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# 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.**

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### The Seven Branched Lampstand and Olive Trees

**By Dr. John Thomas**

*(Continued from p. 443, Dec., 1935).*

But Zechariah saw something more in detail than the Two Trees and Lamp. He saw also "two olive-branches," and "two golden tubes." By these branches and tubes a connection was established between the Lamp-bowl and the two trees. The golden coloured olive-oil is exuded from the two branches through the golden tubes into the Lamp-bowl, from which it is combusted through the Seven Burners, for the illumination of all the nations of the earth, then "blessed in Abraham and his *Mystical Seed*," which is the Christ and all in Him.

Zechariah was told that these two branches represented the Anointed Ones, or Sons of Oil, standing before the RULER (*Adon*) of all the earth. In other words, these two branches represent the Saints, who are separated, first, from the Israelitish Olive-Tree; and secondly, from the Gentile Olive-Tree, by nature wild. The Two Branches are not to be confounded with the Two Trees. These are not the Anointed Ones, but only the nationalities whence the Two Branches are developed. These two branches stand before the Ruler of all the earth. They rule with him as Kings and Priests, being all anointed with the Holy Spirit from the throne of the Invisible Father. They are his eyes, hands, body, and feet, in the subjugation and government of the world. He fills them with his spirit; in fact, they are His spirit corporealized — condensed, if we may so speak, into a multitude of living, incorruptible, and intelligent personages: "That which is born of the Spirit IS SPIRIT"—the multitudinous Spirit-Man.

These symbols, then, seen by Zechariah after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits. Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in Christ. He corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. The dust to which he is reduced is at once the *debris* of his former, and the *nucleus* of his future, self. In reference to this nucleus, or detritus of the animal body

sown into the grave, Paul says in 1 Cor. xv. 53, "It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness." This putting on, he tells us in Rom. viii. 11, is effected by the Spirit of Him who raised up Jesus from among the dead. The Spirit operates upon the dust of the former man, and fashions it into a new man, after the image of Jesus as he now is. Being formed, the formation is caused to live. In commencing life again at this epoch, this renewed man is said to be "waked as a man that is wakened out of his sleep." ..... A change must, therefore take place; as a change must have been operated upon the first Adam in order to transform him from "*a living soul or animal*, into an incorruptible and deathless creature, or SPIRIT." In his case, this would have resulted from eating of the Tree of the Lives in Paradise, if he had been permitted. Through that appointed medium, the Eternal Spirit, self-named Jehovah, would have changed the body of his lower estate, "in a moment, in the twinkling of an eye," into a like form with that which Jesus now possesses, and the Saints are hereafter to possess. But transgression prevented this; and postponed the spiritualization of the Adamic Nature until the resurrection era, in which, instead of two persons only becoming spirits, a multitude of their descendants, numerous as the stars of heaven, will bear the image of the heavenly, who is "the Lord the Spirit."

The dead saints being awakened to renewed bodily existence, they are prepared for bodily change. "This corruptible must put on incorruptibility; and this mortal, immortality;" but at what precise moment, or point of time, after being brought up out of their graves the saints shall be immortalized, does not appear to be explicitly revealed. This is certain, — those who are among the dead will be awakened first, and afterwards the saints among the living will be, "together with them," exalted to the Aerial, where the Ruler will have appeared. This "together with them" indicates to my mind, that the saints from among the dead and the living will be simultaneously exalted to dominion, and *therefore* immortalized in the same epoch; the saints among the living must wait for their glorification, till the saints are awaked from among the dead; but how long it will be from the awakening to the immortalization of the whole body, does not distinctly appear. I say, exaltation to dominion, and *therefore* immortalization, because "flesh and blood cannot inherit the kingdom of God." Now, the "meeting the Lord in *the Air*," as Paul expresses it, is in the style of Daniel, "the Saints possessing the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*;" which they cannot do until immortalized, or flesh and blood be changed into spirit. Neither will this dominion be possessed till it is conquered; for, it is a great mountain, that has to be reduced in the presence of Zerubbabel to a plain. This reduction, I apprehend, occurs before the saints are glorified, and after their resurrection; so that several years may intervene after the awaking from death to the shining as the sun in the kingdom.

This seems to be indicated in Zech. xiv. 5; there he says, "Jehovah my Elohim, all the saints shall come with thee. And it shall be in that day there shall not be brightness, the splendid ones drawing in. And it shall be one day that shall be made known by Jehovah, neither a day nor a night; but it shall be at the time of evening, there shall be brightness." From this we learn, that the Eternal Spirit, or Jehovah, and the saints will be in the midst of mankind in a period called "the time of evening," or Daniel's "time of the end;" but that when here they will not therefore be in their brightness, after the example of Moses' face, and that of Jesus when transfigured. To shine out thus, would be incompatible with the work to be performed upon the nations, and upon Israel; which is to be conducted on the principle of *faith and judgment*. This will require that mankind at large should have to deal with the saints as if they were contending against ordinary men. They must "walk by faith and not by sight;" and they must come to know the power of the saints, by feeling the sharpness of the two-edged sword to be placed in their hands for judicial purposes. When the Saints shall have "executed the judgment written," the "*moment*" of the Evening Time will have arrived for them to draw themselves in no longer, and "brightness" will be displayed; and thenceforth they will be resplendent in glory as well as immortal.

"In a moment we shall be all changed," says Paul. The judgments of the last trumpet being exhausted, Jehovah's changed ones enter into their glory. But the judgments must first be finished; and while these are smoking from the glory of the Eternal Spirit, and from his power, "no man can enter into the temple, till the seven plagues of the Seven Angels be finished" (Apoc. xv. 8). To enter into

that temple is to rest from labour in glory. The epoch comes, then, at the end of the Seventh Seal; at the end of judgment; and consequently, not at the instant of awakening from death.

To be in glory is to have eaten of "the Wood of Life," when quickened, and to enter into the peaceful and glorious rest of the Millennium. This is the consummation. As the leaves and branches feed upon the sap that circulates through the vessels of the tree; so do the saints, as the Leaves of the Wood, feed upon the Spirit, which will circulate through the Two Branches of the Two Olive-Trees; through the leaves of which branches the spirit will breathe its healing influences upon the nations.

The Lamp and Olive-Trees, then, are an organization of spirit manifested in the Saints and nations of the earth blessed in Abraham and his seed, after the resurrection—the Spirit in full evening tide manifestation. The symbol does not exhibit the details of spiritualization spoken of above, and occurrent between the waking up of the saints, and the establishment of blessedness in all nations consequent upon their enlightenment. The Eternal Spirit, or Jehovah, is to do everything; —but through what organization? By His spirit through the Two Olive-Branches, or Jesus and His Brethren, as represented in the visions of the Apocalypse. If this be understood, the connection between the question and answer in Zech. iv. 5, 6, will be readily perceived. The angel asked the prophet, if he knew what the Lamp and Olive-Trees signified? He replied, "No, my Lord." The angel said no more about them at that time; but proceeded to remark, saying, "This is the word of Jehovah unto Zerubbabel, saying, Not by power, nor by strength, but BY MY SPIRIT, saith Jehovah of armies." That is, as indicated in the seventh verse, there will exist contemporary with the resurrection, when Zerubbabel shall stand up again, "*a great mountain*" in the political world, which is to be reduced to "*a plain*," But that this will not result by the power and strength of Israel under any organization they might constitute; for at that crisis their power and strength will have been utterly scattered; but it shall be accomplished by Jehovah's Spirit, which will raise Zerubbabel and his companions from among the dead, to be the captains of Israel together with the living believers; and will be the strength and power energizing them all to the complete reduction of the Great Political Mountain of the Gentiles to the level of a summer threshing-floor, even to cause to go forth the Head, or Chief Stone, with shoutings of "Grace, grace unto him!"

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### **A Sunday Morning Exhortation (20)**

"There is no peace, saith the Lord, to the wicked." So says the Spirit in the words which we have read this morning through the prophet Isaiah. It may not at first sight seem a very profitable theme for consideration around these emblems on the table, but on reflection we shall find it is a subject which provokes many profitable thoughts and many reflections quite appropriate to the object for which we have met together.

"There is no peace, saith the Lord, to the wicked." Is not that the very reason why we are here this morning? Is it not because God has looked down upon the sons of men, and He has beheld their hopeless position as sinners, and He has provided one who is our peace, for "He is our peace," says the Apostle Paul, writing to the Ephesians? Yes, it is a thought which is quite appropriate to the object for which we have met together this morning, and it is a subject which opens out into many wide channels, all full of thoughts and considerations for our profit, and we trust for our benefit even unto life eternal.

Now each of the sections down for our reading this morning contains some phase of this subject, of this fact that there is no peace to the wicked. If we go back to the chapter in the 1st Book of Samuel, chapter ii., we shall find there a very direct allusion to it, not in so many words, but yet in fact. That chapter brings before us the circumstances attending Eli and his two sons Hophni and Phinehas, who were priests of the Lord. We find, from a reading of these early chapters, that they were not righteous men; although they were priests of the Lord, although they had taken upon themselves the name of God, yet they were not sincere; their work was not characterised by righteousness, but rather by hypocrisy and insincerity, and their misdeeds are very plainly recorded in these early

chapters of the 1st Book of the prophet Samuel. We have no need to refer to them: they are set forth here in all their ugliness by the Spirit of God. Eli became involved in that, although himself a man of different character; for we are told in the 3rd chapter, reading from the 11th verse: "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." There was Eli's sin: his sons made themselves vile, and he knew it, and yet he restrained them not. What does God say to him? In the 2nd chapter, and verse 29: "Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore, the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed"; verse 34: "And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day, they shall die both of them."

"There is no peace, saith the Lord, to the wicked," and here is an illustration of the outworking of that divine principle, and we are told that they died in a very little while after those words had been pronounced against them. In the 4th chapter, and the 15th to the 17th verses, there is the record of the death of these two sons Hophni and Phinehas at the hands of the Philistines. But what of Eli? Eli is still involved in this matter of wickedness, for we read in the 18th verse; "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he judged Israel forty years."

Let us for a moment or two concentrate our minds upon that fact. There is an illustration of the outworking of the divine principle that there is no peace to the wicked. It does not appear to be a fact sometimes; we see evil men flourishing in the earth, and the Scriptures say they do, and it is true in the experience of all of us, but we must not judge things when they are only half done, but from the completed point of view. We must look forward, and see the completed work of God. It might have been thought in the days of Hophni and Phinehas, although they were priests of the Lord, and should have been examples to the people, that it did not matter, that God did not regard their evil deeds. But look at the end of the matter, and there we get the right view; we see them troubled even unto death, and their poor old father brought down to the grave in what we might say was disgrace, as a result of their faithlessness. Is not that an outworking of that principle that there is no peace to the wicked?

There is the individual point of view. Will it be so in our cases? We may be sure it will, if we as individuals are not walking in those ways which God has laid down for us. We need not at the moment particularise, but if we do those things out of harmony with the mind of God, let the illustrations before us in this chapter be a warning to each one of us. We may appear to be all right for the time; it may appear that God does not regard our actions, but in the final sense there will be trouble, there will be death, there will be disgrace, as in the case of Eli.

So we turn for a moment to the 48th Chapter of Isaiah, and we get a continuation of this subject, not now from the individual point of view, but from the national aspect. We have Israel brought before us in the opening verse: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel: The Lord of hosts is his name." Here we see the nation of Israel calling, as the Spirit says, upon the name of the Lord, swearing by His name and making mention of the God of Israel, but it was not done in sincerity, nor in righteousness. "This people draweth near to me with their lips, but their heart is far from me." Insincerity, hypocrisy, characterised their work, and their behaviour before the God of Israel, by whom they swear, and on whose name they called. Insincerity characterised them, cold formality, hypocrisy in the work to which they had been called. We may think that has no bearing upon us, but it has a very intimate bearing upon us; not that we are suggesting that we are calling upon the name of the Lord in

insincerity or in hypocrisy, but let us bear in mind that here is human nature, and it has been the same throughout all the ages. Do we not call to mind what the Apostle Paul had to say to the Romans: "Wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Insincerity, hypocrisy; it is the same right down throughout all the ages, and if we are not very careful we can take on these errors which characterised Israel.

