters are scriptural. Exhortations are always more effective if delivered in a quiet conversational voice, appealing to the hearers by reasoning. A delivery which varies from a shout to a whisper, sometimes inaudible, disturbs the quiet and reposeful state of the mind which is so necessary to enable the hearer to assimilate the words of the speaker.

C.F.F.

---

## CORRESPONDENCE

I must add my word of approval, to those already given, of the recent and present attempt to "stir us up by way of remembrance" of our "separated" position in the midst of a perverse generation. Undoubtedly much that appears harmless in the modern world has within it the seeds of what can easily develop into "worldly absorption": much also there is that is anything but helpful to that spirit of "holiness," without which none of us shall see God. Definite and deliberate mention of these dangers and dangerous things will produce only good in the right minded; whilst resentment may result in the guilty. Our path lies in pointing them out lovingly and scripturally, without haughtiness and unkindness, leaving the result to God.

It has many times occurred to me that we stress too much the necessity for purity of doctrine whilst overlooking the effect of doctrine itself upon conduct or practise. Doctrine and practise are not two separate departments of Truth, but are mutually connected parts of a whole, interdependent and vitally acting upon each other. If brethren and sisters could only deeply realize the glorious doctrine of the Kingdom of God on this earth, and let the Hope of Israel sink deeply into their hearts, it would serve as an impelling power to the evident practise that follows—*i.e.*, separateness from the world in preparation for a share in future world government with Christ, by a present life of abstention and holiness. The Commands associated with the Truth are, after all, only logical and reasonable injunctions, based upon the doctrines and first principles of the Truth. If we are seeking the Kingdom to come, then, of course, "we have no continuing city here." Our entire outlook is changed, as also our tastes and interests: we are new creatures, engaged in a continual combat with the old man and his outlook. Hence the urgent necessity for continual reminders of the insidiousness of the "old man atmosphere" which surrounds us. Where we are able to control the atmosphere, or to avoid being enveloped in it, let us do so. Pre-eminently this applies to Wireless; if we have wireless in our homes, let us heed the faithful warning given by bro. Warrender in the June *Berean*; it can be our downfall if we let it, sapping our very foundations, and weakening our tendencies and love of the Truth. The same applies to modern literature\*: the shunning of novels and modern light "trash" being a necessity if our

love of the truth is to be nurtured, and our taste for good things developed. Modern styles and fashions; the wearing of jewellery and rings; in fact, everything that engenders the 'vanity' of the world ought to be eschewed; *that is, if we love the Truth*, and still have a desire for the 'inheritance of the saints in light.'

So I again say, let us go on lovingly warning ourselves and our brethren and sisters against the hundred and one dangers that lurk in most unlikely places in this modern world of ours; but let us keep to sober judgment and sound scriptural advice in all, not being "wise above that which is written," but in all things 'To the Law and to the Testimony.'

With love begotten of the Truth.  
Southend-on-Sea.

WM. LESLIE WILLE.

\*And to the use of the gramophone and daily newspaper. —EDS.

\* \* \*

Referring to the Answer to correspondent in the May *Berean*, perhaps we may look at the verse in question, 'I the Lord will hasten it in his time' (Isa. lx. 22) in another interesting way.

The prophet was addressing a people who were hard-hearted and stiff-necked, a people of 'unclean lips,' who heard but did not understand (Isa. vi. 5-9)—a generation that treated its prophets as a later generation treated the greatest of all prophets of whom Isaiah spoke. The Spirit through Isaiah foretold the approaching judgment of the nation, the impending fulfilment of the curse declared through Moses for their disobedience: but while judgment was only threatened and not executed the thought of the rebellious people was as Solomon had written, 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil' (Eccl. viii. 11). So Isaiah said of them, 'Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope: that say, Let him make speed and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it' (Isa. v. 18-19).

But God was only waiting the set time when he would produce His messengers of wrath, the 'bitter and hasty Chaldean' (Hab. i. 6) and then, declared Isaiah, 'he will hiss unto them from the end of the earth, and behold they shall come with speed, swiftly' (Isa. v. 26). So the judgment came, and the prosperity then enjoyed under Uzziah was soon turned into 'lamentation, mourning and woe.'

However, the prophecies of Isaiah intermingled desolation and restoration. In spite of the judgment to come, a remnant would be preserved, and eventually 'a little one shall become a thousand, and a small one a strong nation' (Isa. lx. 22). This has not yet come to pass, but we believe it is near: and although the judgment of Israel was long deferred, and seemingly delayed, yet it came surely enough at the time appointed, and it came too quickly for those who said, 'let him make speed and hasten his work': so the work of Israel's restoration will come at the time appointed. It may have seemed at times as if the purpose was forgotten, so long has it appeared to be fulfilling, but the prophet assures us, 'I the Lord will hasten it in (R.V.) its time.' The day that God has appointed will come, in spite of the seeming delay: a day that will mean sudden disaster for those who scoff at the delay—a day that will mean sudden joy for those who have watched patiently for the prophecy's fulfilment.

This has an obvious lesson for the generation of saints living in the days that herald the restoration. Like Israel of old, they may begin to say, 'My Lord delayeth his coming,' or 'where is the promise of his coming?'—but the purpose is fixed and sure, and we know that the Lord will hasten it in its right time.

Bro. Warrender's remarks on radio this month were very much to the point, as were also those of bro. Strawson. They both expressed the right point of view, in contrast to the extremism that has recently come from other quarters. —With fraternal love,  
St. Albans.

S. JEACOCK.

\* \* \*

We are glad to see the stirring notes and articles in the magazine. There is sadly too much pleasure and fashion mixed with the Truth, and it calls for extra vigilance to maintain the separateness we are called to. —Yours in the bonds of the Gospel.

Coventry.

O. CLEE.

\* \* \*

I would like to add a few words of appreciation of the current number of the *Berean*, which I consider one of the best you have ever published. I admire the faithful and straightforward manner in which you deal with all the varied and essential subjects. The magazine is treasured by us living in isolation; it is a veritable mine of information to us, revealing many things which otherwise we should never hear of. May our Heavenly Father grant you health and strength to continue the good work, until the Master's return.

Sheringham.

A. STARLING.

\* \* \*

I have just read bro. Warrender's notes on the use of radio. To my mind his views should appeal to all, although in saying this it should not be supposed that I in any way countenance the general use of what is known as "wireless." For my part, as I wrote in the *Berean* ten years ago, and repeated in exhortation some months back, my opinion is that although there is much good, yet for a Christadelphian the good is outweighed by the evil. For that reason, I have never had it in my house, nor ever shall, if only for the sake of example.

