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May 1936

# The Berean CHRISTADELPHIAN

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

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

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

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### The Rainbow about the Throne By Dr. John Thomas

*"And a Rainbow circled about the Throne in appearance like an emerald"* (Rev. iv. 3).

The rainbow is referred to in four places in the scripture, and it is from these only can be deduced the import of the symbol before us. In nature, the rainbow is evolved by the action of showery vapour upon the sun's rays, which, in passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the sun, glowing with all the colours of the prismatic or solar, spectrum. The rainbow is never seen *except when the sun is shining, and when rain is falling between the spectator and the part of the horizon where the bow is seen.* These facts must not be lost sight of in considering the significancy of the rainbow when used as a symbol. Sun, light, rain, cloud, are elements necessary to the production of the natural bow; so are they also to the evolution of a symbolical arch in the heaven pertaining to the throne. In the absence of the Sun of Righteousness from the heaven, and of the light of life, glory, honour, and power, which he will irradiate, the rainbow encircling the throne cannot be seen. Neither can the light irradiating from Him be reflected to the spectator-world from the clouds of immortals about the throne, until the rain-showers of the heaven shall descend upon the mown grass to fertilize the earth. These are indispensable conditions to the evolution of the bow, which is the symbol of a clear and blessed sunshine after previous "lightnings, thunders, and voices from the throne," contemporaneously with gently descending rain.

Based upon these principles, I remark that the order of the bow's development is:

1. *The opening of the heaven* by the Stone-Power smiting Nebuchadnezzar's Image upon the feet;
2. *The establishment of the throne in the heaven* by mowing the earth at harvest time (ch. xiv. 15); in the storm period of "the lightnings, thunders, and voices proceeding from the throne" (ch. iv. 5); by which the kingdoms of the world are taken possession of by the saints;

3. The grass of the earth being thus mown, its harvest reaped, and its vintage trodden out, the rain of the heaven descends in the blessing of Abraham upon the nations; which, being subdued, are blessed in Abraham and his Seed, or in Jesus and the saints;

4. "As brightness of the morning, THE RULER rises the Sun of an unclouded dawn, shining forth after rain upon the tender grass of the earth." The effect of this shining is that the Rainbow-Throne covenanted to David is beheld through the descending rain, which diffuses the knowledge of its glory to the utmost bounds of the habitable world.

The rainbow, then, is the token, or symbol of the Covenant. The bow in the natural heavens has been so designated by the Spirit from the days of Noah, after his salvation by water; and all who have looked upon the phenomenon with minds enlightened by the Truth, from his day to this, have viewed it as the memorial of Yahweh's covenant. The first place in which this covenant is alluded to is in Gen. vi. 18; it does not follow, however, that no covenant existed till the time therein indicated. Yahweh had a covenant which he styled, "My covenant." It was on account of this covenant that the race of Adam was perpetuated in Noah. If he had not found favour with Yahweh because of his faith in the covenanted promises, the race would have been exterminated from the earth. He became "heir of the righteousness which is by faith"; by that faith, which is "the substance of things being hoped for, the evidence of things not seen." Noah died in this faith "not having received the promises." He has not received them yet; nor will he receive them "without us," for all the saints of all the generations are to be perfected together (Heb. xi. 7, 13, 39, 40). Hence, the things Noah believed were the promises of the covenant with which he had been acquainted several centuries before the Flood. They were the promises made when the lives of the animals were cut off in Paradise for Adam's transgression (Gen. iii. 15, 21). This covenant was renewed with Noah as its Heir, and afterwards with Abraham, Isaac, Jacob, and David. It was the covenant *olahm*, "for the generations of the hidden period"; and therefore styled *berith olahm*, the "covenant of the hidden period;" (Gen. ix. 12, 16).

Now, the total destruction of the Adamic race in the line of Cain did not shake Noah's faith in the covenant. He still hoped for the promises it revealed. Seeing this, the Eternal Spirit condescended to communicate with Noah, and to assure him through Angel-Elohim, that no such sweeping destruction by water should again afflict the race. Hitherto, he had seen the prismatic arch photographed upon the clouds by clear shining of the sun through the rain; but he had never beheld it as a token, or sign of any thing else than that the weather was about to fair off. The time, however, had now arrived when henceforth he would view it as the symbol of salvation. For Elohim said: "I have set my bow in the cloud; and it shall be for THE TOKEN OF THE COVENANT between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will look upon it, that I may remember the covenant of the hidden period between the Elohim and every living soul of all flesh that is upon the earth."

In his "visions of the Elohim," Ezekiel beheld the same scene as that presented to John in Patmos, respecting the Rainbow-Throne. He saw the appearance of the Man upon the sapphire throne, which he describes as of the colour of amber, flaming from the loins upward, and as fire from thence downwards, and brightness about the whole; which brightness was as the appearance of the bow that is in the cloud *in the day of rain*. All of which represented "the glory of Yahweh" (ch. i. 26, 28). The Man and the throne, and the glory he bears, being under the bow, are thereby indicated as the subject-matter of the covenant of which the rainbow is the token, symbol, or sign. This symbol points to a certain day, styled by Ezekiel, "the Day of Rain." There can be no bow except in such a day. "The day of rain" is a phrase which implies the existence of a day in which there is no rain; or, as the saying is "of a dry time." This is truly the character of the time in which we live; and not only so, but of all the time symbolized by "*the court given to the Gentiles*" (Apoc. xi. 2), a time during which they are treading the Holy City under foot; concurrently with which also the Two Witnesses are prophesying, and the rain consequently cannot descend; for "they have power to shut the heaven, that it rain not in the day of their prophecy" (xi. 6).