We may, perhaps, say, why did not God put Israel away, and why did He allow them to go on in these evil ways, and doing his work in hypocrisy and insincerity? God has a great purpose; we are apt to overlook that sometimes, and think God is bounded by the little affairs of mankind, but it is not so. God tells us the reason in verse 9: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off."

But Israel was troubled on account of their sins; we know how God raised up first this and then that nation, as a means in His hand of punishing His people, and it still remains true that there is no peace to the wicked, and the case of Israel is a national illustration of the truth of those words. Wherever we look at Israel in the past there is the outworking of this same principle, that God brought various nations against them to plague them and to punish them as a result of their unfaithfulness, but it was not going to interfere with the final outworking of God's purpose—that was not to be allowed to fail. God would defer His anger, "And for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another. Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens; when I call unto them, they stand up together. All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him; he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken: yea, I have called him; I have brought him, and he shall make his way prosperous." Our minds are carried forward to the fact that God has indeed raised up a righteous servant who will do all His pleasure, and He will through him bring everlasting righteousness upon the earth. God's purpose will not fail; man's wickedness will not frustrate it. It will only affect himself; he will miss that great pleasure of attaining unto eternal life and righteousness in the Kingdom of God unless he walks in the ways well pleasing to God; but nevertheless God's purpose will go irresistibly on to that final completion He has laid down in His word.

Over it all, God is exceedingly merciful and kind. He is not severe to those who are striving to do His will. He is a God of mercy and longsuffering, of infinite compassion and loving kindness, as is brought out in the 17th verse of this chapter. These are facts we must endeavour to remember around these emblems: "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." There is the same principle—"O that thou hadst hearkened; then had thy peace been as a river," but there was no peace for them as we have said, while they walked in ways contrary to the statutes of God. If we turn to the 81st Psalm we get there similar expressions in regard to Israel: verse 13, "Oh that my people had hearkened unto me, and Israel had walked in my ways; I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." There is God's purpose with Israel; it was only Israel's wickedness which stood in the way. "O that thou hadst hearkened to my commandments; then had thy peace been as a river." God's purpose is not going to fail, it is on record in this same chapter. The chapter closes with a declaration to this effect, verse 20: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out." "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Israel's

wickedness will not frustrate it. There is a remnant which will be saved, but the lesson for us is the same—"There is no peace, saith the Lord, to the wicked." There is a difference between the true and the false, between the sincere and the hypocrite, between the one who worships God in sincerity and truth and the one who is absorbed by the mere cold formality of things. Here is the outworking of this principle. Let us look to ourselves; let us not judge one another but ourselves, in the light of these divine truths. Let it always ring in our ears that God put Israel away because, although they called upon Him and swore by His name, and made mention of the name of the God of Israel, it was not in sincerity, nor in truth, nor in righteousness, and God will not be satisfied with such.

Now, if we turn over to the chapters from the Book of the Revelation, we are introduced to the Peace-Bringer, the One through whom righteousness will be established in the earth, who will bring to an end this insincerity and this unrighteousness. Before we go into the matters very briefly in this chapter, may we just remind you that in the Eureka Class we have just again commenced to go through the whole of this book of the Apocalypse. You may perhaps not have had the opportunity of attending that class in the past. If you have not, you do not know how much you have missed. It is not for us to judge one another in regard to the use we make of our own individual time, but if you can spare the time without neglecting other and more important duties, may we exhort you to do your utmost to attend that Eureka Class. I think it is the most profitable of all the meetings we hold, except this we hold on Sunday morning. For the brethren and sisters, there is nothing of greater importance than to know and understand this last message which God has given to His servants through the apostle John, and we have an invaluable aid in the understanding of this book in this work of Dr. Thomas, *Eureka*. If we have not the opportunity, if other things prevent us from attending that class, there is one alternative. It was recently computed that if we read one page a day we should keep up with the progress made at the Eureka Class every fortnight, where we take about 14 or 15 pages on the average, and go through them in detail. If you cannot attend try to read one page per day, and keep up with those who do. You will profit, and those who attend the class will also profit, as a result of knowing that the whole of the brethren and sisters of the ecclesia are accompanying them on their journey through this wonderful book.

Well, this morning we are reading the 5th chapter of the Revelation, and here we see John in distress. Verse 4, "I wept much, because no man was found worthy to open and to read the book, neither to look thereon." It is the same principle, if you work it out. Why was John distressed? Because he thought there was no man worthy to open this book. A lack of worthiness, or a supposed lack of worthiness, was the cause of John's distress. But John was mistaken in that, for verse 5 tells us: "One of the elders saith unto me, Weep not; Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

Now, let us endeavour just to gather up these ideas brought before us in these few verses. Here is the Lamb which had been slain, and who is pronounced worthy to take this book and to open the seals. That leads us by a single thought to the fact of the perfect obedience of the Lord Jesus Christ represented by these emblems which are upon the table, and which was the means by which his worthiness to take this book and open the seals and to bring the programme into execution was manifested. That is a thought which opens out into very large avenues. We must be careful not to be led away from the subject we are developing. The thought for the moment is to fasten our minds upon the worthiness of Christ, God's only begotten Son, sent into the world as a sacrifice for sin, obedient to the command of his Father, in all things obedient even unto death, tempted in all points like as we are, yet without sin, who resigned himself completely, subjected himself to the will of his Father in

heaven, who always did the things which pleased Him, and lay down His life as a sacrifice for sin, and was able in the days of his flesh to turn to his enemies and say, "Which of you convinceth me of sin?" "I do always the works of my Father," Yes, that is why we are here this morning, because this perfect sacrifice has been made for sin, a new and living way has been opened out from this present sin and death-stricken condition, even unto the prospect of attaining unto eternal life in the Kingdom of God. That is our position, all because of the worthiness of the Lord Jesus Christ, and because he lay down his life as a sacrifice for sin; because he was righteous and true in all things, God hath highly exalted him, as the Apostle says, and given him a name which is above every name.

We stand this morning in the joyful position of being associated with Christ by our belief of the truth and obedience in baptism, having identified ourselves with this great and perfect sacrifice made for sin, and we stand in the position of those of whom Paul wrote in the epistle to the Ephesians, "no more strangers and foreigners, but fellowcitizens with the saints." He is our peace. The time was when, on account of wickedness we had no peace; we were afar off; strangers from the covenants of promise, without hope and without God in the world; no peace—there is no peace for the wicked. But around this table we are in the presence of the Peace-Bringer, who is our peace, through whom we have peace. Writing to the Romans, chapter 5, and the opening verse, you will remember Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Going back to the 5th chapter of the Revelation, it is because of this work of Christ, this worthiness on his part, his faithfulness and his obedience to the commandments of God, that he is permitted to open the book and to loose the seals, and we know what that means, if we are students of *Eureka*. It means that to Christ has been given the power to execute this divine programme, that he is the invisible controller of the world's affairs, that although there is at the moment this turmoil, perplexity, unrest and wickedness in all the earth, yet God's purpose will inevitably stand sure, "Thou wilt perform the truth to Jacob and the mercy to Abraham." Why? Because Christ is alive, he has been raised from the dead, and he is manipulating the world's affairs. He is the invisible controller of all things, at the helm of human affairs, guiding and directing and overruling all to the end that the wickedness of man shall at last be brought to an end, and righteousness, truth, and sincerity, and everything which is beautiful, will be established in the earth.

And so, whilst there is no peace to the wicked, yet nevertheless it stands sure that if we hold fast to the truth in righteousness we shall attain to that position in which we shall be permitted in the mercy and goodness of God to join in that song of the redeemed, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

The lesson is I am sure quite obvious to each and every one of us. It is to read these Scriptures, to endeavour to be warned by them, to endeavour to the very best of our ability to bring our own natural unworthy ways, the ways of wickedness, into harmony with the mind of God, and to bring every thought into captivity to the exalted mind of Christ as revealed and exhibited in the Scriptures, so that God may at last look down upon us with mercy—for it is all of God's mercy—and receive us into His Kingdom, and give us an abiding place in that condition of righteousness which is then to be established upon the earth.

W.J.W.

## Distressed Jews' Fund Report

AMOUNTS RECEIVED TO SEPTEMBER 30TH, 1935.

1935

March 25 Plymouth Ecclesia ... ..	1 17 1
March 27 Montreal Ecclesia	1 0 0
March 27 N.B. Canada Ecclesia	2 0 0
March 27 Bedford Ecclesia	4 0

March 27 Michigan	5 0 0
March 27 So. Pasadena	1 0 0
April 13 Two Sisters (Wymondham)...	5 0
June 24 Plymouth Ecclesia	2 1 1
July 1 Anonymous	7 0
Sept. 9 Anonymous	100 0 0
— Clapham Ecclesia ...	<u>21 5 7</u>
	<u>£134 19 9</u>

A cheque for £134 19 9 was forwarded on Nov. 4th to the Zionist Organisation for remittance to Jerusalem and acknowledged on Nov. 6th.

W. R. MITCHELL,  
Finance Bro., Clapham Ecclesia.

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## Editorial

### "OUR REDEMPTION DRAWETH NIGH."

A.D. 1935 has now almost completely passed into history, and a New Year is about to commence to run its appointed course. It is a fitting season to look both backward and forward. A remarkable year now lies behind us, and although it has not witnessed the realisation of our hope in the end of the present dispensation, and the beginning of a new constitution under the control of the Lord Jesus Christ, the expiring year has nevertheless been of a character to cheer the longing hearts of all true servants of God, who wait and hope for the salvation of Israel to come out of Zion. To all such *waiting servants*, 1935 has been a year of great encouragement; uninterrupted progress in the development of the latter-day situation has characterised it, bringing to all a message of hope and confidence, and a full assurance of faith that the end, even though delayed beyond the expectations of many faithful watchers, is sure and certain in God's own appointed time.

The outbreak of the Italo-Abyssinian war has revealed to all the world the impotency of the League of Nations as a means of preventing war. This has always been perceived by all acquainted with the prophetic word, in which it is revealed that "angry nations" and "the war of the great day of God Almighty" have been divinely associated with the Coming of Christ. Man's efforts to avoid these manifestations of Divine displeasure with the nations must inevitably fail, as has so frequently been emphasised in the pages of this magazine. Britain, as the result of the leading part she has taken in the affairs of the League, has become the object of bitter hatred on the part of her former ally, Italy. This feeling has been greatly accentuated by the recent imposition of "sanctions" against Italy, whom the League has named as the aggressor in the dispute.

The concentration of British Naval forces in the Mediterranean is an indication of Britain's anxiety in the present crisis; Egypt, the Sudan, and Palestine are all in close proximity to the scene of hostilities, and in the words of the newspaper correspondent quoted in our *Signs of the Times* in the December issue, "It became obvious that out of the battle for Abyssinia a battle for Egypt and the Sudan could develop," in which event the existence of the British Empire would be threatened. The immediate effect of these circumstances has been witnessed in the result of the General Election in Britain, where the National Government has been returned to power with a large majority, and to whom has been given a mandate to increase the strength of the country's Naval and Air forces. Thus the required situation for the development of the final conflict between Christ and the nations is accomplished.

