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

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Volume XXIV

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The Throne

By Dr. John Thomas

"I was in spirit: and behold A THRONE was established in the heaven" (Rev. iv. 2).

The word *throne* is from the Greek, *an elevated seat with a footstool*; and derived from, *to sit*, metonymically, it signifies imperial and regal power. In the text before us it stands for "the dominion, glory, and kingdom," which Daniel says, "was given to the Son of Man, that all peoples, and nations, and languages might serve him" (ch. vii. 14).

As soon as the invitation was given to ascend to the heaven, John was "*in spirit*." Immediately upon this he saw a throne in the heaven, which had not been there before in such glorious manifestation. It had, many ages anterior to his time, occupied a place in the heaven contemporarily with the thrones of Tyre, and Egypt, and Sheba, and Babylon; but, while he was in Patmos, and for many ages before and since, even to this day, there is no such throne in the heaven. When it existed there of old, it was occupied by David and Solomon as the kings of Yahweh over Israel. It was then styled "the throne of Yahweh," and "the throne of the kingdom of Yahweh over Israel" (1 Chron. xxviii. 5; xxix. 23). By the covenant of the Olahm, or Hidden Period, this throne was established in the family of David. The proof of this is found in numerous places of the Scripture. Thus in 2 Sam. vii. 12-16, the covenant to David reads, "Yahweh will make for thee a house. When thy days shall be completed, and thou hast slept with thy fathers, I will cause to raise up after thee thy seed who shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for my name; and I will establish the throne of his kingdom during the hidden period;" that is, the Millennium. "I will be to him for a father, and he shall be to me for a son; whom, in his being caused to bow down, I will chasten with a sceptre of men, and with stripes from the sons of Adam; but my mercy I will not take from him as that I put away from with Saul, whom I removed from before thee. And thy house and thy kingdom shall be established during the Olahm before thy face; thy throne shall be set up for the Olahm," or the thousand years.

Now, when David's days were about completed, he thus expressed himself in reference to this covenant of the throne and kingdom. In 2 Sam. xxiii. 1, it is written: "Now these words of David, the

last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned, concerning an Anointed One of the Elohim of Jacob; and the pleasant theme of Israel's songs.

"Yahweh's spirit spake by me, and His word was upon my tongue; Elohim of Israel spake to me, and the Rock of Israel discoursed, saying, There shall be a Ruler over mankind, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth.

"Though my house is not so with AIL, yet He hath appointed for me THE COVENANT OF THE OLAHM, ordered in everything and sure: truly *this is all my salvation, and all my delight*, though he cause it not to spring forth.

"But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken; nevertheless A MAN shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing, they shall be consumed."

The above testimonies I have translated from the Hebrew. The reader can compare them with the English version, and adopt which he thinks the more intelligible and correct. He will find that both renderings agree in affirming this:

1. That a *dynastic house* was guaranteed to David;
2. That the kingdom and throne of this dynasty should be established during a future period;
3. That the commencement and duration of that period were hidden from David;
4. That said kingdom and throne should be established by AIL; or, as Daniel says, by "the *Eloah* of the heavens;"
5. That the occupant of the said throne should be a resurrected seed of David and Son of the Deity;
6. That this seed should come to his death by the violence of his enemies; and be pierced with a spear;
7. That the establishment of said kingdom and throne should come to pass after David's sleep with his fathers, and before his face; so that the establishment of the throne and kingdom would be after David's resurrection from among the dead;
8. That this Covenant of the then, and yet, Hidden Period, ordered in all things and sure, contained all that constituted the salvation looked for by David; and in which was his delight;
9. That He who should be at once seed of David and Son of the Deity should be Ruler over mankind, ruling them in righteousness and in glory, when occupying the covenanted throne; and,
10. That he should utterly destroy the power of the wicked.

When these things were revealed to David, concerning his royal descendant and his kingdom and throne, they became the anchor of his soul both sure and steadfast behind the veil of a future undefined. Now, David was a great poet; we may say, the greatest poet that ever lived; for the Songs of Israel were from his pen indited under the inspiration of Yahweh's spirit which spake by him, putting divine words upon his tongue. The covenanted seed, and the glorious things to him belonging, were "the pleasant theme of Israel's songs." In these songs, that which was "all his salvation and all his delight" was always prominent; and made them, not merely David's, but Yahweh's songs, which

"Israelites indeed," found difficult to sing when captives in a strange and foreign land (Psalm cxxxvii. 4). In the eighty-ninth of these songs, the Rock of Israel discoursed concerning the covenant, saying, "A hidden period of mercy shall be builded; thy faithfulness in them, the heavens, thou wilt establish. I have devised a covenant for my chosen one; I have sworn to David my servant, saying, during a hidden period I will establish thy seed; and I will build thy throne for a generation of the race." And in verse 24, "In my name shall his horn be exalted. And I will set his hand in the sea; and his right hand in the rivers. He shall call upon me, saying, Thou art my Father, my AIL; and the Rock of my Salvation. Yea, I will appoint him the Firstborn, the Most High to the kings of the earth. For the hidden period I will keep my mercy for him; and my covenant shall be stedfast for him. And I have appointed his seed, *la-ad*, for eternity, and his throne as the days of the heavens. Once have I sworn by my holiness; verily I will not lie to David: his seed shall be for the hidden period; and his throne as the sun before me. As the moon it shall be established a hidden period; and as a witness steadfast in the firmament" (ver. 35), "As the sun" the throne will always be; but "as the moon," as a priestly throne, it shall continue only for the thousand years, until sin and death shall be destroyed.

Now, when we look into the heaven we behold no such throne and kingdom as those covenanted to David among the powers. We see there the Papal throne, the thrones of the Romish kingdoms, the imperial thrones of the Austrian, and Russian, and Turkish dominions, and so forth; but no kingdom and throne of David over Israel in the promised land. Is this present condition of the heaven permanent and final? Are these thrones and governments of the eastern and western hemispheres, always to rule the nations, and is there never to exist a throne and kingdom of David occupied and governed by his immortal household, as the kings and priests of the Deity? Whoever affirms these things, in so saying avers that Yahweh's spirit has "lied to David," He charges the Deity with falsehood; and in so doing proves, that he himself is like his father the devil, "a liar, and that the truth is not in him." But no. The existing order of the heaven is not final. The things which are seen there are only temporary (2 Cor. iv. 18). These thrones are to be cast down when the Ancient of Days shall sit; and judgment shall be executed by the saints (Dan. vii. 9, 22). When "his throne as a fiery flame" shall be manifested, it will be established in the heaven, and not withhold its "lightnings, and thunders, and voices," till every one of them shall be in the possession of the seed covenanted to David.

But the absence of the throne and kingdom of David from the heaven for a long series of ages anterior to his resurrection was contemplated and expressly declared by the spirit in David and the prophets. In view of their suppression, the Spirit says in the psalm quoted, "But thou hast cast off and rejected; thou hast been very wroth with thine anointed one. Thou hast made void the covenant of thy servant; thou hast profaned his crown to the earth; thou hast broken down all his defences; thou hast reduced his strongholds to ruins. All who pass by the way spoil him; he hath been a reproach to his neighbours, Thou hast exalted the right hand of his adversaries; all his enemies thou hast made glad; yea, thou wilt turn the edge of his sword, and make him not to stand in war; thou hast made his brightness to cease, and his throne thou hast cast down to the earth. The days of his youth hast thou shortened; thou hast covered him over with shame. How long, O Yahweh? Wilt thou hide thyself perpetually?"

(To be continued).

Philemon

An Exhortation by Bro. Roberts

Short is the sweet epistle of Philemon that has been read this morning. But though short, it yields long-running clues to very vast matters; and though written to a man long dead, it is found to have a bearing on many who are alive at this day. The clues it supplies take us into the presence of important facts that are beyond our personal cognisance, but about which we are enabled, by its means, to have as much positiveness of conviction as if we had seen them. It might be likened to the conclusions a man is justified in drawing, who picks up a piece of paper somewhere with writing on it.

There is quite a number of positive conclusions that he would be able to come to if he were of a thinking turn. There is first the paper. Paper is made: it does not grow. Therefore, though he never saw the mill where it was produced, he would say, "There is, or has been, a paper mill somewhere." Next, there is the writing on it: it is proof of the existence of the art of writing, which may not seem much of a conclusion in our familiarity with that art, but which might, in certain circumstances, be a very weighty conclusion. Next, the making of those marks proves the employment of some kind of a darkening element with some kind of a marking instrument. It proves the ink and the pen, and it proves the holder of the pen, for pens do not write of themselves. The finder of the piece of paper would be as certain that a living man had held that pen as if he had seen him; and though he had never seen him, he would be positive that being a living man, he breathed and had lungs and a heart, and the various other vital organs of a living body. And all these conclusions he would be justified in entertaining as positive convictions about which there could not be the least doubt, though they were but deductions from the finding of a small piece of paper on the ground.

Now in this epistle to Philemon, we have, as it were, a small piece of paper from which, if we rightly reason, we shall be able to draw equally positive conclusions on vastly more important matters. We take the very first word in it—"Paul." To what does this lead? We ask, who was Paul? If we had nothing but the piece of paper, we might not be able to know. But the piece of paper gives us the question: and it sets us on the path to find the answer. We apply at the accessible sources of information. We ask, "Is anything known of Paul, the writer of the letter to Philemon?" We get our answer as distinctly and as reliably as if we asked who Napoleon was; who Alexander was; who Homer was. By what is called "the consensus" of all the sources and forms of testimony in the case, we learn that Paul was an active traveller, and preacher and agitator of the first century. We ask why he travelled, what he preached, what he agitated about? The statement of Festus sums up all we can learn. "Concerning one Jesus who was dead, *whom Paul affirmed to be alive.*" Was he always of this mind? No: at first he aimed to destroy the faith he afterwards preached. What led him to change his mind? Evidence that the Christians whom he persecuted were in the right. What sort of evidence? Conclusive argument? No: the evidence of his senses: he saw Christ: and seeing is believing. But why should change of belief set him a-travelling? It did not do so. He took to travelling because Christ commanded him to do so, telling him it was for this very purpose he had appeared unto him, that he might make him a witness and a preacher and an apostle. And as a matter of fact he did travel and preach extensively, and produce conviction in many minds, and among others in the mind of Philemon to whom this letter is addressed. Thus we become as certain of the reality and activity and faithfulness of Paul as if we had lived in the first century, and witnessed his proceedings: and this brings with it a personal application of moment to us all: for that which in Paul's preaching concerned Philemon and many others in that day concerns us, viz., that "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead."

So much for the first word in this piece of paper — "Paul." Now for the second: "a prisoner." Paul a *prisoner*! See where this leads. Why did Paul describe himself as a prisoner? It is the worst thing a man could say of himself in ordinary circumstances. If you hear that a man otherwise favourably introduced to you has been in prison, what is the effect but to produce a strong feeling of painful surmise and aversion? Your suspicion is stirred: your antipathy excited. You feel as if you don't want to have anything to do with such a person. Explanation may alter the feeling: but that is the first feeling produced. Why did Paul call himself a prisoner? Because he was a prisoner. He was often a prisoner, as he said elsewhere: "in prisons frequent" "suffering bonds as an evil doer." He foresaw it would be so, as he said in his farewell speech to the Ephesians:

"And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there save that the Holy Spirit witnesseth in every city that *bonds and afflictions abide me*" (Acts xx. 22).

What was the cause of these bonds and afflictions? Christ himself stated the cause in the communication he made to Ananias at the time of Paul's being chosen: "I will show him how great

things he must suffer *for my name's sake*." It was his testimony for Christ that led to his acquaintance with the inside of prisons. Hence he styles himself in this letter to Philemon as "the prisoner of Jesus Christ," and says to Timothy, "Be not thou ashamed of the testimony of our Lord nor of *me his prisoner*" (2 Tim. i. 8). What was the "testimony" in the case? Was it a mere argument in favour of the principles of Christ? Was it a mere formulation of the evidences of proof of Christ's resurrection? Nay, it was "testimony" in the primary sense of the term: the evidence of those who had seen what they spoke of: the testimony of *eye-witness*."