And now to another matter—personal. It is nearly three months since I was ambulated at midnight to the hospital, since leaving which I have longed to be able to thank the brethren and sisters—not simply members of my beloved ecclesia, but all, far and near, who have helped making our burden less hard to bear. I say "our," for it has been a hard time for my beloved wife (of over 52 years). On my return home from hospital we went through the letters received together, and finding it impossible to answer all, we wish through the *Berean* to ask the readers to take the will for the deed. One deed I must mention: sister Jannaway was allowed to visit me every day, but as she is no longer young I could not consent to her coming alone. Some of our brethren with cars heard thereof, and not on a single occasion during my nearly seven weeks in hospital did she come alone; a car fetched her and her sister and brought them home again. I have often heard motorcars placed on a par with wireless as serving lovers of pleasure, but the pleasure of the Clapham owners of cars seems to be ministering to others. Of course, a right and a wrong use may be made of motor-cars, but, as bro. Warrender says in the "Use of Radio" in this month's *Berean*, we need that wisdom which is profitable to direct, and to my mind enough has been said on the subject of wireless, and I sincerely hope the matter will now be dropped—both in the magazine and the ecclesia.

London.

F. G. JANNAWAY.

---

## **The Holy Commandments**

*"Exhort with all long suffering" (2 Tim. iv. 2).*

Amongst the many obligations resting upon the "saints and faithful brethren in Christ," none is of greater importance than that of "exhorting one another." The need for such exhortation is impressed upon us by a realization of our present weak and erring nature. Our thoughts naturally cleave to the dust, and "when we would do good evil is present with us"; the necessity, therefore, exists for mutual encouragement in the things of the spirit. For this reason we are urged to "suffer the word of exhortation," and foolish indeed are we if we be heedless of this entreaty.

What, then, is the true character of exhortation? A comparison of the various ways in which the original word, *parakateo*, has been translated is helpful to the understanding of this matter. The word has been rendered "beseech," "comfort," "intreat," etc., as well as "exhort." For example, "I

beseech you, therefore, brethren, by the mercies of God" (Rom. xii. 1). Paul, in this epistle, firstly reminded the saints in Rome of the goodness of God manifested in the gift of Christ, "by whom we have now received the atonement" (Rom. v. 11), and then, as a consequence of this consideration, he proceeded to exhort, or to beseech them, to faithfulness in the service of God. This is the true process and character of acceptable and profitable exhortation.

We commend a study of these simple truths to all who are called to share in the work of "exhorting one another" in the assemblies of the saints. The value of an exhortation is not to be measured by the number of offensive epithets which the speaker has the audacity to fling at his hearers; neither is it in the spirit of apostolic exhortation for young brethren to openly rebuke from the platform their much older brethren, who were probably bearing a share of the burden of the work even before they were born. Upon such conduct we may be sure God will frown: if it be offensive in the eyes and ears of the children of God, how much more so in the sight of our Father in heaven!

Let us, then, if we be called to the work of "exhorting one another," do it in true humility of mind, realizing our own much imperfection, and striving to emulate the tenderness and longsuffering exhibited by the apostles in the model exhortations which the epistles afford. With such God will assuredly be pleased; the contrary method will neither be to His praise, nor to the edification of His children.

W.J.W.

---

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

*"Alas! for that day is great; so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jeremiah xxx. 7).*

AFGHANISTAN. —Unconfirmed reports from Jerusalem state that the blood libel was revived in Kabul at Passover, and that Jews are being discriminated against in Herat by having to wear a distinctive dress with a red patch on the breast and a rope round the waist and being forbidden to shave their beards or ride in the streets.

CANADA. —Ottawa, the capital of the Dominion, is suffering from an anti-Semitic campaign. A detective and two police-constables have been found disseminating anti-Jewish literature, and, at the request of leading Jewish merchants, have been severely reprimanded by the Chief of Police. They were told that a repetition of the offence would result in instant dismissal.

DUSSELDORF. — Jewish shops have been raided, windows smashed and goods stolen.

LUXEMBURG. —The *Luxemburger Wort* the largest paper in Luxemburg, is publishing anti-Semitic articles, calling for a boycott against Jewish shops. "Luxemburg money should go to the old-established business people in Luxemburg, and not to the immigrant aliens who have opened big shops," the paper declares.

MUNICH. — In this city there are now thousands of placards in conspicuous public places, at the tram stops and even in the buses. Among the more lurid are "Sterilise the Jews," and "The Jews goad the nation into war and profit by it." (The attempt to fasten upon the Jews responsibility for a coming war is increasingly obvious in Nazi propaganda everywhere). Handbills are frequently distributed and offensive labels are pasted on to Jewish shop windows. (*Later*). —Again there has been organised terrorism of people who wished to buy in Jewish shops. All Jewish shops have been closed.

STETTIN. — The district around Neu-Stettin, a commercial town of 14,000 inhabitants, has notices at all entrances and exits to the town bearing the following inscriptions: "Jews are not desired." "Jewish traders will not get rid of their goods here." "We hate Jews." "Jews are our enemies."

---

## **Land of Israel News**

*"He will be merciful unto his land, and to his people." (Deut. xxxii. 43).*

During the past year 42,359 Jewish immigrants entered Palestine; men formed 63 per cent, of this total. The immigrants came from nearly fifty different countries, but principally from Poland and Germany, which accounted for nearly 60 per cent. of the total. The number of Jews of German citizenship who immigrated was 6,941.

\* \* \*

The capital brought in by those entering under the capitalist category would amount at the minimum to £5,000,000, and would appear very considerably to exceed that figure.

\* \* \*

Jewish farmers supplied the Palestine market in 1934 with agricultural products to a value of £424,000 as against £312,000 in the previous year. Imports of such products totalled £1,213,000 in 1933, which figure was substantially exceeded in 1934.

\* \* \*

The Jewish population of Palestine now totals approximately 300,000, as compared with 245,000 at the end of 1934.

\* \* \*

It is reported that the Iraq Petroleum Company is to begin the construction of a second pipe line to Haifa, parallel to the first, in October.

\* \* \*

The Palestine Posts, Telegraph and Telephone service is to be made the largest in the Near East, by the investment of £500,000 in a five-year plan. Jewish immigration into Palestine has increased the requirements this year by 99 per cent.

\* \* \*

In a Government announcement detailing the anti-malarial measures proceeding under its auspices, it is stated that the incidence of the disease in the whole country has declined from 7 per cent, in 1922, to less than 1 per cent. in 1934. In Jerusalem in 1918, there were 113 deaths from malaria, while last year there were none.

\* \* \*

Considerable progress has been made in the Haifa Bay area, which is being developed in three carefully planned zones — industrial, residential and agricultural. During the year the J.N.F. afforested 540 dunams of waste land, bringing the total area of its forests up to 6,913 dunams, on which are planted one-and-a-half million trees. Twenty-five new settlements were founded, comprising 800 families, or approximately 3,000 persons.

