

Price 8d

August 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 First Voice as of a Trumpet (Dr. John Thomas) ....	281
Job and Jonah (R. Roberts) ....	284
Editorial: — “Propitiation” and “Reconciliation”.....	287
External Appearances Deceptive... ..	294
1934 and 1935 ... ..	298
The Holy Commandments .....	303
Reflections .... ..	304
Correspondence .. ..	306
Land of Israel News .... ..	308
Signs of the Times. . . . .	309
<u>Ecclesial News .....</u>	<u>313</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, 23 Dagmar 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.** —C. Cambray, 42 Dorchester Avenue, Kelvinside, Glasgow, W.2. (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.)

**PLYMOUTH.** —A.J. Nicholls, Plym Villa, Old Laira Road.

**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

AUGUST, 1935

NO. 272

### The First Voice as of a Trumpet

(Rev. iv. 1.)

By Dr. John Thomas

A door being opened in the heaven when John was looking, a voice issued forth from the opening, and addressed him. He tells us that the voice was identical with "that first voice which he heard as of a trumpet speaking with him." This first voice is noted in Rev. i. 10. It was a loud trumpet-like voice, and he heard it when "in spirit." In all this, John was a dramatic person; or, one through whom was represented in action certain things not narrated. When in Patmos, and about to behold something pertaining to "the Day of the Lord," he says he was "in spirit." This is equivalent to saying that, when he shall behold the *reality* of the similitude he saw in spirit, he will also be "in spirit;" which likewise intimates by implication, that he will have previously risen from among the dead and be spirit. The first voice, then, he heard behind him as the loud sound of a trumpet, was a symbolical voice of the seventh trumpet period, which will awake him from his death-sleep; for it is under the seventh, which is also the last, that the dead are raised, the prophets and saints are rewarded, the day of the Lord is introduced, and the Satan ejected from the heaven, bound hand and foot, and shut down in the bottomless profound, there to remain for the thousand years ensuing (ch. xi. 18).

Now, in John having referred us in ch. iv. 1, to the first voice of ch. i. 10, it was equivalent to telling us, that the first and second hearing of the same voice related to the same epoch, or point of time. They both relate to the seventh trumpet period; and as John "turned to see" in the first instance, and "looked" and ascended in the other, the vision of the Son of Man, and the vision of the thrones, the elders, and the living ones, are both representative of things destined to come to pass after the advent of Christ and the resurrection of the saints. The apocalyptic Son of Man is the Stone-Power in manifestation. He shatters Nebuchadnezzar's image to pieces; and having opened the heaven, establishes therein a throne, which becomes the centre of a dominion extending over all the earth. The first time John heard the voice of this trumpet, it was "loud." It awoke him from the dust of death. But the second time, he does not say it was loud; this may be inferred, because it was the same voice. He was "looking" before the words of the voice addressed him. He had risen, and was contemplating the opening of a door in the heaven and while so looking, there was a speaking from the opening inviting

him into the heaven. Hence the beginning of the first voice awoke him to life and action; and afterwards the same voice invited him to ascend to the heaven and to inherit the kingdom established there.

The trumpet to which this "loud," "first voice" belongs, is that represented in "the memorial of the blowing of trumpets," on the first day of the seventh month (Lev. xxiii. 24). It is that sounding by which the princes, heads of the thousands of Israel, are summoned to gather themselves together unto Christ, the King of Israel (Numb. x. 4). It precedes the sounding on the tenth of the seventh month, which proclaims liberty throughout the land unto all the inhabitants thereof (Lev. xxv. 9). The saints are first raised and exalted to the heaven; in other words, "*meet the Lord in the air*," as symbolized in this fourth chapter; and then afterward "the Great Trumpet" of the Jubilee is blown by YAHWEH *Elohim*, who in the "lightnings and thunders which proceed out of the throne" (ver. 5), goes forth with the whirlwind of the South (Zech. ix. 14).

The silver trumpet that sounds upon the first day of the seventh month, gathers together that "great multitude which no man can number of all nations, and kindreds, and peoples, and tongues"; of which John says he beheld that "*they stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands*" (chap. vii. 9). "These had been dead, but when the trumpet sounded at the time of the dead that they should be judged, and that Yahweh Elohim should give reward to his servants the prophets and to the saints, and to them that venerate his name, small and great" (ch. xi. 18), when the loud trumpet-voice was heard at this time in the lower parts of the earth, all these, with John among the number, "turned" and "looked"—awake from their dusty bed, come forth from their graves, and gather together unto him (2 Thess. ii. 1) who, by the energy of the Eternal Spirit, will have raised them from among the dead. This "first voice" which brings them together to stand before the throne in the heaven, plants them as the symbolical 144,000, upon MOUNT ZION, the area of the throne and Most Holy Place of the heaven; it plants them there with the Lamb, in preparation to "follow him whithersoever he goeth" (ch. xiv. 1, 4). In preparation to go forth, not in actual progress. Another "loud voice" must be heard before they go forth in the lightnings and thunders of the war of "the great day of God the Almighty" (chap. xiv. 15; xvi. 14).

While prepared for war, but the lightnings and thunders not yet flashed forth from the throne (ch. iv. 5), the trumpet of the Jubilee is sounded for the gathering together of the congregation of Israel from the four corners of the earth. The sound of this trumpet is not an alarm for war (Numb. x. 7). It is the "loud voice" of the class-angel that flies in mid-heaven, making proclamation of the good news pertaining to the Millennial Aion; announcing that the time of its introduction has arrived, and inviting mankind of all nations and tongues, to fear the Deity and give glory to him, because the hour of his judgment is come (ch. xiv. 7). "The Great Trumpet," says Isaiah, "shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the Holy Mount at Jerusalem" (ch. xxvii. 13). This testimony informs us that the blowing of the great jubilee on the tenth of the seventh month, will ultimate in the return of Israel to their fatherland; but this return will not result without war. The North will not give up, and the South will keep back, until both North and South are harvested, and gathered into the winepress of the wrath of God (ch. xiv. 15, 20). Assyria, or the North, and Egypt, or the South, will be the enemy oppressing them in their land. This being their condition, the ordinance appointed for their generations during the Mosaic Olahm, enjoined upon the priests to blow the two silver trumpets, with the assurance that the blasts thereof should cause them to be remembered before Yahweh their Elohim, and that consequently they should be saved from their enemies (Numb. x. 9). This was a prophetic memorial, the body or substance of which is of the Christ (Col. ii. 16, 17). It signified that in "their latter end," when oppressed by the enemy, "the Devil and Satan," the loud angel-voices *sent forth* out of the throne (ch. iv. 5), should proclaim war; and command the Son of Man in his white clouds of warriors to thrust in the sharp sickle, and reap down their oppressors, and so save them from their enemies.

The "first voice," then, is the apocalyptic antitype of the Mosaic ordinance of the memorial of the blowing of the two silver trumpets, which were blown for the calling of the assembly, a holy convocation; and for the journeying of the camps. This "first voice" is heard by the class of which

John is the apocalyptic representative, before the pouring out of the Seventh Vial "into THE AIR"; by which a breach is made, through which, as "a door," the saints, who are raised under the Sixth Vial—"the kings which are from the Sun's risings" —who hear the first voice as of a trumpet speaking to them, enter into the heaven. Raised under the Sixth Vial, which has been pouring out upon the symbolical Euphrates for the last forty years of the present century, they await further developments. They await the smiting of the Nebuchadnezzar Image upon the feet, which is to manifest the temple of the Deity in the open heaven; and in the midst of that temple of holy ones, the Messianic Ark of his Covenant, whose propitiatory or mercy seat, is the crucified Nazarene (Rev. xi. 19).

---

## **Job and Jonah**

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

*(Continued from page 248)*

Job's friends vexed him exceedingly by arguing that Job must have been a bad man to get into such trouble. He would not listen to it for a moment. He said, "Though I die, I will assert mine integrity." The only explanation he had to offer was: "God doeth as it pleaseth him." He could not explain God's objects, but he had confidence in them, and was prepared to go to the grave, in the full confidence that in the latter day, "though all consumed his cold remains," he would, in his restored and very own flesh, see God "standing on the earth," fully and victoriously revealed in that form and manifestation purposed from the beginning, and shown to the world in the days of Tiberius Caesar, when Jesus of Nazareth, bearing the Father's name, went forth proclaiming himself the Resurrection and the Life, and the Redeemer of his people from sin and death.

Some profess to find in Job's tartness of expression indications of the opposite of patience. The fact is, they judge, or misjudge, him by the modern standard, which is not the true standard. The crispness of his truthful personal assertiveness is part of the completeness of his excellent character. A man lacking this element is flat and flabby. His patience was shown in keeping steady towards God in the midst of inexplicable suffering; and not in observing an unruffled front in the presence of superficial and libellous mediocrity. He by no means kept an unruffled front. He even indulged in some degree of satire. "Doubtless, ye are the people, and wisdom will die with you." This was his response to their misapplied platitudes. "Who knoweth not such things as these?" Job's case read aright will give us a true and healthy standard of manhood in Christ. It will engender within us the noble combination of reverence towards God and courageous independence of man, whom we will benefit but not fear. It certainly will not generate the feeble, sickly, slobbering sentimentality of the modern school of "piety." On the other hand, it will keep us far from the godless and harsh sterility of modern manliness. It will blend in us in some measure all the elements of wisdom with the resultant beauty of that perfect type of character exhibited in a greater or less degree in all the servants of God, all whose cases were "written for our learning."

The two other portions of our reading (of the light-imparting "words") we can look at only very briefly. Jonah is interesting more in what it brings out concerning God than concerning Jonah. Jonah thought it was no use going to Nineveh, and therefore tried to evade the command by entering upon a distant voyage. He was made to feel the impossibility of getting away from God. An unassuageable storm obstructed his way. Many storms visit the Mediterranean, but this was a specially caused one, and so were all the attendant incidents. An angel was at work by whose action on the minds of Jonah and the crew, it came to pass that Jonah was thrown overboard and swallowed by a creature specially prepared to give Jonah a voyage of a different character from what he had arranged for himself. For three days in a horror of great darkness, he had time to realise how helpless is man in the hand of God, and was landed at last, with broken will, in a state of perfect readiness to go wheresoever the Lord might send him. (The men who treat this as a fable are not logical unless they deny Christ, and a deal that is undeniable besides. Christ endorses the record of Jonah. The man who believes in Christ is bound to believe in the narrative of Jonah, and he can have no difficulty. If God is

in a transaction, what can be impossible? If Christ rose, God was with him, and if with him, then with all those connected with his work in Israel, and therefore with Jonah, and therefore could as easily fit up a special fish for Jonah's living accommodation as make a fish at all.)

When Jonah gets to Nineveh, he finds that his preaching is not of the no-use character he had assumed. "The men of Nineveh repented at the preaching of Jonah." This may inform us not to set up our judgment against God's commandments. Our wisdom is to simply ask, what has He commanded, and do it. And now comes out the beautiful revelation of God's character. "God saw their works (that is, that the Ninevites humbled themselves before him) and God repented of the evil that he said he would do unto them: and he did it not." How constantly is this the proclamation of the Scriptures, that—

"the Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither will he keep His anger for ever."

How frequently this was exhibited in His dealings with Israel. "Many a time turned away he his wrath" when they repented and amended their ways. To the erring and the rebellious, He has caused it to be expressly declared, that if they will forsake their way and the unrighteous man his thoughts, and turn unto the Lord, He will abundantly pardon (Is. lv. 7). This is a constant encouragement to all. With poor Jonah, it was a discouragement. He made it a reason for running away in the first case. He said to God when he found that Nineveh was spared:

"Was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish, for I knew that thou art a gracious God and merciful, slow to anger and of great kindness, and repentest thee of the evil."

Jonah spoke from his knowledge of Israel's history. He spoke it in bitterness, but it was a truth of great sweetness and consolation. The only danger in connection with it is the danger of presuming on it, that is, sinning recklessly in the confidence of forgiveness. The sin of presumption is unpardonable (Num. xv. 30; 1 Jno. v. 16). The mercy of the Lord is upon them that fear him: who in a humble and a contrite heart are afraid of offending.