"We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were EYE WITNESSES of his majesty;"

so said Peter; and so in effect said Paul;

"last of all, he was SEEN of (by) ME ALSO" (1 Cor. xv. 8);

"Have not I SEEN Jesus Christ our Lord" (1 Cor. ix. 1).

"The God of our fathers hath chosen thee (Paul) that thou shouldest . . . see that Just One and shouldest hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast SEEN and HEARD" (Acts xxii. 14).

For declaring what he personally knew to be a fact, namely, that Christ was alive, —Paul was "a prisoner." We have to consider whether this does not prove the truth of his declaration. Who goes to prison for a lie? Who carries on an imposture that brings no benefit, but lands a man in constant "bonds and afflictions?" Such a thing is contrary to the universal habit and practice of men. Perseverance in a declaration that brings evil and not good never yet sprang from any cause but sincere conviction. Paul was convinced he had seen Christ; it wants but one step more: "therefore he saw Christ." This might not follow in any case: but it follows in Paul's case with peculiar force from Paul's own character, from the circumstances under which he saw Christ, and from the activity and the success of the other apostles before him, whose word he sought in vain to arrest and destroy.

Look at these points briefly, one by one, first Paul's letters and speeches are evidence of Paul's intellectual lucidity. He shows great discrimination between facts and impressions; evinces subtle and incisive power to appreciate the bearings of involved matters, and a pre-eminent disposition to follow truth with faithful docility. If the robustness of mind required for the production of Paul's letters—(this reasoning is apart from the co-operation of inspiration)—if the mental force required for such an authorship cannot be trusted with regard to the sight of the eyes, it is clear that no man can be trusted, and that such a thing as trustworthy evidence is impossible. But this is contrary to all experience; every man whose honesty is proved can be trusted, and is trusted every day, with regard to affairs of eye-sight: and trustworthy evidence is a matter of everyday occurrence and acceptance. Second, the circumstances under which Paul saw Christ yield another guarantee that he really did so, and did not merely think he did so. It was in the presence of a large group of witnesses who had no favour to Christ; it was in the open day; it affected them all in a physical manner, throwing them all to the ground; and it left its special mark on Paul who was struck blind, and had to finish the journey without his eyesight, by the leading of others who guided him by the hand. In addition to this, they all heard the voice that addressed Paul in Hebrew in the midst of the brightness that dazzled him. Thirdly, the events preceding Paul's journey to Damascus lend a powerful confirmation in the same direction. What took him there? The activity of the Christians. To what was that activity due? To the persistent public testimony of the twelve apostles and their assistants. What was the nature of that testimony? Personal testimony — the testimony of personal knowledge—the declaration of their individual knowledge that Christ had risen based upon precisely the same order of experience by which any man knows that any man is alive—seeing him, hearing him, feeling him, conversing with him during a period of time spread over several weeks. The fact of Christ being alive was established by every rule of evidence before Paul came on the scene, and quite independently of his own interview with Christ near Damascus. Consequently his testimony, though strong enough in itself to entitle it to be received on its own merits, has a powerful substratum of pre-attested facts that places it beyond all doubt in the judicial weighing of evidence.

Where then do these words "Paul a prisoner" land us? They land us in the conviction of Christ having risen, and of his therefore being now alive, and therefore of his having human destiny in his hand. They land us in the presence of Christ at this moment; for when we consider what is involved. Christ living means Christ near every one of us. In him dwells all the power of God to know and to see and to do. His message to the seven Asian ecclesias shows him "walking in the midst of the churches" and discerning the thoughts and intents of the heart, and causing every one to find according to his own way. Therefore we have a light brought into our life and a Providence into our ways, and a power into our motives that men lack who have no faith in Christ's resurrection. True, we walk by faith, and not by sight, and therefore not so easily as if we stood related to things we could see. Still, when faith has attested facts to work on, it acquires wonderful strength, even power enough to lead a man to lay down his life if need be.

If we are guided thus far by the words "Paul a prisoner," what shall we say to the next three words: "*of Jesus Christ?*" We look round and ask, Is anything known of Jesus Christ? We discover at once that it is not a name of yesterday. It is a name in all books of any time for 1,800 years past. It is a name of the first century. Our piece of paper takes us right away to that time at a stride. The epistle to Philemon was written 1,800 years ago. Of that there is no manner of doubt, with whatever wonderful degree of success some may have reasoned themselves into a fog on the subject. Hence we may disengage ourselves from our own day, with all its dreary oppressive surroundings, and fly in imagination right away back to the first century, and there ask our question: Who was Jesus Christ? And what a plain and what a wonderful answer we get when we obtain all the accessible information. Jesus Christ, we learn, has been recently crucified. We ask the populace, Why? They say, because he was a deceiver of the people. Others say, "Nay, he was a good man who was hated by our rulers because he found fault with their ways." Others say, "He was more than a good man: he was a wonderful man; and such as we never heard of before." We ask, "What was wonderful about him?" They answer: "He cured multitudes of people without medicine." We ask, "Did he cure them in a natural way?" They answer "No: he did nothing but speak the word: and whether it was a palsied arm, a blind eye, a tied tongue, a deaf ear, a shrivelled leg, or raving madness, it was perfectly cured. Nay, more than that, he restored life to the dead. More than that, he could multiply bread at will, and feed thousands with a few loaves. He could walk on the water and not sink: most wonderful of all, he could stop a storm by telling it to stop." We ask, "What became of him after he was crucified?" They answer, "Oh, he was buried: but his disciples say he rose again." Has he disciples? Yes. Where? Everywhere. In this town? Yes. Can you direct us to them? Yes—such and such a place. We go: we ask, "Are you believers in Jesus Christ?" They answer, "Yes." We ask, "A man who was crucified?" "Yes;" "And who is dead?" "No, he is not dead." "Was he not buried after he was crucified?" "Yes, but he rose again." "How do you know?" "Because we have seen him." "All of you?" "No, not all of us, but some of us." "Which?" "Well, in the first place, there are the apostles, and there are their companions, including several educated intelligent ladies, and there is a large company of about 500 that saw him at one time." "Are any of these with you?" "Peter is with us." "Can we see him?" "Yes." "Where and when?"—such a place and time. We go: "Are you Peter?" "Yes." "We understand you are a believer in Christ, and in fact one of his apostles?" "Yes." "You believe he is alive?" "I do." "Why?" "Because I have seen him." "Seen him?" "Yes, more than once." "Since his crucifixion?" "Since his crucifixion." "There is no mistake about it?" "Impossible." "Why?" "Because others were with me, and we ate and drank with him, and talked with him: and this happened on several occasions. It wasn't all on one day, though if it had been all on one day, I could no more have been mistaken than I am about your asking me these questions. It extended over six weeks in all; and then he took his departure from us." "Where did he go?" "He ascended in our sight, and disappeared in the sky." "Is such a thing possible?" "All things are possible with God. The man who could walk the sea—I saw him do it—could ascend the air. The man whom God raised from the dead, God could take to himself away from the earth. Besides, that is not all." "What else is there?" "He told us he should send upon us the same power that he had, and that we were to wait in Jerusalem till it came. We did so: and the power came, and we can do the things that he did." "Can you heal the diseased and raise the dead?" "We can: and speak in languages we never learnt." "May we see this power put forth by you?" "Certainly." "When?" "Any time you choose to fix." "Now." "Very well: what language shall I speak in?" We mention one. He

speaks in it. We recognise it. We mention another. He speaks in that. Then we say, "But about the healing?" "Well, are there any sick?" We go out into the street, and quickly discover some cases of disease in the houses. We return, and bring one or two of them. He heals them on the spot. So that they walk out hale and sound men. We propose to bring the others. He says, " You need not trouble. Only tell me of them." We do so. He says, "They are now made whole at this moment: go and see." We go and see, and find it is so. We return, and say, "What is the meaning of this?" He says, "The meaning is that Jesus is the Son of God, whom God sent as the propitiation of the sins of the world, whom He raised from the dead in pledge thereof, and through whom He purposes to redeem from sin and death all who believe in Him and obey Him." We ask, "Do you preach him then?" He answers, "Yes, in every city, the work has been going on for a long time." "What do the people say to it?" " Some say it is madness. Our rulers say it is blasphemy, and try to stop us by persecution." "Do any believe?" "Thousands." "Notwithstanding the persecution?" "Yes: they cannot deny the evidence of their senses." "In the miracles, you mean." "Yes, and we cannot but speak the things we have seen and heard." "Does the persecution bear very hard?" "Sometimes: but recently there has been a great easement." "How is that?" "Through a very striking circumstance." "What was that?" "The man who had charge of the last outburst of persecution himself became a preacher of Christ in the very midst of it." "How was that?" "Christ appeared to him and made him an apostle." "You mean Paul." "The same." "We have heard of him." "You should see him." "We should like." "You may."

And Paul himself we should find in the land of the living at that time, and enquiring of him concerning all the circumstances, we should have everything stated by Peter confirmed; and matters perhaps further explained. He would inform us that the meaning of the whole matter was that —

"God who at sundry times and divers manners had spoken in time past unto the fathers by the prophets, had in these last days spoken by a son whom he had appointed heir of all things."

By this, if we had been ignorant before, we should be introduced to God and his whole revelation and purpose, as disclosed to Moses and all the prophets who came after him.

The epistle to Philemon, followed up in its clues in this simple way, affords to us as much ground for certainty concerning all those things as the supposed bit of paper picked up anywhere with writing on it gives ground for certainty concerning the paper-mill and the pen and the ink of the man who wrote it, and his physiological organisation. It only requires the exercise of a little strong common-sense to see this: and surely the judgment that can see this will do the rest. It will not stop short with an abstract discernment of facts. It will not be unmoved as if it had discerned nothing. It will not go on as if there had been no Paul, and no Peter, and no wonderful Christ such as they preached. It will surely awake and arise to the glorious facts of the case, and open the heart to the reception of the divine proposals that come by their hands: proposals to have faith in God's attested purpose in Christ, to yield obedience to the commandments of God: to accept the service of God: to come out and be separate from the world to God: that we may obtain the everlasting life of God at the resurrection that God will perform at the coming of the Son of God to establish the glory of God and set up the Kingdom of God in the earth which belongs to God with the fulness thereof.

Holiness is compulsory on the members of the house of Christ— holiness in everything—"in all manner of conversation," in both body and spirit. What if some brand holiness as "bigotry" and "prejudice"! it is nothing new for good to be called evil. If we are to please the worldly-minded we shall soon be friends of the world, and in a state of spiritual shipwreck. —R.R.

Editorial

"BY MAN CAME DEATH."

From a Bible standpoint our theme is a simple one, yet shrouded in mystery with the majority of mankind. Death certainly is not rare, nor are burials very few; therefore, men should understand its

import better than they do. Death is the antonym of life—the exact opposite of animate existence—the end of that which exists in any form, whether physical or mental, and it entered into the world, not by God's handiwork, but by man's disobedience (Romans v. 12).

In the days of our first parents, when Eden was clothed in all its vernal billowy bloom, and everything was "very good," there stood in the midst of the garden two fruit-bearing trees—the tree of Life, and the tree of death, so named, because the qualities or properties of these two trees were such as to bestow upon those eating the fruit thereof, in the one case, endless life, and in the other, death.

Neither of these qualities of constitution were innate or belonged to either Adam or Eve in the beginning, although they had the capacity for either.

These conditions or qualities of nature, being external to their species, there would necessarily be a physical change in their constitutions upon eating of the fruit of either tree. The eating of the fruit of the tree of life would confer immortality, or the power of an endless life. In the case of eating the fruit of the other tree, that having the power of death would be implanted in their nature.