As in nature, then, so in grace, no bow can be seen but in a day of rain. At present every thing is dried up and parched. "All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth; because the spirit of Yahweh bloweth upon it; surely the people is grass; but the word (preached) of our Elohim shall stand to the hidden period" (Isai. xl. 6). Such being the past, and present, and the future till the lightnings cease to flash, and the thunders to roll forth from the throne, no rainbow can or will be seen. It is now a day of perdition for want of rain. The people are withered, and shrivelled up for want of moisture; for their clergies are wells without water, dry clouds driven about of winds, withered trees without fruit, from whom no spiritual sustenance can be derived. A day of rain is the opposite of all this; and that the reader may have some idea of the nature of things when the bow shall be in manifestation about the throne, I invite his attention to the testimonies to be found in Deut, xxxii. 1, and xxxiii. 26.

From these scriptures we learn that when the name of Yahweh is being published to the peoples of the heavens and the earth, the rain of the heaven is showering, and its dew in distillation; a state of the aerial favouring the appearance of the bow.

Between the opening of the door in the heaven, and the going forth of the lightnings and thunders, and voices from the heavens, there is no rain to cool off the sultriness of the aerial. For when the Ensign is lifted up upon the mountains, and the trumpet is being blown throughout the earth, Yahweh saith, "I will be still (yet in my dwelling-place I will be without fear) as dry heat impending lightning, as a *Cloud of Dew* in the heat of harvest" (Isai. xviii. 3, 4); but when the storm of thunder and lightning has subsided, and which is to result in presenting Israel before their King; and in bringing them to the place of the Name of Yahweh *Tz'vaoth* the Mount Zion; then "as the rain cometh down, and the snows from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to Yahweh for a name, for the sign of the hidden period which shall not be cut off" (Isai. lv. 10). This is the rejoicing of the nations with Israel, all blessed in Abraham and his Seed "in the day of rain" —the third day in which Israel is raised up, and lives in Yahweh's sight; whose going forth is prepared as the morning; and he shall come unto them as the rain, as the latter and former rain unto the earth (Hos. vi. 2, 3; see also Joel ii. 21-29), in which it is foretold that the Spirit shall be rained down upon all flesh to the praise of the Name of Yahweh Elohim in the midst of Israel, dwelling in Zion, his holy mountain; "then shall Jerusalem be holiness, and there shall no strangers pass through her any more."

The symbol of all this blessedness and glory in the day of rain is the "rainbow circling about the throne in appearance like to an emerald." The light green, the predominant colour, typifying the fertilizing effect of the rain that forms the bow. The grass of the earth has become tender. It is then no longer tough, and withered, and parched. The old grass has perished; and emerald fertility obtains on every side; for the covenanted glory of Yahweh covers the earth as the waters the area of the deep.

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## **Editorial**

### "UNREST" AND "REST"

To say that we are living in "a restless age," is to but feebly express the conditions existing in the world to-day. The daily newspapers report a continuous coming and going of foreign diplomats and envoys, who are charged with the seemingly impossible task of finding a solution to the unprecedented tangle into which the world's affairs have got. Conferences, proposals and counter-proposals, recriminations and mutual distrust, have only resulted in a grave accentuation of the difficulties of a world-wide problem, filling the minds of all, statesmen and public alike, with a deep

sense of fear that the world is helplessly drifting to a catastrophe far exceeding in its appalling consequences anything yet experienced by humanity.

What is the fundamental cause of this restlessness? Those who are privileged to know the Truth as revealed in the Bible, entertain no doubt or uncertainty as to the true answer to this question. The unrest is not accidental; neither is it within the power of man to supply a remedy for the evil. These are facts which rest, not upon human and therefore fallible opinion, but are the revealed mind of God upon the subject. The unrest of the present age, as indeed of all preceding ages, is due to the fact that man is estranged from his Creator, by reason of disobedience to His will. "Your iniquities have separated between you and your God" (Isa. lix. 2) is true of all mankind, Jew and Gentile alike, in every age of human experience. Man's history is an almost completely unbroken record of departure from God and His ways, and trouble has been the invariable accompaniment.

In the midst of this prevailing turmoil and restlessness, it is unspeakably pleasant to contemplate the subject of "rest." It is a word which has many meanings; "idleness," "cessation from work," "to be free from anything which is disquieting or disturbing." Idleness or cessation from work do not offer any attraction to those who in all humility are endeavouring to devote their lives to the service of God.

"The service of our Lord,  
Constant labour will afford."

and labour in His service is one of the purest delights in our present mortal existence. The "rest" which makes an appeal to all such servants is "to be free from anything which is disquieting or disturbing," and in a limited measure the possession of the Truth, and that alone, is the means of its attainment—

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Psa. xxxvii. 7).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest " (Matt. xi. 28).

A knowledge and obedience of the Truth has brought us some present realisation of this "rest": it has given us a measure of freedom from "that which is disquieting or disturbing." The Truth and that alone, gives us peace of mind in the midst of turmoil and perplexity. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. xxvi. 3).

To be able to survey this present troubled world with calmness and confidence is one of the greatest present blessings associated with the Truth. We are by no means indifferent to the terrible sufferings of mankind: we are not callous or unsympathetic in regard to the fears and perplexities which assail men everywhere in these "last days of the Gentiles," but the Truth and "the secret of the Lord, which is with them that fear Him" (Psa. xxv. 14) enable us to view the matter with a calmness unknown to those "who know not the thoughts of the Lord." For this blessing all true servants of God are profoundly grateful, but nevertheless there is no room for boastfulness: it is all of the mercy and kindness of God through Christ.

Our present position is that of waiting for the promised rest, and waiting, as probably all know by experience, is a difficult process. To wait *patiently* is, however, doubly difficult, but this we are required to do, if we are finally to be acceptable to Him who has called us. To wait *patiently*, we must have a conviction that the object for which we are waiting will *beyond any question* ultimately be realised. If we become doubtful in regard to this, waiting will become too irksome to be continued.