Our reading in Hebrews shows us the God-exalting and man-humbling exercises with which the privilege of forgiveness is surrounded. The Mosaic constitution was "a figure for the time then present," in which the mutual relations of God and man were graphically illustrated. There was a tabernacle in which the divine presence was concealed. This tabernacle stood in a curtain-walled enclosure called a court. None were to enter the court, but the priests, and none were to be priests but those chosen and cleansed. Even the priests were to wash with water every time they approached. The tabernacle itself was not to be entered on pain of death, except by those appointed for the service, and the holiest section thereof, only once in the year, and that only by the high priest with the blood of atonement. Sacrifice was always to be offered for trespass. Forgiveness was granted only to those who complied with all these requirements. It seems impossible to miss the meaning of this system of "figure:" that God is holy and to be approached only in deepest reverence, and only in the man-abasing ritual of His own appointment. In Christ crucified, the whole meaning converges. In the name of Jesus only (who was made sin for us who knew no sin), can acceptable approach be made to the gracious, yet great and terrible and Holy Creator of heaven and earth. By his hands only (as the intercessor between God and man) can forgiveness be obtained. In holiness only can he be served;

"without holiness, no man shall see the Lord."

In the belief of the truth concerning Jesus—(the things concerning the Kingdom of God and the name of Jesus)—and in our submission to baptism, the institution of induction, we became related to the true tabernacle whose realities were shadowed in the Mosaic. Covered with the name of the crucified and risen Christ, we have access to all its glorious privileges, if we draw near with a true heart. We obtain the forgiveness of our sins, and the blessing and guidance of God, as we walk

through "time's dark wilderness of years" towards His glorious kingdom. How great the privilege is will only become fully manifest when we have finished our course: when we have done with mortal life: when we stand in the presence of God's unveiled purpose, at the appearing of Christ — whether by the quick journey of the unconscious grave, or the longer process of waiting for him in this most dreary land of evil. Keeping this certain end in view, let us persevere in that patient continuance in well-doing, which has its issue in the peace and joy of glory, honour, and immortality.

---

## Editorial

### "PROPITIATION" AND "RECONCILIATION."

The word "propitiation" is defined as the act of propitiating or appeasing; that is, to pacify; to *satisfy*; to conciliate. The clergy of the apostasy determine its meaning as the averting of punishment due to any one, by another undergoing the penalty in the room of the guilty.

This teaching is well expressed in a verse of a well-known hymn, sung to-day in many churches, which reads as follows:

"He knew how wicked man had been,  
And knew that God *must* punish sin,  
So out of pity, Jesus said,  
He'd bear the punishment instead."

This is the fundamental idea that lies behind the teaching of bro. Strickler of the Temperance Hall fellowship, as expressed in such words as the following, taken from his book, *Darkness*, where we read that Christ's death was the "*satisfied* penalty of a broken law," as "death had been inflicted to *satisfy* the ends of justice" (see pages 56 and 72).

All true Christadelphians have forever discarded this relic of paganism; and we marvel greatly as we see that such heresy has been and is being bidden "God-speed" in the Temperance Hall fellowship, as well as through their leading magazine—the *Christadelphian*—Read 2nd Ep. John, vs. 9-11, and Titus, iii. 10, and you will understand our amazement.

The word "propitiation" occurs in Romans iii. 25, where we read concerning Jesus: —

*"Whom God hath set forth to be a propitiation through faith in his blood"*

In the original Greek the word is *hilasterion*, and in the Emphatic Diaglott New Testament it is translated "Mercy-seat," and a note at the foot of the page reads: —

*"The word hilasterion never signifies 'propitiation' as it is translated in the common version; but it is always used, where-ever it occurs, both in the Old Testament and the New, to express the Mercy-seat; which was the golden lid of the Ark, upon which the Shechinah or cloud of glory rested, and from which oracles were dispensed."*

The word occurs in only one other passage in the New Testament (Heb. ix. 5), where in the common version it is properly translated "Mercy-seat," and it can mean nothing else.

The word *hilasterion* occurs also in the Septuagint version in Exod. xxv. 22, as a translation of the Hebrew word *Kapporeth*, a cover. The verse reads:

*"I will commune with thee from above the Mercy-seat (hilasterion) . . . of all things which I will give thee in commandments."*

In Heb. i. 2, we read, "God hath in these last days spoken unto us by His Son." Therefore, the Anointed Jesus is the antitypical Mercy-seat, by and through whom God hath spoken or communed with His people.

The unhappy and worthless rendering given by the translators of King James' version in Rom. iii. 25, doubtless conveys to the reader their own ideas relative to the sacrifice of Christ, but the word "propitiation" certainly does not reflect the divine teaching; because it implies that an angry God needed to be propitiated, appeased, pacified, conciliated and *satisfied* with the punishment suffered by Christ instead of the sinner.

The ultimate salvation of the righteous will be the outcome or resultant of God's longsuffering, love and forbearance (2 Pet. iii. 15), rather than the consequence of an effort on the part of Jesus to placate an angry Father.

Inspiration unfolds the great fact that "the God and Father of our Lord Jesus Christ" is One who—

*"According to his ABUNDANT MERCY hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead" (1 Peter i. 3).*

Paul also declares that it is "the goodness of God" that leadeth us to repentance (Rom. ii. 4), not His anger and wrath; nor can we mistake the divine assurance that—

*"God so loved the world that He gave His only begotten Son that whosoever believed in him should not perish, but have everlasting life" (John iii. 16).*

*"God commendeth His love toward us, in that while we were yet sinners Christ died for us" (Rom. v. 8).*

*"But after that the kindness and love of God our Saviour toward man had appeared" (Titus iii. 4).*

*"According to His mercy He saved us" (Titus iii. 5).*

From the foregoing it becomes still more evident that the rendering of the Greek word *hilasterion* by the English word "propitiation" is, to say the least, unfortunate and misleading.

#### "THE MERCY-SEAT."

This biblical term, signifying compassion and forbearance, is first mentioned in the Old Testament in Exod. xxv. 17, where the following instruction is given:

*"Thou shalt make a MERCY SEAT of pure gold."*

Gold is a symbol of a tried faith. Take, for example, 1 Pet. i. 7, "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire;" and again, Rev. iii. 18, "I counsel thee to buy of me gold tried in the fire;" and it is written of Christ that he "was in all points tempted (or tried) like as we are, yet without sin" (Heb. iv. 15).

*"Though he were a son, yet learned he obedience by the things which he suffered" (Heb. v. 6).*

*"He became obedient unto death, even the death of the cross" (Phil. ii. 8).*

By his obedience to this commandment which he received of the Father (John x. 18), he became the blood-sprinkled Mercy-seat (Lev. xvi. 14, 15).

In the original Hebrew, the expression "Mercy-seat" is *Kapporeth*, and its equivalent in the Greek of the Septuagint version and the New Testament is *hilasterion*, which in Heb. ix. 5, is translated Mercy-seat, and simply means "a cover."

The mercy-seat was the cover-lid of the Ark of the Testimony, and was surmounted by "the two cherubims" (Exod. xxv. 22), which signified "the glory that should follow" (1 Pet. i. 11-13).

Therefore, a correct translation of Rom. iii. 25, would read:

*"Whom God hath set forth to be a Mercy-seat through faith in his blood, to declare His (God's) righteousness for the remission of sins that are past through the forbearance of God."*

The Anointed Jesus, or "the Lord OUR RIGHTEOUSNESS" (Jer. xxiii. 6), is a system of righteousness provided by the Deity himself, who is the fountain of all righteousness and goodness.

This method was planned in Eden, later on in history, engraved by the Father (Zech. iii. 9), and manifested as "the Lord our Righteousness."

Mankind became related to this Name of the Lord, our righteousness, through faith in Christ's blood and baptism into him; when, through the forbearance of God, sins are forgiven those who believe, and they are justified freely by God's grace or favour and MADE HEIRS according to the hope of eternal life, through the redemption that is IN Christ Jesus, our blood-sprinkled Mercy-seat (Rom. iii. 21-25; x. 2-4; Titus iii. 7).

This is "the righteousness of God, which is by faith of Jesus Christ unto all and UPON ALL them that believe" (Rom. iii. 22).

The justice and equity of God's plan of salvation by righteousness ("THE GIFT OF RIGHTEOUSNESS," through an "*abundance of grace*" (Rom. v. 17) required the development of a sinless life in sinful flesh. This was essential in bringing life and immortality to light for the flesh, and thus imparting to the faithful a lively hope by the resurrection of one from the dead (1 Pet. i. 3).

But this could not be accomplished in sinful flesh, apart from the helpful hand of the Deity, with whom all things are possible.

Therefore, the Eternal Spirit took hold of sinful human nature in the person of Jesus, the seed of the woman, for the express purpose of destroying through death and resurrection that principle of evil innate in human nature, which was and is destroying it; thus redeeming it from death through righteousness.

As a consequence, a child was born and a son was given who was specially prepared for this "wonderful" work, by being anointed with the Holy Spirit and with power, above all his fellows (Acts x. 38).

As a result, although his nature was sinful flesh, he committed no sin; therefore, God would not suffer this Holy One to see corruption, but brought again from the dead our Lord Jesus, through the blood of the everlasting covenant, or "his own blood," through the shedding of which HE "obtained eternal redemption" (Heb. xiii. 20; and ix. 12) *for us*, is not in the original: and having asked life of the Father, he was given it, "even life for evermore." So what the Law could not do, God in Christ did.

Of this Mighty One, a prophet wrote, saying:

*"Thy King cometh unto thee, he is just, saving himself (see marginal reading) by the blood of thy covenant" (Zech. ix. 9).*

Having accomplished this in himself or in other words, being made perfect himself, he was, as Paul wrote:

"Of God made unto us wisdom and **RIGHTEOUSNESS**, and sanctification and redemption" (1 Cor. i. 30).

He "*became the author of eternal salvation to all them that OBEY HIM*" (Heb. v. 9).

"*The author and finisher of our faith*" (Heb. xii. 2).

Therefore, as in Adam all die; even so, all those in Christ our Mercy-seat, "through faith in his blood," shall be made alive forevermore. Gods "way of salvation" was to save Jesus first (Heb. v. 7), afterward they that are his.

In Numbers vii. 89, it is written:

"*When Moses was gone into the tabernacle of the congregation to speak with God, then he heard the voice of one speaking unto him from off the Mercy-seat.*"

God who spake in time past unto Moses from off the blood-sprinkled Mercy-seat, hath spoken later by His son, the antitypical blood sprinkled Mercy-seat.

Thus far, the Anointed Jesus is the only member of the human race who has as yet been "purified" and "redeemed" through his obedience, which continued even unto the death of the cross (Phil. ii. 8)—his own "better sacrifices" (Heb. ix. 12, 23). He is "the first begotten of the dead" (Rev. i. 5).

But God in His mercy toward us, hath determined that:

"*As by one man's disobedience many were made sinners; so by the obedience (the righteousness) of one shall many be made righteous*" (Rom. v. 19).

These are all made righteous by "submitting themselves unto the righteousness of God" (Rom. x. 3), for "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. v. 19).

This "righteousness of God" is now acquired "by faith of Jesus Christ," God's Mercy-seat, through faith in his blood, for the remission of sins through the forbearance of God (Rom. iii. 22-25).

"*For with the heart man believeth UNTO RIGHTEOUSNESS; and with the mouth confession is made unto salvation*" (Rom. x. 10).

It is all of God's mercy, or His affectionate compassion—His love and pity toward them that believed. "JUSTIFIED FREELY by His grace" (Rom. iii. 24).

The word "propitiation" occurs also in 1 John ii. 2, and iv. 10, but the original Greek in both instances is *hilasmos*, a word that does not occur elsewhere in the New Testament.

It is found, however, in the Septuagint version in Lev. v. 7, and Numbers v. 8, where it is used as the equivalent of our English word "atonement," a term frequently defined as—

#### "RECONCILIATION."

This word "reconciliation" is derived from the Latin *reconcilis*, "to bring into COUNSEL again, to bring to a state of quiet submission, acquiescence and content; to harmonize, ADJUST or remove apparent discrepancies."

To the elders of the ecclesia from Ephesus, Paul spoke, saying,

"I have not shunned to declare unto you all the COUNSEL of God (or the word of RECONCILIATION committed unto him). (See Acts xx. 17 and 27; and 2 Cor. v. 19).

To the brethren at Corinth he wrote,

"God was in Christ reconciling the world unto Himself. . . . I pray you in Christ's stead be ye reconciled to God" (2 Cor. v. 19, 20).

It is MAN that needs to be reconciled, not God, who is ever merciful. By Paul's preaching of "the word of reconciliation," those who believed were brought into "the COUNSEL of God," or morally reconciled and justified by faith. Afterward they that are Christ's at his coming will be physically reconciled or adjusted to the Divine nature—their vile bodies changed and fashioned like unto Christ's glorious body.