Another striking feature of the year now drawing to its close is the increasing and relentless persecution of the Jews in Germany and elsewhere, the re-action of which is seen in the remarkable increase in the number of Jews returning to Palestine. To all enlightened readers of the Bible, these facts are an evidence not only of its inspiration by God, who had "declared these things from ancient

times," but they also vividly impress upon us the assurance that the time of the end is fast approaching. Preparation for war, Zionism, Jewish persecution, and the isolation of Britain from the nations of Europe, are unmistakable evidences of the nearness of the "time of trouble such as never was."

What then of the year A.D., 1936? Surely it is impossible to conceive of a year opening amidst more encouraging signs! The nations appear to be in precisely the positions required by the prophecies of both Old and New Testament Scriptures; the enforced re-armament of Britain's forces against her own will is unquestionably an indication of the hand of God in the situation to provide the means by which Britain will be ready to challenge the invader of Palestine, and to assume the role of protector of God's ancient people in that land, so graphically delineated through Ezekiel. In the present temper of the nations, a comparatively insignificant incident would undoubtedly be sufficient to set loose the dogs of war, and apparently nothing would then stand in the way of the final conflict in which human ambitions and might will disappear before the invincible power of the conquering Lion of Judah.

For us, the sobering and all-important reflection is that these events are associated in the Scriptures with the re-appearance of Christ in the earth. Angry nations, warfare on an unprecedented scale, distress of nations, the coming of Christ, the resurrection of the dead, and the bestowal of rewards to the faithful servants of God, are associated events in many parts of the Scriptures, and the signs which we have enumerated here plainly tell us that long before the coming year has run its course, it is quite possible we may witness these thrilling scenes, and stand in the presence of the Judge of both quick and dead. Our earnest hope and prayer is that we shall then, in the abounding mercy and goodness of God, be accounted worthy to receive the honour of an inheritance of the Kingdom then to be established, and to rejoice in the everlasting association with all the true servants of God of the present and past generations.

W.J.W.

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### Daily Reading

With the opening of another year we start again our daily reading by the *Bible Companion*. The preface to this booklet is worth reading again on such an occasion, as it expresses so clearly the advantages of systematic reading of the word of God. It is to be observed that the Scriptures do not, in so many words, enjoin their daily perusal; the nearest exhortation in a form of words to that effect being the counsel in Proverbs viii. 34. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." But the absence of the direct statement means nothing. The necessity of daily reading is obvious. There are abundant inferences throughout the Scriptures, urging the wisdom of constant and habitual contact with them.

We may say that the Truth and the word of God are interchangeable terms. The latter is not merely a container of the former, and it is for that reason we believe that *all* Scripture is given by inspiration of God. There is not a single part of that which we read daily which is not, "Profitable for doctrine, for reproof, for correction, for instruction in righteousness."

It is the effect of the 'word of the truth of the gospel' on the mind and heart that causes the 'answer of a good conscience toward God' the birth of which Peter writes, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter i. 23). None of us can say that we learnt the Truth in any other way than by the Scriptures being opened up to us by those who knew them. If then, it was the word of God that brought into being the 'new man in Christ Jesus,' how obvious it is that the same word must be the means of 'building us up to give us an inheritance among all them which are sanctified.' Dr. Thomas has some appropriate remarks on this point: "The spirit or power of the words is in the ideas they represent; and those ideas generate intellectual and moral, that is, spiritual life; which life having been fully developed in a character approved of Him from whom the ideas originate, is permanently manifested in the crown of life, the reward of righteousness, which is received by the resurrected and transformed, made incorruptible and immortal, or deathless, by the Lord the Spirit" (*Phanerosis*).

More than ever do we need to study the word, when we are in times as prophesied, "perilous times ... lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof . . ."

The only power of, or to godliness, is the Scriptures. Experience of every day exhibits its denial in the world. Let that be the incentive to *know* the word, rather than to follow after those who esteem it lightly or reject it in part or whole. The daily readings ought never to be relegated to a mere time of convenience, done when everything else has received attention. The readings ought to be regarded as one of each day's pleasurable routine duties, and given a place in the day's arrangements that permits the greatest benefit that can be derived from them. For brethren and sisters who have to travel daily, it may be mentioned that single copies of the various books of the Bible can be obtained for a few pence each, and are most useful for spare moments: but whatever our opportunities or duties, it is a wise thing to make an effort to ensure that we do not miss the daily reading of any part of the word of God.

The object of reading is that, 'we might grow thereby,' and if there is not growth there is stagnation. Not all of us have the same capacity for assimilation and profiting; but for all there can be *a measure* of intelligent apprehension of what we read. If we do not make the best use of our faculties in that respect, we shall be subject to the warning by the Apostle of some of the early brethren (Hebrews v. 11-14). He refers to Melchisedec, a type of Christ, and of them he has, "Many things to say and hard to be uttered, seeing ye are dull of hearing." The brethren had made insufficient progress in their knowledge of the Truth. They had evidently neglected the possibilities that lay to their hands of learning more of the Truth, both verbally and by study of the inspired writings that were obtainable. There is little excuse in our case for similar neglect, when the inspired word is so open to all. So the Apostle writes, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." In harmony herewith Peter writes, "As new born babes, desire the sincere milk of the word, that ye may grow thereby;" and as we naturally need, in time, meat instead of milk, so the spiritual man ought to pass from the milk of the word, eventually, to a time of maturity, when strong meat may be assimilated. Allowing for the differing receptive capacities of brethren, the same principle of progress is meant to apply to all.

Now, an interesting word is used by the Apostle with regard to the method of progress. He writes, that strong meat belongs to those who, "by reason of use have their senses exercised to discern both good and evil." It is obvious that the discerning of good and evil can only come by application to the standards of God's righteousness, as the Word reveals. The A.V. Margin gives a rendering of 'use' as habit, and this appears to be a most suitable word. It is only by habitual or constant application to the Word, that there ensues the right exercising of the mind to give the needful discernment of good and evil; and if habitual, what can be better than daily application. Human habits are either good or bad. Reading the Scriptures is always a good habit, but in order that the habit may achieve the fullest benefit, the words read must affect both heart and mind. The object of reading is two-fold. It is not only to increase the knowledge of the purpose and ways of God, but also to affect the character in the development of mature sons and daughters of God.

Now, the words of the Apostle have a striking counterpart in those of the prophet Isaiah, many centuries before. We read that Israel was reprov'd for their lack of growth in the knowledge of God's ways and will; "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" (Isaiah xxviii. 9). The answer was, "Them that are weaned from the milk, and drawn from the breast." Israel had refused to 'grow up' in Divine teaching; and so the Prophet's messages were but reiterations of the first commandments given to Israel. This is indicated by the R. V. rendering of verse 10, "For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." Such had to be God's teaching, because of their stubborn and hard hearts. There was no growth to

righteousness, and consequently with few could there have been an appreciation of the Law, with its doctrine of a redeemer to die before entering into his glory. It was not a case of one precept learnt and then followed by another; but of the same precept time after time.

These words of Isaiah are somewhat loosely applied to the gradual growth that takes place in the acquiring of increased understanding of the Scriptures; but observation of the context will show that the words were not written to illustrate any such progress. In any case, we should be careful not to quote the words in justification of a slowness that is possibly caused by our disinclination to make any personal effort to increase our understanding and appreciation of the Truth.

By 'the ministry of the prophets,' Israel was continually exhorted to turn to elementary principles of righteousness (Hosea xii. 10; Micah vi. 8). God declared, "Though I write for him my law in ten thousand precepts, they are counted as a strange thing" (Hosea viii. 12, R.V.). But they would not hear, and consequently, 'the son called out of Egypt' (Hosea xi. 1), did not grow. So God decreed, "Therefore shall the word of the Lord be unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little; that they may go, and fall backward, and be broken and snared, and taken" (Isaiah xxviii. 13, R.V.). Their rejection of the Word was to be the cause of their fall and destruction, and so it came to pass, not only when the promised captivity came, but worse still when, refusing to hear him whose words were of God, who spoke the doctrine of God's righteousness, (Isaiah liii. 1), they found him a stone of stumbling and falling, were broken.

It would be interesting to pursue the theme of Isaiah (chapter 28), to deal with the prophecy of the partaking of the Gentiles in that which was despised by Israel (Isaiah xxviii. 11, and Romans x. 16). To them it was said, "This is the rest wherewith ye may cause the weary to rest . . . yet they would not hear" (Isaiah xxviii. 12). The Apostle also wrote of the, "Rest that remaineth to the people of God" (Hebrews iv. 9). The Gospel was preached to Israel, but faith was not mixed with their hearing. We are all Gentiles who have had the unspeakable privilege of being adopted into the true hope of Israel. We are exhorted to 'labour' to enter into the rest, lest we fall, like Israel, after the same example of unbelief, or lack of faith. Faith needs constant stimulation, and we can obtain that not only by habitual application to the Word, but also by our making the same Word the subject of enquiry, of questioning, of conversation with one another. It is an easy matter to determine whether or not we grow in our understanding of the Truth. If we feel we do not, the remedy is at hand. It is to give ourselves diligently to the regular reading of the Scriptures, with consequent thought, and, where possible, discussion and conversation; to avail ourselves readily of the writings of Dr. Thomas and Bro. Roberts; to permit the Word to affect us in heart as well as in mind; in short, to act and live as if we did indeed regard the Truth of God, which He has caused us to understand, as a 'pearl of great price.'  
St. Albans. S. F. JEACOCK.

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### **The Earliest New Testament Manuscript.**

The Rylands Library, Manchester, has discovered amongst some old Greek papyri, a fragment of the Gospel of John which all the experts unite in agreeing dates back to the first half of the 2nd century. Its importance is considerable, as it is the earliest known witness to the existence of the Gospel, besides being the oldest fragment of any part of the New Testament. It consists of parts of verses 31, 32, 33, 37 and 38 of John xviii., and is valuable because it completely disposes of the attempts by hostile critics of the Scriptures to discount the authority of John's gospel by ascribing to it a date much later than John's lifetime.

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### **Land of Israel News**

*"Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time is come"*  
(Psalm cii. 13).

During the past ten months, there has been a total Jewish immigration and settlement in Palestine of over 50,000, which is more than 8,000 increase over the aggregate for the whole of 1934.

At least 50 per cent, of the newcomers in 1935 were of the labour class. The fact that they have been absorbed into local economic life, and there is no evidence of any large unemployment, shows how Palestine is progressing.

\* \* \*

There are now some 355,000 Jewish residents of Palestine. The figure is based upon an estimate of 300,000 Jews at the beginning of 1935, plus 45,000 new settlers in the first nine months of the year, plus the net natural increase of 5,000, and with another 5,000 accretions in other ways. Compared with the entire population, the Jewish inhabitants were 29 per cent, of the total (excluding Bedouin nomads) at September 30, 1935.

\* \* \*

Seventeen new Jewish agricultural settlements have been founded from October 1st, 1934, to September 30th, 1935.

\* \* \*

About a third of the three-and-a-half million pounds which were withdrawn from the banks of Palestine during the recent war scare, have again been deposited.

\* \* \*

The sale of Jewish dairy and agricultural products through "Tnuva," the central co-operative marketing agency for Jewish agricultural settlements, rose from £P 139,000 in 1930 to £P290,000 in 1934.

\* \* \*

"The housing industry in Tel-Aviv and Haifa particularly, not to mention Jerusalem now that a real water supply is almost in sight, demands more and more men to keep pace with the requirements of newcomers. Industry, too, is progressing steadily."—*Jewish Chronicle*.

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The conference of the officials of the Zionist Emigration Offices in Germany, which has just opened in Berlin, has recorded a big influx of applications of German Jews who are anxious to liquidate their businesses in Germany, and go to Palestine. There is a rush now of German Jewish business men to transfer some of their capital to Palestine.