In the Scriptures God has been pleased to give His servants many signs to indicate our whereabouts in relation to the coming of Christ, and the realisation of the promised rest. These many and varied signs plainly indicate that the period of our waiting is nearing its end. The signs indicative of the end of this long night of sorrows appear in the sky; dawn is breaking, and Zion's glad morning is

near; Zionism is the evidence for this to all who have "eyes to see" and "ears to hear"; the very unrest of which we have spoken is a sure sign of the coming rest; on every hand indications exist of the speedy fulfilment of God's long-promised purpose to send His own Son back to the earth (Luke xxi.).

The end of our journey is in sight, and all that really concerns us is the attainment of the reward, or "the rest that remaineth for the people of God" (Heb. iv. 9). Let each of us "look to ourselves, that we lose not those things which we have wrought (marg: gained), but that we receive a full reward" (2 John 8). This reward is always as a star moving on before us, making our narrow path shine clear. As we keep that star in view, our way becomes comparatively easy and well-defined. If we lose sight of it, our vision will become obscured, and the almost inevitable result will be that we shall stumble; we shall at last wander out of the way and become lost in the surrounding darkness, with all its perils.

Let us make an effort to loose ourselves from the shackles which bind us so tightly to our present mortal experiences, and try to realise, even faintly, as it must be, what the possession of the reward will mean for us.

In common with all mankind, we are mortal, or dying creatures. A few more years, in the absence of Christ, we shall be gone the way of all flesh. To the vast majority the fitting epitaph is, "like sheep they are laid in the grave" (Psa. xlix. 14); but not so with those who are now "true sons and daughters of God: they are the *upright* who "shall have dominion over them in the *morning*:" the morning without clouds. These will then be alive for evermore: delivered for ever from sin and weakness, having no fears and no foes: rejoicing in immortal strength, and never-fading energies; possessing boundless vision, and in perfect unison and harmony with the Eternal Father. All joy will be theirs: all gladness: all strength, all perfection of beauty, and each will be but one of a multitude that no man can number of similar glorious beings, all showing forth the praises and glory of God throughout eternity. This is but a very feeble outline of what it will mean for us if we successfully pursue our journey to its end, and in the infinite goodness of God, receive the reward — the promised rest that remaineth.

W.J.W.

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## **The Prophets of Israel**

### MALACHI

The name "Malachi" signifies *Messenger of Yahweh*. He was the last of that luminous galaxy of "Holy men of God" whose names adorn the sacred pages of Old Testament records, and of whom Paul wrote, saying, God "at sundry times and in divers manners spake in time past unto the fathers by the prophets"; and of whom the Spirit also testified, saying that God will confirm "the word of His servants and perform the word of His messengers" (Heb. i. 1; Isaiah xlv. 26).

Therefore, their words are of the deepest interest and paramount importance to all God's children.

While Malachi's prophecy has an excellence and a personal interest peculiar to itself, the prophet himself, in some respects, resembles the hero of Mount Carmel. He comes suddenly upon the scene, as did Elijah, and we are not told from whence.

He reproved the extreme laxity and wrong-doing of his people, and predicted the coming of a day "that shall burn as an oven," consuming the wicked, leaving them "neither root nor branch." But unto them that feared God, and "thought upon His name," the Sun of Righteousness shall arise with healing in his beams. He foretold the return of the Tishbite, and then disappeared as suddenly as he came.

In chapter i. 8, we learn from the prophet that in his day the Jews had a Governor, which proves that Malachi was a contemporary of Nehemiah, living and prophesying before the latter's death. To be exact, Malachi prophesied about the time of Nehemiah's resumption of the office of Governor, on his second return to Jerusalem from the Persian Court.

This was in the 32nd year of Artaxerxes Longimanus (Neh. xiii. 6), the Ahasuerus of the Book of Esther, the King of Persia having chosen Esther to be his queen. This was about B.C. 420.

Nehemiah had been recalled to the Persian Court, as was the custom in those days to give an account of his deeds as Governor of the Jews. His achievements were approved by the King and his counsellors, and Nehemiah "after certain days obtained leave of the King" to return.

Coming back to Jerusalem, he found much cause for sorrow and anxiety. The reformation effected by him in the earlier part of his administration had been maintained by his own personal presence and influence as a steadfast and devoted servant of Israel's God, as well as by the authority vested in him by the King of Persia and Babylon; and when his strong hand had been removed for a time, abuses revived and laxity increased.

Nehemiah would have had to stem this torrent of corruption alone if God had not at this time raised up another prophet, so in this crisis God sent Malachi forward to aid and assist in the great work of correcting and reforming the people, and with great courage and determination he unflinchingly reproved the delinquencies of the priests and the people alike.

Haggai and Zechariah, who prophesied a century earlier, reproved the people for neglecting to aid in rebuilding the temple; but Malachi in his day denounced the people for their failure to bring to the priests in the temple, then re-built, the tithes demanded in the Law of Moses.

Furthermore, he charged them with bringing the blind and the lame to the temple for sacrifice, and contracting marriages with outlandish women (women of other lands), all of which were the same evils that Nehemiah was labouring to correct.

Both men were working to the same end, as will be seen by comparing Mal. ii. 11, with Neh. xiii. 25-27; and Mal. iii. 8, with Neh. xiii. 10.

It is true Malachi is not mentioned by name in Nehemiah's record, but that can scarcely be expected, seeing that Nehemiah was the Governor of the Jews, holding office by virtue of the authority given him by the Persian King; and his book was not a complete history of the times, but merely a personal record of his own acts.