---

## **Signs of the Times**

### **The Aerial Armament Race: Anglo-American Unity: Jewish Affairs**

The event of the month which has received the most publicity has been Herr Hitler's speech of May 22nd, in which he outlined Germany's foreign policy. So rapid has been Germany's advance since Herr Hitler became Chancellor, that instead of being bound by the Treaty of Versailles she is now able to take the lead on the question of armaments, and invite the co-operation of States who until a year or two ago were in a position to dictate to Germany, Whilst Herr Hitler repeated his intention to arm up

to parity with the other European States, he expressed a willingness to agree to an international limitation of armaments, and even complete abolition of fighting aeroplanes, poison gas, and submarines. Mr. Baldwin professed to see "some light in the speech delivered last night. I believe the opportunity may be open to us even now at the eleventh hour, knowing that the night is ever darkest before the dawn, so that we may banish from the world the most fearful terror that has been known." But whilst he was saying this in the House of Commons, Lord Londonderry (Minister for Air) in the House of Lords was announcing that Britain's Air Force was to be trebled, stating that under no circumstances can Britain accept a position of inferiority to Germany. An appeal was made to young men to enrol as pilots and mechanics, resulting in queues waiting outside the recruiting offices next morning. Already several towns in England have had "air raid drill." We may well believe Mr. Baldwin when he says the thought of air raid operations makes him almost physically sick, yet he can do nothing whatever to stem the continuous development of aerial armament; on the contrary, he says that neither money nor effort will be spared in the intention of keeping ahead in the air.

Herr Hitler also is sincere, the *Times* believes; and indeed it is difficult to believe that any Government really wishes for a European War, as it is only too evident that the victors will suffer little less than the vanquished, and that financial ruin will fall on all alike. Why, then, can nothing be done? International agreements have been found possible with regard to postal services, shipping signals, opium traffic, and many other matters; yet with regard to war preparations the position gets steadily worse, in spite of continuous attempts on the part of all the world's greatest statesmen. There can be but one solution of the enigma. It is the hand of God. The decree has gone forth to "Prepare war. Wake up the mighty men" (Joel iii. 9), — "Take counsel together and it shall come to nought" (Is. viii. 10).

The times of the Gentiles having run out, "the day of the Lord is near upon all the heathen" (Obad. 15). The one thing that could bring peace to the world, *viz.*, righteousness, is utterly lacking; "they know not the thoughts of the Lord, neither understand they his counsel, for he shall gather them as the sheaves into the floor" (Micah iv. 12).

Further, at the appointed time, God "will perform the truth to Jacob and the mercy to Abraham" (Micah vii. 20) in spite of an international attempt to ensure "that the name of Israel shall be no more in remembrance" (Ps. lxxxiii. 4). The situation is consequently beyond human ability to retrieve, and can in no way be affected by the sincerity of British statesmen, nor that of the League of Nations, in a desire for peace. Let brethren therefore have nothing whatever to do with politics; God rules in the kingdom of men, and sets up whomsoever He desires as its rulers. It is a warning that is not altogether unnecessary, especially as the shadow of conscription appears to be falling on Britain once more. No one who engages in political activity can conscientiously endorse the true Christadelphian objection to military service.

The saints of God should remember that the judgments on the ungodly are not intended for them, otherwise they could not rejoice at such signs as we see to-day, *as Christ bade us*. Their duty in no way involves an attempt to straighten out the world's crooked places, but to "Seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger" (Zeph. ii. 3).

As Lord Lothian truly remarks, "The final remedy for war is the federation of nations," and this will only come as a result of such tremendous pressure as God alone can provide.

\* \* \*

The movement referred to last month with reference to a closer union between Britain, the Dominions, and U.S.A. has received considerable impetus during recent weeks. On May 17 Mr. H. G. Wells wrote, "the common-sense of the world situation demands that the English-speaking community should get together upon the issue of world peace." Mr. Baldwin, in the Albert Hall, on May 27th, said that "the greatest security against war would be the close collaboration of the British Empire with the U.S.A." On the following day Mr. Eden strongly supported him, affirming that "friendship with the United States is of the first importance." As the identification of Tarshish is associated in Ezek.

xxxviii. with ships, it is of interest to observe here that the *Daily Telegraph* published an article on June 1st, pointing out that Britain's merchant tonnage was not less to-day than in 1914, in spite of the world slump, and was very much better prepared to resist war risks now. "Anti-submarine measures are believed to have made far more progress in the last fifteen years than the submarine itself."

\* \* \*

In Germany and elsewhere, Jewish difficulties continue to increase. The official organ of the Nazis in Germany (the *Volkische Beobachter*) openly states that the intention is to compel the Jews to emigrate. For this reason Zionism is officially encouraged by the Government, which hopes that by the absorption of all the German Jews by Palestine within ten years the Jewish problem will be solved. As the *Jewish Chronicle* comments, it is "a very remarkable conclusion." Jews are only permitted to have a technical or agricultural training provided they intend to emigrate to Palestine. Even the new conscription laws are not to apply to Jews, save in exceptional circumstances. (One would think the Jews ought to be pleased, but they are protesting strongly.) In these and in many other ways, the Jews are being forcibly made into a separate people, and are joining the Zionists in thousands. It is one of the most astounding events of the latter days, fulfilling God's purpose with Israel after the flesh in an altogether unforeseen and extraordinary manner.

At the same time fresh developments in Palestine are constantly being reported. For example, a second oil pipe line to Haifa is contemplated; great building schemes have to be indefinitely postponed owing to the shortage of labour, the housing shortage being now acute; the orange crop increasing rapidly and very profitably; immigrants coming in in greater numbers than ever before. Yet there is never a reference in the Jewish Press to the wonderful way in which the Old Testament prophecies are being fulfilled. Their blindness is exemplified by that of the Chief Rabbi, who finds a fulfilment of Psalm xlv. in King George and Queen Mary. "Verily, our King has been anointed with the oil of gladness above his fellows." "As for Queen Mary, 'Strength and dignity are her clothing, and the law of lovingkindness is on her tongue'." (The Jubilee Sermon, quoted in *Jewish Chronicle*, May 17th).

Let us be thankful that our eyes have been opened to a wiser understanding of the Hebrew Scriptures than this. It has satisfied the multitudes to have had fleeting glimpses of a King and Queen who will soon go the way of all flesh. May it be our happy lot to see the King in his beauty when his throne is established for ever and ever.

W. J.

---

## Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

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

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

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

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

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

\* \* \*

**BIRMINGHAM.** —*Shakespeare Rooms, Edmund St. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* We are pleased to report the following immersions: —Miss DOROTHY EVERISS, on Thursday, March 28, and Miss PEARL EUGENE HARDY, and Miss FLORENCE MURIEL HARDY, on Thursday, May 9th. These immersions took place at Dudley, whose co-operation with us on these occasions is much appreciated. We trust our sisters will be strengthened of God to hold fast the beginning of their confidence and rejoicing of the hope, firm to the end. Bro. A. Redman, of Wolverhampton, having come to reside in this city, will in future be a member of this ecclesia. We have welcomed the following visitors: sis. Ethel Davey (Boston, Mass., U.S.A.); bro. and sis. Price, bro. Daniel Jakeman (Dudley); bro. Harrison (Lichfield); and bro. Clee (Coventry). We thank God and the brethren who have ministered to us the Word of Life, both in the comfort of exhortation and public testimony; also to a brother anonymous we express our appreciation of his excellent and practical co-operation in contributing to our funds. We shall, if the Lord will, use it faithfully in the work of the Truth. —W. SOUTHALL, *Rec. bro.*