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## Reflections

The letter from bro. M. Joslin, which will be found on page 23, draws attention to matters of vital importance to all who, having become related to Christ in the way appointed (Gal. iii. 26-29) hope for honour, and glory and immortality in the day when "he will render to every man according to his deeds" (Romans ii. 6, 7).

\* \* \*

Let us be careful that the Truth does not become merely a hobby with us. It is very easy to be very busy about the work of the ecclesia, absorbed in our routine duties, and have our minds fully occupied with business details to such an extent that we have no time for quiet meditation and self-examination. All these things have their proper place, but the chief thing must be the cultivation of a character after the pattern set before us by the Lord, and the attainment of personal holiness and obedience to His commandments, without which neither our labours nor our understanding of the signs of the times will avail us in the day of account.

\* \* \*

We are living in the days of which Paul warned Timothy in the third chapter of his second epistle. If we are wise we shall examine ourselves to see if any of the things of which he speaks apply to us; that we have come to a knowledge of the Truth does not exclude the possibility that we may be paying as little heed to Paul's admonitions as did many in his own days (2 Tim. i. 15).

\* \* \*

We are apt to think that if we could only hear the voice of God directing us, we should find obedience easy. Let us remember that if He spoke He would say just what He has already said through His chosen mouthpieces in the Bible. Let us bear this in mind when we read, and carefully note what is written.

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No doubt there are not a few readers of the *Berean* who are not Christadelphians—we number some among our subscribers; but should we decline to accept their subscriptions and refuse to supply them with copies at their request on that account? A brother thinks we should; because, he says, sometimes the faults and errors of brethren and sisters are pointed out and condemned in outspoken and vigorous language, and he fears this is likely to deter some who might otherwise be attracted by the Truth. But the Bible does not hesitate to speak of, and severely denounce the wrong doing of saints of old, and our correspondent would not hesitate to supply a Bible to anyone who asked for one. Our object and our duty is to uphold the Truth in its purity, and not to make it palatable by ignoring errors. We do not think an earnest enquirer would lose interest for the reason given, but rather the reverse. We must be careful not to leave God out of account in such matters, and remember what is written in Acts xv. 14, and John vi. 44.

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The Roman Catholics are not escaping persecution by the Nazis in Germany, although their leader Herr Hitler, the all-powerful dictator, is said to be a Catholic. The explanation seems to be that he is a "non-practising" Catholic. It reminds us that there is a sect who are called "Particular Baptists," which implies that there are Baptists who are not so particular. Let us note these things, and take heed to ourselves that the charge may not be brought against us of being "non-practising" Christadelphians. Unless we earnestly contend with the growing tendency to worldliness, the time will come when there will be meetings of "Particular Christadelphians" and of Christadelphians who are not so particular.

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Frequently in the Scriptures God declares He is "Almighty," a term which our finite minds cannot comprehend in its fulness; but we are helped to do so in some measure by reading the closing chapters of the book of Job, in which some of His stupendous powers are set forth in detail. What true servant of God can fail to be moved as he reads and contemplates these things! Bro. Roberts relates that when Dr. Thomas viewed one of the tremendous gorges which are found in parts of America, he exclaimed with great emotion, "Great and wonderful are Thy works, O Lord God Almighty! righteous and true are Thy ways, Thou King of Saints. Who would not fear Thee, and glorify Thy Name!"

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This is our God; the mighty God of Jacob; Ail, the source of all strength and power, who, as Job declares, can do all things, and who has assured us of His protection in the time of trouble which is coming upon the world. Let faith and hope be strong, for those who are His servants in sincerity and truth have nothing to fear (Read Psalm ciii.).

C.F.F.

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## CORRESPONDENCE

We very much appreciated your remarks in "Reflections" this month on alien courtship, which are much needed; if there was no alien courtship there would be no alien marriages, which would remove the cause of a lot of trouble in the ecclesias. Hope the *Berean* will continue to testify for the Truth, and uphold the Faith as once for all delivered to the Saints—Your brother in the bonds of the Gospel,  
Coventry.

OLIVER CLEE.

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Greetings. In sending herewith a brief report of our doings for the *Berean*, I would like to assure you that the magazine is very much appreciated by us all, and we trust that the high standard now shown will—in our Father's mercy—be continued, for it is of much help to us, and particularly the warnings in "Reflections." Our natural tendency is to fall away; so how necessary for the shepherds to warn the flock by a faithful word of exhortation! —With much love begotten of the Truth, your brother in Christ,  
Bury St. Edmunds.

H.P. CHRISTMAS.

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I am sending 7s. for the Distressed Jews' Fund, and take the opportunity of thanking the brethren responsible for the *Berean* magazine. Surely in these times of small things it is refreshing to have the Truth presented in such a clear and arresting manner.

Especially I would thank the writer of "Reflections." In an age of ease-seeking, these remarks are calculated to build up, yea to stir one another up, lest we sink into the habit of slothfulness in the Truth. The Truth is fixed, whoever may scoff or oppose. —Your fellow servant in the hope of Eternal Life.

Dudley.

"ELPIS ISRAEL."

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Loving greetings in the Truth. How thrilling to a true servant of God are the events of the days in which we live — we realise more than ever with what foresight and clear vision our beloved brethren, Dr. Thomas and R. Roberts, portrayed from the sacred writings the events that would transpire just prior to the Coming of our Lord and Saviour—surely, they were instruments in the hand of Deity. It will be interesting to watch the re-grouping of the nations in their latter stages; Greece has returned to a monarchy; Austria leans very strongly that way, and may develop any day. The Doctor thought, from Daniel and John, that there would be ten kings on the Roman habitable, whose power would be under the influence of the Autocrat of the North, when he comes to make war against the Lamb. The splendid isolation policy for Great Britain and the merchants of Tarshish is also progressing in the right direction, although I think much of these developments may take place when or while the saints are being taken away, and the resurrection and judgment is going on. Truly then, as Peter declares, what manner of persons ought we to be in all manner of conversation and godliness. May you and your co-workers be spared to carry on your good work, and ultimately find mercy and a place in His everlasting and glorious kingdom, is the prayer of your brother and fellow-labourer in God's vineyard.

Montreal.

J.D. BAINES.

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Please accept our warmest support and appreciation for the contributions and labours of all concerned in the work of the *Berean*. Please don't be lulled into a false security re "the nature and sacrifice of Christ." Give it all reasonable prominence and elucidation. It is a chief foundation stone in the structure of Divine Truth. The misunderstanding and misquotation of this sublime theme is so bad, it is eating the vitals out of the Truth, and destroying fellowship here. This theme was the basis of apostasy in John's day, and still is the principal basis of apostasy and disfellowship in our day — here. It walks here in much bitterness and separation. I fear grave harm from it, in appeal *re* conscription. If unity cannot exist in the Truth, neither can it exist *re* appeal and conscription, I pray and hope with you, that the Lord may soon come and end it all. —Much love to all.

Moncton, N.B., Canada.

THOMAS TOWNSEND.

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Greetings in our most holy faith. It is a profitable arrangement to combine the daily readings of the Word with reference to some faithful exposition of the various portions. While so doing in connection with our recent allotments from the Old Testament, I turned to the articles which have appeared in the magazine under the title, *The Prophets of Israel*.

Whilst re-reading the ministry of Hosea as delineated by bro. B. A. Warrender (*Berean*, May, 1933), my attention was arrested by his forcible words in regard to chap. iv. 6: "In recent years, there has been a disposition to 'water down' the Truth, and to minimise the difference between the household of faith and the world in general. It is strange, but true, that there is less of that robust faith, zeal and keen relish of the Truth as the subject of daily converse, notwithstanding the gravity of the times, and accumulating signs of the return of Christ."

Sad, but true! The closing days of another year give cause for sober reflection. 1935 has indeed proved, as was anticipated on all hands, a year of striking development in the purpose of God. There is danger, however, that in watching so zealously the signs of the times we may become neglectful of the important issues of our high calling, and gloss over the "holy commandments." This is painfully evidenced in the increasing unrest amongst the ecclesias, due in many cases to what is called "personality." Well-meaning brethren and sisters are becoming estranged from their fellow pilgrims on matters which should never enter the house of God. Inevitably a cloud settles down on those communities, which the most ardent efforts of experienced brethren are unable to counteract,

because the position in most cases is due to failure to apprehend and apply the spirit of Christ in all matters of conduct.

When differences of opinion require to be adjusted, let our deliberations be conducted in Godly fear, with a view to edifying one another and strengthening each other in the "things that remain."

The past year is also memorable in that "there is a prince and a great man fallen this day in Israel." Another pioneer in these latter days has been laid to rest for a little while. May we, in the same strength in which he trusted, go on, carrying on the work in which he so faithfully laboured in the making ready of a people "prepared for the Lord."

Should we be permitted in our Master's continued absence to see the dawn of 1936, let us all go forward to our various duties in the vineyard with greater zeal and determination to let our light shine before men.

The words of brother R. Roberts may serve to place this aspect of the faith in correct focus:

"The saintship that is disfigured by a conformity to this God-forgetting, man-fearing, self-seeking, money-making, poor-neglecting, proud, unjust, merciless, impure, drunken, tobacco-stupefied age—is a saintship that will not be recognised by Christ, for Christ will recognise only the saintship of his own pattern — zeal for God, independence of man, faithfulness to truth, purity, righteousness, mercy, faith in God, love, meekness, gentleness, unselfishness, submission to evil, and kindness to the unfortunate—even if they are erring—fruitfulness in every good work always abounding therein with thanksgiving, in the inextinguishable hope of the heavenly calling."

With fraternal love in the bonds of the Gospel,  
Wallington, Surrey.

M. JOSLIN.

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Referring to bro. Smith's question (see October, 1935. issue, p. 383), on the threefold division of the Roman Empire; it must be remembered that the four Wind Trumpets cover a period of about 100 years; from 395 A.D. to 476 A.D. (Odoacer), or 493 A.D. (Theodoric).

During this time, the Western third comprised Britain, Gaul, Spain, Italy and Africa. The Central third, —Illyricum—being held by the Goths and Huns.

Thrace, Constantinople and the East, formed the Eastern third, under the successive Emperors at Constantinople.

Of course, in the days of Constantine and Licinius, the Trumpets had not begun to sound; but the Doctor no doubt referred to that time, as the *beginning* of the tripartite division. His reference to the *Western* third as the arena of the events of the first four trumpets, is quite correct therefore.

Touching bro. Robert's allusion to the *Central* third as the scene of the Wind Trumpets; it seems quite intelligible if we bear in mind that the campaigns of Alaric and Attila on land, and those of Genseric by sea, chiefly affected Italy and Rome, with the African provinces as the geographical and political *centre*, although the Rhine provinces and Gaul also suffered severely.

It is in this sense, I believe, that bro. Roberts refers to Italy as the Central, or *the* third.

He makes the matter clearer on pages 74 and 76 of "*Thirteen Lectures*," where he twice refers to the Western third as the scene of the Wind Trumpets, and is, therefore, quite in harmony with Dr. Thomas.

Los Angeles, Calif.

B. A. WARRENDER.

## **Mark Twain on the Jews**

"The Jew has made a marvellous fight in this world in all the ages, and has done it with his hands tied behind him. The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendour, then faded to dream stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening, of his parts, no slowing of his energies, no dulling of his alert and aggressive mind."

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## **Paul - The Apostle of Jesus Christ**

### **I. HIS CONVERSION**

"The witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, . . . And Saul was consenting unto his death" (Acts vii. 58, 59; viii. 1). Thus we are introduced to the one who shortly afterwards was spoken of by Jesus to Ananias as "a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15).