Malachi, on the other hand, was not a man of high position among men, but a comparatively humble messenger of Yahweh, bearing "the burden of the word of the Lord" to the house of Jacob. His position was indeed a high and dignified office, yet very negligently regarded among the men of his time.

Both men were aiming at the same thing—the reformation of the people, each labouring in their own God-appointed way, yet by entirely different methods. Both were diligent in the Lord's business, "fervent in spirit, serving the Lord." It was appropriate, therefore, that each should have his own personal record fitting to their calling and station in life.

The high and honourable governor showed his humility before God in that meek and lowly prayer recorded in the closing chapter of his personal narrative:

*"Remember me, O my God, and wipe not out my good deeds that I have done for the house of my God, and spare me according to the greatness of Thy mercy" (vs. 14, 22).*

On the other hand, and in an entirely different way Malachi's humility is observed in the low estimate of himself which he exhibited by his faithfulness in delivering God's burdensome message to His erring people, in consequence of which his name has been honourably inscribed upon the page of sacred history as one of these—

*"Holy men of God" who "spake as they were moved by the Holy Spirit" (2 Pet. i. 21).*

Widespread doubt and incredulity marked the times of Malachi, and this evil was sapping the interest of the people in the covenants God made with Abraham and David, and their thought-benighted scepticism was undermining their trust in God's promises, and as a consequence their morals became corrupted.

The splendid prospect spread before the people one hundred years earlier by the prophets Haggai and Zechariah (Hag. ii. 6-9; Zech. ii. 10-12 and ix. 10) concerning the future of Palestine and the nation, had not been fulfilled, and things seemed to continue as they were, with no immediate prospect of a change; and as a consequence they murmured against God and began to doubt His ability to perform.

They failed to observe that the brilliant future predicted by the above and other prophets was not an immediate prospect; but on the contrary, many intimations were given that a long interval of time lay between the delivery of these glorious prophecies and their complete fulfilment—Zech. iv. 1; vi. 12; x. 9, 10; xiii. 9; xiv. 1-5.

Against these conditions of doubt, laxity and unfaithfulness Malachi contended most vigorously, leaving an example to succeeding generations and to ourselves to follow in his steps.

Malachi reasoned with the people that "the goodness of God" should lead them to repentance. He pointed out that in reality they were despising "the riches of His goodness, forbearance and long-suffering." He asks the question.

*"Was not Esau, Jacob's brother!" (vs. 2).*

Jacob was loved because of his foreseen faithfulness, but Esau was hated because God foresaw his unworthiness. Therefore, saith the Lord, I have —

*"Laid his mountain and his heritage waste."*

But God still loved the remnant of Jacob's people for the patriarch's sake, and had restored them to His chosen lands.

Thus the prophet set before them God's steadfastness and fidelity, keeping His promises from generation to generation, by calling to mind the differing experiences of the two peoples—the one had suffered ruin, the other were still favoured, and were now possible heirs to an age of glory and honour which although still in the distant future will endure forever.

Therefore, in verse 6, Malachi virtually enquires, Is such a loving Father not worthy of all honour? Is such an eminent and covenant-keeping Master not worthy of the most reverential fear? He certainly is! Such a reasonable conclusion should be allowed by all.

Still, they disregarded the love of their fond and kindly Father; yea, they dishonoured Him by offering the blind and lame in sacrifice, and polluted bread upon God's altar. This would have been declined and repudiated even by the Jewish Governor, but it was wholly rejected and vehemently denounced by the Law of Jacob's God as commanded through Moses, which Malachi enjoined them to remember, saying,

*"Remember ye the law of Moses my servant . . . with the statutes and judgments"* (chap. iv. 4).

Is there not in this a solemn lesson for all succeeding generations including our own? The Bread of God is holy, and Christ is "the true bread" (John vi. 32), and whosoever putteth on that saving name should "not profane the name of their God" (Lev. xxi. 6), with the errors of the "blind leaders of the blind," seeing that the apostle Peter stresses the matter by saying,

*"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."* (Acts iv. 12.)

All such should "give attendance to doctrine," speaking only "the things which become sound doctrine" (1 Tim. iv. 13; Titus ii. 1), for God who hath spoken unto us by His son (Heb. i. 1), hath said "IN VAIN do they worship me, teaching for doctrines the commandments of men" (Matt. xv. 9).

Teaching false doctrine is equivalent to offering the blind, the lame and the sick in sacrifice, and "polluted bread" upon God's antitypical Altar—Christ (Heb. xiii. 10).

The laxity against which Malachi so forcefully strove is a fitting type of the loose doctrines of all forms of Laodicean worship (Rev. iii. 17).

As an inducement to maintain purity, the prophet follows with a glowing word-picture of what shall transpire in the Messiah's day—the day of the Lord, when —

*"From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles: and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of Hosts"* (ch. i. 11).

In the 14th verse, the words of the prophet read, "Cursed be the deceiver." These words are of similar import to those of Paul,

*"If any man preach any other gospel unto you than that ye have received let him be ACCURSED."* (Gal. i. 9.)

It is the same God that speaks, whether it be by prophet or apostle. In the last verse of the first chapter the Spirit in the prophet declares, "I am a great king, and my Name is dreadful (or awful) among the nations." Therefore, while we say, "Hallowed be Thy Name," we should ever remember that it is written:

*"Thou hast magnified THY WORD above all thy Name"* (Ps. cxxxviii. 2.)

Therefore, it is incumbent upon us, as sons and daughters of the Most High to respect and esteem with reverential fear His word, which He hath been pleased to extol so very highly, seeing that it is only upon such as are of a poor and contrite spirit and "trembleth at His word" that He will look with mercy (Is. lxvi. 2).

In the second and third chapters of his book, Malachi upbraids the priests who had taught the people false doctrines. His accusation reads: —

*"Ye have caused many to stumble at the law, ye have CORRUPTED IT. . . . Ye have WEARIED the Lord with your words."* (chap. ii. 8, 17).