The physical change in their nature would immediately transpire upon eating the fruit of either tree. In the case of the tree of death, that bearing the forbidden fruit, the result would be mortality, or "dying thou shalt die."

The divine law governing our first parents was promulgated in Eden at the very start. They were placed on probation. It was a question of obedience or disobedience. Concerning the tree of death, God said "Ye shall not eat of it, neither shall ye touch it, lest ye die." But to the woman the tree appeared good for food and desirable to make one wise, as the lying serpent had told her, and she took of the fruit thereof.

Every Bible reader is familiar with the sequel. They were driven from the garden, and as the beautiful groves of Eden faded from their view, they wandered forth disconsolate. Not only was the ground cursed for their sake, but they soon realized that there was a sad and serious disturbance in their own frames, so curiously wrought and so perfectly made in the beginning.

There was a physical change in their nature which brought a chafing, a friction and jarring in the intricate machinery of their bodies, never before experienced, and their progress through life became more and more difficult. The mental forces also were deplorably affected, and a moral bias in the wrong direction ensued.

Thus the "very good" state vanished, as the principle of corruption—the poisonous element of the forbidden fruit, with the sting of death in it, became a law of their being; all of which was the direct result of their failure to obey the Deity's commands.

"Ye shall not eat of it LEST ye die." (Gen. iii. 3.)

But who can measure the extent of this great physical evil in man: the disorder and derangement occasioned thereby (Rom. vii. 17-20); it is obviously beyond our calculation. The Scriptures alone can give us a true estimate of the Babylonian confusion caused by this disturbing physical element in human nature, styled the *diabolos* which has "the power of death" (Heb. ii. 14).

Nothing like the "very good" state of mankind in Eden will again be experienced until Paradise is restored. In the meanwhile, death "awaits men in due time" (Heb. ix. 27; *Emphatic Diaglott* translation), and no mortal can evade the impending doom.

Death is the greatest enemy of mankind, and a battle is being waged continuously from the cradle to the grave. The physical principle of evil and corruption which is in the blood until at length

the whole machinery of life is deranged: the citadel is taken, and man falls, a prisoner of the pit—"the house appointed for all living."

But "if a man die shall he live again?" The reply to this question is that of inspiration —

"All the days of my appointed time will I wait (and if I wait, the grave is mine house) till MY CHANGE come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." (Job xiv. 14, 15; and xvii. 13.)

Jesus, the first-fruits of the resurrection, before leaving his disciples, said: "The world seeth me no more, but ye shall see me. Because I live ye shall live also." The called, faithful and chosen shall see God for themselves; and to them shall be given, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" or incorruptibility for the corruption of the tomb.

While on Patmos lonely isle, a true and priceless friend spake to the Apostle John, saying:

"I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Rev. i. 18.)

Neither hell nor death shall prevail against the saints, who shall be "clothed in white raiment."

They shall come forth to a resurrection (or standing up) of life: even, life forevermore; and what a distinguished assembly that will be!

Abel will be there. He was the first to taste of death, because of his excellent service, and he, together with other such like "Sons of God" of antediluvian fame, shall then be liberated from their long sleep in earth's virgin soil. On that gladsome day, the Patriarchs shall emerge from Machpelah's ancient cave; Moses from his lonely mountain grave; and Job and David shall then awake to see their Redeemer and be satisfied.

Some shall come forth from sea-girt resting places, some from the burning sands of deserts wild; and a vast multitude of the dwellers in the dust, in more favoured recesses of the earth, shall awake and sing.

There also, will be our own beloved co-workers more recently deceased, all in the likeness of Christ's resurrection; and what a pleasure and glory 'twill be, to be found in the midst of such company.

The gates of hades opened, and the friends of Jesus fashioned like him and thus constituted free; they shall then be assigned to their respective stations in the resplendent firmament of the heavenly kingdom, where one star shall differ from another star in glory, yet as "the light of the world" (Matt. v. 14), "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon vi. 10).

This, our hope and consolation, hath gladdened the hearts of the faithful, all along the stream of time, as the passing ages have glided by; hopefully helping to dissipate the dayless gloom that has ever encompassed the rayless tomb. In this hope our souls rejoice, for God hath appointed a day when the shadows shall flee away, and when the faithful and chosen, exulting in their might, shall sing for joy that glorious anthem:

"Thanks be to God which giveth us the victory through our Lord Jesus Christ:" (1 Cor. xv. 57.)

B. J. D.

Don't be discouraged if you find some who are called Christadelphians failing to set that high example to their brethren and sisters which the Scriptures enjoin. There are many fish in the Gospel net; the sorting out of good from bad will come, but it is not your task. If others do not seem to be trying, never mind, you try; it may be that with greater efforts you may be able to help some who are slowing down in the race.

The Prophets of Israel

ZECHARIAH.

It is usual, with the "Divines" and "Reverend Doctors" of Christendom to refer to certain of the prophets of Israel as "Minor" prophets: and to treat them as of secondary importance. In our opinion this is a gross error — for certainly no message from God can be of "minor" importance. As a matter of fact, the fourteen chapters of the prophecy of Zechariah— one of the so-called "minor" prophets — are so completely charged with God's mind and intention in the affairs of men to the end of time, as to be of utmost use on Christadelphian lecturing platforms.

While comparing Isaac Leeser's translation, according to the Massoretic text, with the work of Gentile translators, we were much moved at the following comment by that Hebrew with reference to the prophecy of Zechariah: —"The prophecy of Zechariah is extremely obscure." That comment is interesting because, in effect, it is just what Christendom says of the book of Revelation—and for exactly the same reason—for both messages reveal so much of God's plan, as to bring rebuke and confusion to Judaism and Christendom.

It is particularly striking that Dr. Thomas, in *Eureka*, in dealing with the subject "Apocalypse rooted in the Prophets," uses no less than thirty pages on the prophecy of Zechariah, while he averages less than one page each for the other prophets on that particular subject.

It is small wonder, then, that the Jews find Zechariah "obscure" and Christendom finds the book of Revelation "unintelligible"—when, as Dr. Thomas says, "Hence, then, I should define the Apocalypse to be a symbolic revelation of the hidden mystery of the Deity, originally declared in the prophets."

It has been truly said that "Thinking is hard work." Actually, very few people, even in the world's affairs, are willing to think hard—to cudgel their brains, until it really hurts: and those few who do, usually reap a rich reward, of such things as the world can give. However, it is much harder than that, to so discipline the fleshly mind, as to compel it to think hard, to meditate upon, to consider, the deep eternal things which belong to God. But then, the reward is not only incomparably greater than the world can give—it is absolutely sure, because God has promised it.

Taking the matter just one step further — the duty of the prophets of Israel, was even more exacting than thinking hard for themselves, upon the deep things of God; their mission was to so deliver a message from God, as would cause *the recipients* of the message to think hard upon the things which belong to God and to eternity: and to think so hard, that they would be willing to sacrifice fleshly desires to prove their faith in God's promises.

Verily, God knoweth our frame: He knoweth that we are but dust, and that our few days swiftly pass. He is very merciful; how patient He has proven himself: "I have sent unto you all my servants the prophets, daily rising up early and sending them. Yet, they hearkened not unto me, nor inclined their ear, but hardened their neck: they walked in the counsels and in the imaginations of their evil heart, and went backward, and not forward."

From the disobedient hundreds of thousands, who have lived their little day according to the flesh, and left only their rotted bones and blighted hopes—from among those multitudes "one here and

one there" have "come out" and have inclined their ear — *through the power* of that message through God's prophets. And how evident is the fact that though centuries divided those prophets, the power of that eternal word of God never diminished. That evidence, of sustained power, is striking indeed, in the prophecy of Zechariah—who appeared very close to the end of Old Testament prophets.

The prophecy of Zechariah is dated 520 - 487 B.C. Only Ezra, Nehemiah and Malachi — contemporary, or just a few years later than Zechariah, were to deliver their message — *then appeared* the greatest prophet of all times, the one to whom all the other prophets had pointed and given witness, the very focal-point of God's purpose, the Messiah, the Saviour—but not of the Jews only—Jesus Christ, the Saviour Anointed for the Jews, and for the Gentiles also, who would become Abraham's seed through immersion into Christ.

Contemporary with Zechariah was the prophet Daniel, a man greatly beloved by God, who had been faithfully waiting fulfilment of the prophecy by Jeremiah, that at the expiration of seventy years of captivity there would be a restoration of the Jews from Babylon to Jerusalem. Sixteen years before Zechariah's prophecy there had been in fulfilment of Jeremiah's prophecy a return of the dispersed Jews under the leadership of Zerubbabel and Joshua. What, then, was *the purpose* to be served by the message through Zechariah?

Considered as a whole, the prophecy was most timely, most appropriately and most forcefully given — at the end of Old Testament times, when Israel appeared forsaken of God—given to thoroughly and completely demonstrate, to all with eyes to see, that there would be a first, *and second*, advent of the Messiah: a tremendous prophecy, so abounding in detailed information and circumstance concerning God's kingdom on earth, that only the lazy-minded, and the moles and bats, could fail to understand.

The first part of the message is an encouragement, and an always needed exhortation, to that "remnant" which had, *voluntarily*, come out of and forsaken Babylon, in order that they might return to Jerusalem, build God's house and serve him in the divinely appointed way. "The Lord hath been sore displeased with your fathers—turn *ye* unto me, and I will turn unto you. Be ye not as your fathers: unto whom the former prophets have cried, but they did not hear. Your fathers! Where are they?" Truly the disobedient fathers, and the faithful prophets who had daily protested unto them, all now having written their record for the Day of Judgment, had been overtaken by the Grim Reaper: *but*, God's words and statutes, by the mouth of the prophets, had been completely fulfilled—"Did they not *take hold* of your fathers?"—the destroyed temple, and the ruined cities, gave silent but indisputable evidence, that God's words had taken hold of their disobedient fathers.

But, to the angel who talked with Zechariah, God gave "good words, and comfortable words," for the regathered remnant. How appropriate, indeed, was the very name of the prophet— for the meaning of the name "Zechariah" is, "Whom Jehovah remembers." God then proceeds to give comforting words, indeed, unto this remnant, which had left far behind the ease of Babylon, with its flesh-serving idolatry.

Just as it will be with the *last* little remnant when Messiah comes in his full glory—"the peace and safety cry" (while Israel is terribly afflicted in heathen Germany, blasphemous Russia and elsewhere), so *then* in the days of that remnant from *old* Babylon—God's angel-watchers reported, "The heathen are at ease"; while the Jews were distressed. *But*, "Thus saith the Lord of Hosts, I am jealous for Jerusalem and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease. Therefore, I am returned to Jerusalem with mercies."

And the next few verses are especially forceful, when taken into consideration with some verses in the prophecy of Haggai —who wrote at the same time as did Zechariah. These next sentences *in Zechariah* are, "My house shall be built in Jerusalem. My cities through prosperity shall yet spread abroad: and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. In the second chapter of Haggai, to the remnant which had just rebuilt the house of the Lord, God said, "Who is

there among you that saw this house in her *first* glory" — God is addressing those who some seventy years before had seen the temple which had been built by Solomon— "and, how do ye see it *now*?" Is not this rebuilt temple "as nothing" in comparison with the glory that was Solomon's temple? *Ezra* shows that the rebuilt temple was, indeed, "as nothing" as compared with the first temple. At the third chapter and tenth verse, we read that "When the builders laid the foundation," to rebuild the temple, there was great blowing of trumpets and singing, by the younger part: "But," verse 12, "But, many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the *first* house — when the foundation of *this* house was laid before their eyes, *they wept* with a loud voice."

And yet, those comforting reassuring words by God through Zechariah and through Haggai, "The glory of this latter house (when God shall choose Jerusalem again), the glory of this *latter* house shall be *greater than* the former, *and*, in this place I will *give peace*."

(*To be continued.*)

Land of Israel News

"Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad" (Psalm xiv. 7).

The Warsaw Palestine Office reports that 25,430 Polish Jews emigrated to Palestine in 1935. This compares with 13,567 in 1934.