With reference to the reconciliation or perfect physical adjustment of Jesus, otherwise styled "justification by Spirit," that is, being made perfect (Luke xiii. 32), we read in *Law of Moses*, 1899 Edition, chap. xxvi. —

"He (Jesus) was enabled to overcome all the promptings of his unclean nature. . . . Such being the case . . . he needed only a cleansing or justification by Spirit of his *physical nature* — SIN'S FLESH, which he bore. This cleansing *took place* . . . But it could not be effected until he had made RECONCILIATION for INIQUITY in death and resurrection" (p. 228).

The iniquity for which reconciliation in death and resurrection was required, was that of which the Spirit in the prophet speaks concerning Jesus or Joshua,

"I have caused thine INIQUITY to pass from thee" (Zech. iii. 4).

This "iniquity" was that evil principle of sin and corruption, styled by Paul "sin that dwelleth in me" (Rom. vii. 17); the promptings of sin's flesh—"the motions of sins" which "work in our members" (Rom. vii. 5), the *diabolos* destroyed through death.

Yet even though "the sorrows of death compassed him," and death had "dominion over him" for a time, the Lord delivered him, because his character was "holy," and Jesus could say what no other man could say:

"I was upright before Him (the Father) and I KEPT MYSELF FROM MINE INIQUITY" (Psalm xviii. 4, 17, 23).

Therefore, having overcome the iniquitous *diabolos* or sin's flesh promptings, he was afterward clothed with a change of raiment (Zech. iii. 4): his mortal put on immortality.

These remarks are called forth by the fact that certain meetings in the Temperance Hall fellowship, misled by bro. Strickler and his co-worker, a bro. Zilmer, have openly declared themselves wholly opposed to the above true Christadelphian teaching, and have made the following public announcement: "We do not believe or fellowship with those who teach that Jesus had to make reconciliation for his human nature."

This statement, of course, excludes them from the fellowship of all who teach, as did Dr. Thomas and bro. Roberts, both of whom taught that Christ's nature was "perfectly human in all things like ours"; and that in him "our nature was *redeemed* and RECONCILED to God" (*Christadelphian*, 1873, p. 360).

Note also the following from the *Law of Moses*:

"The very aim of the whole institution was that THIS NATURE *should be redeemed* in him" (p. 115).

"It was a sacrifice OPERATIVE ON HIMSELF, first of all" (p. 84).

"He has been purified, and no one else has been so purified as yet" (p. 159).

All the apparent discrepancies of sin's flesh were removed on the "third day," Jesus was then "perfected." To deny this vital truth is fatal to our hope of "Life forevermore."

It will be helpful to a right understanding of that which the word "reconciliation" denotes, to observe that the Greek word *katallagee*, translated "reconciliation" in 2 Cor. v. 19, is rendered "atonement" in Romans v. 11.

In Hebrews ii. 17, we read—

*"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a MERCIFUL and faithful high-priest in things pertaining to God to MAKE RECONCILIATION for the sins of the people."*

In this quotation a *different* Greek word is used, and is translated "make reconciliation for." This word is found only in one other place in the New Testament (Luke xvii. 13), where it occurs in the passive voice, and is rendered "be merciful."

This fact still further makes manifest the benignant truth that the fundamental principle underlying God's "way of salvation," is that of "mercy" extended through Christ our blood-sprinkled Mercy-seat, for whose sake our sins are forgiven by the Father (Eph. iv. 32).

When this is seen and rightly understood, a wealth of solemn harmony divine pervades our sacred theme.

B. J. D.

---

## **External Appearances Deceptive**

### **The Unchangeability of God's Law as Depicted in the Psalms.**

There is nothing by which man can be so easily deceived, ourselves included, if we are not careful, as by outward circumstances.

Very early in the life of the Psalmist this lesson was brought home, for we recall that, upon his anointing as King of Israel by the prophet Samuel, God declared that it was one of His attributes that he sees "not as man seeth, for man looketh upon the outward appearance, but the Lord looketh upon the heart."

Many years later, when time had brought its trials and sorrows, David petitioned God,

"Cast me not off in the time of old age, forsake me not when my strength faileth. . . . I am old and grey-headed, O God, forsake me not until I have shown thy strength unto this generation, and thy power to everyone that is to come" (Psalm lxxi. 9, 18).

In the days of evil we are exhorted by the apostle to sing hymns, psalms and spiritual songs, and therefore to this wonderful collection we can go for encouragement. A careful perusal of Psalm lxxiii. will give us that right perspective and correct balance which is so necessary in our walk in the Truth. There the Psalmist reviews his feelings as he saw the wicked rise up on every side, besetting his footsteps and attempting to bring about his downfall. He wondered at the meaning of it all, and was ultimately able to view it in the right light.

Unlike the devout lady, of whom the story is, that when distresses and troubles came upon her she viewed them as God's chastening hand for her good, but when similar difficulties beset her neighbours it was Divine judgment for their wickedness, let us be careful how we view our own experiences. David had a ripe experience of those who are termed wicked. No doubt his faith often weakened under the trial, but at length, goodness and mercy having followed him all the days of his life, he looked back and, despite appearances to the contrary, the things which he describes as too painful for him, he realised for what purposes it all was, for when he went into the sanctuary of God, then he understood their end (v. 17).

The foundation of faith, says the apostle, "is the evidence of things not seen," and amongst many whom he enumerates there comes before us a picture of righteous Abel, of whom it was said "that he being dead yet speaketh." No doubt, in the eyes of many, Abel's life and sacrifice were a failure. His brother Cain, murderer, materialist, and vagabond, went out to build a city and prospered, laying the foundation of the "cities of the nations" from then onwards. The Patriarch Joseph languished in a prison, the prey to the machinations of an evil woman, but God reserved him for greater work with his people Israel. He rose to the eminence of the throne of Egypt. The prophet Jeremiah was cast into a dungeon, and his enemies said of him that "he seeketh not the welfare of this people, but their hurt" — just the contrary to what actually was the case. John the Baptist, whom Jesus said was one of the greatest of the prophets, fell under the chagrin of a woman whose unlawful alliance with Herod he had condemned. Then follows the greatest example of all, whose zeal for His Father's house was paramount, the Master Himself, who went about everywhere doing good, uttering such words as never man before had uttered, yet condemned to hang upon a cross, between two thieves. These are described as 'they whom the Lord heareth,' 'the poor, the prisoner whom He despiseth not, for whom is reserved the possession of Zion and the City of Judah.' (Psalm lxxix. 33). The condemnation of error never wins many friends; the witnesses for the Truth are always in the minority; judging by numbers, might would be right, but they who are the true children of God are counted the off-scouring of all things. Great religious systems have always dominated the earth, spreading under their influence a liking to things carnal. (Read *Eureka*, iii. 638-9.) Outwardly appearing to be righteous, they come under the condemnation pronounced by Christ upon the leaders of His generation, whom He castigated, "graves which appear not, and they that walk over them are not aware of them" (Luke xi. 44). To many with only a superficial insight in the things of the Truth, the many divisions of the Household have been a cause of stumbling. Recently it was reported that one had left an ecclesia with whom we are associated and joined those with whom we have now no fellowship. It is recorded that she "left the Bereans because she saw no cause for separation." Comment is superfluous.

The Psalmist describes the best and most powerful remedy against the strong temptation to envy the prosperity of worldly people. Temptation is undoubtedly excited by seeing wealth and honour in the hands of infidelity, while the faithful servants of God are oppressed and often in poverty. We can understand the cry: —

"O God, how long shall the adversary reproach, shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand; pluck it out of thy bosom, have respect unto the covenant, for the dark places of the earth are full of the habitation of cruelty. O, let not the oppressed return again, let the poor and needy praise thy name.

" Arise, O God, plead thine own cause, remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemy, the tumult of those that rise up against thee increaseth continually" (Psalm lxxiv. 11, 20 and 23).

These are the affectionate expressions of a mind perfectly reposing at ease with assurance upon the loving kindness of God. The wicked say, "How does God know, and is there knowledge with the most High?" (Psalm lxxiii. 11).

To all appearances He does not. The outsider passes off and leaves the matter by saying, God is in heaven—all is well with the world.

There are times in the life of each one when to test our faith we wonder what is going to happen next. On such occasions there comes before the mind the picture of the bewildered and anxious Elijah on Mount Carmel. There is the strong fierce wind which rends the mountain, breaks the rocks and uproots the trees, and drives our bewildered minds in the wild hurry of its restless flight. We struggle and cry out, and seek to stem its blinding force in vain. We scan the whirling dust for the presence of the Divine, but God is not in the wind. There is the earthquake, the terrific cataclysm which overthrows everything in its insatiable greed, and in one hour undoes the work of centuries of labour and devotion—so are our mental castles hurled to destruction, but God is not there.

There is the fire of devouring flame scorching all our hopes, leaving but charred remains of a devastating ruin—but God is not in the fire.

Then out of the silence a still small Voice is heard, a gentle stillness bringing balm to spirits crushed and deafened by the roar of existence.

We all have our sufferings, our anxieties, our bereavements, our despairs. They may buffet like a mighty wind, overwhelm like an earthquake, sear and burn like irresistible fire, but they will spend their strength and pass away. Then will be known the test of endurance and we shall say,

"Thou, O God, which hast brought me great and sore troubles, shall quicken me again and bring me up again from the depth of the earth. Thou shalt increase my greatness and comfort me on every side" (Psalm lxxi. 19-21).

A few words from the pen of our bro. Roberts will help us here:

"This double-sidedness of events," says he, "will be found running through the whole course of scriptural narrative. Considering these things are written for our instruction, the value of this is apparent. It enables us rightly to interpret our experiences if we be of those who commit our way to God in well doing and constant prayer. It enables us to take suffering from the hand of God even when nothing but human cause is discernible to the natural eye. Successful malice and pitiless disaster are thus deprived of half their sting.

"We can say of the Shimeis: 'Let them alone, God has sent them,' or of prevailing trouble, 'It is of the Lord; it may be that the Lord will look upon my affliction and bring me again to His habitation.' We do not get to this point all at once, but a study of the ways of Providence will bring us to it step by step."

So David the Psalmist looks back: —

"Remember the congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, the Mount Zion wherein thou dwellest."

"For God is my King of old, working salvation in the midst of the earth."

"I will remember the works of the Lord; surely I will remember thy wonders of old." (Psalm lxxiv. 2 and 12; Psalm lxxvii. 11).

God's laws were in force long before the days of David or of Abraham. The heavens and the earth were created by His Spirit, and kept in being by those natural laws which we know so well, and to which David alludes in Psalm lxxiv. 16/17 "The day is thine and the night also is thine, thou hast prepared the light and the sun. Thou hast set all the borders of the earth, thou hast made summer and winter." The idea of eternity is beyond our human ken; to think that God always was, is and will be, that so far from any change coming upon Him, not even a shadow can fall upon Him, and we exclaim with Moses:

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm xc. 1-2).

Whilst man is constantly changing—not the same to-day as he was yesterday, or as he will be to-morrow, not the same at night as he was in the morning, something is gone and something is added—Jehovah is the same: He is everlasting and will be to everlasting: His years fail not. This is scarcely conceivable by us, living in time when our days are numbered by recognised barriers, where the day has scarcely dawned before the shadows of evening are upon us, where the things we love and delight in to-day are to-morrow numbered with the things which are gone; but that there is a state of things which is changeless, fixed, immutable, eternal, is a fact upon which hinges the very Truth which we believe, for it is on the immutability of His counsel that "our strong consolation" rests.

"I am the Lord, I change not; therefore, ye sons of Jacob are not consumed" (Mal. iii. 6).

He is a Sun always shining in His meridian splendour; there is no rising, nor setting; His eternity defends us from all risk of change. His word, His law, is as sure as His existence.

Because He is Eternal, He is immutable, He is infinitely perfect, Almighty. No enemy shall pluck us out of His hand. These are the things revealed to us for our consolation, because we are in covenant relationship with Him by sacrifice, partakers of the everlasting covenant "ordered in all things and sure."

The words with which Moses closed his blessing of the children of Israel seem to be a fitting conclusion to this subject:

"There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky.

"The eternal God is thy refuge, and underneath are the everlasting arms, and he shall thrust out the enemy from before thee; and shall say, Destroy them.

"Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine—

—(prophetic of that glorious time spoken of in Psalm lxxii.)—

also his heavens shall drop down low.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help and the sword of thy excellency." (Deut. xxxiii. 26-29).

M. JOSLIN.

---

## **1934 and 1935**

For many years the above dates have been anticipated by students of Bible Prophecy as years of crisis, years in which something in the nature of a turning-point in the "signs of the times" might be reached. The basis of our expectations has been a study of prophetic times and signs, as given especially by Daniel, and inferred from other parts of Scripture.

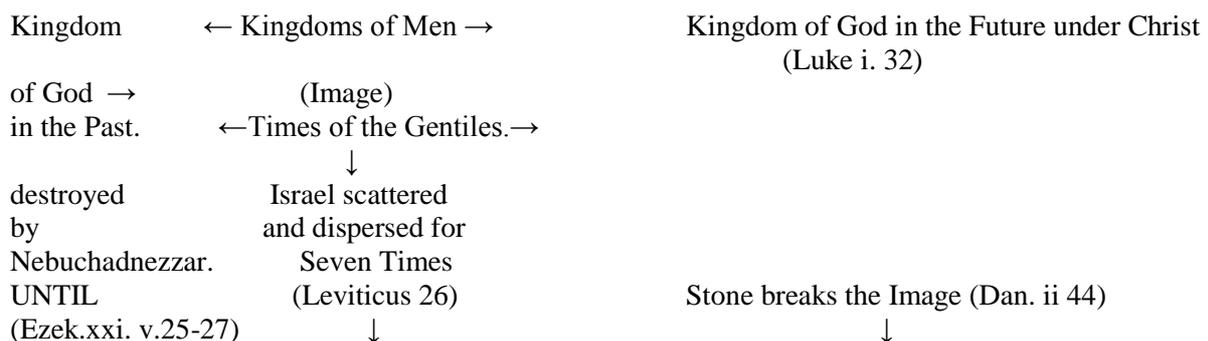
The great Seven Times prophetic period is, of course, the main interest in all our studies of Bible chronologic prophecy. The commencing era has been sought eagerly by many, and, we think, in its main outline, has been discovered. If the commencing era is obtained, a simple calculation of seven times, or 2,520 years, will give us a corresponding terminating era, in which to "watch" for crises in the history of Gentiledom and Jewry; in which to look for anything that marks an important development in the signs of Christ's coming.

Now, there are many anxiously "watching" these signs, who are rather sceptical and dubious about their having any chronologic characteristics. "Be very careful of dates," say they; and we must concede that there has been reason in the past for more caution than has been used: over enthusiastic prophets of the date when Christ will come have done much to discredit a legitimate investigation and unfolding of what is revealed; often the assigning of definite dates for definite events has been falsified by the passage of time, dashing the hopes and damping the enthusiasm, not only of those who were thus rash, but of others who were misled thereby. Such facts, however, should not deter us from a study of "books" and "times"; but should serve merely as a reminder that it is possible to overstep the bounds of caution, and to be "wise above that which is written." The periods definitely given in the prophetic scriptures are surely given to promote healthy study, and to give us hope and encouragement; even as Daniel by studying books and signs was encouraged, and even anticipated certain very definite times in his period of history. Taking Daniel's inspiring example, there is every reason for us to once again, after several years have elapsed, look at our whereabouts in the prophetic chart, to see if our hopes are being fulfilled or not.

At the outset, it will be profitable to remind the reader of the repeated allusion in Leviticus xxvi. to a "seven times" punishing of Israel for their iniquities, which compares with the "seven times" passing over the stump of the tree bound with brass and iron and cut down by the watcher (Dan. iv. 13-17). This seven times of the downtreading of Jewry undoubtedly corresponds with seven times passing over whilst Gentiledom in all its madness (for the nations are mad) holds sway; this conclusion is strengthened by the fact that at the middle portion of this *seven times* two great systems of false religion developed and manifested themselves as politico-religious powers—Mahomedanism in the East, and the Papacy in the West. (Dr. Thomas refers to these as Little Horn of the East and Little Horn of the West.) These two powers each have a period of duration allotted them termed variously 1260 years, 42 months, and time, times and half a time, that is to say three and a half times, exactly half of the great seven times period. We often refer to this fact as the bisection era, because the period of uprising cuts in two the main period from Nebuchadnezzar to present times.

It appears, then, that the final end is fitly termed "time of the end," "latter times," "last days," to then usher in the rise of God's Kingdom after the fall of the kingdoms of this world. Taking the period of seven times as a whole, it is monopolized by the seeming sway of man's rule—the Kingdoms of Men—the Times of the Gentiles—during which monopoly by man God's people are scattered and downtrodden, and his kingdom the Kingdom of God—eclipsed. At one end of the period is the establishment of God's Kingdom: at the beginning thereof is the destruction of God's Kingdom by Nebuchadnezzar—that great Head of Gold of that great and terrible Image of the royal dream (Dan.2). "The times of the Gentiles" is the length or duration of the life, so to speak, of the image which represented the Kingdoms of Men: at the end the "stone cut out of the mountain without hands" smites and completely destroys the image, itself becoming a great mountain and filling the whole earth. This stone is Christ's Kingdom—God's Kingdom—"In the days of these kings shall the God of Heaven set up a kingdom that shall not be destroyed" (Dan. 2: 44): none other than the kingdom destroyed at the commencement of the period—restored and made universal: David's throne set up and Israel restored: the end of the 'seven times' punishing and scattering.

Represented diagrammatically as follows: —



↓  
 Bisection Era.  
 Mahomet and Rome  
 Papal

↓  
 Israel Restored

All these things are in broad outline, and we know fully well our approximate position in the general signs of the "latter days": that is the 'end' of the Times of the Gentiles. The 'perilous times' the "failing for fear and perplexity," "sea and waves roaring," "war preparation," and "peace and safety cry," "unbelief and infidelity," "pleasure seeking" accompanied by the decline of Turkey: "the partial and primary restoration of the Jews," the rapid progress of Zionism in Palestine. All these signs should greatly encourage and strengthen us, especially as the great chronometer of prophecy also indicates the near approach of Christ: the great seven times clock indicates, as do the general signs — the end.

Some years ago we discussed these dates in the forerunner of the *Berean* (1921-3), and also in a separate work (*When Will Christ Come?*), and in view of our anticipation of over 11 years ago, some observations on current affairs and fulfilments are a duty to be discharged. At that time we took a large era from B.C. 885-3 to B.C. 586-7 as the period of Gentiledom's development towards the Image state, accompanied by the weakening of Israel and its final uprooting: this period is followed (as we saw) seven times afterwards by a long period, A.D. 1561-3 to 1934-5: during which prominent events have taken place in connection with Gentile and Jewish history: Papal and Mahometan and Turkish history. This period of "endings" has seen the Reformation being countered by Rome, Papal decline, Turkish decline, Freedom of Thought, Revival of the Truth, Jewish Emancipation, and Zionism born, and, finally, world war preparation.

The acute crises of the commencing era of the seven times, however, appear to be in the last twenty years of Judah as a Kingdom: the 19 or 20 years of Nebuchadnezzar's reign, B.C. 606 to 586: giving a like acute period of termination (if worked solely on Solar calculation) of 20 years, 1914-5 A.D. to 1934-5 A.D., thus: —

Seven Times.

B.C. ←  
 606-586

→ A. D.  
 1914-1935

It will be seen that our final epoch commences with the Great War, which in every sense of the word must be reckoned as epoch-making; the world is now reacting and echoing to the events and movements then set in motion. Then take the outstanding fact of the war — that is to say, from the prophetic point of view—the attack upon Turkey in Palestine, and the great British drive under Allenby—ending in the collapse of Turkey and the deliverance of Jerusalem and Palestine: this occurred 1917-1918 A.D. During this same period, on Nov. 2, 1917, the famous Balfour Declaration was made promising the assistance by England to make Palestine a National Home for the Jews. The result of all this is seen in the unparalleled prosperity of Palestine under Britain as the Mandatory Power, with Zionism openly encouraged and developed. Events that would have rejoiced the hearts of Dr. Thomas and brother Roberts, as they did ours as we thus have witnessed and do now witness the fulfilment of God's Sure word of Prophecy (Ezek. 38, etc.). This period, 1917-1918 is the termination of seven times solar from B.C. 604, which was Nebuchadnezzar's first year of sole rulership after Nabopolassar died. Passing over intervening dates and crises, we come to a final date. When we say final we mean it has a character of finality and definiteness about its nature which has led us to regard it as the final one from which to date the seven times — B.C. 587-6, the year in which Nebuchadnezzar "finally" subjugated Judah and Jerusalem— burned the Temple and destroyed Jerusalem. Seven times solar gives us 1934-5 A.D. In 1924 we wrote of these dates, "*What then! The secret things belong to God, What I say unto you, I say unto all, WATCH.*"

I don't think, now the years have arrived, we can do better than urgently reiterate these words—WATCH. We have been watching: many have been watching and have not watched in vain. Momentous events have occurred before our very eyes, amply justifying this date as epoch making—we wish it were FINAL—we know not—Watch. We live so close to happenings that our perspective

is perhaps defective: contemporaries seldom see all things in true perspective: those who come after see better. Yet what have we seen: What do we see? There is no necessity to make a long catalogue of those things that meet our vision: some may be of little consequence: some things bulking large may afterwards appear as trifles: but we have seen the utter collapse of the Great Disarmament Conference; and we do see the new race for armaments setting in!! Is this important? Nothing could for the moment seem more important. The "final" trend towards Armageddon setting in in 1934 and 1935. Truly a date of importance. A newspaper writer (Mr. A. J. Cummings) says:

"Some days ago one of the most experienced diplomats in Europe remarked at a private luncheon party that this year might mark the dividing line between the post-war peacemaking period and the re-arming period in preparation for the next war" (*News-Chronicle*, March 4th).

Developments since this have tended to confirm this diplomat's idea of 1935 being a "dividing line": for we see Germany, Italy, France and Russia now feverishly engaged in the refurbishing of their armaments — Japan and America, too. The Treaty of Versailles, which restrained for a time, has now become a dead letter, and the League of Nations has really become an impotent arm, powerless to stay the "preparation for war." Even reluctant Great Britain is feverishly making haste to fulfil the Baldwin pledge regarding the Air Arm, which is to be trebled in two years: and the increases of estimates in the other branches of national defence have gone "up and up," as a newspaper writer put it the other week. The world is altogether in a ferment: and in this ferment it seems that Great Britain, the Commonwealth, and America are endeavouring to draw closer, as if in preparation for the coming onslaught, when they will need all their might and power and unity of strength.

Truly, a wonderful and encouraging year—and still several months for potentialities to develop: "What I say unto you, I say unto all: 'WATCH!' "  
Southend-on-Sea.

WM. LESLIE WILLE.

---

## **The Holy Commandments**

*"Judge not, that ye be not judged."* (Matt. vii. 1).

To judge the actions and motives of our brethren is a human failing to which we are all liable to succumb, but it is nevertheless a sin, and expressly forbidden by the law of Christ. The Scriptures contain many clear expressions of the mind of Christ in reference thereto, indifference to which will entail serious consequences in the day of Judgment.

There are, of course, matters on which judging on our part is not only lawful, but a duty enjoined upon every faithful brother and sister. We are, for instance, commanded to withdraw from every brother that walketh disorderly; which involves a certain exercise of judging on our part, as to whether the one in question is, or is not, walking contrary to the precepts and commandments of Christ. Even in such cases, judging on our part must never imply condemnation.

This, however, is not the judging which is so plainly forbidden by the law of Christ. Where there is no specific command, it is not for us to judge others, and certainly not to condemn. In all matters, final judgment and condemnation (or praise if, in the mercy of God, such is merited) rests with Christ at the Judgment seat. This is Paul's teaching on the subject, as given to the Corinthian brethren: —"Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. iv. 5). On all such matters we may, and indeed ought, to judge ourselves, but not others. Paul again says, "If we would judge ourselves, we should not be judged" (1 Cor. xi. 31). One is our Master, even Christ, and "to our own Master we stand or fall" (Rom. xiv. 4). Brother Roberts has well summed up the matter in the following words: —"We must not judge; we must not condemn. We must leave the Lord to do that at his coming. . . . If men were more busy

judging themselves, which they are commanded to do, they would not have so much propensity for judging others, which they are forbidden to do."