These words reveal God's attitude towards error: it wearies Him. The prophet also remonstrated with the people because of their own negligence and hypocrisy, and he censured the same offences that excited the righteous indignation of Nehemiah.

He denounced their multiplied divorces and their intermarriages with other nations. He threatened them with divine rejection, and exhorted them to repentance, promising those "that feared the Lord and thought upon His Name," the highest rewards in the day when the Lord shall make up His jewels—the precious sons of Zion, comparable unto fine gold (chap. iii. 17, and Lam. iv. 2).

Concerning "the Messenger of the Covenant"—the Bethlehem-born King of the Jews, the prophet declared, "He shall come, but who may abide the day of his coming? and who shall stand when He appeareth? for He is like a refiner's fire." The fire shall try every man's work, what sort it is, and only the "gold, silver and precious stones" shall abide (1 Cor. iii. 12-13).

In the last chapter of his burning and glowing prophecy, Malachi makes this closing declaration: which is doubly related to the things which he had said before—

*"For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my Name shall the Sun of Righteousness arise with HEALING in his beams"* (verses 1 and 2).

As the power of the sun in "the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations" (Is. lxi. 11): "truth shall spring out of the earth" (Ps. lxxxv. 11); and "the earth shall open, and bring forth salvation," for "I will redeem them from death," saith the Lord, when he (Christ) "shall let go my captives" (Is. xlv. 8 and 13; Hosea xiii. 14).

In closing let us diligently enquire, who is this Sun of Righteousness that arises in such resplendent light, glory and majesty, whose healing beams causes "Abraham's seed and heirs according to the promise" (Gal. iii. 29), to spring forth from the earth? Who is this brilliant orb of the New Heavens whose refulgent light and glory dissipates so thoroughly the darkness that now covers the earth? Is Christ this Sun of Righteousness? Hearken to the following testimonies!

MATTHEW. —"The people which sat in darkness saw great LIGHT, and to them which sat in the region and shadow of death, LIGHT is sprung up" (chap. iv. 16).

ZACHARIAS. —"The DAY-SPRING from on high hath visited us, to give LIGHT to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace" (Luke i. 78,79).

SIMEON. —"Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a LIGHT to LIGHTEN the Gentiles and the GLORY of thy people Israel" (Luke ii. 29-32).

JOHN. —"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the LIGHT, that all men through him might believe. He was not that LIGHT, but was sent to bear witness of that LIGHT. That was the true LIGHT that lighteth every man that cometh into the world" (John i. 6-9).

JESUS. —"I am the LIGHT of the world: he that followeth me shall not walk in darkness but shall have the LIGHT OF LIFE" (John viii. 12).

After Malachi the sun went down over the prophets and a prophetic silence brooded over the land until "those days came," when a voice was heard crying in the wilderness:

*"Prepare ye the way of the Lord, make his paths straight."* (Matt. iii. 3).

This was a fulfilment of that part of Malachi's prophecy which reads, "Behold, I send my messenger before thy face which shall prepare thy way before thee" (Mal. iii. 1; Mark, 1, 2, and 3).

The fulfilment of this portion of Malachi's prophecy in the past, is a guarantee of that which is yet to come — the realization of our Blessed Hope — the promise of a Glorious Dawn.

B.J.D.

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## **The Christadelphian Attitude in Times of War**

We will introduce this subject with two quotations. Firstly, in *Without the Camp* (by bro. F. G. Jannaway), we read, on p. 22:

"In the winter of 1913, two or three far-seeing and look-ahead brethren in the South London Ecclesia (Clapham Public Hall) became much exercised at the alarming growth of European armies and armaments. They felt convinced that sooner or later, Great Britain would have to fall into line with the great Continental Powers, and protect herself against all possibilities of attack and invasion, by introducing some form or other of compulsory military service."

Foremost in this respect was bro. J. M. Evans, and he wrote a letter which was inserted in the *Christadelphian Magazine*, and which reopened the whole question of presenting a petition to Parliament. Bro. J. M. Evans' foresight was justified, for in the next year war broke out, and eighteen months later, on January 27th, 1916, the Compulsory Military Service Act was passed. If the increase in European armaments in 1913 could cause such grave concern to our brethren who then occupied the Truth's watchtower, what of the situation to-day? The answer is to be found in bro. W. R. G. Jeacock's article in the February *Berean* magazine, and which forms our second quotation.

"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."

This is true, and therefore the object of this article is not so much to remind ourselves that in no circumstances can we take the sword (for that is a principle of the Truth upon which there should be no question in our minds), but rather to consider some of the practical issues which arise from compliance with the Divine teaching, based upon our experiences during the War of 1914-18. Of course it must not be presumed that in the event of future conscription, we shall have exactly the same means of escape as was provided during the last war; we may have to make absolutely an individual stand; but there is now a large number of brethren and sisters in the various ecclesias who have no practical knowledge at all of the experiences met with by the brethren in those days. A little enlightenment on this point will not only help them to appreciate what is involved in "swimming against the tide of public opinion," but will also, we trust, help them to realize that "the Lord's hand is not shortened that it cannot save," and even as He wrought so great a deliverance in the war days of 1914-18, so He will deliver all those who put their trust in Him from whatever contingencies might arise in the future whilst Jesus remains away.