**BRIDGEND.** —40, *Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Tuesday: 7.30 p.m.* We are very grateful to brother Anonymous for his gift of £10. We assure him the same will be prayerfully and wisely spent to the glory of Him "Who has called us out of darkness into His marvellous light." Brother I. Rees, Newport, has been with us recently in the Truth's service, exhorting us to good works, and lecturing; two strangers were present. We also have welcome visits during the week from time to time from bro. Nutt, Tonypandy. — 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. Wednesdays: Bible Class, 8 p.m.* We are very thankful to be able to report a further addition to our ecclesia. Mr. FRANK BALCOMBE, after a good confession of the faith, was baptized on May 19th; we hope our brother will obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. We have been assisted in the work of the truth recently by the following brethren, whose labours we much appreciate: G. H. Denney, E. H. Bath, and P. L. Hone. We have also been visited by sis. Hill (Sutton), sis. Gillipsie (West Ealing), sis. Irving, sis. Denney, sis. Hone, sis. N. Ramus, sis. R. Wille, and sis. O. Button (Clapham). —E. F. RAMUS, *Rec. bro.*

**BURY ST. EDMUNDS.** —With the ever-ready co-operation of brethren and sisters from long distances (varying from 27 to 90 miles), in God's mercy we are now holding our lectures regularly once a month. Since our last report, brethren W. R. Mitchell, H. T. Atkinson, P. Robinson, M. Joslin, W. J. Webster, and I. P. Evans have lectured for us, and the strangers have averaged eight. For all our helpers we continually give God thanks, and all have recently been encouraged by a direct result of these lectures in the immersion of Mr. J. H. W. NEAL, as recorded in the April *Berean*, under London (Clapham) Intelligence, and erroneously referred to there as a result of the advertising of *Christendom Astray*. We tender our sincere thanks to all our co-workers. —Your brother in hope of Eternal Life (and on behalf of bro. and sis. P. Robinson and sis. Palfrey), H. P. CHRISTMAS.

**COLCHESTER.** —2, *Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* Since last reporting, we have had the pleasure of the company at the Table of the Lord of the following: sis. Fletcher, sis. N. Wood, and sis. Silleter (Clapham), sis. Flint (Seven Kings), and bro. and sis. Ell (Holloway). We regret to have to report that on June 2nd we withdrew our fellowship from sis. E. Goodwin for continued absence from the Table of the Lord and meeting with those with whom we are not in fellowship. To those brethren who have stirred us with the word of exhortation, and helped us to proclaim the Truth, we desire to express our appreciation, namely, brethren I. Evans, M. L. Evans, E. A. Clements, F. Brooks, F. C. Wood, W. E. White (Clapham), H. Cheale, A. Cheale (Seven Kings), A. E. Headon, F. R. Wright, H. Wicks, C. H. Bath, G. Barker, of Holloway. The attendance of strangers at our evening meetings is very small;

nevertheless our duty still remains individually, as well as a body, to "Preach the Gospel" until our Lord comes. In the mercy of God, we are very grateful to be able to still keep "The Light" burning in all its purity of doctrine, and pray that God will continue to strengthen us to do so. —L. WELLS, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Breaking of Bread, 11.30 a.m.; lecture, 6.0 p.m.; Bible Class, Thursday, 8.0 p.m.* Since our last report we have had the assistance of brethren J. Davies and D. C. Jakeman, whose services we appreciate. We have also welcomed at the Table of the Lord, sisters Jakeman, P. Jakeman, Davies, Wood, and bro. C. Wood, all of Dudley. We wish to acknowledge the gift of £5 from an anonymous brother for the furtherance of the work of the Truth. — Faithfully your brother in the Hope of Israel, O. CLEE, *Rec. bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71, Kingston Street Tradeston, Glasgow, C. 5.* Greetings in Jesus our Lord. We gratefully acknowledge the anonymous gift of £10 for the work of the Truth in Glasgow, and we shall use it faithfully. We desire to extend our warmest thanks to our brother for this gift—our Father Who seeth in secret shall reward thee openly. — We rejoice exceedingly to intimate that we have assisted MR. and MRS. PETER SHARP (formerly neutral) to put on the Saving Name in Baptism on May 30th, and they now rejoice in the hope of salvation. We thank the arranging brethren of the Motherwell Ecclesia for their assistance, and also bro. Ross for his willing help in our work for the Master. Our earnest prayer is that our new brother and sister may with us receive the coveted prize of immortality. The Truth was first introduced to bro. Sharp by bro. Cambay, whom he met in the course of his work—a lesson to us to let our light shine before men, and to drop a "word in season"—and in bro. and sis. Sharp we see the first-fruits of the Glasgow Ecclesia unto Christ. Our lectures are still well attended, and a few are showing a keen interest in the glorious things to which we direct their attention. We have four applications for immersion, and hope soon to report that a few more sons and daughters of Adam have obeyed the call to "come out." We desire to express our appreciation of the stand the *Berean* takes in relation to purity in faith and practice, and may God's richest blessing rest with those who, in declaring the whole counsel of God, give us much-needed comfort and encouragement to "press on." —Your brother in hope of Life, ALEX COCHRAN, *Rec. bro.*

**HITCHIN.** —*Hermitage Hall. Sundays: Breaking of Bread 5.30 p.m.; Lecture, 7 p.m.* It is with deep regret that we have to record our withdrawal from fellowship with sister Austin and bro. Harold Shorter for long continued absence from the Lord's Table. We pray that they will remember the former things of their high calling, and return before it will be too late. At our special Saturday lectures in May we had 12 visitors at the Letchworth meeting, and 10 and 20 respectively at the two addresses at Hitchin. We have had an average of 4 to 5 visitors at each of our Sunday evening lectures for the past half-year, the interest of most of them being continued. We tender our sincerest thanks to those brethren who have so faithfully assisted us in the work, and we have enjoyed the company of visiting brethren and sisters from Clapham, St. Albans, Southend, West Ealing, Sutton, Seven Kings, Luton, Coventry and Putney. The subjects of our Saturday lectures were: "Disarmament and the Bible," "War: The Prophetic Destiny of Britain," and "God Who Made the World Has Foretold War and Promised Peace." We gratefully acknowledge the receipt from an anonymous brother of £10 to assist us in maintaining the Lightstand, and hope that he will be rewarded by what he shall see when the Kingdom of our Lord has come. —HERBERT S. SHORTER, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-operative Hall High St., Swanscombe. Sunday: Breaking of Bread, 11 o'clock; Lecture, 6.30 p.m. Bible Class, Thursday, 8 p.m., at 22, Carlton Avenue, Stone, Greenhithe.* Greetings. Since our last report we have had the company of the following visitors: brethren W. Jeacock, R. C. Wright, E. A. Clements, and bro. and sis. Kemp (Clapham); bro. D. J. Warwick, sis. J. King, bro. W. Buck (Sutton); bro. A. Cheale, sis. Flint, bro. Beighton (Seven Kings); bro. and sis. Penn, bro. L. Penn, sis. N. Penn, bro. J. Harrington (Welling), and bro. and sis. J. L. Young (Putney). We are only few in number, and therefore appreciate all the more the help and encouragement given by our visitors, and thank them again for their services so willingly offered. We also gratefully acknowledge the gift of £5 received from a brother who wishes to remain anonymous.