We know very little about Paul's antecedents apart from the fact that his father was of the tribe of Benjamin (Phil. iii. 5), a Pharisee (Acts xxiii. 6), and had acquired the Roman franchise, for, said Paul to the Roman captain, "I was free-born" (Acts xxii. 28). From the human point of view, he was brought up in an unimpeachable manner as a Jewish leader, but the time was soon to come when he would esteem worldly honour at its true value.

Born in Tarsus, a city in Cilicia, he spent his youth and was educated in Jerusalem; his tutor being Gamaliel, who comes before us in Acts chapter v., as the member of the council who advised a policy of non-interference with the preaching of the Apostles. It seems fairly obvious that Paul, or Saul, as he was then known, was quite familiar with the teaching of Jesus Christ and the work of his immediate followers. Inspired with a burning zeal against the believers, "Saul made havoc of the church," and as a result many had to flee for their lives: the outcome of which being that a number of small ecclesias sprang up far from the confines of Jerusalem. The seed, so to speak, having been scattered, the process of germination and growth had to be encouraged, as exemplified in the statement of Paul himself later on, "I have planted, Apollos watered; but God gave the increase" (1 Cor. iii. 6),

Although the Truth was held with great tenacity, there was still much to be known concerning the redemptive work accomplished by the death and resurrection of Jesus Christ. Peter had demonstrated this teaching to the Jews, and about this time, by means of the vision, and the conversion of Cornelius, he had learned that the Gentiles were to have the opportunity of obeying the Truth as well as the Jews, but it still remained for many of the details of that fact to be revealed.

The period was one of transition. The Jewish polity was about to pass away for the time being; a long period of down-treading was to ensue, and the arrogant and proud God-dishonouring Jew was to become a byword among the nations. Meanwhile, there was to be developed "a righteous nation," composed of Jews and Gentiles, all the individuals of which were to be subservient to the law of Christ, and to be animated by the faith of Abraham. It was as the chief instrument in this work that Paul was previously marked out, and thus on his way to Damascus on a persecuting mission, "suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do?" (Acts ix. 3-5).

It may be asked why a man whose whole life had been devoted to persecuting the followers of Christ should be the subject of such a revelation as this. In the first place, God's ways are not man's ways, as exemplified in the choice of the shepherd lad David to be king of Israel in place of Saul, and secondly Paul undoubtedly possessed certain traits of character essential in those whom God chooses. For example his trembling and astonishment at the divine rebuke for persecuting the believers. God says, "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. lxvi. 2). Again, when Ananias was sent to Paul, Jesus said, "Behold, he prayeth" (Acts ix. 11). Obviously, then, Paul was a man of prayer from the commencement of his career, and throughout the whole of his life we find prayerfulness an outstanding feature of his character. It is so with all those who seek the Lord in spirit and in truth, and who have the earnest desire and capacity for development in spiritual things. This development depends very largely upon the individual's frame of mind. If there is a recognition of human frailty and of God's mercy manifested through Jesus, prayer must follow. The process is to be seen in such cases as Joseph, Daniel, Hannah, and many others whose histories are recorded in the word of God for our admonition. Prayer, however, to be effective and acceptable to the Father, must be a regular exercise; sometimes, truly, it is wrung from the heart by the realization of the fact that there is no help in man, but not always so. God tempers pain and sorrow with many causes for rejoicing, and then prayer takes the form of thanksgiving for the manifold blessings of an all-wise Creator.

Ananias required some encouragement to go to Paul, for it was difficult to realize that he who so recently persecuted the brethren even unto death, was now to be a co-worker in the service of Jesus. Nevertheless, Ananias went, and Paul immediately responded, and was baptized, and what is more, "straightway preached Christ in the synagogues, that he is the Son of God" (Acts ix. 20). Paul's preaching was so effective that the Jews in Damascus sought his life, and he had to flee, in the manner so vividly described by him in 2 Corinthians xi. 32, 33. From Galatians i. 17, we learn that his work in Damascus was interspersed with a visit to Arabia, and from Damascus he went to Jerusalem, and stayed with Peter fifteen days. Probably, he would learn from Peter how God had showed in the case of Cornelius, that the Gentiles were now to be permitted to become fellow-heirs of the Gospel, and it seems to have been very soon understood that as Peter proclaimed the Truth to the Jew in particular, so Paul was to show the Gentiles how they could become members of the body of Christ on similar terms.

Paul tells us (Gal. i. 21) that he went into Syria and Cilicia, apparently staying in his native city, Tarsus; for in Acts xi. 25, we are told that Barnabas went there to seek him, that he might enlist his services at Antioch, "and the disciples were called Christians first in Antioch" (Acts xi. 26).

Being the repositories of the funds collected for the relief of those in Judea who were hardly hit by the famine, Barnabas and Paul journeyed to Jerusalem, and while there enrolled John surnamed Mark as a co-labourer. There is a very interesting and instructive matter brought to mind in reference to John Mark, for in Acts xii., we are told that when Peter was miraculously delivered from Herod, he went "to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying." Mary's house, apparently, was a sanctuary for the brethren and sisters in times of stress. The risks were undoubtedly very great, for to be known as a follower of Christ was to be marked out as an enemy of the State. These things had no effect on such as Mary, and those who in our days, when conditions are incomparably easier, are ministered to in their service in the Truth by latter-day Marthas and Marys, thank God and take courage, for it often happens that the less spectacular the work the more arduous and difficult it is to perform. It is a matter for much thankfulness that by and bye such labours will be rewarded in a fitting manner by Him Who once had cause to say: "Foxes have holes, and the birds have nests; but the Son of Man hath not where to lay His head" (Matt. viii. 20).

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C. WHARTON.

## Signs of the Times

### **The Application of Sanctions: The Jewish Situation in Germany: Developments in Palestine: The Coming War**

We wrote last month that the League of Nations had decided to impose sanctions against Italy in an endeavour to bring the Abyssinian War to an end, but still nothing has been done. It has been proposed to add oil to the list of prohibited exports to Italy, and no doubt if such a sanction were seriously and universally applied, the war would, of necessity, come to an end; so essential is petrol in the days in which we live. Signor Mussolini has warned the League that he will consider such a sanction as "an unfriendly act," and the nations, unwilling to alienate Italy altogether, and at the same time unwilling to countenance Italy's war, are continually temporising in the hope of finding a way out. France is the chief stumbling block to concerted action, it being evident that she is deeply committed by private agreements with Italy, whom she ardently desires not to offend.

The situation is complicated by the fact that the War has not developed so favourably to Italy as was expected. The commander, General De Bono, has already been replaced, indicating that Mussolini is dissatisfied with his accomplishments. Unexpected rains have caused the Italians a great deal of trouble, and it is reported at the time of writing that they have had to withdraw from large tracts of territory which they had succeeded in occupying. It is impossible to predict the outcome. Although the nations wish the war to be ended, it would not please them to see it ended by an Abyssinian victory, as the prestige of the white races would be seriously affected, and doubtless provide an incentive to the coloured peoples everywhere to rebel against European domination. Already Britain has had riots to contend with in Egypt, where there is a very strong Nationalist feeling. It is alleged that British interference in Egyptian internal affairs has so increased of late that in effect the Cabinet is a British administration in disguise.

Both Britain and France have vast colonial empires largely obtained in a similar manner to that which Italy is employing, so that it is not surprising that Italians feel that the enthusiasm for the League Covenant is not based upon such high moral principles as is alleged. It is true, as an Englishman says, "What Italy is doing to-day, we were doing only yesterday; for that matter, no more perfect exponent of imperial aggression can ever be found than this country." Thus, the anti-British feeling in Italy has become very acute, everything English being regarded in much the same way as the British regarded everything German in 1914.

The return of the Conservatives to power again at the General Election is the precursor of a great increase in armaments. Most Conservatives are confirmed Imperialists, whose dislike for the League of Nations is but thinly disguised.

Sir Bolton Eyres Monsell (First Lord of the Admiralty), speaking at the Lord Mayor's banquet, said, "It is imperative that our country, which is bound to attract the greatest odium, should be sufficiently strong not to expose any aggressor to the temptation of attacking us." This, being interpreted, means that Britain's armed forces must be kept greater than those of any other nation, and will involve her in an armaments race with France, Germany, Italy, Russia, and Japan, that will have a terrible world war as its only possible outcome. Already we see Joel iii. 9, being fulfilled: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near." The marginal rendering of "Prepare war" is "Sanctify war" — a phrase that seems to have a special significance in these days of "sanctions." These "sanctions" (which have the blessing of the archbishops and bishops of this country) are represented as having moral virtues; a kind of righteous exercise of force to curb an alleged aggressor. But they really only sow the seeds of hatred and future war, and doubtless are a prime factor in the preparation of the world for Armageddon.

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The persecution of the Jews in Germany intensifies continually, and is a marvellous sign of the times, our recognition of which we should not allow to become blunted by familiarity. It is the unswerving policy of the German Government to compel the Jews to be a separate people by ousting them from all Government employ, from all cultural activities except amongst their own people, from the medical, legal and commercial professions; from the theatre and sport. Even the children are to be segregated in special schools. Blackmail is rife, and rarely can Jews get justice or police assistance. The vile anti-Jewish *Stuermer* now has a circulation of over a million, and is exhibited outside every post office in the land, and at all the railway stations. The full text of the Nuremberg laws was issued during November, and it is now official German law that a Jew cannot be a German citizen, cannot vote, nor hold public office, nor marry an Aryan. It is stated that these laws are only a small beginning — further laws are to be promulgated from time to time until complete segregation is effected. There is no possibility of exemption; war service or membership of a Christian church is of no avail, for racial origin is the only consideration. There never was, in history, such a remarkable separateness between Jew and Gentile, on racial grounds, as there is in Germany to-day. British public opinion strongly resents the German attitude (the powerful Trade Union Congress tried to have an Anglo-German football match cancelled because of it), but protests have no effect on the situation whatever. Even the *Times*, which is rarely moved from its policy of impartiality, devoted two full columns to an exposure of Jewish sufferings in Germany (and was confiscated there in consequence).

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At the same time, as we have noticed on previous occasions, the developments in Palestine move with great rapidity. Sir Herbert Samuel says, "Development in Palestine has exceeded all forecasts. What has happened cannot be understood unless the spiritual backgrounds are appreciated. The declarations in the books of the Prophets that the Jews would return to the Promised Land, are deeply impressed on the minds of the British people."

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Such a combination of signs in connection with the Jewish people should gladden the hearts of all saints, for it is infallible evidence of the imminence of the restoration of the Kingdom of God. It is true, the world is full of terrifying rumours of wars, but this is yet another cause for rejoicing, for Jesus has told us to understand by such signs that our redemption draws nigh. Faith in God's promises will help us not to fear what is coming on the earth, for it is still true that "the angel of the Lord encampeth round about them that fear Him." The world in general desires peace, but knows not the means of obtaining it, and more and more it is realised that another great war will inevitably come soon. M. Venizelos of Greece offers as the reason for his reconciliation with the King, the necessity for Greece to be a united people when the European War breaks out in 1937. The Jugo-Slav Government, says one writer, is expecting it in 1936.

The Archbishop of York, referring to its apparent imminence, suggests that it is necessary in order to make people realise that the League of Nations is essential for the preservation of peace. No wonder the nations are blind whilst their leaders are so blind. They should know that it is of God that there is no peace to the wicked; that peace is the sequel of righteousness, and that this will never obtain in the earth until the Word of God goes forth from Jerusalem.

The need for the saints to "watch" was never more urgent than it is to-day. The difficulties for many are perhaps great—the world is as evil as Sodom in the days of Lot, and as indifferent as was the generation of Noah. Just as suddenly will judgments come upon it, involving such a time of trouble as never was. God grant that all who read these lines may have their names written in His book in that day.

W.J.