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Approximately 4,500 Jews entered Palestine during November; 5,631 Jews entered Palestine as immigrants during October, 399 of them entering the country under the capitalist category. The net increase in the Jewish population of the country at the end of October amounted to 7,397.

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The total Jewish immigration into Palestine during 1935 amounted to approximately 62,000, states the *Jewish Telegraphic Agency*. This figure includes 4,525 capitalists. The figures for 1934 were 42,359, including 3,564 capitalists.

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Forty Jeverlander cows left Germany for Palestine last week on the steamer *Amsel*, sailing from Emden, and another transport of one hundred and fifty selected cattle were shipped yesterday (? Some of the cattle of Ezekiel xxxviii. 12).

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In the first six months of 1935 (the latest figures available), imports of German goods into Palestine increased by £223,000 over the same period in 1934.

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The British Government have declared they are most anxious to encourage the participation by British firms in this year's fair at Tel-Aviv, and are taking steps to make it a success.

* * *

A number of Jewish capitalists have purchased Mishor Hacarmel and Israelia for the immediate development of the land. This purchase has now made all land surrounding the Carmel Jewish.

* * *

Sir Arthur Wauchope has paid a visit to Haifa, and promised the municipality a grant of £18,000 this year, and of £33,000 next year. He promised, in addition, a grant of £25,000 for laying out public gardens.

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The season's citrus shipments from Palestine up to December 22nd total 1,665,000 cases, which is 600,000 cases more than at the same date in 1934.

* * *

The Jewish National Fund have set aside an area of 1,000 dunams between Nahalal and the site of the King George V. Jubilee Forest, for the establishment of a new settlement for fifty workers, who will be engaged during the next few years in planting and tending the Forest. The land is suitable for intensive cultivation, and will be used mainly for agriculture.

The Breaking of Bread

The Breaking of Bread is the central institution of the apostolically-enjoined weekly assembly of the friends of the Lord. In some of the sects, where the institution is recognised, it is practically put out of sight by being postponed to the end of the meeting, and attended to in a formal manner when the bulk of the assembly has dispersed. This ought not to be the case among those who have been privileged to become enlightened. They ought to "show forth" (that is, publish and proclaim) the Lord's death, resurrection, and return, by breaking bread and drinking wine in the presence of all who may be there, —making it the principal business of the meeting, and not hiding it in a corner, and then at the last moment bringing it forth at the end of the proceedings, as if it were a formal, or unimportant matter, or a thing to be ashamed of.

R. R.

Reflections

Paul exhorted Timothy to give attendance to reading, and it is a sound and wise answer to the question, "what shall we read?" which places the writings of Dr. Thomas next to the Scriptures. Christadelphians owe their knowledge of the Truth and hope of eternal life to Dr. Thomas and his writings, indirectly though it may be, and that fact alone should be sufficient to cause them to esteem him highly for his work's sake (1 Thess. v. 13).

* * *

But there is another reason why they should "give attendance" to his writings. How did he come to "demonstrate the unscriptural character of popular Christianity, and make manifest the nature of the LONG LOST FAITH OF THE APOSTLES"? * To say "he stumbled across the Truth in the course of his studies" is untrue and unscriptural, —untrue because it is unscriptural. Jesus said, "No man can come to me, except the Father draw him" (John vi. 44); Dr. Thomas therefore brought the Truth to light because God raised him up for the purpose, drew him, and taught him by His Word. No one who has by this means been drawn to him who only is the Way, the Truth, and the Life, can doubt it. How unworthy, then, to belittle the man and disregard his writings.

* * *

* The quotation is from the tombstone erected over his grave in Greenwood Cemetery, Brooklyn.

Dr. Thomas wrote that it was unbecoming in brethren and sisters of Christ to copy the vanity of men and women of the world by adorning "their perishing mortalities" with jewellery; but how many there are who turn a deaf ear to his words and attract attention to themselves by that outward "adorning" (see 1 Peter iii. 3), which he so emphatically and scripturally condemned. Readers who wish to read what the Doctor wrote upon the matter will find it in the *Berean* for October, 1934, p. 384, and comments thereon in the issue of January, 1935, p. 27. We have not hesitated to speak plainly upon the subject, and shall continue to do so, if the Lord will, whether they will hear or whether they will forbear.

* * *

Christadelphians look forward to ruling the world as kings and priests in the regeneration of the age to come, because Jesus promised they should do so (Matt. xix. 28). But they must not forget

that the promise is to those who have "forsaken all" (v. 27). This does not mean they must leave their homes and become wanderers; what it does mean is that they must forsake every kind of vanity which would link them with the lust of the flesh, the lust of the eyes, and the pride of life, by which the world recognises its own.

* * *

It seems extraordinary that an ecclesia should call itself a "Christadelphian Church." Is it another case of ignoring what the Doctor has written? or is it because they do not read his writings, and have forgotten what they once were taught? Turn to *Eureka*, vol. 1, p. 119, and read. We have not space to reproduce all that is written under the heading "Church," but this brief extract ought to be sufficient, "ideas are conventionally associated with the word which are altogether unscriptural."

* * *

"Be not conformed to this world" (Rom. xii. 2) is a command which must be obeyed by all who seek Christ's approval, and it can only be obeyed by being carried into effect without reservation. This will decide many questions to which we cannot find a specific answer in the Scriptures. By comparing Scripture with Scripture, we can have no doubt what is meant by "be not conformed." The same commandment is found in the words "Be separate," "Keep unspotted from the world"; and it was only for such that Christ prayed to the Father, and with whom he identified himself, as we read in John xvii. 9, 16, 23, for he said, "They are not of the world, even as I am not of the world."

* * *

"Examine yourselves . . . for to this end also did I write, that I might know the proof of you, whether ye be obedient in all things" (2 Cor. ii. 9).

The best method of examination is by question and answer. Here are a few searching questions which we must be able to answer in the affirmative if we are able to join in singing Anthem xxxiii. with any hope of our doing so being acceptable to God, and confidence that He will lead us in the way everlasting.

Is God really our chiefest joy? Do we delight in Him, and acknowledge Him in all our ways?

Do we really hope Christ will come without delay; realising this will mean a sudden end to all our present interests and occupations and plans?

Are we earnestly trying to eradicate from our characters, vanity, envy, jealousy, evil speaking, and back-biting?

Are we more concerned about maintaining a high standard of living spiritually than naturally?

Are we daily making efforts to become more Christ-like; humble in our relations with our brethren and sisters; meek and gentle in speech and action?

Do we really love our brethren as Christ commanded? Are we showing our love by being an example to them in our walk in the Truth, and being careful that our ways may not be a stumbling block to any of them?

Can we with sincerity and truth address the Deity in the words of David in Psalm xxvi?

C. F. F.

CORRESPONDENCE

To the Editors of the BEREAN CHRISTADELPHIAN.

The undersigned have been appointed by the Los Angeles Ecclesia to serve as a Watching Committee in connection with Compulsory Military Service in the United States, to work in conjunction with other committees which have been or may be formed by other ecclesias for this same purpose. It is expected that out of these various committees there will be developed a Central Committee, to which the Brotherhood will be able to look for information and advice when the next war develops. Much of the uncertainty and perplexity experienced by the ecclesias in the States at the outbreak of the World War can in this way be avoided, and an intelligent, well-informed organization be ready to function as soon as the emergency arises. We all believe that such a crisis is near at hand. Indications are that the government has already made plans to apply the principle of conscription at the outbreak of the next war, more thoroughly than ever before. We, therefore, owe it to our young brethren who may be conscripted to make every possible effort, with the help of God, to prepare for their guidance and instruction in that trying and difficult time, and the Los Angeles Ecclesia feels that this can best be done by the formation of committees as outlined above. From experience in the last war, it would seem advisable, if possible, to select members for these committees, or at least the chairman, who are American citizens. Correspondence with other ecclesias is invited, particularly with a view to the formation of a Central Committee.

341, South Bristol Ave.,
Brentwood Heights,
Los Angeles, California.

Bro. A. C. JOHNSTON.
Bro. L. H. NORWOOD.
Bro. W. M. BIGGAR, *Chairman*.

* * *

Greetings in our Master's name. It is with interest that we read the words of bro. M. Joslin, in last month's *Berean*. How sad it is in these closing days of the Gentiles to see the Truth of God being diluted with the things of the world. How true it is that the days in which we live are evil, and how easy it is for this evil to creep into the Brotherhood; how very essential, then, that we should examine ourselves, and how fitting a time at the commencement of a New Year. We often hear it said by brethren and sisters, "I know it is wrong, but what else can I do? I have no alternative." Brethren and sisters, do not let these thoughts be ours. We have an alternative, it is to *leave undone that which is wrong*. Our Master would, and so would the apostle Paul. In some cases difficulties arise concerning our employment, the wrong being excused by saying, "If I did not do it, I should be dismissed." But, brethren, we can face that with joy if it is for the sake of the Truth. Paul sacrificed more than his employment for the sake of Christ. If we forsake Christ for our earthly master (which we do if we put our keeping our jobs before our duty to him), he will forsake us. Let us choose the Right, whatever the cost, and leave the rest to God; we do well to remember the words of our Hymn 56: let that hymn be our motto should our Lord still tarry during 1936.

Welling.

B.H. SMITH.

* * *

Loving greetings. I would like once more to express my thanks for, and appreciation of, the *Berean*, which certainly gets better as time rolls on. It is a great joy to be able to receive it every month, with its wealth of information, instruction, and exhortation, which, to us in isolation, is a real boon. You are doing "a great work," dear brethren, upon which we pray that God's richest blessing may rest. Also I would like to express our great indebtedness for her labour of love to the dear sister who sends us the exhortations of the Clapham brethren, which we often read at our Breaking of Bread; and then they are passed on to the sisters at Wymondham: they in turn passing them on to bro. J. Neal, at Felstead; and so the good work goes on. Trusting that 1936 may prove to be the time of the Master's return, and the end of all trouble and the dawn of Peace. —Your brother in the One Hope,
Sheringham.

A. STARLING.

* * *

Greetings in the Name we bear. I am pleased to see improvements in our *Berean*. The "Reflections," to say the least, are for making saints more saintly. Looking back fifty years, reminds me of some anxieties of the brethren then, it was a chastening rod to many of my acquaintance then, and now their lamps are gone out. We sincerely hope that 1936 will be fruitful in the direction hinted at. —Your brother in patient waiting for Christ,

Brimington, Chesterfield.

RAYMOND WHARTON.

* * *

Loving greetings in Jesus' Name. In enclosing remittance for the *Berean* for 1936 (God willing), we cannot but praise you and all who have contributed to the make up of such a magazine, and I hope that you may be richly blessed by our Heavenly Father, to be able to continue it. On His behalf, I am sure no one can over-estimate its value, and the effort and labour put into the *Berean*. We highly appreciate the work of you all, and offer to you our humble thanks, and trust (in the absence of the Lord) to feed continually upon such good writings during 1936. If the Lord comes in 1936, we hope with you to abide in him, and have joy and blessings for evermore. —Faithfully your brother in the Master's service,
Whitworth, Lanes.

T. HEYWORTH.

"Philosophy and Vain Deceit"

(Col. ii. 8-10.)

Philosophy is generally considered to be a supreme exercise of the human mind, for which only a few have the requisite intellectual equipment.

Men everywhere defer to the philosopher, and so they are surprised when it is pointed out that in the Bible, philosophy is but once named, and there warns men of its dangers, couples it with vain deceit, and designates it as being according to human tradition and the basic principles of this present evil world. (Col. ii. 8-10).

This divine warning, like many other of Gods solemn warnings, has been despised and utterly disregarded, and the very thing against which this warning was spoken has been welcomed with open arms and incorporated into all the names and denominations of the "Apostasy," so that unless a man be a "philosopher" he is nothing as a man of influence; and it is to "philosophy" even now, the Brotherhood stands seriously imperilled.