First of all, let us endeavour to visualise the war conditions of 1914. When war first broke out, on the 4th August, excitement ran high. We must realize that this country had no better knowledge of the horrors of modern warfare than was afforded by the Crimean, Zulu, and Boer Wars; conflicts which really only affected those actually engaged in the fighting, and those related to them; and which were in no way comparable to the terrible scenes experienced in Flanders and elsewhere. Only the well-informed, and a few serious thinkers, realized that the hostilities commenced in August, 1914, would last for several years, and be of such a dreadful character. But in December, 1914, the first bomb fell in England; and in May of the following year the first five people were killed in London as the result of a Zeppelin raid. From that time raids developed in frequency, and by then a new feeling had come over the people of this country. They began to realize that the war was no adventure in the

sense of the word, but would be a long and bitter struggle. Not only the air raids, but conditions at the front were causing anxiety. The fighting had not gone too well; the British Expeditionary Force had been compelled to effect that terrible retreat from Mons, whilst in October, 1914, the first great battle of Ypres was fought, when the Germans nearly broke through to the Channel ports. On the sea also, whilst the German Fleet kept in shelter at Kiel, a sly campaign was commenced with submarines and light raiding cruisers, so that by Christmas, 1914, England had lost one Dreadnought, four cruisers, and thousands of tons of merchant shipping. We mention these facts to show the serious development of the war, and the effect it had on the people of this country. Every morning the papers were full of casualties, and now men were joining the army because they were impelled by a feeling of duty and patriotism. Men and women went about grave of face and anxious; towns were mostly in darkness at night; trains ran with blinds drawn, and the reality of war was in some measure, at least, being forced upon the minds of those at home. The effect of air-raids on London and East Coast towns was demoralising; people could not sleep properly, for at any hour of the night they were liable to be wakened by the crash of bombs and the roar of guns. Sometimes there was only one raid, at other times they came in relays all the night through. Then perhaps for a night or two there would be respite, but the continual uncertainty played on the nerves of everyone. Every night in London, hundreds of people poured into the Underground Stations, whilst others were afraid to go to bed and sat downstairs in darkened rooms, listening and ever listening for the first boom which would herald an approaching raid. The effect of all these combined circumstances was to develop and cement a general feeling of patriotism; broad hints and more than broad hints were dropped to young men of military age; they were told that their place was at the front, and it was no uncommon thing in those early war days to be stopped in the street and presented with a white feather by women patriots.

Both brethren and sisters now began to feel their position of separation in relation to Christ. Those who work in large offices or other places of business, can well imagine the situation. Brethren of military age were "got at" by their older colleagues and even employers, especially in some firms where most of the younger men had voluntarily "joined up," and of course among the older men were always to be found some at least of that type of individual who would have joined the army had they been younger, but sheltering behind the excuse of age, were insistent that it was every younger man's duty to go. Conditions were made very uncomfortable for some of the brethren. When the Christadelphian viewpoint was explained, many brethren received the cold shoulder at business; their colleagues were coldly polite, and only spoke when it was absolutely essential, and they went out of their way to make working conditions as uncomfortable as possible. Other brethren experienced much hostility and open sneers, whilst in some cases they were dismissed by employers, who considered they had no room for apparent cowards. Of course it was not so in every case; many brethren were respected and admired for their views. The older brethren and sisters also were not immune from these conditions. Many girls in business had already lost their brothers or sweethearts, and it was but natural they should ask our sisters whether they had anyone at the front; whilst fathers and mothers were questioned concerning their sons; and in all cases it required moral courage to speak out and confess identity with those who were keeping out of the fighting.

Here let us emphasise that need which is so often stressed by our speaking brethren, for separation. It is James who reminds us that —

"the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God" (James iv. 4).

Therefore, although we are in the world, and must of necessity earn our daily food, yet we are "not of the world." We must, as bro. Roberts says,

"Abstain from the aims and principles of the world, and from the movements and enterprises in which they find expression."

We must surely see how impossible it is to fraternize with the world now, and then suddenly change our habits when the need arises. If we cannot keep separate now, how can we be separate in times of

national emergency, or how can we expect people to respect our views. If a brother or sister hides the light of the Truth now, what can we expect when war breaks out, but to be told we were willing to be one of them in times of peace, but when it comes to fighting to protect those very things which have been so agreeable to us, then we back out and leave it to others. Alternatively, if we let our light shine now, so that those with whom we come into contact know what we believe, we have nothing to suddenly declare later on. Our colleagues or worldly associates know our views; they know we are Christadelphians, and what it means, and therefore they will not be surprised at our attitude in times of war. They may not agree with us, but they will at least know that we have always held those views, and will in many cases respect us for having the courage of our convictions.

Truly, as bro. Jeacock says, it does require courage to swim against the tide of public opinion. It is one of the weaknesses of human nature that people like to be thought well of by their fellow-men; and if the truth be told, there are some who fear the conditions of war less than they do the sneers and reproaches of their neighbours, which an attitude of faithfulness to Christ always engenders. But we are "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we might show forth the praises of him who hath called us out of darkness into His marvellous light." Let us then be proud of our distinctive position; let us not be ashamed to give a reason for the hope that is within us, and if our position of faithfulness to Christ brings us into disfavour with our neighbours, then let us remember the words of Jesus:

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." (Mat. v. 11, 12.)

Looking again at the last war, we find that the year 1915 was a very important year so far as we are concerned. In that year the National Registration Act was passed whereby every person in the United Kingdom between the ages of 15 and 65 was required to fill up a form on August 15th, giving full details of age, employment, whether skilled in any particular work, and whether one had any dependents, and so on. Each person then received a Certificate of Registration, and it was generally believed that the object of this Act was to provide material, not only for conscription for the Army, but also for labour as well.

About this time it was intimated that at least 30,000 men were required each week for the Army, and that unless this number was maintained, conscription would have to be considered. Thereupon Lord Derby's Scheme came into being, whereby men were urged to attest for the Army, so that they could be called upon if wanted. Agents all over the country went from house to house to canvass eligibles for military service, and persuade them to attest. Specious arguments were used, subtle devices adopted, and various promises made in order to obtain recruits.