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## Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as

the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

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

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

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

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

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

(Colossians iv. 9).

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**BRIGHTON.** —*Y.M.C.A Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* We are pleased to be able to report a further addition to our ecclesia by the baptism of Miss MABEL LILLIAN MARSHALL (formerly Congregational), on November 24th. We are thankful to the Clapham brethren for their assistance on this occasion. Sis. M. Jones will in future meet with the Holloway Ecclesia, having removed to London. The average attendance of the stranger still remains high at the lectures, and we have every reason to hope that God may yet have "much people" in this town, although on the other hand the "time is short," for the Kingdom of God is nigh at hand. —E. F. RAMUS, *Rec. bro.*

**BURY ST. EDMUNDS.** —Since our last report, the following brethren have lectured for us: P. Robinson, H. L. Evans, F. G. Ford, H. W. Hathaway, W. R. Mitchell (following a lecture the previous evening at Wymondham, Norfolk), W. R. Jeacock, and E. J. B. Evans; the attendance of strangers improving since the summer. We labour on full of hope, and in thankfulness that we are privileged to witness to the truth of God's Word, remembering that this witness is required of us as faithful stewards, for "how shall they believe in Him of whom they have not heard?" A deep interest is being shewn on the part of a few strangers, and we pray that in due time they will embrace the Truth. Once again we tender our sincere thanks to our co-labourers from a distance, for their loving help gives us great encouragement to continue sowing the seed. — With love to all of like precious faith, your brother in the Hope of Israel (and on behalf of bro. and sis. P. Robinson and sis. Palfrey), — H. P. CHRISTMAS.

**COLCHESTER.** —*2, Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* We decided to make the lecture a special one on Sunday evening, 1st December, and so the title chosen for that occasion was, "The World Approaching Its Greatest Crisis, The Coming Crisis In The East," the speaker being our bro. W. Jeacock. We advertised this lecture widely, but the attendance of strangers at this meeting numbered only seven, so that the result of our endeavours was small. We realise that this must not deter us in the work we have been called to do now, that is, to preach the Gospel faithfully. It may be our efforts will bear fruit after many days. Since last reporting, we have had the help and words of exhortation from brethren F. Brooks, C. Owen, J. Evans, H. Evans, and W. Jeacock. We appreciate their patient work among us. On Sunday, 24th November, we were very pleased to have the company of bro. J. Neal, who is now residing at Felstead, near Chelmsford. —L. WELLS, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* It is written that as iron sharpeneth iron, so a man

sharpeneth the countenance of his friend. We ought, therefore, to be in first-class condition, for we have been favoured exceedingly with the company of brethren and sisters from surrounding ecclesias. Since last writing we have had the pleasure of meeting around the Table of the Lord, bro. and sis. Fell, bro. and sis. J. Phipps, bro. W. Southall, bro. G. Tarplee, and W. Godsell, from Birmingham; bro. and sis. Shakespeare, sisters Preece and Brettle, bro. G. Jackson, S. Jackson, F. H. Jakeman, bro. and sis. Bickers, bro. T. Hughes, and sis. May Hughes, from Dudley; and sis. Singleton, from Clapham. We thank them for their kindly interest and help in the Master's service. We have had much sickness among us, but hope that God will soon restore the afflicted ones, that they make take their accustomed places at the Table once more. —Your brother in the One Hope, O. CLEE, *Rec. bro.*

**CRAYFORD (Kent).** —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Following the adoption of a resolution, the following members of the Horns Cross Ecclesia decided to transfer their activities to the above address, and will in future meet as the Crayford Ecclesia. Bro. and sis. Cuer, bro. and sis. Drummond, and bro. Symmonds. We have had in mind for some time the proclamation of the Truth in some near-by district, and in premises more favourably situated. Apart from an occasional effort, the Truth has not been consistently proclaimed at Crayford, and we therefore set our hands to the work, praying that our Heavenly Father will bless our efforts. We take this opportunity to gratefully acknowledge the ready help given us by so many brethren and sisters in the past, and trust that we shall still enjoy their co-operation in our endeavours toward the Kingdom soon to come. Any visitors who come this way may be assured of a very hearty welcome. —E. R. CUER, *Rec. bro.*

**CROYDON.** —*Ruskin House (Room 11), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m. Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* On Saturday, 9th November, we held a Tea and Fraternal Gathering at the Horniman Hall, Croydon, and a very enjoyable and instructive time was spent. Under the general heading of "Your Redemption Draweth Nigh," bro. F. Beighton spoke on "Watch"; bro. F. C. Wood on "Work"; and bro. G. Cattle on "Coming Rest"; and we thank our brethren for their stirring words of exhortation. —We have just had a series of three Special Lectures, which were delivered on the 22nd and 29th November, and 2nd December, in the Art Gallery, Park Lane, Croydon. It had been hoped to have these Lectures in one of the newer districts around Croydon, at Selsdon, if possible, but, owing to the impossibility of finding a hall, we had to arrange for the effort to be made in Croydon. However, the Selsdon district, together with a part of South Croydon, was specially billed with leaflets announcing the Lectures, brethren living in Selsdon helping both financially and in arranging for the distribution of leaflets in the district, which help we much appreciate. At the first Lecture, 28 strangers were present, but the interest waned, the second and third Lectures being attended by 14 and 6 strangers respectively. We wish to express our thanks to the brethren who lectured for us, and to those brethren and sisters from other ecclesias who supported us by their presence. We pray that the effort will be blessed in some of the strangers seeking and finding the way of Life. —Since our last report we have been pleased to welcome to the Table of the Lord: bro. and sis. S. G. Warwick, bro. and sis. Leal, bro. and sis. S. R. Wood, bro. and sis. L. Collett, bro. and sis. M. Smith, brethren D. L. Jenkins, H. M. Doust, W. E. White, R. Hodge, W. Davis, and sisters S. Tarling, K. Davis, Daniels, B. Karley, A. Karley, Irving, W. Irving, P. Crosskey, all of Clapham; bro. and sis. A. F. Jeacock, bro. E. Perry (Putney); sis. Maplestone, and bro. A. Cochran (Sutton). — We have been hoping for some time to be able to obtain a more suitable place for our Sunday Meetings, as Ruskin House, owing to the other people using the building, is not particularly desirable. We have the opportunity to rent a much better place, but shall have to decline it, as our financial position will not allow us to pay the increased rent, but this could be readily overcome if brethren and sisters would support the nearest meeting. —ARTHUR A. JEACOCK, *Rec. bro.*

**HITCHIN.** —*Hermitage Hall. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m.* Since our last month's report, our membership has increased one more by the transfer from the Clapham Ecclesia of sis. Mary Fletcher, as she is now residing in Letchworth. We welcome our sister to our meeting, and pray that the change may be conducive in God's loving care to the eternal wellbeing of us all. Our thanks are due to brethren I. P. Evans and D. L. Jenkins for assistance in the Master's service,

and we have welcomed sisters from West Ealing and Sutton to the Table of the Lord. —HERBERT S. SHORTER, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-operative Hall High St., Swanscombe. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8 p.m., at 22, Carlton Avenue, Stone, Greenhithe.* We are sorry to have to report that our meeting has now been reduced to half its members, due to a decision of the remainder to form an ecclesia at Crayford. Owing to the ill-health of some of our members, and due to short notice, we cannot write more at present, but hope to be able to give further information as to our progress in next issue. —Sincerely your brother in Christ, J. HEMBLING, *Rec. bro. pro tem.*

**ILFORD.** — *Mayfair Cafe, 96, Cranbrook Road. Sundays: Morning, 11.0; Evening, 6.30. Tuesday: Eureka Class and M.I.C., 8.0 p.m., 27, Wanstead Park Road.* We regret that we have had to withdraw from bro. Bishop for maintaining erroneous doctrine. We have had the company of the following: sister Ask, of West Ealing; sisters Wille and Williams and bro. Scott, of Southend. We thank the following brethren for their services in the Truth: bro. Ask (West Ealing), F. G. Barker (Holloway), D. L. Jenkins (Clapham), and W. L. Wille (Southend). —H. S. NICHOLSON, *Rec. bro.*

**IPSWICH.** —78, *Rosebery Rd. Breaking of Bread, 11.15 a.m. Lecture, monthly, 3 p.m.* Since our last report we have endeavoured to make known the Glad Tidings with the help of the following, to whom we express our thanks for their encouraging words of exhortation and proclamation of the Truth: brethren H. M. Doust, P. Kemp, H. Hathaway, F. W. Brooks, W. Jeacock, and L. J. Walker (Clapham). Also, we have had the pleasure in welcoming to the Table of the Lord sis. Wade and bro. W. Wade, Jr. (Colchester), sis. Hathaway, bro. and sis. Milner, bro. P. Walpole, bro. and sis. Hayward (Clapham), bro. Christmas, and sis. Robinson (Bury St. Edmunds). — The attendance of strangers at the lectures is not very encouraging; this corner of the vineyard seems to be very unfertile, as the Truth has been proclaimed in this town by lectures and advertising *Christendom Astray, The Bible Companion*, etc., for nearly 40 years, with no apparent result. We have now ascertained that the copy of *Christendom Astray from the Bible*, which was presented to the Free Library here by our late beloved bro. F. Jannaway, is not now in circulation. After our second application for it, the librarian fetched it, I suppose, from the basement, for we found a slip inside which said "Return to basement." It certainly was rather dilapidated, owing no doubt to the several demands that had been made for it. I wrote the Chief Librarian pointing out that it was a work that was in demand, not only in Britain, but it was in over 5,000 free libraries all over the earth, and offered another copy (or more, as we have several branches), if he would be pleased to accept it. In reply, he said he would submit my offer to the Library Committee at their next meeting, and later wrote that the "Library Committee consider the present use of the work *Christendom Astray from the Bible* does not warrant their taking advantage of your offer." It is evident the teaching of the things concerning the Kingdom of God and the Name of Jesus Christ does not appeal to them. —W. P. HAYWARD, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report that two more have put on the saving Name of Jesus since our last report, and we earnestly pray that they may both "hold fast" until our Lord returns, and be found worthy of the prize of Eternal Life. Mrs. EMMA WOODS and Mr. WILLIAM COPEMAN NEWELL, both formerly neutral, were immersed on 17th November. — Sister Woods, for convenience, will meet with those of like precious faith at Putney, and in her case the circumstances connected with her first contact with the Truth are so interesting that the story is worth telling as an illustration of the wonderful way in which God works, and also as an encouragement to those who do the work of card distribution. Some few months back the writer, in ordering the usual number of lecture cards for Wandsworth, made a mistake and ordered 2,000 over the required number. Bro. C. O. Owen, who looks after the effort, got to work with a fresh list of roads, and called for volunteers to get rid of the extra cards. These were duly distributed, and one was put into the letter-box of sister Wood's house, with the result that, through a mistake, under

the over-ruling Providence of God, she came to a knowledge of the Truth. — We gain also by removal bro. W. J. Durman, from Welling, who will in future meet with us. —The following visitors have been welcomed at the Table of the Lord, namely, sis. Clark and sis. R. Clark (Putney), bro. and sis. L. H. Wells (Colchester), bro. and sis. H. Smith (Welling), sisters M. and P. Squires (Luton), sis. Punchedard and sis. E. Ramus (Brighton), bro. L. J. Carter (St. Albans), bro. and sis. Callow (Bournemouth). —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 7.0 p.m. Wednesdays: 8.0 p.m.* Our effort at the Hornsey New Town Hall (South End) attracted a fairly good attendance of interested people. Eleven copies of *Christendom Astray* were taken on loan or sale. We greatly appreciated the help of bro. E. W. Evans, of Clapham, on the occasion, and also that of so many others who came along to support us. —Visitors at the Table of the Lord have been bro. and sis. Balcombe, of Brighton, sis. V. Lethbridge, of Sutton, sis. R. Nicholson, of Ilford, sis. Williams, of Southend-on-Sea, and sis. R. Pinchen, of Clapham. —G. H. DENNEY, *Rec. bro.*