Many of the ecclesial difficulties existing at the present time are the result of acting contrary to this sound and scriptural advice. Faithfulness in all of us in regard to these simple but very necessary commandments of Christ will result in a happier and healthier state in the ecclesias now, and approval at the hands of our Master in the future.

W.J.W.

## Reflections

*"He that walketh with wise men shall be wise."* (Prov. xiii. 20).

The wisest man in our days, in our estimation, was Dr. John Thomas, and all who estimate wisdom by Bible standards will undoubtedly agree. Occasionally detractors and critics of his writings are heard of, but that is the natural attitude of some small minds towards a greatness of mind they cannot attain to, and cannot comprehend. True wisdom will be the reward of those who walk with Dr. Thomas by studying *Elpis Israel* and *Eureka*. During the Great War, when Russia was reduced to temporary impotence by the Revolution, and Germany seemed to be carrying all before her, some brethren declared, and wrote in the *Christadelphian*, that the Doctor was wrong about Russia being Gog of the Land of Magog, and endeavoured to show that his reasons for believing so were unsound, and that we should find Germany would be the Gog of Ezekiel xxxviii.

This contention found some support, and caused some uneasiness in the minds of others who were too easily influenced by passing events and appearances. Time has shown the Doctor's forecast is most surely correct. Although Germany at the moment plays such an important part in European affairs, the development of events is revealing Russia as the sinister figure in the background, who will presently draw the attention of all the nations to herself; for she it is in whom God has declared His purpose is that He will be sanctified (Ezek. xxxviii. 16).

The *Daily Express* leader writer, Lord Castlerosse, says that great developments have been taking place in Russia recently, and for the first time it is now possible to publish authentic information on what is happening there. In 1914, Russia had no air force, no munition factories, inefficient railways, and was ruled by a weak and decadent old aristocracy. But to-day Russia "has the best air force in the world; is well supplied with ammunition and railways; has a strong government by a young and vigorous class of men who know what they want and are determined to get it." Lord Castlerosse concludes, under the heading, in bold type, "What the Stars Foretell," in these words: "I predict this about Russia. The Russian Army (combined with the French) will keep Germany at peace, and before a year is past Germany will be genuinely frightened at the monster her bluff has roused. Germany attempted to terrorise France and Russia. The boot will soon be on the other leg. Wise men to-day are bulls of the Russian bear." Yes! Dr. Thomas was right.

\* \* \*

*(D.V. = an abbreviation of DeoVolente,  
Latin words meaning "God willing.")*

What a difference there is between the hearty and reverent "if the Lord will" of the apostle (James iv. 15), which he says "ye ought to say," and the formal, almost grudging acknowledgment of God's overruling power and interest in the affairs of His children, shown by using the letters D.V. "To write 'D.V.,' instead of 'if the Lord will,' said bro. Roberts, "is objectionable from every point of view; it is to reduce recognition of God's power and will to its most scrubby dimensions." Now and then correspondents fall into this error, no doubt for want of thought; when they see their communications in the *Berean* rectified in this respect, they will know the reason.

\* \* \*

Bro. F. G. Jannaway, in his exhortation (see *July Berean*, pp. 256, 257), warned us of the danger of following Christ afar off, as Peter did; and reminded us that this is the first false step, from which, unlike Peter, we may never recover. The days are close upon us when all who know the Truth will make frantic efforts to draw near to Christ (Matt. xxv. 11). Let us heed the warning while there is yet time, and follow him as closely as we can, always striving to draw nearer. Do not let us be afraid to let it be known we are his brethren and disciples, but rather rejoice to let it be seen we belong to the sect everywhere spoken against; that we are different from others because we are members of that body of whom God has declared it is His will there shall be a difference between them and all other people. Our dress, our deportment, our conversation, will all bear witness whether we are following Christ afar off — or striving to keep close to him.

\* \* \*

Having obeyed the Truth in baptism, our first duty is to render personal obedience to the Commandments of Christ and the Apostles (Matt. xxviii. 20; 2 Peter iii. 2); a duty which is described in the scriptures as working out our salvation, and which calls for strenuous and continual effort. The duty of proclaiming Truth to others is secondary to making our own calling and election sure, and to reverse the order is unscriptural and dangerous. What splendid characters will be revealed in the day of account, if the tremendous efforts which are made to teach the Truth to others, and the zeal which is manifested in carrying out the business of the ecclesias have been surpassed or even equalled by personal obedience.

C.F.F.

---

## **CORRESPONDENCE**

The attitude of the *Berean* toward ecclesial controversies» as defined in the Editorial columns of July's issue, should be endorsed by all who hold the spirit of our calling above the petty misunderstandings of weak human nature. Where first principles and doctrinal matters are threatened; or wilful disobedience to the commands of our Heavenly Father is manifested, then there can be but one honest course, which the *Berean* and all faithful brethren would unflinchingly take.

But a lot of the troubles would seem to arise from a lack of desire to understand each other. Surely where the love, born of the true appreciation of that *Greater Love* is allowed to operate, such things ought not to be.

Is it wrong to have motors? Should brethren have wireless, gramophones, etc?

Oh, brethren, beware lest ye "strain at a gnat and swallow a camel." Shall we not "all stand at the judgment seat of Christ . . . every *one* of us shall give account of *himself* to God." Now, I do not mean that we tolerate laxity. Nor that we fail to give a warning word in season. But to be over zealous in seeking faults in others will often leave little energy for *self*-examination. If every one of us will concentrate on the task of removing the beams from our own eyes—then there will be none for others to find.

A brother who is in the "poorer" category (I speak in worldly sense) could find abundant excuses for "speaking against" brethren who own their own houses, have nice motors, comfort and wealth. He might be justified by drawing comparisons with Christ and persecution. But he would be looking upon the things that are seen in contrast with his own condition. And the brother with the expensive motor-car, etc., will perhaps find reason to criticise the position of the worldly-poor brother. He could say a lot about enduring poverty in patience, and possibly quote scripture in admonition of the brother who has been less fortunate in acquiring this world's goods than himself. But, again, God alone can see the secrets of the heart. A brother may be having a desperate battle against the little evils so near to the Adamic soul.

Do we not fail to grasp the fundamental principle behind the diversity of nature that goes to make up our family?

Christ is our pattern. Let us, as long as vital principles are not at stake, try to learn from each other's failings, as well as virtues. We are called to be kings and priests to "reign with Him." Some will reign over one city, some over five. Shall we not have to judge the nations or peoples for our great King?

Then I, who know real poverty and heart-breaking struggles, may be able to thank God for the chance to judge those whose evils are caused by such poverty. You, dear brother, whose temptations cause you a hard fight in the Truth, may then thank God that this temporal life qualified you to judge those whom riches caused to "forget God."

So, brethren, we are what we are according to the will of our Father. He knows what is best.

So let us realise that we are all tempted in divers ways. Let us try to find the golden link with Christ in every one of our brethren who have the pure *Faith*. Then work and wait with fear and trembling, if, perchance, we can gain that "Well done—thou hast been faithful over a few things," from our Elder Brother, even Jesus Christ.

A. E. CHANT.

Bristol.

\* \* \*

We commend the following letter to the attention of the brethren and sisters everywhere, as an exhortation in complete harmony with the Apostolic commands recorded in Rom. xvi. 17 and 2 Thess. iii. 14, 15. —B. J. D.

#### AVOID THEM.

My dear sister. —Yours of May 29th was received Thursday evening, and I am taking the first opportunity to reply.

I am anxious indeed—above *almost* everything else—not to in any way mar the pleasure or grieve anyone of the Lord's brethren or sisters. The only thing which in my mind takes precedence—the all-important consideration—is our duty to Christ in the performance of his commands, and in the preservation of the pure gospel with which we have been placed in trust.

It is true indeed, sister, that when you told me you expected to visit these parts. I "*insisted*" that we entertain you at our home. We are always happy to do that for any fellow-worker in Christ's service, —*except*, in some rare case where we are convinced they are engaged in some enterprise which is displeasing to Christ and not in accord with the doctrine we have received.

It is with the kindest personal feeling towards you—and in the true spirit of exhortation that you re-consider—that I now tell you of my grief of mind to later learn that the purpose of your proposed trip was to assist an ecclesial undertaking by brethren with whom we are not in fellowship.

You do not state in your letter whether it is *your* intention to absent yourself from the Table of the Lord in Newark, while supporting an unsound fellowship by your attendance there: I am, therefore, not finding fault with *you* now on that point. I am greatly afraid, however, that there will be *some* from the true fellowship who will be weak enough to commit that double mistake.

Of one thing I am quite sure, and much concerned: —There are *some* brethren in the Hill-street meeting with sufficient learning to *know* that any of our fellowship who are allured by the seeming hospitality to absent themselves from the breaking-of-bread, would be *committing a sin*:

therefore, those brethren who would so allure are actually guilty of placing stumbling-blocks before the spiritually blind—and so are themselves responsible for that sin.

I do not in any way pretend to judge the Strickler fellowship—or any other that in my opinion has departed from the doctrine and fellowship of the apostles—that we leave to Christ. *But*, I must judge myself: should I now in any way support any ecclesial activity of that perverted fellowship, I should be condemning myself.

For the members of those misguided fellowships, I have not the least animosity—but only sorrow, that they are unable, or unwilling, to adopt a strong position intended to preserve the purity of fellowship *without respect of persons*. So far as they are concerned as individuals, I should be most pleased to visit at their homes and to receive them: *but* when it comes to supporting them in ecclesial matters—*then* I must remain strictly aloof.

We understand now that there is purpose afoot to have a "fraternal" gathering *at Buffalo*, and that some, nominally of our fellowship, contemplate attendance! ! For my own part, I shall certainly do my utmost to warn as many as possible that such an invitation to our members from the Strickler fellowship would be, in deed and in truth, but a modified form of Balaam's strategy; those whom they have failed to captivate with false doctrine, they would seek to allure with "good times" and through "fraternization" which is scripturally unsound. — Your brother in Christ Jesus,

H. DEAKIN.

132 Indian Run Park, Union, NJ.

---

### **Land of Israel News**

*"This is the Lord's doing; it is marvellous in our eyes."* (Psalm cxviii. 23).

It is officially stated that 4,556 immigrant Jews, 273 of them belonging to the capitalist category, entered Palestine during April. Fifty-seven Arab immigrants also came in during the month.

\* \* \*

The High Commissioner inaugurated the new electric power house which is being built by the Palestine Electric Corporation (Rutenberg Works), and is now nearing completion. The new plant will operate with fuel supplied by the Iraq Petroleum Company.

\* \* \*

It is reported that the Jerusalem Municipality is raising a loan of £500,000 to be used for a "five year plan" for civic improvements, including the establishment of parks, complete sewerage and water systems, and main roads.

\* \* \*

According to the *Jewish Telegraphic Agency*, a new pool for the Jerusalem water supply is to be built at a cost of £13,000, and the work has been given to the Palestine Labour Federation.

\* \* \*

It is stated in Jerusalem that the building of four new railway sheds to deal with citrus exports has been approved by the High Commissioner and by the Colonial Office. The work is to cost £15,000.

\* \* \*

The Jewish National Fund has acquired further areas of land in North Palestine, completing a new block of 25,000 dunams. This is the most important acquisition since the Huleh concession was completed.

\* \* \*

"By granting a loan of £1,000,000 to the Tel-Aviv Municipality, the Prudential Assurance Company, Limited, of London, has made financial history in the Near East, and its action once again demonstrates the remarkable popularity which this country of the Jewish regeneration has assumed in the world of investment. The loan, granted by business-men in the City of London, is repayable at 4½ per cent, over 25 years, and will be used by the Municipality for a number of important consolidation and extension works in the growing city.

The Prudential Assurance Company is showing its confidence in this country by planning other large investments, and one of the latter is a proposed loan of £100,000 to the National Council of Palestine Jews for the purpose of erecting school buildings.

Following upon the Lloyds Bank loan of £500,000 to the Jewish Agency and Keren Hayesod, this huge credit is bound to arouse considerable interest in the fortunes of Palestine, showing what International finance thinks of Jewish activity in the land of national rebirth. It shows, too, that public Jewish financing is now settled upon a firm basis, and is worthy of the confidence being extended to it." (*Jewish Chronicle*).