Our brethren were exhorted to be on their guard, to be *courteous* but *firm* in their refusal, and to avoid discussing the matter in any way which would hinder the work of recruiting. There were, however, many discussions on the Truth, and by this means the gospel was widely preached.

To a certain extent a like position has arisen to-day. A wide campaign is being started to get recruits for the various forces, and no doubt later on the enthusiasm will spread so that our business colleagues and even employers will be getting at brethren to persuade them to volunteer for National Defence or to join the Special Constabulary. Let us, then, be on our guard; let us be courteous but firm, and have nothing whatever to do with it. Conscription has not come yet, and at the moment we have nothing to fear.

So it was in 1915; there was no actual conscription, and for the time being the brethren were directly unaffected. But even so, the watchmen of the Clapham Ecclesia (led by brethren J. M. Evans, F. G. Jannaway and H. E. Purser) were not idle. A petition for Military Exemption had been drafted, and, having been approved by all ecclesias, was on the 11th February, 1915, presented to Parliament on our behalf by Mr. Arnold Rowntree.

This was not the first Petition presented by Christadelphians to gain exemption from Military Service, for, as a matter of fact, in the Providence of God, the very name 'Christadelphian' came into being as the result of an appeal for exemption from the American Civil War of 1861-65. Doctor Thomas led the way for the brethren to make a stand, and as some name was necessary whereby they might be identified, he chose the name 'Christadelphian—Brethren in Christ.' In 1878 bro. Roberts prepared a Petition which the Rt. Hon. W. E. Gladstone consented to present to Parliament when occasion arose. The danger of conscription passed, however, but again in 1903 the question came to the front; and this time bro. C. C. Walker was instrumental in preparing a Petition, but it was not actually presented, as the danger once more passed.

The new Petition, having been presented in February, 1915, in November of that year the London Standing Committee came into being, as the result of a meeting of the Presiding and Managing Brethren of the Clapham Ecclesia. The report of that meeting reads—

"After an exhaustive discussion of the subject, it was unanimously agreed to appoint a Standing Committee to watch developments, and if the contingency should arise, to take all necessary action with the Authorities. The three brethren who had charge of the Petition were duly appointed, and it was decided to ask the assistance of other London brethren."

The London Standing Committee kept in touch with Parliamentary doings, and advised the brethren from time to time through ecclesial secretaries, as to what course to adopt.

It is profitable to quote from two letters issued by the Committee in January, 1916, and February, 1916, respectively. In the first letter it was pointed out that under the provision of the Military Service Act —

"*Collective* exemption is not permissible. It will, therefore, be the duty of each brother to make his *individual* claims for absolute freedom from military service of any kind, and to respectfully point out that his religious convictions prohibit him from participating in military service whether combatant or non-combatant *whatever the consequences may be.*"

In the second letter it was noted that the Act makes soldiers of all unmarried men of military age, "and those who desired exemption on conscientious grounds must in every case appeal to the local tribunal. Exemption may be *Absolute, Conditional, or Temporary*, and brethren should claim *absolute* exemption on the ground of their religious conscientious objection to violating the commands of Christ. It is almost needless to remind the brethren that no faithful brother of Christ can become a member of any military or naval organisation; therefore, brethren cannot serve even in any of the 'non-combatant' branches of the Army or Navy. It would be wise for brethren to state before the Tribunals that they are willing to obey all the laws of the country except where they cannot do so without disobedience to Christ." The letter then went on to speak of work of national importance, and advised brethren to determine beforehand what they were most capable of undertaking should they be required to engage in such work.

Before we comment on the points just extracted from these letters, it will be as well to mention that the Military Service Act was in two parts. In January, 1916, the first section affected all unmarried men between the ages of 18 and 41. Then on May 31st, 1916, the second section became law whereby all married men between the same ages were likewise affected. Provision was made in the Act for those who had a conscientious objection to Military Service, whereby such could appear before a Local Tribunal, which had the power to grant exemption or otherwise. If otherwise was the case, then there was an Appeal Tribunal to which every appellant who was 'turned down' had the right to appeal. But if the application was again dismissed, there was no further right to appeal, but permission could be asked (although it was not always given) to appeal to the Central Tribunal, which was the final Court of Appeal.

The Local Tribunals for the most part were made up of the members of the Local Council, presided over by the Chairman of the Council or the Mayor, as the case might be. It can be well imagined that local prejudice, coupled with a knowledge of the general public prejudice against conscientious objectors, made these Tribunals unsympathetic towards those who objected to military service for conscience sake.

These then were the bodies before which our brethren had to make *individual* claim for *absolute* freedom from military service; and in accordance with the advice contained in those two letters just quoted from the London Standing Committee, forms of application known as "Forms 41 and 42," were completed and duly sent in to the Local Tribunal.

These forms required the usual particulars of name, age and occupation. Also the grounds on which the application was made, and the nature of the application. The grounds of application were 'religious conscientious objection to all military service'; and the nature of the application 'absolute exemption.' It was also necessary to give reasons in support of the application, and therefore brethren were advised by the London Standing Committee to append a Certificate of Ecclesial Membership; a statement of the Christadelphian position and a pamphlet of evidence, all of which were supplied by the various ecclesial Secretaries.

Here let us pause and reflect upon that statement contained in the letter of January, 1916, from the London Standing Committee, where it is stated that brethren should point out that their religious convictions prohibit them from participating in military service whether combatant or non-combatant *whatever the consequences may be*. The Truth has not changed, and this must be our position *to-day*, as it was then. Since those days, some have departed from the Faith, there have been divisions, and in the Christadelphian body generally there is much laxity. There are some (not in our Fellowship) who were and may still be inclined to the view that the R.A.M.C. and other non-combatant corps solve the problem of exemption. This is not so. Our place is outside the Army in any shape or form.