**LONDON (Putney).** —*Christadelphian Hall 47 Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursday: Bible Class at 8 p.m.* We have much pleasure in announcing two further births into the household of God. Our new sisters are Mrs. E. HUNTER and her daughter, Miss E.M. HUNTER, who together have sought and found, in God's mercy, the way of salvation. Our sisters passed through the waters of Baptism on Oct. 31st. We hope and pray that they may continue faithfully in the way of Life, and obtain the Crown which fadeth not away. Looking back on the year's work, we realise God has blessed us in our labours, and we pray that His blessing may continue towards us while the Master tarries, and that the strangers who are attending the Lectures at the present time may soon have their eyes open to the Way of Salvation. We take this opportunity of thanking the brethren who have laboured with us in the work, and the brethren and sisters who have helped us by their presence at the Lectures. —A. CATTLE, *Rec. bro.*

**LUTON.** —*Oxford Hall 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Since our last report we have held our special effort, in Luton in October, and in Dunstable in November. The response in Luton was greater than for a number of years, and some of the strangers attended all the lectures. We propose, if the Lord will, to follow up these lectures in January by meetings on Wednesday evenings. We take this opportunity of thanking the brethren who have assisted us in lecturing, and also those of St. Albans, whose help by their attendance we greatly appreciated. We rejoice in that another son of Adam has obeyed the Truth. On November 15th, ERNEST BURGESS, formerly Church of England, after witnessing a good confession, was baptised into the saving Name of Jesus. Our prayer is that he may remain faithful to the end. —With love in the Truth, sincerely your brother in Christ Jesus, S. BURTON, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School 2.45 p.m. Lecture, 6.30 p.m. Wednesday Meeting, 7 p.m.* Greetings in the Name of our Lord and Master Jesus Christ. We are pleased to report that on Nov. 24th we had a visit from our bro. E.M. Maundrell, of Clapham, who exhorted us, and lectured in the evening. We take the opportunity of once again thanking all the brethren who have so willingly laboured among us in the service of the Truth during the past year, and hope and trust they will continue to do so through the year 1936, should our Master still remain away. We have also been pleased to welcome at the Table of our Lord our sister C. Cambray, of Glasgow, who was with us on three Sundays during November. —Sincerely your brother in Christ our Lord, DAVID M. WILLIAMS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Breaking of Bread, 11 a.m. Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* Sis. Sudlow having obtained a position in Southwell, will for the present be in isolation. We regret her absence, but pray that the Father's blessing may be with her. We continue to sow the seed, although the attendance of strangers is small, we hardly expect it to be otherwise, if the latter days are like those of Noah. —Our visiting speakers since the last report have been, brethren F. H. Jakeman (Dudley), H. L. Evans (Clapham), and J.

Weetman (Birmingham). We have also been pleased to welcome as visitors, bro. J. R. Evans (Clapham) and bro. Hingley (Dudley). —J. B. STRAWSON, *Rec. bro.*

**PEMBERTON (Wigan).** —*Chatsworth Street. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* During November we have delivered a special lecture on Saturday nights, in addition to our usual Sunday night's lecture; but the attendance of the stranger was very poor. Bro. Strawson, of Nottingham, has assisted us in the work, and his services were esteemed by the brethren and sisters. Bro. W. Cockcroft, Senr., of Oldham, has also assisted us in the service of the Truth, to whom we are much indebted. We hope, God willing, to hold our Annual Sunday School Party and Prize Distribution on New Year's Day; Tea, 4.15 p.m.; After-meeting, 7 p.m. We have been pleased to welcome as visitors to the Table of the Lord, sis. Strawson, of Nottingham, sis. Jannaway, of Southport, and bro. Bailey, of Preston. —B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** —*Federation House, Top of Mill Street. Sundays: Breaking of Bread, 11 a.m.; Evening Meeting, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m., at 5 Norton Avenue, Lipson.* We are grateful to our Heavenly Father for His continued blessing upon us, and we are pleased to report that we have been able to assist one more on the road to the Kingdom on November 7th, by baptising Mrs. DOROTHY M. WILKINS. By thus putting on the sin-covering Name of Jesus, she has entered the straight and narrow way, and we pray that she may receive our Father's blessing, and strength to walk therein worthily unto the end. —ALFRED J. NICHOLLS, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall, 686, Green Lane. Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 6.30 p.m.* In the Divine goodness and mercy we have been enabled to keep the light burning during 1935, and trust if Christ remain away during the coming year, to be able to continue the Witness. In common with most of the ecclesias we find it difficult to rouse interest in the things of God and His salvation offered to mankind. However, we have done what we could by the distribution of lecture cards each month, and the exhibition of posters. If our part is done faithfully the reward will be ours when Christ returns. —We have been pleased to welcome the following visitors to the Lord's Table: sisters Goodwin and Wilmore (West Ealing), bro. and sis. Mynott (Nottingham), sis. Wellard (in isolation, Burnham-on-Crouch), bro. and sis. Barker (Holloway), bro. Whelan (Croydon), brethren Haines, Irving, J. F. Westley and A. K. Clements (Clapham); brethren Barker and Clements were with us in Christ's service. Their faithful words of exhortation were appreciated by us all. —WM. J. WEBSTER, *Rec. bro.*

**SHERINGHAM (Norfolk).** —*1, Weston's Terrace, Beeston Road.* Sincere greetings to all in the Household of Faith. On Sunday, November 17th, we had the great pleasure of the company of sis. Lewingdon and sisters C. and V. Lewingdon (Cambridge), sis. Wright, and bro. J. Neal (Felstead), who travelled about 160 miles in all in very unpropitious weather, to join us in commemorating the loving sacrifice of our Lord; bro. Neal giving us the faithful word of exhortation. —In reviewing the work of the past twelve months, although we have been greatly blessed in so many ways, yet we cannot help feeling rather downcast at the results; but we take courage from the example of faithful Noah who preached for 120 years without any result, and continue our efforts to sow the seed at every opportunity that is given. —Our "interested" friend has proved to be insufficiently interested in the things pertaining to his eternal welfare, as after having read *Christendom Astray, Elpis Israel* and *A Declaration*, he returned them with the remark, "and now we have to leave these things to a higher power." I pointed out that if he understood and believed these things (which he said that he did), the responsibility of arriving at a decision to accept or reject them rested entirely with him, and not with a higher power. A Spiritualist friend has also returned *Christendom Astray*, with the remark, that although he almost entirely disagreed with the arguments set forth in the lectures, he had read them with great interest, and some profit, and was compelled to acknowledge the devotion and intellectual capabilities of the author. A further offer of the loan of *Elpis Israel* was refused by the receipt of a postcard stating that he was sorry that he could not spare any further time for correspondence, or reading my literature, and that 'we must agree to differ.' Thus the children of darkness refuse to accept the light. We are cheered to see by the *Berean* that ours is not the general experience throughout the

ecclesias, but here and there some are accepting the call of the glorious Gospel, and commencing to run the race which, if they obey the conditions faithfully, will ultimately end in the Kingdom of God, for faithful service will not go unrewarded. We would like to record our faithful appreciation of the love of all our brethren and sisters who have contributed in so many ways to our help and encouragement in fighting the good fight of faith during the past year. —Your brother in Christ Jesus, ARTHUR STARLING.

**SOUTHEND-ON-SEA.** —11, *Byron Avenue (Corporation buses and trackless run from both stations to North Ave. Stage, Id.; from thence walk through Sycamore Grove to Byron Avenue, about two minutes). Breaking of Bread every Sunday except first in month, at 6.15 p.m.* We have been pleased to welcome to the Table the following: bro. Neale (Felstead), sis. Wright (Bishops Stortford), bro. and sis. Young (Putney), bro. and sis. P. Coliapanian (Ilford), and bro. Thomas (Ilford); brethren Young and Coliapanian gave us helpful words of exhortation, which were appreciated. Let me once more reiterate the warm welcome that awaits visitors to our little meeting; we only number seven, but are a happy little band of pilgrims pushing forward to the kingdom; and although at the moment we have no public proclamation of the Gospel we find quite a lot of work in helping, teaching and instructing each other, as well as giving the necessary grounding to the children, who, we hope, will grow up in the love of the Truth, ultimately to embrace it like their parents. — By the time this appears 1935 (God willing) will have run its course: the year of years: the turning point in modern history, or, as it has been called, "the commencement of modern times." Who shall say that the end of the seven times from B.C. 586 has ended tamely? It has been a momentous year from all angles, and may it be "next year in Jerusalem."—Affectionately your brother, WM. LESLIE WILLE.

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* We continue to keep the light burning in Swansea, and express our thanks for the encouragement we have received from our Heavenly Father in being able to discern the signs around us of the near approach of our Lord and Saviour Jesus Christ to make an end of the existing order of things upon the earth. We have had the pleasure of welcoming to the Table of the Lord (since our last communication): sis. Clare Klieser and bro. Walpole (Clapham), bro. and sis. George Morse (Cardiff), bro. and sis. Davey, sis. Susan Davey, bro. Will Davey, and sis. Hilda Davey, of the Boston Ecclesia, U.S.A. It would be impossible to express in words the joy and happiness which was ours in again meeting our bro. and sis. Davey and family after so long an absence from this country; to meet them again has helped and cheered us on our pilgrimage to the Kingdom. —W. MORSE, *Rec. bro.*

**WELLING (Kent).** —*Scouts' Hall Warwick Road. Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lecture. Wednesday: 8 p.m., Bible Class.* We report, with pleasure, the baptism on the 1st December of Miss E. IRISH (sister in the flesh to our sis. R. Penn), and we pray that she, with us, may so run that she may obtain that fadeless stephan of eternal glory at our Master's return. Our new sister will meet with the Clapham Ecclesia to whose care we entrust her. Compensating for the transfer of membership of our bro. W. J. Durman to the Clapham Ecclesia we are very pleased to welcome into our midst bro. A. Redman, late of Birmingham, whose occupation brings him to our vicinity. —Brethren and sisters will be pleased to learn that our bro. W. E. Weekes has now returned home from Lenham Sanatorium, and wishes to convey his deepest thanks for the many and varied expressions of brotherly kindness shewn him in his affliction. We are indeed grateful to our Heavenly Father for our brother's restoration to his place in our ecclesia. —We wish to thank brethren M. Joslin, F. Kirby, D. L. Jenkins (Clapham), F. Beighton (Seven Kings), A. E. Headon (Barnet) for their services among us during the past month. —OWEN A. SMITH, *Rec. bro.*

## CANADA

**MONCTON, N.B.** —One more has been buried into Christ by baptism, in the person of my son, after a good confession of faith, on January 11th, 1935. We pray he may so run with us, as to obtain the prize. We report withdrawal of fellowship from bro. Tower and bro. Geo. A. Stone, for absence from the table, and neglect of the faith; and from bro. Geo. Harrop, sis. Guy Day, and bro.

Guy Day, for conduct scarcely to be mentioned among those called to be saints. —THOMAS TOWNSEND.