---

## Signs of the Times

### **England and the Italo-Abyssinian Dispute: European Intrigues: A New Aerial Invention: The Jews in Germany**

Of the fact that European affairs are rapidly drawing towards a crisis there can be no doubt whatever. It is evident that the public are being kept largely in the dark as to what is really transpiring in the Chancelleries of Europe, so that it is difficult to perceive the true situation. The attention of the world is mainly focussed on the Italo-Abyssinian quarrel, and although we cannot foretell the likely developments of the dispute, we feel confident that we shall soon be able to recognise important signs of the times in connection with it, for Abyssinia is the Bible Ethiopia, and finds specific mention in Ezek. xxxviii. as an ally of Gog.

Early in July Englishmen were astonished to learn that their preponderantly Conservative Government had offered to cede some territory in British Somaliland, in an attempt to settle the dispute. Ostensibly the reason was to prevent war between Italy and Abyssinia, and to support the authority of the League of Nations. But it is difficult to believe that the official explanation is the whole truth. There must be very grave reasons before the British Government would so damage its prestige at home and abroad. The *Evening Standard* commented on the shock experienced by the House of Commons, and the dismay of the general public, at the "strange sickness which has enfeebled the conscience of some of our statesmen, that they were willing to throw away a slice of the British Empire like a bone to a dog" ... "the British people will fiercely condemn an attempt to shore up the crumbling structure of the League at the expense of British honour."

The cession was declined, Signor Mussolini having insisted that no settlement which permitted Abyssinia to remain an independent State with full sovereign rights would be satisfactory to him, and, unless something happens in the meantime to prevent him, war will be declared in the autumn. It is said that Italy realises that within two years Germany will have recovered her pre-war strength, and her desire for colonial expansion will lead to activities in North Africa (where Abyssinia and Liberia are the only independent territories now remaining—and nobody wants Liberia), so that Italy must take immediate action if she is not to be forestalled. Further, the Central European difficulties are likely to increase as Germany becomes more powerful, and Italy would not like to be involved in African adventures when a revitalised Germany is becoming unhealthily interested in the affairs of Austria and Czechoslovakia.

\* \* \*

Whatever the secret motives may be which underlie these European manoeuvres, it is certain that Britain would like to prevent the Abyssinian War, but her attempts to do so have no other effect than to infuriate the nations against her. An important Italian newspaper says, "The moment has come to state that Albion has thrown off the mask, and presents herself to us Italians inflated and furious with congenital hostility." Another says, "To investigate the history of the British Empire is a task which turns the stomach." But Mr. Vernon Bartlett, writing in reference to these things, says that "to investigate the intrigues of Europe is a task which turns the stomach."

The world considers Britain to be hypocritical; no doubt she is, for, having got all she wants, it is natural that she should be satisfied, and desirous of keeping the peace. As Mr. Bartlett says, we should not be too critical of Italy's attitude, for "we in Great Britain have too often in the past gained territory by the very methods now adopted by Italy in Abyssinia, and by Japan in China."

The suggestion that Britain might close the Suez Canal to Italian transports in the event of an African War has led to great bitterness against Britain, Mussolini's own special newspaper declaring, "Britain is as much an enemy as Abyssinia."

Austria, realising that she is sandwiched between the rivalries of Italy and Germany, has rescinded the law exiling the Hapsburgs, so that it will probably not be long before Austria is an Empire again. By this means it is hoped to develop a nation-wide loyalty, superior to party strifes, and so prevent Austria becoming so easy a prey as she has been hitherto.

To add to the fuel on the Anglo-Italian fire, Britain has concluded a separate naval agreement with Germany, by which Germany agrees to limit her naval tonnage to 35% of that of the British Empire. Now the Treaty of Versailles of 1918 prohibits Germany from possessing a fleet, and it is largely upon the foundation of this treaty that the League of Nations rests, so that Britain's agreement is in effect a repudiation of the League, and is so considered by France and Italy. "The League of Nations is completely out of the picture. Britain's support of Germany has virtually destroyed it" (*Sunday Referee*, 16-6-35). As the *Manchester Guardian* truly comments, "The Naval Agreement looks no better, but worse, the more closely it is regarded."

It is said that France will really not object to the Agreement, as it will give her an excuse for "bringing forward a programme based on her conception of French needs." Indeed, it is more likely than not that French intrigues in Europe have largely been the cause of the drawing together of Britain and Germany. The French and the Russians have been conferring in Moscow, and have agreed that "it is particularly incumbent upon them not to allow their means of national defence to grow feeble. In this connection, Stalin understands, and fully approves the national defence policy carried out by France to maintain her armed forces at the level necessary to her security" (*Daily Telegraph*).

Such is briefly the situation in Europe to-day. Generally, we endeavour to explain it month by month, but this time we have had to record the facts and refrain from the attempt at explanation. We do not find it possible to disentangle the threads sufficiently to be able to foresee their outcome, but have to wait a while, feeling confident that God will soon show us "marvellous things." The *Sunday Referee* remarks, "People of all classes and political views are overwhelmed by the apparent confusion of world events." And, of course, it is only "apparent." It appears confused because of the wonderful intricacy of God's plan, and our obtuseness in these things is because His thoughts are higher than our thoughts.

\* \* \*

If we cannot quite see how it is coming, we can at least see that the most terrible world-wide crash is not far off, and that when it does come its horrors will be unspeakable. We may perhaps put on record one item of news, which indicates that the prophetic pictures of the terrors of Armageddon are not overdrawn. Towards the end of June it was disclosed that means had now been perfected for the piloting of aeroplanes by wireless. A few phrases from the *Manchester Guardian* will suffice by way of comment: "In the alliance of electrical science with aviation is a conjunction of force of such

potency and economy that defence against it on either side becomes impossible. War's possible end might come in various ways, and the way of the robot bomber might well end other things besides war. If human madness and folly are not to ruin our planet finally, the incentive in this new discovery to release aviation from its curse should now be clear to all."

\* \* \*

In conjunction with all these remarkable things we still have those twin signs (which are really the greatest of all), viz., the amazing development of Palestine and the persecution of the Jews, becoming ever stronger.

The German authorities have definitely stated that their intentions are to exterminate the Jews as a German community, their methods being two-fold: 1st, the encouragement of Zionism, and, 2nd, putting such pressure on them that the atmosphere of the Reich will be too suffocating for them to breathe, "so that an irresistible impulse will be created among them to flee to the old Jewish homeland" (*Jewish Chronicle*, 14-6-1935).

As an illustration of the first method, there is reported an account of the prosecution of a Jewish Society for raising funds in Germany. All fund-raising is prohibited there without special authorisation. But the Society was acquitted on the ground that the Fund was for the purpose of sending Jews to Palestine, an object which the Nazis deem to be highly desirable.

As an example of the second is the announcement that the railways, which are state controlled, will no longer accept Jewish advertisements. Every number of the *Jewish Chronicle* contains further additions to the list of restrictions which Jews in Germany are suffering.

Let us beware that constant reference to these things does not blind us to their wonderful significance. That the "time of Jacob's trouble" should be combined with a pro-Zionist attitude on the part of Germany is so patently the hand of God, and so remarkable a fulfilment of prophecy, that we should strive to see that familiarity with these things does not dull our appreciation of them. It is unquestionable that the Messiah is at hand—let us then wake up to a keener sense of our responsibilities in these last days.

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).

\* \* \*

**BEDFORD.** —53, *Harpur Street, Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m.* We are still trying to interest people in The Truth; in spite of a poor response to our labours. We gratefully acknowledge the help of those brethren who visit us from time to time, and we sincerely appreciate their efforts. We also desire to express our gratitude to the brother who wishes his name to be anonymous, for the receipt of £10 sent to this ecclesia, which will be disbursed in the best way possible in the Truth's service. The following brethren have assisted us in the Master's vineyard since our last report: J. R. Evans, M. L. Evans, R. C. Wright, R. W. Parkes, H.M. Doust, H. Kirton, W. P. Lane, E. A. Clements, P. Kemp, H. W. Hathaway; visitors, bro. and sis. Hart and bro. Goodwin (St. Albans), and sis. Hathaway (London). —W. H. COTTON, *Rec. bro.*

**BLACKHEATH (Staffs.).** —*Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.* We continue our meetings here, inviting strangers to listen to the only message of Hope, and although the people prefer to think their own thoughts and go their own ways we are not discouraged. We delight ourselves in the study of the Scriptures and in exhortations, and continue to press onward in the hope of being found worthy in the Day for which we wait. We take this opportunity of thanking the anonymous donor of £10, which we will use to the best of our ability in spreading the Truth in Blackheath. —Your brother in Israel's Hope, W. H. SIDAWAY, *Asst. Rec. bro.*

**BOURNEMOUTH.** —*Christadelphian Meeting Room. 1st Floor, No. 147, Charminster Road (corner of Maxwell Road). Breaking of Bread: Sunday 11 a.m.; Lecture: Sunday, 6.30 p.m. Bible Class: Thursday, 7.30 p.m.* We gratefully acknowledge the receipt, from a lover of the Truth desirous of being anonymous, of the sum of £10 for the work of the Lord in this place. With this help, it is hoped to be able to hold another Special Effort a little later in the year, and details will be announced when arrangements are made. The Fraternal Meeting on May 6th was enjoyed by all, and a very profitable time was spent together. Our Sunday lectures are not well attended by the stranger, yet we continue to sow the seed as commanded. In this work we have been assisted since last report by brethren W. J. Jeacock, H. T. Atkinson, M. Joslin, and L. J. Walker (of Clapham). Their faithful service in the vineyard has been very helpful. We have also been encouraged by exhortation from brethren Atkinson, Walker and Joslin (all of Clapham). Visitors have been bro. and sis. J. Warwick and sis. G. Atkinson. We are pleased to report that sis. Freda Haines, who is at the Royal Nat. Sanatorium here, is making satisfactory progress. —KERMAN JACKSON, *Rec. bro.*

**BRIDPORT.** —"*Home Cot*" *Bothenhampton. Breaking of Bread, 3 p.m.* Sincere greeting in Jesus our Lord. Since our last report we have been pleased to welcome to the Table of our Lord brethren F. Brookes (Clapham) and Eves and James (Eastleigh); also sisters Brookes, Stares, Davison, and J. Hawley, Junr. We continue in our humble way to sow the seed of the Kingdom, and witness to the Truth. To those brethren and sisters whose holidays may bring them this way we assure a hearty welcome. —Your fellow pilgrim, SIDNEY F. OSBORN.

**CROYDON.** —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. (at Y.M.C.A., North End).* We have pleasure in reporting an addition to our numbers. Mr. STANLEY VINCE (formerly neutral) having witnessed a good confession of the Faith, was immersed at Croydon Baths on the 11th June, and we pray that he will so run that he may obtain the prize of Eternal Life at the coming of our Lord and Master. Since our last report we have been pleased to welcome to the Table of the Lord the following brethren and sisters: bro. S. Burton (of Luton), bro. and sis. S. Wood, bro. and sis. M. Smith and sis. Miriam Smith, bro. and sis. Hone, bro. D. L. Jenkins, bro. and sis. Leal, sisters W. E. White, B. White, M. White, Westmoreland, B. Karley, A. Karley (all of the Clapham Ecclesia). —A. A. JEACOCK, *Rec. bro.*

**GLASGOW.** — *Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C.5.* Greetings in the blessed name of our Redeemer. It is with deepest regret we have to report the loss, by removal, of our brother, Alex. Cochran, who will meet, in future (God willing) with the Sutton (Surrey) Ecclesia, to whom we commend him. Bro. Cochran has been our faithful and beloved co-labourer in Christ Jesus from the commencement of our little ecclesia, and has worked unceasingly among us to keep and establish the "Purity of the Faith," and to show forth the glorious news of the Gospel to those outside the Commonwealth of Israel. He, with us, had the exceeding great pleasure of seeing, with God's blessing, the fruits of our labours, established before he went away. It gives us very great pleasure to record that on June 7th Mr. and Mrs. JOHN BOYD (respectively neutral and Presbyterian), after witnessing a good confession, were baptised into the Saving Name of Christ Jesus. Bro. Boyd and sis. Boyd wrote to bro. Jannaway in response to his advertisement for *Christendom Astray*, and, perceiving the Truth, embraced it. On the 14th June we rejoiced again in helping Miss MARY COCHRAN (formerly Church of Scotland), sister of bro. Cochran, to obey the Truth in the way appointed. Again, on June 18th, two more obeyed the Truth in baptism, namely, Mr. JAMES CAIRNS and Miss WILLIAMINA BOYD (sister of our bro. Boyd) (both formerly neutral), both having witnessed a good confession in the things concerning the Kingdom of God and the Name of Jesus. It is our sincere prayer that all our new brethren and sisters may "run with patience the race that is set before us," and so obtain that "Crown of Life" that shall never fade away. We extend our sincere thanks to bro. and sis. Ross, of the Motherwell Ecclesia, who so ably assisted us, at these examinations and baptisms. We were pleased to welcome to the table of our Lord bro. Ross, of Motherwell. One June 9th we were visited by bro. Lewis, of Newport, who gave us the word of exhortation, and lectured in the evening on "Armageddon, the War to End War." At the lecture we are pleased to report that 17 strangers were present. We thank our brother, for the effort he put forward on our behalf. We welcomed on June 16th bro. and sis. Ross, bro. Ross giving us the word of exhortation, by which we were encouraged to press on toward the "high mark of our calling." Bro. Alec McKay, of Motherwell, has also lectured for us on "The Millennium," seven strangers being present. We extend our sincere thanks to these brethren for their help. Our ecclesia now numbers 12. —Sincerely your brother in the Hope of Life Eternal. —C. CAMBRAY, *Rec. bro.*