We feel that the Lord will not be unmindful of this good deed in the day to come, and we will endeavour to use it to the best advantage in the work of the Truth. —E. R. CUER, *Rec. bro.*

**IPSWICH.** —*Breaking of Bread, 11.15 a.m.; Lecture, second Sunday in each month.* Since our last report we have had with us in the service of the Truth: brethren D. L. Jenkins, M. L. Evans, S. Tarling, and F. C. Wood (Clapham). The attendance of the stranger is rather disappointing, but our Heavenly Father knows we are doing His work, and if we have His approval it is all that matters. We have been pleased to have as visitors the following: brethren E. and W. Wade and sis. Wade (Colchester), brethren A. Cottrell, M. L. Evans, Ivor Milner, J. Squires, H. L. Hayward, and sis. Milner (London); bro. Christmas, bro. and sis. Robinson, and sis. Palfrey (Bury St. Edmunds). We have received a donation of £10 from an anonymous brother for the service of the Truth, which we hope to use while the Master tarries. — W. P. HAYWARD, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We have pleasure in recording the obedience of four more who have put on the Name of Christ in the appointed way, and who have our prayers for their success in the race for life eternal. The names are: —May 12th, Mrs. BERTHA FLORENCE BENNETT, wife of our brother Bennett, and formerly neutral; May 19th, Miss BETTY FLORENCE KNIGHT (formerly Methodist); June 2nd, Mrs. ELSIE SYMES (formerly C. of E), and Miss MIRIAM MCDONALD (formerly Exclusive Brethren). We gain by removal bro. and sis. M. Smith, from Sutton. On Saturday, May 25th, the Bible and Mutual Improvement Class paid a visit to the Natural History Museum. Tea was afterwards enjoyed by a good number of brethren and sisters at The Empire Restaurant, Victoria. In the evening four uplifting addresses were delivered at Denison House, under the general title of "The Love of God in Christ Jesus our Lord." Many of like precious faith were welcomed from other ecclesias. We have been pleased to have the company of the following visitors at the Table of the Lord: bro. W. Southall (Birmingham), sis. Osborne and sis. Osborne, Junr. (Bridport); sis. D. Higgs (Bristol), bro. D. L. Denney (Holloway), sis. M. Day (Luton), sis. I. Johnson (Nottingham), sis. Mills (Ilford), bro. Tom Phipps (Great Bridge), sis. Warwick (Putney), bro. W. Goodwin (St. Albans), bro. and sis. Latcham (Tonypany), bro. and sis. Morse (Swansea), sis. Learman (W. Ealing). — F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Holloway).** —*Delhi Hall 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital); tubes, Highgate or Holloway Road. Sundays: 11 a.m. and 7 p.m. Wednesdays, 8.0 p.m.* We have pleasure in reporting the marriage on April 17th of our brother Ernest Williams (son of the late bro. F. E. Williams) and sister Enid de Vane; also the marriage on June 1st of bro. Horace Beardon and sis. Bessie Evans. We wish them all happiness and comradeship in the race for Eternal Life. The divine ordinance of marriage is designed to be a blessing if it be entered upon "only in the Lord." — We also have to report that bro. J. H. Dyer, bro. and sis. F. R. Wright, and bro. and sis. A. E. Headon, all living in New Barnet neighbourhood, have determined to cultivate the field in which they live, and to that end have formed a small ecclesia there, in the hope of attracting some to the light of the Truth in these dark days; an enterprise in which we have wished them God-speed. We acknowledge with thanks receipt of £20 from an anonymous brother to help in the work of proclamation. Visitors have been welcomed as follows: sis. R. Pinchen, sis. H. Denney, and bro. F. Brooks (Clapham), and sister Oakey (Putney). —GEO. H. DENNEY, *Rec. bro.*

**LONDON (West Ealing).** — *Leighton Hall, Elthorne Park Road, W. 7. Sunday: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 8 p.m., 49, Uxbridge Rd., Ealing, W.5.* We acknowledge with appreciation and thanks the gift of £10 towards the service of the Truth, from a brother who wishes to remain anonymous. We also record the transfer of sisters M. and H. Eato, from Leicester, who have come to this district to live. The following brethren and sisters have met with us at the Table of the Lord: sisters Yeates and C. Butt (Clapham); sister Brown (Brighton); brethren Scott and W. L. Wille (Southend). We still have a few strangers at the

lectures from time to time, and are thankful to those brethren who assist in the proclamation of the Truth. —T. G. BRETT, *Rec. bro.*

**MARGATE.** —*Foresters' Hall (Lower), Union Row, Margate. Sunday: Breaking of Bread, 4.15 p.m.; Lecture, 3 p.m.* Since our last news, we have been pleased to welcome to the Table of our Lord: bro. and sis. Hart and bro. Goodwin (St. Albans), and sister G. M. Clements (Clapham). We take this opportunity of thanking the brethren who have assisted us for their great help in spreading the Truth by lectures; and for the comfort, inspiration and encouragement we have received from their exhortations. We also acknowledge our gratitude to a brother who sent an anonymous gift of £10 to help our little meetings in the great work which it is our privilege to perform. —V. H. LLOYD, *Rec. bro.*

**NEW BARNET.** —*Millicent Cafe Hall, Lytton Road. Sundays: 11 a.m. and 7 p.m.* The following brethren and sisters of the Holloway Ecclesia have formed themselves into an ecclesia at New Barnet: bro. J. H. Dyer, bro. and sis. A. E. Headen, bro. and sis. F. R. Wright. This step has been taken so that the proclamation of the Truth may be more continuous than in the past, and so far our action has been justified by the regular attendance of several friends who are showing interest. Bro. G. H. Denney gave us a good start on April 29th in a lecture upon "Disarmament to a good company of strangers. Our thanks are also due to brethren E. C. Clements, F. Brooks, D. L. Jenkins, H. Doust, and M. Joslin, who have so willingly helped us in our effort. —F. R. WRIGHT, *Rec. bro.*

**NEWPORT.** —*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.* Greetings in the Lord Jesus. On Sunday, June 2nd, we were pleased to welcome to the Table of the Lord bro. and sis. A. Bickers, of Dudley. Our brother gave us very encouraging words of exhortation, and lectured in the evening, three strangers being present. Our thanks and gratitude go out to the anonymous brother who made a gift of £10 to this ecclesia, to enable us to keep the Light burning in this town, and we assure him that, with God's blessing, it will be used for the purpose for which it was sent. We regret to state that the following was omitted by us in our report for June: —On April 21st we were pleased to welcome to the Table of our Lord bro. Cochran and bro. and sis. C. Cambay (of Glasgow), bro. Cochran exhorting us on this occasion. We are also pleased to report that on June 5th we had an interview with bro. Davies, of Risca, Mon., who was not of our fellowship, but who desired to come out from those who do not unreservedly accept the Birmingham (Amended) Statement of Faith, and on account of the laxity prevailing in the ecclesia of which he was a member. Our brother at this interview satisfied the interviewing brethren that he was at one with us on the matters which have caused division, and will now meet with us at the Table of our absent Lord. —DAVID M. WILLIAMS, *Rec. bro.*