**MONTREAL (Que.)**. —*Allies' Hall, 618, Charron St., Pt. St. Charles. Sunday School, 10 a.m.; Breaking Bread, 11 a.m.* It is with much joy we report our numbers have been increased since our last report. On Oct. 27, 1935, we were permitted to assist NORMAN H. TINKER and his wife, MURIEL TINKER (son and daughter-in-law of bro. J. H. Tinker), in putting on the saving Name of Jesus. We are sure all of like precious faith will wish them journeying mercies in their new walk. — The death of bro. G. F. Aue will be mourned by all. What an untiring worker in the Master's vineyard, and it is needless to state *Bible Truth* will be missed very greatly. We ask our Heavenly Father to help, strengthen and comfort our sis. Aue in the remaining days of her probation. The sad news of bro. Jannaway's death has reached us, and may we offer our sympathy to our bereaved sister. We pray that she, too, may receive grace and strength to keep her uplifted. —Visitors have been bro. and sis. Percival, of Hamilton, Ont, bro. and sis. Gray, bro. Harold Briggs, sis. Louis Briggs, bro. and sis. Davies, bro. L. Newnham, all of Toronto, Ont.; and bro. and sis. Gwalchmai, London, Ont.; our bro. Gwalchmai exhorted us, also lectured on two different occasions, for which we are exceedingly thankful. Also, we have had the pleasure of welcoming sis. Aue, Rutherford, N.J., who has been of considerable assistance to us in our Sunday School work, for which we thank her very much. We have also had the pleasure of a visit from bro. and sis. Webb, Pembroke, Ont. Our brother exhorted us on this occasion, and we thank him for his labours. Will the recording brethren of other ecclesias please note that the undersigned has been appointed recording brother, in place of bro. J. V. Richmond? Please address all communications in future to me at 3477 Evelyn Street, Verdun, P.Q. — W. G. TINKER, *Rec. bro.*

**RICHARD, Sask.** —We deeply regret to hear of the death of bro. Frank Jannaway, of London, whom we first saw and heard nearly forty years ago, at Swansea, South Wales, and on several occasions during our stay in the city of Leeds, prior to our departure to Western Canada about 1906. I need not stress our great sorrow and sense of loss. Just before bro. Jannaway's death, and the death of our beloved bro. Aue, I was prompted to write briefly to both of them in grateful appreciation of their work in so many ways. Little did I then think of what would closely follow in each case— their gain, but our grievous loss. Yet in our sorrow we have had the joy and help of several pleasant visits. First of all, the yearly visit of bro. and sis. Luard, made under unusual weather conditions, but missing our Sunday meeting through no fault of their own. Next in order, bro. Tyson, of North Battleford, turned up at one of our memorial meetings and spent a few hours in our company. Then, at the beginning of September—after an absence of four years, bro. W. J. Turner, of Winnipeg, paid us a refreshing visit, especially valuable at the time. During October, bro. Turner sent us a very welcome visitor, who was travelling from Detroit to her relatives at Vancouver—sister Annie Smith, whose father and mother and sister we met in the City of Vancouver a few years ago. She stayed with us nearly one week, and the days passed quickly. During her stay we were visited by a bro. and sis. Brady, of Mayfair, Sask., who were members of the Masonic meeting at its beginning in Birmingham, and whose parents were prominent on the wrong side (as we believe) in the Inspiration Controversy. This was their second visit, and we spent several hours in earnest discussion of the matters that separate us, including views on the gravity of fellowship. Our talk was frank and friendly—the outcome we leave. Last, but far from least, is the return of our bro. Geo. Buel to fellowship, for which we are deeply thankful. — FRED W. JONES.

## UNITED STATES

**BUFFALO, N.Y.** —*Berean Christadelphian Ecclesia, Mizpah Hall 221 W. Ferry St. (entrance on Herkimer St.). Memorial Service, 10.30 a.m.; Sunday School 12 m. Lecture, 7.45 p.m., 2nd and 4th Sunday in the month. Wednesday: Mutual Improvement Class, 8 p.m.; Elpis Israel Class, 9.10 p.m. at the home of bro. J.J. Mittlesteadt, 26 S. Putnam St.* On Dec. 30th we held our annual Sunday School Entertainment at our hall. —On July 4th we held our Sunday School Outing at Emery Park, one of the beautiful county parks, about 25 miles from the city. Both occasions were much

enjoyed by all attending. One of our members, sis. J. Brewis, is visiting England a few months, which is the land of her birth. Our sister will be greatly missed by us during her absence, as it will leave a vacant chair in our meetings and Bible Class. We have been pleased to welcome at the Lord's Table the following visitors: bro. and sis. D. Gwalchmai, of London, Ont., Ecclesia; bro. and sis. Green, bro. J. Beasley and sis. Jones, of Toronto, Ont.; sister Ward, bro. and sis. Thomas Pryor, sis. Price and bro. and sis. Sparham, of Hamilton, Ont.; sisters Ralph and Almeda Bedell, of Liverpool, N.Y.; sis. Palmer, of King Ferry, N.Y.; bro. and sis. H. A. Sommerville, of Hawley, Pa.; sis. Phillips and daughter, sis. Florence Phillips, of Elizabeth, N.J.; bro. and sis. Gulbe, of Ithaca, N.Y. We have been assisted in the Lord's service by bro. D. Gwalchmai, bro. J. Beasley, bro. H. A. Sommerville, and bro. F. Gulbe. Their help and encouraging words have been greatly appreciated by the brethren and sisters of this ecclesia. —L. P. ROBINSON, *Rec. bro.*

**DENVER (Col.)**. —*Charles Bldg., 15th and Curtis Sts., Room 221.* Greetings in the Master's Name. During year 1935, through which (because of the mercies and grace of God) our little body has been permitted to exist, and labour in the Lord's vineyard, we have received blessings which were the cause of much joy; we have also been tried as by fire through many tribulations, which caused us much sorrow, but knowing it is only through much tribulation we enter the Kingdom of God, our prayer is that during the time of tribulations our actions may be pleasing to Him who searches the hearts of men. The return of sis. Philippa Strahl to fellowship has caused us to rejoice; sis. Strahl had been withdrawn from because of her belief relative to those who are responsible to judgment, but, thanks to our Father in heaven for His mercies, her mind is now clear, and her presence at the Table of the Lord is cause for our rejoicing. Visitors to our ecclesia during the year were bro. and sis. A. S. Barcus, of Chicago, during the month of August, and bro. and sis. John Running during the month of November; their visit was a comfort and pleasure to us. On Feb. 3rd, 1935, it was our pleasure to assist our now bro. HERBERT A. BARTO to put on the only saving Name of our Lord Jesus, through the waters of baptism; our prayer is that God will keep and strengthen him that through faith and obedience in the day of our dear Lord he shall, through the grace of God, receive life everlasting. — Bro. and sis. Joseph H. Lloyd came to us from Houston, Texas, but because bro. Lloyd was unable to find employment here they returned to Texas, and are now located at Midland Texas; they are in isolation, and would welcome a visit from any of like precious faith passing that way. —It is with much sorrow and heaviness of heart we report the withdrawing of fellowship from bro. J. W. Smith and sis. Jane E. Smith, bro. John W. Green and sis. Ida E. Green, bro. H. S. Green, and bro. Percy Dixson, because of their long and continuous absence from the Lord's Table, because of their failure to follow scriptural instructions when they considered they had been offended, because in the opinion of the ecclesia their conduct has been unbecoming of brethren of Christ, and because of their participation in the forming of an unscriptural ecclesia. —Sincerely yours in the One Hope, Your bro. in Christ, A. A. DOUGLASS, *Rec. bro.*

**ITHACA, N.Y.** —It is with pleasure we report that we have helped another to put on the sin covering Name, on Nov. 27th, 1935, viz., Miss MARJORIE DEAN, who is one of a family of seven children. She is the only one that has obeyed the Gospel call to come out and be separate. She made a good confession of her faith before several brethren and sisters, who came together from different parts for that purpose. We trust that our new sister will remain steadfast unto the end, and so gain the great prize of Life Eternal. — F. GULBE, *Rec. bro.*

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## AUSTRALIA

**Brisbane, Queensland.** —Ewing House, 130 Adelaide Street.

**Cessnock, N.S.Wales.** — H. G. James, 13 Ann St., Cessnock.

**Coburg, Victoria.** — James Hughes, 6 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.  
**Wongan Hills, West Australia.** —E.J. York, Evington Vale.

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 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.** — W.G. Tinker, 3477 Evelyn Street Verdun P.Q.  
**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, 1891 Niagara 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.  
**Copperas Cove, Texas.** S.S. Wolfe  
**Dale, Texas.** —J. Bunton.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejon Street.  
**Detroit, Mich.** —G. Growcott, 1380 Seward Ave.  
**Elizabeth, N.J.** —Ernest Twelves, 409 Washington Avenue.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Hebron, Texas.** —J. Lloyd.  
**Houston, Texas.** — J.O. Banta, South Houston.  
**Ithaca, N.Y.**—F. Gulbe.  
**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.**—T.J. Llewellyn, 105—15<sup>th</sup> St. Glendale, Pa.  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**DISTRESSED JEWS' FUND.** — The following amounts have been received during the month, and handed to the Finance Brother: Horn's Cross ecclesia, 14s ; a brother and sister in Shropshire, 5s.; Motherwell ecclesia, £1 10s.; H.P.K., £2 ; Montreal, 5 Dollars ; "Elpis Israel," 7s.

**LODGINGS.** A sister offers accommodation in her home to young brother; would be treated as member of family. Terms moderate. Near Croydon and London. Write "M." c/o Editors.

**THANKS.** Sisters Quantrill and Potter of Wymondham, would like, through the medium of the "Berean Christadelphian," to thank the sisters of the Clapham ecclesia who have from time to time written them loving letters which have never failed to strengthen and encourage them in the Truth.

**BOOKS WANTED.** We have several enquiries for "Without the Camp," "Christadelphian Answers," and "Christadelphian Treasury." If any readers have a spare copy of any of these will they please let us know. EDITORS.

**BRO. S. WILSON.** Many thanks for your letter, the subject of which is dealt with in this month's "Reflections."

**CORRESPONDENCE.** We have again to acknowledge receipt of many letters, some of which we hope to find room for in due course. Our readers' expressions of appreciation of our feeble efforts encourage us greatly. To God be ascribed all the praise.

**LUTON.** It is proposed (if the Lord will) to follow up the special lectures which have been held in Luton and Dunstable, by special meetings during January, on Wednesday evenings. Write to bro. S. Burton for particulars.

**"GIVE ATTENDANCE TO READING."** What shall we read? The Holy Scriptures, after which the valuable works of Dr. Thomas, Bro. Roberts, Bro. Jannaway, and others. All who cannot obtain same by other means, may borrow them, post free, from the "Timothy" Circulating Library. Full particulars on application to "Librarian," 16 Carver Road, Herne Hill, S.E.24.

**RUSSIAN MANOEUVRES.** Russian military manoeuvres this year are on the biggest scale ever conducted. Numerous regiments of cavalry are participating. It is said that the lack of roads in Russia causes cavalry to be such an important unit. It will be remembered that "many horsemen" are a feature of the King of the North's forces.

**THE GOVERNMENT GRANT** to Jewish education in Palestine amounts to 3¾d. per week per child.

CONSCRIPTION IN GERMANY. Thousands of parents, Hitler Boys and Girls and storm-troopers stood around the historic Potsdam parade ground to *watch the swearing-in of Germany's first post-war conscripts*. As the new military flag, bearing the Nazi swastika, was hoisted *the long line of young soldiers raised their right arms and repeated this oath: "I swear by God and the Holy Oath that I will be unconditionally obedient to the leader of the German nation and people, Adolf Hitler, the supreme commander of the armed forces, and that as a brave soldier I will be ready at any time to sacrifice my life for this oath."*

A CLERGYMAN'S OPINION OF THE BIBLE. The Rev. Morris Elliott, Vicar of St. Peter's, Cricklewood, N.W., declared in the course of an address: "*The apostles were not saints. The Church is choked by petty pieties which place halos round all the characters in the so-called Holy Bible. We are called rebels, but I am proud to be called such in the cause of truth.*"

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