The word "beware" (sometimes rendered "take heed" in our version) does not occur many times in the New Testament.

The Believers are bidden to "beware of ": —

"The Scribes."	(Mark xii. 38)
"dogs."	(Phil. iii. 2)
"evil workers."	
"the concision."	
"an evil heart of unbelief."	(Heb. iii. 12)
and "Philosophy."	(Col. ii. 8-10)

Additional emphasis is given to the warning here, by the connection in which it occurs.

The word here rendered "spoil" signifies literally "to make a prey of," as when a man falls into the hands of robbers and is stripped by violence of his goods, or into the hands of the smooth-tongued and plausible swindlers, who gain his confidence, and then by their craftiness fleece him of his valuables.

In the case of the believer, the treasures are his portion of the unsearchable riches of Christ, which enlightenment in the Truth has brought to him, and the despoiled condition of one who has been victimised by "philosophy and vain deceit" is contrasted with the enrichment of those, who by

enlightenment and the obedience of Faith are "complete in Him, who is the head of all principality and power."

The reason why "philosophy" is the instrument of spoliation to the servants of Christ, is because it is after the rudiments or basic principles of the world, and not according to Christ, who is hated by the world, and who laid the axe to the root of all its principles.

The word rendered "rudiments" occurs but four times in the New Testament. In Col. ii. 20, it is rendered "rudiments," and in Gal. iv. 3 and 9, it is rendered "elements."

The idea conveyed, is basic or foundation principles. Paul says of the Mosaic Law, its elements or rudiments, had in his day, become "weak and beggarly"; that is to say, they had ceased to strengthen and enrich, but rather weakened and impoverished the believers in Christ, and that being so, how disastrous must be the *rudiments of the WORLD* to those who live in and by them, and of which philosophy is a part.

Philosophy seeks to explain the universe, including human origin and destiny, by the exercise of human reason and wisdom alone.

This is distinctly a rule of their profession, and is "not according to Christ," for it is written, that the world by its wisdom does not come to the knowledge of God. (1 Cor. i. 19 and 21; 1 Cor. ii. 14.)

The Philosopher exalts human tradition, and makes human reason the highest, almost exclusive factor in all his investigations, and what is far worse, all his achievements are *exalted to the highest place as the exclusive discoveries of human ingenuity.*

It is not without reason, therefore, the Apostle couples philosophy with "vain deceit."

The whole programme is well illustrated in the words of the Babel builders of old (Gen. xi. 4), "Let US build US a city and a tower whose top may reach unto heaven, and let US make US a name."

This is a basic principle of this present evil world, and therefore "philosophy," being "according to the rudiments of the world, and NOT according to Christ," we can understand that "philosophy" and divine revelation are irreconcilable.

Philosophy not only rejects every explanation of the universe that is not reached by their speculative process, in contrast to divine revelation, but its whole atmosphere reeks with conceit, in that they claim that only men with intellectual endowments are qualified to engage in the search.

This again is "not according to Christ" or any of the Apostles, *e.g.*,

Christ. Matt. xi. 25.

Paul. 1Cor. i. 26.

James. James ii. 5.

Another feature of "philosophy" is, it studiously avoids committal by decisions. Indeed, all their writings are characteristically described in a saying attributed to Johnson, "If I have inadvertently said anything you understand, I apologise."

It is true of them, as it is written "ever learning, but never able to come to the knowledge of the Truth," for the very moment one receives an explanation of man's origin and of the universe as coming from God and the facts of Divine Revelation, there is no further use for philosophy. One who has obtained the Truth is no longer a seeker, or a philosopher.

How emphatically this is exhibited in Christ. As a teacher sent from God, He set his seal to the Truth and divine authority of the Old Testament Scriptures, as being the substance of all his teaching, and as being the inviolable revelation and purpose of God. He moreover promised further revelations of Truth, by the Spirit through the Apostles, and therefore the divine revelation through them in the New Testament is opposed to all philosophical speculations, being as they are the complete and final revelation concerning both our origin and destiny.

The Truth as it is in Jesus, reveals to men their true condition, as being under the dominion of Sin and Death, and unfolds the gracious purpose of eternal redemption to all who believe the Gospel and render the obedience of Faith.

As believers then, let us beware lest any man despoil us of this inestimable knowledge and privilege, through Philosophy and vain deceit, which are according to the principles of this present evil world and "not" according to "Christ."

"For *in Him*" (and not elsewhere) "dwells the fulness of the Godhead bodily, *in Him* are hid all treasures of wisdom and knowledge," and this I say lest any man beguile you with enticing words, "in Him, the true believer may be filled to the utmost capacity, and finally, "ye are complete in Him, who is the Head of all principality and power."

Philosophy can strip us of this inheritance of faith.

It has nothing to offer us in exchange. Therefore, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

W. SOUTHALL.

Birmingham.

Mark the shaking of the powers of the political heaven in all countries. Note the " signs in the sun, moon and stars" of the political system; the dried up Euphrates; the restless Franco-frogs; the portentous arming of the nations everywhere; the ascendancy of England in Egypt; the revival in the Holy Land and regathering of the Jews; the formation of Jewish colonies; their accumulation of cattle and goods—and LOOK UP.

The Holy Commandments.

"Let a man examine himself" (1 Cor. xi. 28).

In obedience to the command of our absent Lord, all faithful brethren and sisters meet upon the first day of the week, as often as is possible, to break bread and drink wine "in remembrance of him, until he come." On all such occasions we think of Christ as he came 1900 years ago, doing and saying the things recorded of him in the Gospel records, and finally offering himself as the Lamb of God that taketh away the sin of the world.

These are essential items in our remembrance of Him, but they do not by any means include all that is necessary, if our remembrance is to be acceptable to God and Christ. "*Let a man examine himself*, and so let him eat of that bread, and drink of that cup." Self-examination must have its proper place in our remembrance of Christ, if our partaking of the emblems is to be acceptable. A certain mental and moral condition is essential; we have, in other words, to remember His perfect obedience, His love towards God, and devotion to His service, with the object and the desire of being *like him*. Without this mind let us not deceive ourselves in supposing that our meeting around the emblems is acceptable in the sight of God. "If any man have not the spirit—or the mind, or disposition—of Christ, he is none of his" (Rom. viii. 9). The necessity for self-examination is therefore apparent.

Here, let us note that there is a proper time in which to engage in this self-examination. It does not belong solely to our meeting for the breaking of bread, but should rather precede it. Let us daily examine ourselves, comparing our ways and our thoughts with those of our great example, striving to follow in his ways, and then, upon the first day of the week, come together, having thus examined ourselves, "and so let us eat of that bread and drink of that cup."

The object of our self-examination is that we may be like him. Are we then striving to imitate his example of obedience towards God? The matter is easily put to the test. What has God commanded for the observance of His children? To love Him with all their hearts; to manifest holiness and purity in all things; to be kind one toward another, gentle, not soon angry; in a word, to be Christ-like. Our profession of being brethren and sisters of Christ is vain, unless we are manifesting the characteristics that belong to him. Hence the necessity and importance of the command, " Let a man examine himself."

W.J.W.

Signs of the Times

The Depressing State of the World Today: Our duty as Saints

On January 5th a letter from the Archbishops was read in the English Churches as part of "an international endeavour to build the peace of the world on a true and lasting foundation." They affirmed that the situation was one of "grave anxiety." "The minds of men everywhere are restless, confused, fearful of the future." Probably few who heard this letter read, realised that it was a striking confirmation of Christ's description of the state of the world at his Second Coming. Indeed, the situation has immeasurably worsened since last month.

In the hope of finding a satisfactory settlement of the Abyssinian War, Sir Samuel Hoare and M. Laval undertook the task of preparing a plan for presentation to the combatants and to the League of Nations. The plan they produced involved the dismemberment of Abyssinia in Italy's favour, and created such feeling in England that the Government was obliged to bow to the storm and repudiate the Peace Plan, and accept the resignation of Sir Samuel Hoare. It was a remarkable instance of the influence of democracy (the clay element) in these latter days.

The difficulty is that England and France do not wish to offend Italy more than they can help, but at the same time they do not want to destroy the League of Nations. There has been a series of agreements with Italy concerning her interests in Abyssinia; one as recently as last August, of which the details have never been published, and there is no doubt that had the Italian aggression succeeded in forcing the Abyssinians to submit, Italy would (in spite of the League, and with the connivance of England and France) have occupied those parts of Abyssinia which she covets. But the unexpectedly successful resistance of the Abyssinians, together with difficult climatic conditions, have created an impasse from which the nations do not know how to escape. At the time of writing, the threatened oil sanctions, which if genuinely applied would ruin Italian prospects, are still suspended owing to the ingenuity of the French in finding excuses. But France is unwilling that Italy should be ruined, for she fears the power of Germany on her northern frontier; she fears that Germany would absorb Austria; and, together with England, she fears that an Abyssinian victory would stimulate native risings against the Whites throughout their colonies, a fear which is far from groundless, as the present tension in Egypt indicates. That Italy is beginning to feel desperate in the matter is shown by their disregard of their international obligations by using poison gas and flame throwers, and by the apparently deliberate bombing of Red Cross units. This latter atrocity involved the destruction of the Swedish Red Cross detachment, and is causing much resentment on the Continent against Italy. It makes us realise how utterly merciless is modern warfare, and how appalling will be the horrors of a European conflict. It will be war without restraint—war which will have extermination as its object. No wonder God will have to intervene and shorten those days, lest all flesh should perish from the earth!

What is the remedy? There is none. Ten years ago, when the Locarno Treaties were made, politicians talked of the beginning of a new era, but they know better now. As Mr. W. N. Ewer says, "To-day there is in Europe more anxiety, more dread of war, more suspicion, more massive armament and counter-armament than before Locarno."

On November 11th, 1918, Mr. Lloyd George announced the Armistice to the House of Commons thus: "At 11 o'clock this morning came to an end the cruellest and most terrible war that ever scourged mankind. I hope we may say that thus, this fateful morning, came to an end all wars." But 17 years later it is announced that the Government is arranging for the manufacture of 30,000,000 gas masks for adults, and 3,000,000 anti-gas containers for small children, and scientists are warning us that that will be insufficient to save us, for to combat the effect of modern gases we must be completely encased in anti-gas suits. What the bombing of great cities will mean is unthinkable. And it may be nearer than men care to contemplate. Sir Samuel Hoare told Parliament, when explaining how he came to agree to the Peace Proposals which brought about his fall, that he feared an outbreak of European war was imminent; a statement which was viewed seriously all over the world, and has led to a considerable recrudescence of armaments activity. Another effect of the proposal to reward the aggressor was the announcement by Germany that she would shortly revive her claims to colonial possessions. This will mean (if Britain and France do not restore the German Colonies taken in 1918), that weaker nations such as Holland, Belgium, or Portugal will be subjected to pressure to cede theirs, and once again the League of Nations will be revealed as a hollow sham.

At the other end of the earth fresh Japanese aggression in China is causing alarm in Russia and the U.S.A. "Sooner or later," says a prominent U.S. senator, "the United States will be faced with the necessity of fighting for its very existence." It is fear of Japan that is largely responsible for the continual drawing together of Britain and the U.S.A.

Thus everywhere we see a state of unrest and turmoil which worsens daily. It is true that the burden of unemployment is easing, but that is mainly due to international competition in armaments, which whilst relieving unemployment, brings other evils in its train, that can end only in disaster. Germany, for example, admits that great quantities of munitions are being manufactured to provide work for thousands of men; yet even so 12½ million of her inhabitants will require assistance this winter from the Winter Relief Fund. It has frequently been remarked that we live in troublous times, but there is no doubt of the genuineness of the remark to-day. We have arrived at the end of the Times of the Gentiles and are on the eve of stupendous events which will "shake all nations" (Haggai ii. 7). Men's sensibility to these things quickly become blunted by familiarity; besides, they are encouraged to occupy their minds with cinemas and sport, lest an intelligent appreciation of international affairs should embarrass governments. Indifference to the things that matter is as widespread as in the days of Noah and Sodom, as Christ predicted it should be. Let us be forewarned in these matters — it is easy to drift into the broad way that leads to destruction.