**ILFORD.** — *Sundays: Breaking of Bread, 11 a.m.; Mayfair Cafe, 96 Cranbrook Road; also 6.30 on August 11th and 25th. On Tuesday: 8.0 p.m., 27, Wanstead Park Road, Mutual and Eureka Class.* We have had as visitor bro. Scott (of Southend). We have had with us in the service of the Truth brethren G. J. Barker and A. E. Headen (of Holloway), bro. Ask (Ealing), R. C. Wright (Clapham) and W. L. Wille (Southend). We sincerely thank those brethren for their help. We have had one interested friend at some of the lectures. —H. S. NICHOLSON, *Rec. bro.*

**LEICESTER.** — *71, London Road. Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8.0 p.m.* We continue to send forth the invitation to hear the true Gospel message, and although the responses are few we know our labours are not in vain in the Lord. To the brother who has so generously sent us an anonymous gift towards those labours we gratefully tender our thanks. Sisters M. and H. Eato, having moved to West Ealing, have transferred their membership to that Ecclesia. The following have assisted us in the proclamation of the Truth: brethren F. H. Jakeman, D. C. Jakeman (Dudley), A. H. Warry (West Ealing), C. R. Crawley, J. W. Squires (Luton), A. K. Clements, R. C. Wright, E. J. B. Evans, M. F. Kirby (Clapham), and we have also welcomed to the table of the Lord bro. and sis. Hingley (Dudley), sis. A. H. Warry (West Ealing), sis. H. Bradshaw (Nottingham) and sis. B. Clements (Clapham); also bro. L. Feltham (Coventry). —A. C. BRADSHAW, *Rec. bro.*

**LONDON (Clapham).** — *Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We have been pleased to welcome back into fellowship sister Matilda Warren and sister Alice Louise Russell, who, having been interviewed, have been found to be in entire accord with us regarding matters that have

been the cause of division. It is with pleasure also that we report the obedience of two more who put on the Name of Christ in the appointed way, on June 30th, and it is our earnest desire that they with us may attain unto life eternal. The names are: —Miss GERTRUDE CLARA ROLFE, formerly Church of England, and ANTHONY HONE (son of bro. and sis. P. L. Hone, and a Sunday School scholar). Our 48th Annual Outing to Hampton Court was held on Saturday, July 6th, when we were very pleased to have the company of many brethren and sisters from various parts, and a most happy day was spent amidst very delightful surroundings. We were also delighted to have bro. F. G. Jannaway with us for the first time since his illness. The following visitors have been welcomed at the Table of the Lord, namely: bro. Redman (Birmingham), sis. Osborne and sis. Osborne, Junr. (Bridport); sis. Davies (Boston, U.S.A.), sis. Crowhurst (Brighton), bro. and sis. Higgs and sis. D. Higgs (Bristol), bro. and sis. Whiting, and bro. and sis. H. Crosskey (Croydon), bro. and sis. D. C. Jakeman and sis. P. Jakeman, bro. and sis. Allen and sis. H. Allen (Dudley), bro. Restall (Edinburgh), bro. D. L. Denney, bro. and sis. Townsend, bro. and sis. E. Williams (Holloway); sis. M. Day, sis. P. and sis. M. Squires, bro. G. Hodge and sis. M. Crawley (Luton), bro. Newman (Margate), bro. Lambert, bro. and sis. Thomas (New Tredegar), bro. and sis. Webster (Seven Kings), bro. Faherty, Senr., bro. and sis. Faherty (Shifnal), bro. W. Davis, sis. Davis and sis. F. Wood (Sutton); bro. and sis. J. H. Morse (Swansea), sis. D. Jannaway (Southport), bro. and sis. Boothroyd and bro. Kemp (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 had a very pleasant meeting with the brethren and sisters of the Southend-on-Sea Ecclesia on Saturday, June 29th, at the Victoria Hall, Southend, on the occasion of our Annual Ecclesial and Sunday School outing. Bro. Wille and bro. Barker spoke very acceptably, and brethren and sisters from a number of other ecclesias were present. We express our thanks to the Southend Ecclesia for the splendid arrangements they made for our comfort on the occasion. We have enjoyed the company at the Memorial Feast of bro. and sis. I. C. Handley and sis. R. Pinchen (of Clapham), sis. R. Nicholson (Ilford), sis. M. Jones and sis. W. Keat (Brighton). Bro. W. R. Jeacock and bro. W. P. Lane (Clapham), and bro. A. Headen (Barnet) have helped us this month with their testimony to the Truth. —GEO. H. DENNEY, *Rec. bro.*

**LONDON (West Ealing).** —*Leighton Hall, Elthorne Park Road, W.7. Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m., at 49 Uxbridge Rd., Ealing, W.5.* It is with gratitude to our Heavenly Father that we record a happy and upbuilding time at our Fraternal Meeting held on Whit Monday, June 10th, when about 100 brethren and sisters sat down to tea, and about 180 listened to the stirring words of brethren J. W. Squires, W. R. Mitchell, G. Cattle, and G. H. Denney on the subject of "Who shall ascend into the Hill of the Lord?" The support of brethren and sisters from surrounding meetings was very encouraging, some coming from as far away as Birmingham and Nottingham. We held our Ecclesial and Sunday School outing on Saturday, June 15th, by 'bus to Burnham Beeches, about 47 sitting down to tea, which included one or two visitors. An enjoyable time was spent, despite unfavourable weather. The best wishes of the ecclesia are extended to our bro. G. Willmore and sis. D. Wells, who were united in marriage on June 22nd. We trust they will find in their new relationship additional help towards the Kingdom. The following brethren and sisters have been welcomed to the Table of the Lord during June: bro. Heyworth (St. Albans), sis. Brown (Brighton), bro. D. L. Jenkins, bro. and sis. Wilson and sis. Irving (Clapham). —T. G. BRETT, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall, Milton Street Sundays: Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Lecture, 2nd Sunday of each month.* We desire to express our deep appreciation and thanks to an anonymous brother for the generous gift of £10 toward the work of the Truth in this district. We remember that it is written, "The Lord loveth a cheerful giver," and will in due time reward such openly. As fellow labourers we will use the generous gift faithfully. In company with the Glasgow ecclesia we held our annual School Outing to Stonehouse, on June 29th, when a very pleasant time was spent in praising God for His goodness in hymns of praise, and exhorting our interested friends on the frailty of man when compared with the wonders of nature around us, and

calling their attention to God's plan for the future glorification of the earth. We were delighted to have with us on Sunday, 23rd June, bro. R. W. Jeacock of Croydon, at the Table of our Lord, who also gave us faithful words of exhortation. We rejoice in such visits of brethren and sisters from other ecclesias, as it truly helps us to appreciate the strong bond of love which the Gospel creates among the called out ones. We also welcomed bro. Restall of Edinburgh, who, being in isolation there, rejoices in the periodic visits which he is able to make to Glasgow and Motherwell ecclesias. Our thanks are due to brethren A. Cochran and J. L. Wilson, of Glasgow, for their service in the faithful word of exhortation. We are following up the work of bro. F. G. Jannaway in writing to the addresses forwarded to us, but, alas, "How few receive with cordial faith the tidings which we bring."—ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month, 2.30 p.m.) Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* We are pleased to say that, on June 23rd, we had a visit in the Service of the Truth, of bro. F. Morse, of Clapham, who exhorted and lectured in the evening, when a few strangers were present. We again extend a hearty invitation to all of like precious faith, who may be this way on holiday, to meet with us around the Table of our absent Lord. Also we take this opportunity of again thanking all those brethren who have so willingly laboured with us in this part of the Vineyard, and we pray that they will continue to help us to keep the Light of God's most Glorious Truth still burning in this place. —DAVID M. WILLIAMS, *Rec. bro.*

**OLDHAM.** —34, *Union Street. Sundays: School, 9.50 a.m.; Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Supplementary Breaking of Bread (Fortnightly), 5.45 p.m. Wednesday: Bible Class, 7.30 p.m.* On Saturday, June 22nd, we held our Fraternal Gathering, and brethren and sisters were welcomed from Birmingham, Doncaster, Dudley, Ilford, Manchester, Pemberton, Preston, Shifnal and Whitworth. The subject was "The Truth's Warfare," dealt with in three addresses: 1, In ourselves; 2, In the ecclesias; 3, In the world. The first speaker stressed the warfare in ourselves and the weapons to use; the second, that we are called to be warriors and must, therefore, work out our training in company with each other; and the third, the deceitfulness of the world, and its practices and the necessity for maintaining the warfare, lest being beguiled with the world, we are of those spoken of by Isaiah v. 11-12. We were thankful of the brethren and sisters' company, and pleased to see so many. We welcomed to the Table of the Lord since last report, brother and sister W. Southall (Birmingham), sisters Nicholson and Ruth Nicholson (Ilford), brother Bernard Faherty (Shifnal), brother and sister Foster (Doncaster), sister York, and brother and sister E. Aston (Coventry), brother and sister Shakespeare, brother and sister Hughes and sister May Hughes (Dudley), sister J. Hey worth and sister Sophia Heyworth (Whitworth), brother F. H. Jakeman (Dudley). We have been helped in the work of the Truth by brethren Hughes, Southall and Jakeman. We thank them for their faithful service. — W. COCKCROFT, JUN., *Rec. bro.*

**PEMBERTON.** — *Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* It is with great pleasure we report that Mrs. MABEL BULLOUGH, 32 (formerly Methodist), was, after a good confession of the Faith, baptised into Christ on Saturday, June 15th. Our sister, who resides in Liverpool, some 16 miles from here, first came into contact with the Truth through an advert, by bro. Cochran, of Glasgow, some two years ago, in the press, offering the *Bible Companion*. It is our earnest prayer that she may run the race steadfast unto the coming of our Lord and Master. Our sympathy is extended to bro. Silcock, and also sis. Park, each having been bereaved of their father. Bro. J. Allen, of Dudley, has assisted us in the service of the Truth, his help being much appreciated. Sis. J. Allen, sis. H. Allen, sis. P. Jakeman (all of Dudley), sis. D. Jannaway (Southport), and bro. T. Bailey (Preston) have also been welcomed. — B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** —5, *Norton Avenue, Lipson. Sundays: Breaking of Bread, 11 a.m. Thursdays: Bible Class, 7.30 p.m.* We are continuing to meet at the above address, as we have not yet completed negotiations for our Hall, but hope to make the change shortly. We shall appreciate the company of any of like precious faith who may be visiting in this vicinity. Meantime, we should be

glad if ecclesial communications be sent to the Recording Brother's address, Plym Villa, Old Laira Road, Plymouth.— A. J. NICHOLLS, *Rec. bro.*

**RHONDDA (Glam.).** —*Breaking of Bread, 6.30 p.m., at 4 Railway Ter., Penygraig.* Greetings. Since our last insertion, we regret to announce that we have been compelled to withdraw fellowship from bro. H. Doughty, upon his return to the Temperance Hall fellowship. We can only hope that some day our brother may reconsider his present position, especially as he is fully aware of those things that have been the cause of us standing aside from the Temperance Hall. — We have very little to report, other than we continue to spread the Gospel to those with whom we come in contact; knowing that we can but sow and water, we look to our Heavenly Father for the increase. —Your sincere bro. in hope of Life Eternal, W. A. NUTT, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall, 686, Green Lane. Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m.* We are pleased to report the marriage, on June 8th, of our brother Arthur Cheale and sister Maisie Flint. We wish them every happiness in their new relationship, and trust they will be of mutual help to each other on the road to the Kingdom. The following visitors have met with us at the Table of the Lord: bro. and sis. Crawley (Luton), sis. Goodwin (West Ealing), sis. Keate (Brighton), brethren Douglas and Brooks, and sis. Singleton (Clapham). We thank the brethren for their help in the Master's service. —WM. J. WEBSTER, *Rec. bro.*