**NEW TREDEGAR.** —*Sundays: Breaking of Bread, 11 a.m.; Sunday School 2.30 p.m.; Lecture, 6.0 p.m.* Greetings in Christ. We once again gratefully acknowledge the receipt of £10 sent by the brother who wishes to remain anonymous. We have also been very pleased with the company of visiting brethren and sisters since our last intelligence appeared. On May 5th bro. and sis. Evan Evans met with us at the Table of the Lord, and bro. Evans exhorted, and lectured in the evening. On May 19th, bro. P. Walpole and sisters Kate and Phyllis Ellis (breaking their homeward journey from Swansea), broke bread with us. Bro. Walpole gave us a very stirring exhortation, in a very original yet completely Biblical manner. We are, indeed, grateful to brethren and sisters who avail themselves of the opportunities to visit us, and support and strengthen us in our difficulties. —In the love of the Truth and of Christ, IVOR MORGAN, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* We have been encouraged by the addition to our numbers of bro. G. Lowe, of Derby, who, having been convinced of the unscriptural position of the Nottingham Corn Exchange Meeting and those in fellowship, has been received into our fellowship after a satisfactory interview. Although the attendance of strangers at our lectures is not very encouraging, we continue to proclaim the Truth, mindful of the exhortation, "Be

not weary in well-doing, for at last ye shall reap, if ye faint not." Our visiting speakers have been brethren J. E. Weetman (Birmingham), S. M. Harrison (Lichfield) and T. Wilson (Clapham). —J. B. STRAWSON, *Rec. bro.*

**PEMBERTON.** —*Chatsworth Street Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays, Bible Class, 7.15 p.m.* Sincere greetings in Christ. We express our grateful thanks to our brother who wishes to remain anonymous for the gift of £10, which we shall endeavour to dispose of to the honour and glory of our Heavenly Father. During the month of June the following have assisted us in the service of the Truth: bro. S. Shakespeare, bro. F. H. Jakeman, and bro. D. C. Jakeman, all of Dudley; we thank them for their labours. The following have also assembled along with us at the Table of the Lord: bro. and sis. Passey, bro. and sis. Hingley, sis. D. C. Jakeman, sis. P. Jakeman, sis. H. Allen (Dudley); sis. D. Jannaway (Southport); and bro. T. Bailey (Preston). — B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** — *5, Norton Avenue, Lipson. Sundays: Breaking of Bread, 11 a.m. Bible Class, Thursdays, 7.30 p.m.* We are pleased to report an increase in our numbers, sis. M. Phillips having transferred to us from the Oddfellows' Hall Ecclesia. —ALFRED J. NICHOLLS, *Rec. bro.*

**ST. ALBANS.** —*Sundays: 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m., at Pikesley's Hall, 34 St. Peter's Street.* Our hands have been strengthened by the receipt of a gift of £10 through bro. Jannaway. We hope to use the money in faithful service of the Truth in this town. It is with very great pleasure we report the baptism on Saturday, June 1st, of MR. JAMES WARNER and MRS. EDITH WARNER. They have both sought for the Truth with very evident sincerity, and are now happy in the possession of the pearl of great price. We trust that they, with all of us, will endure faithfully to the end. The baptisms were at the house of bro. Hart, and were followed by a pleasant informal meeting of the brethren and sisters. We continue to experience good attendances at the lectures and have one or two visitors who are taking steps to obtain a right understanding of the way to eternal life. We have for disposal a strip of canvas, about 2' 6" by 14", recently used for advertising, bearing the words in very large characters 'CHRIST IS COMING.' If any ecclesia could make use of it we should be glad to arrange to pass it on without cost. —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.* It is with a feeling of gratitude that we acknowledge receipt of a gift of £10 from a brother who wishes to remain anonymous, to be used in the work of the Truth in this district. We trust we shall be guided to use the gift wisely and in a way which will redound to our Father's glory and our eternal well-being. We have been pleased to welcome the following visitors to the Lord's Table: brethren R. C. Wright and J. Evans, brother and sister A. K. Clements; sisters Orchard, Singleton and E. Maundrill (Clapham); sis. J. Thorpe (West Ealing); brethren R. Jeacock (Croydon), and J. Hembling (Horns Cross). We thank the brethren for their help in the Truth's work. —WM. J. WEBSTER, *Rec. bro.*

**SHERINGHAM (Norfolk).** —*1, Weston Terrace, Beeston Road.* Greetings to all our fellow-labourers in the Master's vineyard. Owing to the continued generosity of our brethren and sisters, and their personal ministrations, we were able to make a Second Special Effort to publicly proclaim the Gospel of Christ, on Sunday, May 5th. And although the "stranger" was not interested to the same extent as on the previous occasion, to brother Woodhouse and me it proved to be a glorious season of refreshing and uplifting. We enjoyed the company of brethren H. T. Atkinson, H. L. Evans and J. Squire, sisters G. M. Atkinson, E. Squire, G. Evans, Gwen Squire, Eileen Ford (Clapham); brother H. P. Christmas, bro. and sis. P. Robinson (Bury St. Edmunds), and sisters M. Potter and D. Quantrill (Wymondham). Bro. Atkinson faithfully delivered the word of exhortation, and lectured in the evening. To all our brethren and sisters, who so kindly gave up their holiday and travelled so far in order to minister to our pleasure and profit, we tender our deepest gratitude. —Your brother in Christ, ARTHUR STARLING.

**SOUTHEND-ON-SEA.** —*Breaking of Bread*, 6.15 (except each first Sunday), at 11, *Byron Ave., Southend, on the Sutton Road Estate (buses, etc., to North Ave., thence through Sycamore Grove to Byron Ave)*. Since our last news we have been glad to welcome to the Table: brethren Thomas and sisters Carter and Ruth Nicholson (Ilford); and bro. Lovewell, of Hitchin. We again thank brother Anonymous for donation of £5 "for the furtherance of the Truth." —WM. LESLIE WILLE, *Rec. bro.*

**SUTTON (Surrey).** —*The Hall, Clanricarde House School, Cheam Rd. Sundays: Breaking of Bread*, 11 a.m.; *Lecture*, 7 p.m. *Wednesdays: Bible Class and M.I.C. (alternately)*, 8 p.m. With deep regret we have to report that the ecclesia has had to withdraw fellowship from bro. Frank Wood, who has joined the armed forces of the Crown. We have lost the company of brother and sister M. Smith, who will in future meet at Clapham. The following brethren have afforded us lecturing assistance: brethren E. Cuer (Horns Cross), S. Jeacock (St. Albans), Young (Putney), F. Brooks (Clapham), D. Jenkins (Clapham) and E. Bath (Holloway). We acknowledge with gratitude the words of edification from those who also exhorted us at the Lord's Table. The following have visited us since last report, viz.: bro. and sis. Young (Putney), bro. and sis. Cuer (Horns Cross), bro. and sis. S. F. Jeacock (St. Albans), bro. and sis. Jenkins, bro. Burton, and sisters V. Draper, Greenacre, Pizzey, and J. Southgate (Clapham); sister Gillespie (W. Ealing), bro. E. H. Bath and sisters Lethbridge and E. Lethbridge (Holloway). If the Lord will, we hope to hold the annual tea and Fraternal Meeting at Dashwood Hall, Sutton, on August 5th (Bank Holiday). —G. F. KING, *Rec. bro.*