* * *

War and conscription may come at any time now, and as brethren who were conscientious objectors in 1916-18 will agree, it requires all the stamina that faithful diligence in the Truth's service can engender to swim against the tide of public opinion in times of national stress. May we earnestly impress upon those particularly who have obeyed the Truth since 1918, that these are solemn, sober facts, and may their consideration by us all stimulate the consciousness that we live in a time of emergency which calls for faith and courage, and a determination to be found amongst those who watch with unremitting zeal for the return of their Lord. We believe there cannot be the slightest doubt we have at last entered upon that time of trouble which will not abate until Shiloh come. The earth is full of violence as it was before the flood — the world knows not how to escape from its consequences. But we know; it is trust in God. We will say with the Psalmist, "And now, Lord, what wait I for? my hope is in thee" (Psalm xxxix. 7).

It is only human nature that we should, after a time, cease to feel thrilled by the wonderful news of the regeneration of Palestine and the marvellous fulfilment of prophecy concerning the

children of Israel, but it is a trait of human nature that we should recognise as a bad one. The signs are in fact more wonderful than ever, and their continuance and development year after year is an indication of the inexorable accomplishment of God's purpose, which should be a constant source of rejoicing to the saints who look for redemption in Israel.

We feel that some who read these pages monthly may deplore it is the same thing over and over again, but does not God say, "I change not"? The very steadfastness of God's purpose is the anchor which secures us firmly to Israel's Hope.

* * *

It is not often that we combine these comments on the Signs of the Times with exhortation as we have done this month. We do so because we feel the urgency of the times very strongly; there is a tension in the affairs of the world that seems like the gathering of the clouds which often precedes the sudden bursting of a storm. That startling events will take place in 1936 is certain. May every one who reads these lines determine that "seeing ye look for such things, be diligent that ye maybe found of him in peace, without spot and blameless" (2 Pet. iii. 14).

W. J.

Unsuitable for the Lord's Work

A brother laments the frivolity of some conversations he hears at tea-gatherings of brethren and sisters. He would like it altered. He would like every assembly to be pervaded by the spirit of wisdom and sobriety. Every true brother of Christ will sympathise with his wish in the matter. But how is a change to be brought about? It is for every brother and sister who sees the evil and desires what ought to be, to determine that, so far as they are concerned, they will contribute none of the nonsense, but will conform always to the apostolic injunction which requires us to let our speech be always with grace, seasoned with salt. It is very certain that none but those who so conform will be found suitable for the Lord's work when he comes, and none but the suitable will be accepted. The root of the matter lies in the mind. What is in will come out. If minds are empty and in sympathy only with the trivialities of life, the open mouth will give accordingly. If the heart is stored with wisdom, there is a chance of the mouth speaking the same. The true cure, therefore, is to be found in the daily and private cultivation of the heart in the direction of wisdom, and this is best accomplished by continuous reading and prayer.

R. R.

Ecclesial News

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

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

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

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

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

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

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

(Colossians iv. 9).

* * *

BOURNEMOUTH. —*Christadelphian Meeting Room, 1st Floor, No. 147, Charminster Road (corner of Maxwell Road). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Thursdays, Bible Class, 8 p.m.* We have again been encouraged, and rejoice in the acceptance by one more of Adam's children of the Divine overtures of mercy and salvation in Jesus our Lord. On December 13th it was our pleasing duty to baptise into Christ Miss MINA COTTOM (19), formerly neutral, after a very excellent confession of the Faith. We trust that our sister may run well the race for life, and obtain the inestimable prize in "that day" now soon to dawn. Our numbers have been increased also by two more who have come out from the Temperance Hall camp: bro. and sis. W. Churchill, after a satisfactory interview with our Arranging Brethren, have shown themselves completely in harmony with our position on all matters which have caused division, and will in future meet with us. We rejoice in this honouring of the Truth. It is hoped, God willing, soon to obtain a larger hall, with better facilities for the public proclamation of the Word. On Dec. 26th we held our Fraternal Tea and Meeting. Over 40 were present, and a most uplifting time was spent around the theme, "Ye see your calling, brethren." Our thanks are due to all the brethren who laboured with us to make so successful a day. Visiting brethren and sisters from Bridport, Clapham, Ilford, Eastleigh, and Sutton encouraged us with their presence and help. We thank all who have assisted us in acceptable exhortation, and at the Sunday lectures: brethren S. Tarling, G. M. Clements, F. Brooks, and M. L. Evans, of Clapham, and bro. J. Eve, of Eastleigh. The following have visited us since our last report: brethren S. F. Osborn (Bridport), A. Cottrell (Clapham), sisters Potier and Henderson (Brighton), G. M. Clements, Banter, Smith, Miriam Smith, and Tarling (Clapham). —KERMAN JACKSON, *Rec. bro.*

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.* Since our last month's report, our membership has increased one more by the transfer from the Sutton Ecclesia of sis. M. Milroy, who is now residing near Hayward's Heath. We are pleased to welcome our sister to our meeting. Our thanks are due to the brethren who have helped in the preaching of the Gospel, and also we are grateful for their upbuilding exhortations. —E. F. RAMUS, *Rec. bro.*

CRAYFORD (Kent). —*Co-operative Hall Crayford Way. Sundays: Breaking of Bread, 11 o'clock; Lectures, 6.30 p.m.* Greetings. Since our establishment here last month, we have been greatly encouraged by a considerable increase in membership. We have gained by removal bro. and sis. H. Smith, bro. and sis. B. Smith, bro. and sis. O. Smith, bro. and sis. S. Penn, bro. and sis. Amon, sis. Sell and bro. W. Sell (all of Welling), and bro. L. J. Carter (from St. Albans), who now resides this way. We welcome them all as co-labourers together on the way to the Kingdom so near at hand, and pray that our association together may be of mutual benefit and help. We have also enjoyed, in the service of the Truth, the company of bro. and sis. Kemp, bro. R. C. Wright, and bro. and sis. W. Jeacock (all of Clapham), and we thank them for the help and encouragement so willingly given. Our recent card distribution seems to have roused some interest, and we have already heard of several who propose to attend our public proclamations. We hope to be able to report some progress later, God willing. —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.* Since our last report, we have had the pleasure of the company at the Table of the Lord of bro. and sis. S. R. Wood, bro. and sis. M. Smith, sisters Miriam Smith, Fletcher, Tarling, B. and A. Karley, brethren W. R. G. Jeacock, D. L. Jenkins (all of the Clapham Ecclesia), and bro. A. Cochran, sisters M. Milroy and Maplestone (of the Sutton Ecclesia). We are also pleased to report the increase of our numbers by the transfer of bro. and sis. Leal (from Clapham). —A. A. JEACOCK, *Rec. bro.*

GLASGOW. —*Co-operative Memorial Building, 71, Kingston Street, Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Wednesdays: Mutual Improvement Class, 7.30 p.m.* Sincere

greetings. During the month of November we were pleased to welcome to the Memorial Table bro. Dickson (Motherwell), who gave the word of exhortation on the occasion of his visit, and bro. Restall (of Edinburgh). We extend our thanks to these brethren for strengthening our hands in the work of the Lord. Continuing our labour in this corner of God's vineyard, we have had the assistance during the month of December of the following: brethren McLeod (Motherwell), R. Ross (Motherwell), H. M. Doust (Clapham), G. H. Denney (Holloway) and A. McKay (Motherwell), and have also welcomed to the Table of the Lord, sis. Ross (of Motherwell). We have enjoyed the company of these brethren and sisters, and again take this opportunity of thanking them for their willing sympathy and help, and the way they have faithfully witnessed to the Truth. On December 15th we held a special effort, in the way of our first lantern lecture, the title of which was "Zionism: The Return of the Jews to Palestine, a Fulfilment of Bible Prophecy; the End of all Human Government: The Impending Establishment of the Kingdom of God in the Earth." The speaker was bro. H.M. Doust (of Clapham). In spite of a heavy fall of snow, we had a total attendance of 43, amongst whom were 20 "strangers"; we thank our brother particularly for his effort, and the way in which he demonstrated the Truth that night; and pray that it may be to the honour and glory of God. On Dec. 14th we had a special lecture at Paisley, the speaker again being bro. Doust, and 7 strangers were present. We are pleased to report that in the mercy of God bro. W. Cochran (who recently met with an accident at his work), has again met with us around the Memorial Table. —Faithfully your brother, C. CAMBRAY, *Rec. bro.*

HORNS CROSS (Kent). —22, *Canton Avenue, Stone, Greenhithe, Kent.* *Sunday: Breaking of Bread, 11 a.m.; Lectures discontinued till further notice. Bible Class, Thursday, 8 p.m.* We still intend to keep the Truth before the public by advertisements on railway, advertising *Christendom Astray*, and inviting correspondence. Any brethren wishing to assist by Exhortation and Bible Study would be greatly appreciated any Sunday. Any such, please communicate, with available date. —J. HEMBLING, *Rec. bro.*

LEICESTER. —71, *London Road.* *Sundays: Breaking of Bread, 5.0 p.m.; Lecture, 6.30. Bible Class, Thursdays, 8.0 p.m.* In the mercy of God we are still endeavouring to maintain a light stand in this corner of the Master's vineyard, and are encouraged in the work by the attendance of a few who are interested in the things concerning the Kingdom of God. We have been pleased to welcome into our midst bro. L. Feltham (Coventry), bro. Johnson (Clapham), sis. E. Davey (Clapham), sis. Ida Johnson (Nottingham), and sis. Warry (West Ealing). Also the following brethren, who have willingly assisted in the proclamation of the Truth: T. Wilson, W. R. Mitchell, F. W. Brooks, P. G. Kemp, J. Squire, L. J. Walker, J. R. Evans, D. L. Jenkins (Clapham), S. F. Jeacock (St. Albans), and A. H. Warry (West Ealing). —A. C. BRADSHAW, *Rec. bro.*

LONDON (Clapham). —*Avondale Hall, Landor Road, S.W.* *Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11a.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 delighted to report the obedience of three more who have accepted the Truth as it is in Jesus, and who have been duly baptised into his saving Name. 1st December, Miss ELIZABETH HELEN IRISH (formerly Baptist); 29th December, Miss SARAH GERTRUDE SHERRIFF (formerly C. of E.), and 5th January, Miss ISABELLA HORNER (formerly neutral). The last-named was introduced to the Truth, under God's hand, by the faithful witness of a sister in semi-isolation, and is an encouragement to all those who labour in similar circumstances. We earnestly pray that our three new sisters will "so run" that they may "obtain the prize," and to this end they will be guided and strengthened if they put their trust in our loving Father in heaven. We further gain by removal sister Ethel Davey, from Boston, U.S.A., who will in future meet with us. — It was our painful duty at the quarterly business meeting held on Thursday, 9th January, to withdraw from sis. F. P. Clements, for marriage with an alien, which constitutes a breach of the Divine command. We trust that our sister will show a truly repentant mind, in order that she may seek forgiveness from our heavenly Father. We also had the sad task of withdrawing from bro. J. H. Simmons and sis. M. G. Simmons, for disobedience to the commands of Christ by continued absence from the Table of the Lord. Our loving sympathy is extended to their father, our bro. Simmons, who continues to manifest a faithful obedience of the commands of Christ.