## CANADA

**LETHBRIDGE (Alberta).** —*Berean Christadelphian Hall, 633, 7th St., South. Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesday, at 8 p.m., Lecture.* What a privilege is ours, to be co-workers with God in His vineyard in the closing days of the Gentile times, and in this glorious work we gratefully acknowledge the assistance of our beloved brother, Will J. Turner, of Winnipeg, who has again visited us, and ministered to our spiritual upbuilding, as well as enlightening the stranger in those things which are essential to our salvation. Bro. Turner exhorted and lectured for us on April 14th, on his semi-annual visit to our ecclesia. We also rejoice to know that one of his listeners has since put on the Saving Name of Christ by Baptism, in the person of Mrs. MARTHA BLACKER, 71, formerly neutral, who, after witnessing a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was baptised in our hall on the 21st of April. Having passed the allotted span of human life, the race will not be long, and our prayer is that it may end successful, by our sister being ushered into the Kingdom of our Lord. Our new sister has four sons and two daughters, members of our ecclesia, all rejoicing in the possession of God's greatest gift to mankind, the gospel of His love to perishing humanity. May it be theirs and ours to so walk as to meet with the approval of Him, for whom we daily pray, Lord Jesus, Come Quickly. On Good Friday we held a Fraternal Gathering, when several addresses were given to the edification and upbuilding of those who are watching for the dawn of Zion's glad morning. —SYDNEY T. BATSFORD, *Rec. bro.*

**VANCOUVER (B.C.).** —*I.O.O.F. Hall 1720 Gourley Street East Vancouver, B.C.* Greeting in Christ Jesus to the Brotherhood. We are grateful to report that another one has come out from the world of sin and death into the glorious liberty of light and life. On Friday, May 3rd, JOHN TURLEY, after a good confession, was baptized into the Saving Name, and now rejoices with us in the Hope of Israel. We were pleased to welcome him. As the angels of heaven, we have joy over even one sinner that repents. If there is any brother or sister coming this way by the special excursions, please get in touch with us through the Recording brother. A hearty welcome awaits all in fellowship. We still keep on steadily, trying to do the Master's work faithfully. —With fraternal love and greetings to all, faithfully your brother in Christ, P. S. RANDELL, *Rec. bro.*

## UNITED STATES

**AKRON (Ohio).** —959, *Lowers' Lane. Breaking of Bread, 10.15 a.m.* We are pleased to announce that, by arrangement with our nearest ecclesia, which is in Canton, Ohio, we have with us a

visiting speaker the first Sunday of each month. We take this opportunity to express our appreciation and thanks to our brethren for their wonderful words of exhortation in the work of the Truth, and also to the many brethren and sisters who have visited us from time to time. We welcome to the Lord's table all those of like precious faith who may be passing this way. —Sincerely your sister in hope of Eternal Life, (Mrs.) L. JOHNSON.

**HAWLEY (Pa.).** — Oddfellows Hall Main Street. Sunday School 10.45; Memorial Service, 11.30. We are pleased to report the baptism into Christ of three more of Adam's race: —Mr. GEORGE SIMONS, with his wife, ESTHER, who is a daughter of bro. and sis. Jacob Sweitzer, and WALTER GARING, son of bro. and sis. B. F. Garing, and grandson of bro. John Garing. Although young in years (sixteen) he was able to exhibit and confess his faith in the fundamental truth we hold most dear. We rejoice with them in their choice of wisdom's way. We have resumed both mid-week and Sunday classes for adults to study the Scriptures. Our attempts to hold evening lectures are pending securing a suitable hall. Visitors: bro. John Jones, sis. Ruth Jones (Glendale), bro. and sis. P. G. Cooper and sis. M. Knorr. Bro. Cooper exhorts with us in turn. —H. A. SOMMERVILLE, *Rec. bro.*

**LOS ANGELES (California).** — *Woodmen of the World Hall Sunday School 9.30 a.m.; Breaking of Bread, 11.0 a.m.; Lecture, 7.30 p.m.* We have just formed the Los Angeles Christadelphian Lightbearers' League for the purpose of supplementing the regular efforts in the Truth. It is the intention to give lectures, as circumstances permit, in the outlying parts of Los Angeles and towns in the vicinity. The actual work is in charge of a committee of the younger brethren, the lecturers to be taken from the approved Ecclesial speaking list. We have hopes that much good will arise out of the effort. In any event, we are taking the opportunity of "Sowing the seed" while the time remains. Sister Walker, who lives at San Diego, had the misfortune to have her leg broken in an automobile accident. Our sister is getting along very nicely, and the sincere wishes of the Ecclesia go out to her for her speedy recovery. Sister Grafton, also of San Diego, has been quite sick, but we are pleased to say that improvement is noted in her case. The deep sympathy of the Ecclesia is extended to our aged sister Vannoy, who lost her daughter under rather distressing conditions. She was taken sick suddenly and removed to a Hospital, but did not survive the operation. Our sister Vannoy, who is over eighty years of age, felt the loss keenly. Sister Isabel Fisher is now meeting with us in fellowship, having been in isolation for a great number of years. Our sister is of quite an age, and will be at the meeting whenever it is at all possible. Sister Fisher is aunt to our brethren Stephen Rutherford and William Rutherford, of the Santa Barbara Ecclesia. On May 30th, 1935 (Memorial Day) we held a combined Fraternal Gathering and Sunday School pic-nic in Arroyo Seco Park. There was quite a large gathering, several members of the Pomona Ecclesia meeting with us. A most enjoyable time was spent, the party numbering about 250. Exhortations were given on the Bible Signs of the Times — The Sign of Noah and the Flood, the Sign of the Jews and Jerusalem; the final address bearing on the perilous times in which we live, and the need for exhorting one another. Brother Warrender was chairman for the day. After the Fraternal Meeting we partook of lunch, and then the scholar's exercises were enjoyed, and a pleasant and profitable time was spent in visiting one another. We are still hopefully letting our light shine in this city, as has been done for the past thirty years, and "contending earnestly for the Faith which was once delivered to the Saints," and so irrefutably witnessed by the work of Dr. Thomas and bro. Roberts. We welcome to our fellowship those who are like-minded, and who may be travelling in these parts, and have been able, in the midst of discord and doubt, to rightly discern the "wheat" from the "chaff." We are also very pleased to report the return of bro. and sis. Chestnut to our fellowship, after an interview that was satisfactory. —A. E. SMITH, *Rec. bro.*

**MIDLAND (Texas).** — A letter received from bro. Joseph H. Lloyd reports that he and sis. Lloyd have removed to Midland (Texas). They were formerly very active members of the thriving Houston Ecclesia, where a very excellent work on behalf of the Truth, in the hands of earnest brethren and sisters, has been in progress for the last few years. Brother and sis. Lloyd were with the believers in Denver, the mile-high city, for a short time. Midland has a higher altitude than Houston, their former home, the latter being nearer the Gulf of Mexico. They have located in Midland because of their son's health. They would be pleased to meet with any brethren or sisters in fellowship who may

be visiting or passing through that part of Texas. Bro. Lloyd's address is 810, S. Carrizo St., Midland, Texas. —B. J. D.

**WORCESTER (Mass.).** — *Levana Hall 393, Main Street, Sawyer Building. Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon.* Our public lectures have been discontinued for the summer months—during the hot weather. The meetings for the proclamation of the Truth have been very well attended, especially on May 19th, when our bro. Dowling spoke on "Jerusalem in Gloom and Glory," when our hall was filled. On this occasion, together with a few friends from Boston, we motored to Hadwen Park after the morning service, and had lunch there. We then motored to Purgatory, not the Roman expiatory den, but a dark, heavily-wooded locality, where huge rocks have been thrown up, and great boulders piled one upon another, with caverns underneath, and subterranean passages, all helping to display the mighty power of Israel's God. We all then returned to the evening lecture. — Our visitors have been bro. and sis. Strong, bro. and sis. Ricketson, bro. and sis. Davey, bro. and sis. Coulsey, bro. and sis. Wilson, brethren Coyne and Will Davey, sisters Susan Davey, Esther Wilson, and McKelvie. — We are all more or less affected by the continued depression, and everything seems to be going from bad to worse; and this is just as it should be in the time of the end, according to the Scriptures. The words of the Master in Luke xxi. 28, cause us now to take courage. He said, "When these things begin, to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Naught but the coming of the Master can dispel the darkness that now covers the earth, and the gross darkness in which the people dwell. —RUSSELL A. WAID, *Asst. 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, 1235 6th 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.  
**Akron, Ohio.** —Mrs. L. Johnson, 959 Lover's Lane.  
**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.** — J.O. Banta, 7304 Rusk Avenue.  
**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.  
**Midland, Texas.** —Joseph H. Lloyd 810 S. Carrizo Street.  
**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

**DISTRESSED JEWS' FUND.** —The following amount has been received during the month and duly handed to the Financial brother: Bedford, 5s.

**NEW ZEALAND.** —Communications to hand from bro. K. R. MacDonald and sis. Connolly contain the pleasing information that the long-standing ecclesial trouble at Whangarei has been satisfactorily overcome, and that the brethren and sisters concerned will henceforth unitedly engage in the great work to which we have all been called. This is indeed a cause not only of pleasure, but of thanksgiving to our Heavenly Father.

SISTER HEMBLING, and her nephew bro. H, Linggood, wish to express their thanks to the many brethren and sisters, who have sent letters of love and comfort in their time of distress, caused by the accident to bro. J. Hembling, who we are thankful to say is now progressing favourably. Once again we have proved the never failing love of our Heavenly Father for His children in answering their prayers on our brother's behalf.

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.

ST. ALBANS. —The St. Albans ecclesia have for disposal a strip of canvas 2ft. 6in. by 14ft. (not 14 inches as erroneously stated in July *Berean*). It bears the words "Christ is Coming" in very large characters. Free to any ecclesia who can make use of it.

OUTING TO KEW GARDENS. —The Clapham Bible and Mutual Improvement Class have arranged to visit Kew Gardens and hold a Fraternal Gathering on Saturday, 17th August, God willing. A private steam launch will convey the party by river, leaving Westminster Pier at 2.15 promptly. Tea at 4.30. After meeting at 6 p.m. in the Parish Hall, Gloucester Road, Kew Green. Return journey 7.45 from Kew Pier, arriving at Westminster about 9.15. A cordial invitation is extended to all brethren and sisters in fellowship. Programmes can be obtained from bro. H. T. Atkinson, 16 Carver Road, Herne Hill, S.E.24.

"A GERMAN IN EXILE" writes to the *Manchester Guardian* that "this position" (i.e. the precarious condition of the Jews)" is bound to grow worse and worse, as by all sorts of devilish means the Jewish population is being handicapped more and more."

MEXICO. —The Golden Shirts, the Mexican anti-Semitic organisation, has submitted to President Cardenas a petition bearing 200,000 signatures, asking the Government to withdraw citizenship from the Jews, to confiscate Jewish factories and to prohibit Jewish residents from participating in politics.

CRITICAL YEARS: 1936-37. —The years 1936 and 1937 will be the most critical years for European peace, said Dr. Benes, Czech Foreign Minister, in an interview in Moscow. If war were avoided in these two years future peace was assured, he said.

LACHISH. —Excavations at TEL DUWEIR enable it to be identified as Lachish. Letters have been discovered in perfect Biblical Hebrew, written a few days before its destruction by the Babylonians. One of them refers to "the prophet," perhaps an allusion to one whose name we know well.

U.S.A. MILITARY EXPENDITURE. —The Army and Navy appropriations for the coming year have been announced by the U.S.A. They amount to over £200,000,000: by far the largest amount ever spent in time of peace.

THE JEWS' DEFENDER. — "There is developing a moral protectorate of Great Britain over the Jews as a whole" (*The Times*). "The gradual but unmistakeable trend of Jewish life to place itself under British influence" (*Jewish Chronicle*). "The growing comradeship of Britain and Jewry." "The signal and decisive fact that it is under the protecting arm of Britain that Jewry today is rebuilding its ancient homeland." "If their lot was to be bound up with the fate of another people, that people could only be the British people."

---