**SWANSEA.** —Christadelphian Meeting Room, Portland Chambers, Gower Street. *Sundays: Breaking of Bread*, 11.0 a.m.; *Lectures*, 6.30 p.m. We desire to express our grateful thanks to the anonymous sender of £10, which will be used in the service of the Truth. We have been pleased to have the company of the following brethren and sisters visiting Swansea, who have met with us at the Table of the Lord: sis. C. Owen, sis. E. Ford, bro. and sis. Llewellyn Evans, sisters Kate and Phyllis Ellis (Clapham) sis. Ethel Davey (Boston, U.S.A.), bro. Walter Winstone (Bridgend); bro. and sis. George Morse (Newport). The attendance of the stranger at our Sunday evening lectures is very disappointing. Yet we are encouraged in the knowledge that the present indifference to the things of the Truth is a welcome sign that the Coming of the Lord draweth nigh. —W. MORSE, *Rec. bro.*

**WELLING (Kent)** —*Scouts' Hall, Warwick Road. Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lecture. Wednesday, 8.15 p.m., Bible Class.* If God be willing, we propose holding our annual Sunday School Summer Outing on July 6th, at Greenwich Park, Blackheath, S.E. Tea will be at 5 p.m., but fuller details will be circularised to ecclesias in time. Our bro. O. A. Smith and sis. E.E. Grant have been united in marriage, and we pray that their new relationship will prove mutually beneficial in their race for life eternal. Our needs in the public proclamation of the Gospel have been well supplied by brethren D. L. Jenkins, E. A. Clements, and J. Squire, to whom we tender our thanks. —A. M. GRANT (*for Rec. bro.*).

## CANADA

**HAMILTON (Ont.).** —*C.O.O.F. Hall, Wentworth and King William Streets, Sunday School, 9.45 a.m.; Memorial Service, 11 a.m.; Lecture, 7 p.m.; Wednesday Bible Class, 8 p.m.* We are happy to report that our Heavenly Father has again blessed our efforts by calling two more to the light and knowledge of His saving Truth. On February 13th we had the pleasure of assisting HELEN IRENE HOLT, age 19, daughter of our bro. and sis. Holt, through the waters of baptism into the saving Name of Jesus. Also, on April 24th, ERNEST CLIFFORD COPE, age 25, son of the writer, after a good confession of the things of the Kingdom and the Name of Jesus Christ, was immersed into the all saving Name. Our earnest prayer is that they, with us, may run the race set before them, and at last enter into that glorious rest which remaineth for the people of God. In connection with the public proclamation of the Truth, we have been assisted by bro. W. Turner, of Winnipeg, Man., who gave a stirring address upon the authenticity of the Scriptures. Also, bro. Beasley (of Toronto), bro. Baines (Montreal), bro. Robson (London, Ont). We feel greatly encouraged by our visiting brethren, and thank them for their labour of love. We have been pleased to welcome to the table of the Lord, bro.

and sis. Williams, bro. and sis. Davy, bro. Davy, Junr., sis. Briggs, bro. H. Briggs, sis. Ruth Briggs, sis. Mary Briggs, bro. and sis. Gray, sis. Round, and sis. Currey, all of Toronto; bro. and sis. H. Pryor, of Fort Erie; sis. Gruitt, of Buffalo, U.S.A.; sis. Florence Styles, sis. Mary Styles, of Brantford; bro. and sis. L. Sparham, of Chatham, Ont. We welcome brethren and sisters of like precious faith. —E. D. COPE, *Rec. bro.*

**RICHARD (Sask.).** —Our request for suitable literature for distribution made in the April number of our magazine has been met by brethren Jeacock (of the London district) and bro. Hall (of Birmingham), to whom we have sent our best thanks. We also received a sample copy of another very nice and useful work from another Birmingham brother, which we were afraid would be rather too expensive to distribute by the thousands in our farm district. We are not sure, but we believe our kind thanks are also due to our worthy brother Aue, of the Jersey City meeting (?), and bro. Luard (of Edmonton), to whose yearly visit we shall soon be looking forward. It is our purpose (please God), as soon as seeding is over, which is about 14 days late, to distribute this literature for many miles around, through the mails, and try to reach every English-speaking settler within a reasonable limit. We are very grateful to be able to report the baptism of the present writer's third son, CHARLES JONES, on March the 31st, at the age of 18 years, and believe and hope that he will follow the lead of his two brothers and three sisters, who are members of our meeting. The profession of the Truth in this district calls for men and women of unusual characters, as it does in every other locality. I am sorry to report that our bro. Tyson, who held a Government position at N. Battleford, has lost his employment, with poor chances of securing other work. He may be compelled to return to his farm in this district, which he does not view with favour, for various reasons, over which he has little control. His misfortune is not lost sight of in our prayers, and, of course, is known in Heaven. How urgent is the need of our promised deliverance. We do hope that those of us who are favoured for the time being in temporal matters will keep on the look-out for our less fortunate brethren, who are oftentimes shy to reveal their true temporal position. This is a responsibility that we cannot evade. —FRED W. JONES.

**TORONTO (Ont.).** —*Kimbourne Hall 1484 Danforth Av. Sundays: 11 a.m. and 7 p.m.* It is a very great pleasure to report further blessing upon our ecclesial work. On February 16th Mr. DAVID M. JONES, and his wife, MARGARET JONES, were immersed into the saving Name of Jesus; and on April 11th the following immersions took place; Mr. JAMES MCIVOR, Mrs. ANNIE JACKSON, wife of bro. George Jackson, Senr., and Miss ELIZABETH LUFF, daughter of sis. Mary Luff. Miss Luff came to us from another body bearing the name Christadelphian, and was re-immersed at her own request. We regret, however, to report the sudden death of bro. Arthur Russell, who fell asleep on February 16th, and was laid to rest in Norway Cemetery on February 19th. We extend our sincere sympathy to sis. Russell in her sad bereavement. The wonderful hope of the Gospel does much to comfort us in such a time. We have been assisted in proclaiming the Truth by bro. J. D. Baines, of Montreal, bro. George Ellis, of Oshawa, and bro. Fred Marlett, of Brantford. We appreciate their help very much. The following brethren and sisters have recently visited us, and were welcomed at the table of the Lord: bro. C. Tackaberry and sis. George Ellis, of Oshawa, sis. Henry Jones, of Windsor, bro. and sis. Hall, Senr., and sis. Hatch, of London, sis. Wendover, of Bracebridge, bro. and sis. L. MacCharles, sis. Eunice Styles and sis. Mary Styles, of Brantford, bro. and sis. A. Purcival, bro. H. Fotheringham, and sisters A. Turner, O. Vibert, E. Price, Crisp, Smith, and Tebbitt, of Hamilton. Our Fraternal Gathering was held on Good Friday, April 19th, the attendance being approximately 350. Visitors were welcomed from Montreal, Oshawa, Guelph, Hamilton, Brantford, London and Windsor (cities of Canada), and the following points in the United States: Buffalo, N.Y., Detroit, Mich., and Hawley, Pa. Our meetings were held in the Oddfellows' Temple, on College Street, and the subject for the day was "The Unfolding of the Divine Purpose." The addresses given in the afternoon were as follows: The Ministry of Moses, by bro. J. P. Vibert (Hamilton), The Ministry of the Prophets, by bro. D. Gwalchmai (London), and The Ministry of Jesus Anointed, by bro. A. Fotheringham (Hamilton). In the evening bro. Jos. Beasley (Toronto) spoke on the Prophecy of Daniel, and the brethren and sisters of our ecclesia sang the Cantata, "The Oracle of Daniel." It was a wonderful day of joy and thanksgiving. —GEORGE A. GIBSON, *Rec. bro.*