All three are comparatively young in the Truth, but whereas the father settled down at once to the spirit and teaching of Christ, his two children looked back to the "fleshpots" of Egypt—they considered the things of this life to be of more importance than the glorious things to which we stand related—with the sad result as reported above. We pray that they may yet see the error of their position. —On Thursday, December 26th, we held our usual gathering with the children in the afternoon, followed by tea and Fraternal Meeting in the evening. Many brethren and sisters were welcomed from the provinces, and we all enjoyed a most uplifting and happy time together. —The following visitors have been welcomed to the Table, namely, bro. and sis. J. Mettam and bro. L. Denney (Sutton), sis. Squires and bro. Crawley, bro. and sis. Burton (Luton), bro. and sis. R. Hayward, sisters Mabel and Marjory Hayward (Ipswich), bro. and sis. J. Davey and bro. W. Davey (Boston, U.S.A.), sis. Feltham (Coventry), bro. and sis. Penn, sis. I. Penn, bro. L. Penn, bro. A. Redman and bro. J. Broughton (Welling), sis. Faherty (Birmingham), sis. I. Johnson (Nottingham), bro. and sis. Morse (Swansea), bro. F. P. Restall (Edinburgh). —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.* If the Lord will, we purpose holding our next Fraternal Gathering on Saturday, Feb. 29, at the Old Methodist Hall, Finsbury Park. It is hoped on that occasion to review Bible Times in the light of present events. Programmes will shortly be available. —GEO. H. DENNEY, *Rec. bro.*

LONDON (West Ealing). — *Leighton Hall Elthorne Park Road, W.7. Sunday: Breaking of Bread, 11 a.m.; Sunday School 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m., 49, Uxbridge Road, Ealing, W.5* We are pleased to report the addition of another to our meeting in Miss HELEN MITCHELL, who, after witnessing a good confession, was immersed at the Ealing Public Baths on Dec. 9th. We trust that she, with us, will gain the prize at the coming of the Lord. The following brethren and sisters have met with us round the Table of the Lord since our last report: bro. Smith and bro. and sis. Penn, of Welling; sis. Ruth Nicholson, of Ilford; sis. Edna Hill, of Sutton; bro. E. N. Bath, of Holloway; sis. Dorothy Hughes, of Guernsey, and bro. and sis. John Davey, bro. Wm. Davey, sis. Hilda and Susan Davey, of Boston, Mass., U.S.A. — T. G. BRETT, *Rec. bro.*

LUTON. — *Oxford Hall, 3, Union Street (off Castle Street).* Greetings in Jesus. We continue to sow the seed here in Luton, and we take this opportunity of thanking all the brethren who have assisted us in this work during the past year. We have had the pleasure of the company of the following brethren in service during December: M. Joslin, J. Warwick, T. Wilson, M. L. Evans, and H. Hathaway, all of Clapham. Our other visitors have been sis. Watsham (Colchester), bro. Austin (Hitchin), bro. J. Hodge and bro. and sis. H. Crawley (St. Albans), and sis. Hathaway (Clapham). In the intelligence for November, I stated among the visitors "bro. and sis. Ask, of West Ealing," whereas it should have read: bro. Ask and sis. Eato, of West Ealing. — With love in the Truth, sincerely your brother in Christ Jesus, SYDNEY BURTON.

MOTHER WELL (Scotland). — *Orange Hall Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-Night Class: Wednesday, 7.30 p.m. Lecture, 6.30 p.m.* We continue sowing the seed in this corner of the vineyard; the attendance of the stranger at our lectures continues fairly good, two of whom seem genuinely interested. We pray that their interest will continue, and that they will accept the Gospel call before the door, so long held open in mercy and love by the God of Heaven, will be closed. We held our Fraternal Gathering and distribution of prizes to the Sunday School scholars on January 2nd in above hall, when we had a very pleasant and profitable time in the company of the brethren and sisters of the Kingston Street, Glasgow, Ecclesia, and a few friends. Bro. J. Wilson addressed us on "The way which leadeth unto Life," and the scholars entertained us with suitable recitations and songs of Zion. In all, we had a company of 66. We welcomed to the Table of the Lord bro. J. L. Wilson and bro. Cambray, of Glasgow, who were with us in the service of the Truth; also bro. F. P. Restall (Edinburgh). —ROD H. ROSS, *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 Christ Jesus our Lord. It is with pleasure we report that on Dec. 29th we had a visit from bro. Gomer Jones, of Bridgend, who gave us words of exhortation, and lectured in the evening. Also, we are pleased to state that (God willing), we intend holding a series of Special Lectures, seven in all, commencing on February 2nd, and towards this effort we purpose distributing 14,000 handbills in this town, with the name of the subject to be dealt with. We pray that our Heavenly Father will bless us, and the effort put forth, so that some who have yet seen not the Light of the Gospel will be drawn out from the surrounding darkness into the Glorious Light of Divine Truth as it is in Christ Jesus our Lord. —Sincerely your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

NEW TREDEGAR. — *Workman's Lesser Hall Breaking of Bread, 11 a.m.; Sunday School, 2.30 p.m.; Lecture, 6.0 p.m.* Since our last news we have had the pleasure of the company of brethren M. L. Evans, F. W. Brooks, and P. Walpole, and sis. Brooks. Bro. Evans lectured on Saturday evening on "The Bible the Wholly Inspired, Infallible Word of God," and exhorted on Sunday morning. Brother Brooks gave the same services on the occasion of his visit, lecturing on "Jesus Christ the Invisible Controller of Human Affairs." Circumstances compelled the cancellation of the lecture in November, for which we are indeed sorry, because whilst there are few strangers who attend these special lectures, we of the Truth are greatly helped by the words and presence of those of like precious faith. We are pleased to report the return to fellowship of bro. D. Jones, who is again meeting with us at the Table of the Lord. —IVOR MORGAN, *Rec. bro.*

NOTTINGHAM. — *Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m. Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* We take the opportunity of recording our gratitude to our Heavenly Father for all the blessings of the past year, amongst which has been the help received from those who have co-operated with us in the work of the Truth, whose efforts we have much appreciated. —In view of the signs of the times and the possibility of conscription, a meeting of the ecclesia was held on Dec. 7th, at which bro. Southall (Birmingham) gave a most instructive and upbuilding address on "The Saints and Military Service." The address was followed by questions, and a most profitable time spent. — On Thursday, Dec. 26th, we had an informal Fraternal Gathering of the members of this ecclesia, when a series of short addresses were delivered under the general heading of "The Comforts of the Truth," as follows: (1) The Word (bro. R. Stubbs), (2) Prayer (bro. G. Lowe), (3) The Work of the Truth (bro. G. E. Mynott), (4) The Fellowship of the Brethren (bro. G. Tipping), (5) The Love of Christ (bro. J. B. Strawson). We had a most helpful time together, for which we are grateful. Since the last announcement, bro. Hathaway (Clapham) has helped us in the proclamation of the Truth, and we have been pleased to have visits from sis. Smith (Northallerton) and bro. and sis. Mercer (Holloway). —J. B. STRAWSON, *Rec. bro.*

OLDHAM. — *34, Union Street Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m.* Since last writing, we have welcomed to the Table of the Lord bro. and sis. D. C. Jakeman, sis. Primrose Jakeman, bro. and sis. S. Shakespeare, bro. and sis. Wesley Southall, and bro. and sis. F. H. Jakeman (of Dudley), brethren W. Jeacock, W. R. Mitchell, E. J. B. Evans, Ivor Evans. M. L. Evans (London), bro. S. M. Harrison (Lichfield), brethren W. Southall and G. Tarplee (Birmingham), bro. and sis. J. B. Strawson, and sis. Bradshaw (Nottingham), sis. J. Lee (Pemberton), bro. T. Hey worth and sisters J. Hey worth and Sophia Hey worth (Whitworth). — We thank the brethren for their acceptable labours on our behalf. Our brother and sisters from Whitworth have often helped us by their company around the Table. It is always a pleasure to have the company of those of like faith. — We have had a number of Saturday evening special lectures, but the attendance has been very poor. Some time ago we were put into communication, by a brother acting for our late bro. Jannaway, with a young man at Billinghamon Tees, Co. Durham, who, having seen the advert, obtained *Christendom Astray*, and after a careful study of its contents, along with the Scriptures, desired to be baptised. On Saturday, Dec. 21, he travelled to Oldham, gave a good confession of the One Faith on Sunday morning, and was baptised in the presence of the brethren and sisters the same evening. Our new brother HARRY BROWN, returned to Billingham the following day, being now in isolation there. — We now have an application for baptism from a lady in the Isle of Man, and hope by the time this appears in print to have been instrumental in bringing another one to the same happy result. This also is a result of our late bro. F.

G. Jannaway's advertisement of *Christendom Astray*, and both are striking tributes to his work. — Attention is drawn to the alteration of the times of the Breaking of Bread and Sunday School. — W. COCKCROFT, JUN., *Rec. bro.*

PEMBERTON. — *Chatsworth Street Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* Greetings in the Saviour's Name. On New Year's Day we held our Annual Sunday School Party and Prize Distribution. An enjoyable time was spent in singing, and recitations by the scholars. Bro. W. Cockcroft, Junr., has assisted in the service of the Truth, to whom we are very grateful. Visitors to whom a cordial welcome to the Table of the Lord was extended have been: sis. D. Jannaway (Southport), sis. Ball (Maghull), sis. Sophia Hey worth (Rochdale), and bro. T. Bailey. — 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 had as a visitor on January 5th, sis. Amy Hosking, of Porthleven, whom we were pleased to welcome to the Lord's Table. We now number twelve, and are blessed with a good average attendance at both Sunday and Thursday meetings, to our mutual upbuilding in the Faith. — Sincerely your brother in Christ. — A. J. NICHOLLS, *Rec. bro.*

RHONDDA (Glam.). — *61, Kenry St., Tonypany. Breaking of Bread, 3 p.m., at 4 Railway Terr., Penygraig.* Greeting in the Master's Name. We gratefully acknowledge a sum of money sent by a brother desiring to remain anonymous, for the purpose of relieving the distress of our little assembly. We thank our bro. and can assure him that the money has been used as requested. — Looking back over the past year, we find that our humble efforts in this part of the vineyard has been rather disappointing; the few friends we had interested, and upon whom we had built hopes, have shown that they prefer the world and its attractions rather than the Gospel and its saving power to mankind. — We nevertheless plod along, thankful to our Heavenly Father for our deliverance from the darkness and superstition of this degenerate age, and praying that 1936 may witness that great event we so earnestly yearn for; even the return of our beloved Lord, and the setting up of that glorious Kingdom so long promised. — To the Household of Faith we send Greetings. Your sincere brother in Israel's Hope. — W. A. NUTT, *Rec. bro.*

ST. ALBANS. — *Sundays, 11 a.m., and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34 St. Peters Street.* A very pleasant evening was spent by the Ecclesia (with visitors from Luton and Hitchin) on Wednesday, December 11th, when bro. W. Jeacock gave a lantern lecture on Assyria and Babylon. The innovation was appreciated by all, and our thanks are due to the brethren from Clapham who put their services at our disposal so willingly. — We very much regret to record the transfer of bro. L. Carter from St. Albans to the Crayford Ecclesia, this being occasioned by removal. We have sustained a considerable loss, but appreciate that another ecclesia will have the benefit of the willing and wholehearted service that previously we have enjoyed. — S. JEACOCK, *Rec. bro.*

SOUTHPORT. — *73 Oak Street. (Breaking of Bread by appointment).* Since my last report the following visitors have been welcomed to the Breaking of Bread, at the above address: bro. and sis. R. Barton, bro. and sis. G. Tennent, bro. and sis. P. Foster (all of Pemberton), and sis. B. Ball (of Maghull, near Liverpool). — I would like to take this opportunity of expressing my appreciation of the love and kindly welcome I always receive from the brethren and sisters of the Pemberton Ecclesia when visiting there, and to assure them it is a great help in the journey to the Kingdom. — The year 1935 has passed, taking with it our joys and sorrows, and may I re-echo the expressions contained in last month's *Berean* that 1936 may see the realization of our hope, even the return of Christ from heaven. My love in the Truth to all. — SISTER DORIS F. JANNAWAY.

SUTTON (Surrey). — *The Hall, Clanricarde House School, Cheam Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and M.I.C. (alternately), 8 p.m.* We have much pleasure in reporting the obedience by baptism of Mr. Louis BLAKE (formerly neutral). Our new brother put on the Saving Name on December 16th. We commend him to God and

to the Word of His grace. We are sorry to lose the company of sister M. Milroy, who has removed to Hayward's Heath. She will attend the Brighton meeting as often as possible. We acknowledge with gratitude the labours of the following who have assisted in the proclamation of the Truth, viz.: — brethren W. R. G. Jeacock, P. L. Hone, L. J. Walker, C. H. Lindars, and G. M. Clements (Clapham); A. A. Jeacock (Croydon), and G. H. Denney (Holloway). Visitors since last report have been: — brethren Flower and Walpole, and sisters Clement, Senr., Greenacre, Pizzey, Reeves, Sharpe, J. Southgate and H. Walpole (Clapham), bro. D. L. Denney (Holloway), and sister Gillespie (West Ealing). —G. F. KING, *Rec. bro.*

AUSTRALIA

WONGAN HILLS (W. A.). — *Evington Vale.* We are pleased to report the baptism of LEIGHTON LANE, on October 12th. We hope and pray he may continue steadfast until the end, and so obtain the crown of life. We regret to report that we have had to withdraw from sister Rene York for having joined a meeting not in fellowship with us. —E. J. YORK, *Rec. bro.*

CANADA

LONDON (Ontario). —*Meet in the Orange Hall, 388, Clarence St. Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. Thursday: Evening Class, 8.15 p.m., house to house.* Since our last report we are pleased to say that we have assisted one more to put on the Saving Name of Jesus Christ in baptism, viz.: Mr. EDGAR CARLETON, on July 4th. We hope our new brother will continue the race to the end, and receive that glorious prize promised to the faithful saint. —We are pleased to report the addition to our ecclesia of sis. A. Marshall, formerly sis. Grace Livermore, of the Brantford Ecclesia. The marriage of sis. Livermore and bro. A. Marshall is reported under the Brantford Ecclesia's intelligence. Bro. Carleton and sis. Ivy Howard were also united in marriage on Sept. 7th. We wish to extend our best wishes to them in their new relationship. — We regret to report the death of sis. Margaret Keith Elliott, mother of bro. Earl Elliott, of Wingham, who died on Sept. 28th. She was laid to rest in Wingham Cemetery, bro. Gibson, of Toronto, taking charge of the service, on which occasion he expressed to the strangers the Truth as it is in Jesus, and of the Faith and Hope of our sister who now awaits the resurrection morn. Sis. Elliott was always willing and able to speak the truth to her neighbours. Our sympathy goes to bro. Earl Elliott, who is left alone on the farm, and will be in isolation owing to the loss of his mother. —We held our Sunday School outing at Port Stanley on Civic Holiday, and had an enjoyable outing. We hope to have our Sunday School entertainment on Dec. 21st, God willing. We are pleased to report the company and fellowship of bro. and sis. Hedden, sis. Annie Smith, brethren Growcott, Junr., and Livermore, sis. Lawlow, bro. and sis. Vaun, of Detroit, bro. Marlett and sis. Jean Marlett, of Brantford, sis. Sims, of Hamilton, bro. and sis. Jones, of Toronto, and bro. Baines, of Montreal. We wish to thank bro. Baines for his labors in the Truth's service. —W. D. GWALCHMAI, *Rec. bro.*

OSHAWA (Ont.). —280, *Verdun Road.* Since our last report, we have been enabled in the goodness of God to keep the light burning in this dark corner of our Master's vineyard. Although we have no additions to report, our meetings in our home have proved a source of great comfort and strength to us, at the same time affording a number of interested friends the opportunity of hearing the only true Gospel preached in truth and sincerity. We are continuing our weekly advertisement, having three to four inches in our local paper, under the heading, "Christadelphian Questions and Answers," where we set forth the first principles of our most holy faith, concluding by offering free literature. Quite a number have taken advantage of this offer, and have been supplied with copies of "Preaching the Truth," that excellent little book by the late bro. G. F. Aue. We also advertise *Christendom Astray* occasionally, thus helping in a humble way the work of the late bro. F. G. Jannaway. We mourn the loss of these two brethren, whose lives were devoted to the service of the Lord. Our bro. Cecil Tackaberry has been temporarily transferred by his employers to St. Catherines, Ont., where unfortunately he will be in isolation. We hope he may be used by God to enlighten some during his stay there; we are sorry to lose his company. On the other hand, we are pleased to have bro. Beaseley,

of the Toronto Ecclesia, in our midst, he having found employment here, but finds it more convenient to go home each week-end. — We desire at this time to express our appreciation for the *Berean*, and pray that our Father may bless all those whose labors make this magazine possible for us. We thank those brethren in England who have written to us during the past year — their words cheered and strengthened us. — The following visitors have been welcomed at the Lord's Table: bro. and sis. Geo. Jackson, sis. Helen Jackson, and sis. Mary Briggs (Toronto); sis. E. D. Cope and bro. Clifford Cope (Hamilton). — With love to all the Household of Faith, GEORGE ELLIS.

VANCOUVER (B.C.). — *I.O.O.F. Hall 1720, Graveley St. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* Greeting to those in Christ Jesus. We have not much to report. We continue our labours, and have had good attendance at the lectures of late, but we find a lack of interest in doctrinal subjects, whilst there is a lively interest in subjects that deal with signs of the times. We do our best to sow the seed beside all waters, and leave the result to our Heavenly Father. We have had the pleasure of receiving the following visitors: sis. W. Young (Winnipeg), bro. and sis. W. Blacker (Lethbridge); bro. Blacker speaking morning and evening — a welcome break from our own speakers; also sis. Pollock (La Pas., Man.), bro. Luard, bro. Crawford (Clover Bar, Alba.), sis. Blackwell (Portland, U.S.A.), sis. A. Smith (Detroit, U.S.A.). We enjoyed the company of these visitors, and hope to see them again. — With fraternal love to all the Household, I remain faithfully your brother in Christ, P. S. RANDELL, *Rec. bro.*

VICTORIA (B.C.). — 204 *St. Andrew St.* We are very pleased to report that on November 24th Mrs. SABINA GRAHAM (formerly Anglican) put on the saving Name of Jesus Christ by baptism. Our numbers being few, we still hold our meeting for Breaking of Bread at bro. J. Snobelen's home, at Strawberry Vale, every Sunday morning, at 10.0 a.m. — H. G. GRAHAM.

UNITED STATES

DETROIT (Mich.). — *F.O.E. Hall 275, Ferry Ave. E. Sundays: 10 a.m., 11.30 a.m., and 7.30 p.m. Wednesdays, 8 p.m.* We have had a number of changes in a short space of time. Bro. and sis. R. M. Carney have left Detroit and returned to the South; the last news received informed us they were staying over at Canton, Ohio. Sis. Anne Smith, after a pleasant association with us of 9 or 10 years, has returned to her people in Vancouver. We regret having had to withdraw from sis. Olive Rayworth, on matters of doctrine. Visitors have been: bro. Edmison (Brantford, Ont.), bro. and sis. Taylor (Saginaw, Mich.), bro. and sis. C. C. MacDonald (Toronto, Ont.); bro. MacDonald took the platform for us, and we much appreciated his help. In last intelligence we should have mentioned sis. Helen McDonald, of Riverside (Pomona), California, who visited us on her way home; bro. and sis. Gulbe, of Ithaca, were also here a short while ago, but unfortunately could not remain over Sunday. Will those interested please note change of address? — G. GROWCOTT, *Rec. bro.*

LOS ANGELES (California). — *Woodmen of the World Hall 1040 S. Grand Ave. Sunday School 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.* It is always a matter of sorrow to have to record the death of brethren and sisters, inevitable though it is until the Master returns. Sis. Nan Keeley fell asleep on October 17th, 1935, and was laid to rest in Altadena, bro. Warrender speaking very appropriate words at the funeral. Sis. Keeley had her share of earthly troubles, and, while not able to attend the meetings very much, faithfully kept up her daily readings and hope of the life to come. — We also wish to advise that Mr. Louis E. MERRITT, after a satisfactory interview, put on the saving Name of Christ in baptism on November 17th, 1935. — A. E. SMITH, *Rec. bro.*

PORTLAND (Oregon). — 614 *Maegly-Tichner Building, Broadway and Alder. Sundays: Breaking of Bread, 11.15a.m.* It is with sorrow we record the falling asleep of our sister Lillie Thomson, wife of bro. W. R. Thomson, on October 21, awaiting the call to come forth. Our sister took much comfort in the perusal of the *Berean*, and was in full sympathy with its policy of upholding the Truth in doctrine and precept. Bro. John Randell (Vancouver, B.C.) did the necessary services at the funeral, and comforted us with the assurance of a resurrection to Life Eternal to those who are called

according to His purpose. May we all attain with her, and be accepted in that day. We are very few here in Portland, and will miss our sister very much. —C. W. HANSON, *Rec. bro.*

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, 2441 Pasadena 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, 210 West Lincoln St.
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. 21st 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.L. Rutherford, Rural R. No. 1, Box 79, Goleta.
Scranton, Pa.—T.J. Llewellyn, 105—15th 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.

Notes

DISTRESSED JEWS' FUND. Sisters' Class, Hamilton, Ont., five dollars; H.W.T., thirty dollars.

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.

SPECIAL EFFORTS. We have recently heard of some small ecclesias who are anxious to make an effort to publicly proclaim the good news of the Kingdom, but are hampered in the work by an absence of Bibles and Hymn Books for the use of any strangers who may attend. Although Hymn Books are not a necessity in the work, Bibles certainly are. If any ecclesias require help in this direction, will they please make their needs known to bro. H.M. Doust, c/o Editors.

NEWSPAPERS, ETC., RECEIVED. *The Churchman's Magazine* for January, 1936, from bro. Viner Hall. Many thanks to the sender.

THANKS. Sister Hembling of the Horns Cross ecclesia wishes to thank all the brethren and sisters for their love and affection shown by the many letters etc., that she has received during her recent operation and illness, and is thankful to say she is making progress, though somewhat slowly. May our Heavenly Father reward those who so faithfully carry out His commandments in Matt. xxv. to those who suffer affliction in the "Household of Faith," and receive the blessing for so doing as shown forth in the 40th verse.

FORTHCOMING MEETINGS. Newport (Mon.), Special Lectures (a series of seven), commencing Feb. 2nd.; London (Holloway), Fraternal Gathering, Feb. 29th.

THE SHIPS OF TARSHISH. Bro. Mettam draws attention to a speech made by Lord Strabolgi (better known as Commander Kenworthy) in the British House of Lords during a Naval

debate. He said, "Now it is that air attack is the danger. We will suppose the Fleet is either at Alexandria or at Haifa. I admit that Haifa is in Mandated territory, but if we are attacked we have to defend this Mandated territory and therefore we have a right to use Haifa, which has a splendid harbour, one of the finest in the Mediterranean, and well protected."

THE GERMAN REFUGEES. Mr. McDonald, High Commissioner for German Refugees, has resigned the office, because his task is hopeless. For half a million people there seems no hope, and he can only throw up his task and urge that the League makes "firm intercession with the German Government."

SIR A. WAUCHOPE. The term of office of the High Commissioner for Palestine has been extended for a further five years.

FAMINE IN ROUMANIA. It is said that severe famine has fallen upon Bessarabia in Roumania, and that official relief having been forbidden to Jews, 50,000 of them are in immediate danger of starvation.

FINAL CAPITULATION OF THE JEWS IN GERMANY. Until now the Assimilationist Jewish leaders in Germany have continued to hope times would change and that toleration would come. At last they have capitulated, their leaders having now admitted that it is hopeless to wait for it and that organised emigration from Germany is essential.

THE SPECTATOR, writing on the same subject, says: "It is noticeable that even the Jews whose families are most deeply rooted in Germany, many of whom had hitherto been determined to stay on at all costs in the hope of better times, are now being driven to the conclusion that their only hope lies in emigration."