## UNITED STATES

**DETROIT (Mich.)**. —*F.O.E. Hall 275, Ferry Ave. E. Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Wednesdays, 8 p.m.* We are glad in being able to record increase in numbers from the following reasons: —Bro. and sis. W. Harvey, and bro. and sis. H. Jones, of Windsor, are now reckoned with this ecclesia; bro. E. J. Higgs and bro. J. Rees (formerly of Temperance Hall fellowship) have taken our position and joined us; bro. and sis. R. M. Carney, from Houston (Texas), have located near Detroit; and meet with us; sis. O. Rayworth has returned to Detroit; we have had the privilege of assisting Mr. BRUCE DREWRY (formerly Methodist) put on the Saving Name of Christ, and pray for his continuance. Sis. Sue Miller, of Canton, is working near Detroit, and meets with us as often as possible; bro. Eli Carrow, of Jasonville, is temporarily in work here, but may return home at any time. We have had the following visitors: bro. W. J. Thomas (Canton), bro. Otto Miller (Canton), bro. and sis. Taylor (Saginaw), bro. and sis. Clements (Chicago), bro. J. P. Vibert (Hamilton), bro. MacDonald (Toronto), sis. Jentsch (Akron), bro. F. Marlett (Brantford), sis. Jean Marlett (Brantford). Brethren Thomas, Vibert and Marlett assisted with the spoken word, each on the Sunday and during the week following, and their labours were very much appreciated. Our last annual gathering and Sunday School entertainment, held since last writing, was thought to have been one of our most enjoyable assemblies for such a purpose. —G. GROWCOTT, *Rec. bro.*

**HOUSTON (Texas)**. —We are happy to announce that another person in this city has rendered obedience to the Gospel call. Mrs. EUNICE WYATT was immersed into the sin-covering Name of Jesus on Sunday, April 21st, 1935. We hope and pray that she may remain faithful until the end, and receive the crown of life. —J. O. BANTA, *Rec. bro.*

---

## AUSTRALIA

**Cessnock, N.S.Wales**. — H. G. James, 13 Ann St., Cessnock.  
**Coburg, Victoria**. — James Hughes, 14 Riddell Parade, 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**. —R. H. Baxter, 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, Crossley Ave.  
**Toronto**. — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Vancouver, B.C.**—P. S. Randell, 2914, Bryant St., Burnaby, B.C. *via* New Westminster.

**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.** —A. E. Smith, 96 Hamden Terr., Alhambra, 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.** —Carl E. George, 3330 North 15th Street.  
**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** —C. W. Hanson, 2349 N.W, Roosevelt Street.  
**Rochester, N.Y.** —G. G. Biers, 243 Genesee Pk. Blvd.  
**Santa Barbara, Calif.** —W. S. Davis, 2817 Lacy Avenue.  
**Scranton, Pa.** —*See Glendale.*  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

---

## Notes

POOR FUND. —We acknowledge receipt of 5/- which has been placed in the bag for this purpose at Clapham; with thanks to the sender.

EMPLOYMENT REQUIRED. —A Brother residing near London seeks employment. Age 52, of good education and commercial experience; could do any kind of clerical work. Has also had selling experience. Further particulars may be had from the Editors.

NEWSPAPERS, ETC., RECEIVED. —Cuttings from the *New York Times*, from bro. D. C. Wilson, Philadelphia. *The Melbourne Argus*, for April 26th, from bro. J. Hughes, Melbourne. Many thanks to the senders.

FORTHCOMING FRATERNAL MEETINGS. —The Sunday School Summer Outing and Fraternal Gathering of the Clapham ecclesia will be held at Hampton Court, as usual, on Saturday, July 6th, if the Lord will. The Welling Sunday School Outing will take place on the same date.

GLASGOW. —No meetings will be held here on July 21st and 28th, and August 4th and 11th. Visitors will find the Motherwell ecclesia within easy reach of Glasgow.

SHERINGHAM. —A special lecture is being arranged for July 20th, at "Aysgarthe," South Street, at 7.30 p.m. The support of brethren and sisters on holiday in the district will be greatly appreciated.

ZIONISM. —Advance copies of "The Progress of Zionism" by Mr. Israel Cohen, and "The Report of the Executive of the Jewish Agency for Palestine" have been sent us by bro. F. G. Jannaway. They contain matters of much interest which we hope to be able to use presently.

NEW BARNET ECCLESIA. —The meetings for July 21st will not be held at the Hall, but at 57 Woodville Road.

THE JEWISH NATIONAL FUND. —*The Jewish Chronicle* reports an announcement from Jerusalem that the Jewish National Fund has collected £4,000,000 during its existence. The first million took twenty-one years to collect, but the other three millions took only four years each. The Fund hopes to collect the fifth million within two years.

THE TEN COMMANDMENTS. —The ancient Jewish rabbis emphasize that God did not say "I am the Lord your God" but "I am the Lord thy God"; a statement addressed therefore, to each Israelite personally. The Divine message was for each Israelite individually. So our fellowship with the Father is an individual one—mere membership of a faithful ecclesia confers no title to everlasting life.

TRANS JORDAN. —In a letter to *The Times*, Lord Melchett writes: "The truly, the right and the only solution is the inclusion of Transjordan within the area of development. Ultimately this is inevitable. That small historic river, the Jordan, cannot for ever be the barrier between abounding prosperity and the penury and privation with which the people of Transjordan is affected. I see clearly the political difficulties which affect this solution, but remain convinced that these will give way before economic necessity. As and when this solution becomes effective the whole Zionist picture will change."

"NEITHER SHALL THEY WEAR A ROUGH GARMENT TO DECEIVE" (Zech. xiii. 4). —A most remarkable illustration of the effect of the fulfilment of this prophecy comes from Turkey. A new law has been promulgated banning the wearing of clerical dress outside closed places of worship by Moslem, Christian, Jewish or any other clergy. It comes into force in June. Not even tourist clergy will be able to land in Turkey unless they wear ordinary dress. It appears that the more ignorant of the population gives clergymen an undue veneration and an authority which the Turkish Government intends to bring to an end. It is a law that can only have a good effect in removing some of the gross superstition that prevails. We look forward to the time when clergy will be abolished altogether.

---