In the first place, those joining the R.A.M.C. or noncombatant or Labour Corps in the last war, were required to take the oath of allegiance, and no doubt the same fact applies to-day. Not only so, but such units are under military control, and can be called upon to take up arms should the emergency arise which would require their services.

Christadelphians cannot take the oath of allegiance; neither may they place themselves in any position which might cause them to violate the commands of Christ. They cannot join any organisation under military control. The same thing applies to the sisters. In the last war, women battalions were formed, well remembered as the W.A.A.C. and the W.R.E.N. — they drove lorries and ambulances at the front, as well as at home, and did other such work. *In no circumstances can sisters of Christ join organised battalions which are auxiliary to the main army*. Our place is outside, and we do well to make up our minds here and now to adopt the same attitude as our brethren and sisters during the last war—outside the army, combatant or non-combatant *whatever the consequences*.

Not only so, if conscription is again introduced, let us make our position clear from the start; let us make our application for exemption first and foremost on conscientious grounds. Some during the last war were already engaged in work of national importance, or were in positions of trust and responsibility. They therefore very foolishly applied for exemption on those grounds, being backed up by their employers, who stated they were indispensable. Later on, when the need for men became more acute, they suddenly found their exemption cancelled, and then they had to plead exemption for conscience sake, with the result that many found themselves awkwardly situated. We say again, let us make our position clear at the start, that we *cannot join the army*, whether combatant or noncombatant, *because* the commands of Christ forbid us so doing.

After all, we have nothing to fear—if God be for us, no man can be against us; "who is he that will harm you, if ye be followers of that which is good?" If we do what is right, the consequences will be in the hands of the Father and in the hands of our Lord Jesus Christ, and even as so great a

deliverance was wrought for us during the last war, so God will again deliver us if we are required to experience the horrors of another conflict. We earnestly pray that we may be taken away before it comes, but if not, let us be like Daniel of old, *stand alone* if necessary, but *outside the army*, whatever the consequences.

(*To be continued.*)

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## Reflections

In order to make our calling and election sure we shall find the most helpful aids — second only to the teaching of the Lord — in the words of the Apostles, particularly in the epistles of Paul.

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The apostasy from the faith of the first-century believers which calls itself Christianity, stands condemned by its attitude to the teaching of the Apostles. The Church of England, the dissenting sects, the Salvation Army, all agree that the exhortations of the Apostles have no bearing upon the days in which we live; although they are offended to hear them referred to other than as Saint Paul or Saint Peter.

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This is the result — the natural result — of the rejection of the Bible as the inspired, infallible word of God. But to those who believe and are certain that inspiration cannot err, and that through the changing generations of two millenniums the word of God stands sure, the words of the Apostles are as true and as binding on believers in these days as they were in the days of those to whom they were addressed.

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To reject Paul is to reject Christ, for Paul spoke and wrote as he did at the direct commandment of the Lord, and his words have been recorded and preserved by divine will and power. Paul declared this fact many times as for example in Acts xiii. 47. The light of the Gentiles referred to in this passage was Jesus Christ, as Isaiah declares in Isa. xlix. 6; but at the end of his ministry he had not, so to speak, filled in all the details of this part of his mission, and therefore appointed a special minister to the Gentiles in the person of the Apostle Paul. This is not mere supposition or speculation, as every Bible student ought to know, for it is expressly stated in the Scriptures (see Acts ix. 15). These remarks are the answer to the question, "Why do you devote so much space in the *Berean* to the Apostle Paul?"

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Nearly sixty years ago bro. Roberts said, "The process of assimilating the Divine ideas as taught by Christ and the Apostles will take a lifetime to accomplish." It is too late now to expect that even the youngest Christadelphian can look forward to a lifetime in which to develop this state of mind, for the signs of the times are too unmistakable to allow of any doubt that the time is at hand, and Christ is about to be seen on the earth again.

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It behoves us then to pay more earnest heed to these things than we have ever done before. Let us throw aside every weight that would hinder us in the race, and seek the kingdom and the righteousness of God, with the zeal and earnestness we should do if we knew we had but a few weeks or days before we should be called upon to appear at the judgment seat of Christ.

\* \* \*

Those who survive that ordeal will be they who in the days of their probation have, like David, delighted themselves in God, — who in all things sought to order their lives according to Apostolic directions. "Pray always," said Paul, and he was repeating similar words of Jesus. Here is a simple test of obedience. Do we turn in prayer to God for help and guidance in all our ways very

frequently? Has every reader of these words, who professes to be a brother or sister of Christ, knelt in prayer this morning? Prayer is as essential to our hope of future life as daily food is to our present existence.

\* \* \*

"My waking thoughts shall be of thee," said David. Are ours? They should be if we are indeed delighting ourselves in God. We can succeed in this, as David did, if we train our thoughts and minds in the right direction. This is the character which will find approval by Christ and a place in the Kingdom. There are many things which distract—our daily duties press upon us, the business of life has to be attended to, domestic worries continually claim attention—but don't let any of these things occupy the chief place in our lives.

\* \* \*

The Coming of Christ is of such overwhelming importance to us, and so imminent, that we must use every means possible to keep alive our enthusiasm, —our first love for the Truth. The condemnation of the Ephesians by the Spirit was the loss of their first love. Let us take that lesson to ourselves.

The crown of righteousness, which the Lord, the righteous judge, has promised at that day, is for those who love his appearing (2 Tim. iv. 8). We are only worthy of that description—loving his appearing—if we are earnest, zealous, enthusiastic; if we are not, then we have lost our first love.

\* \* \*

We want to attain the Kingdom; that is why we are writing, and you, dear reader, are reading these words; above all things we seek the Kingdom; let us then throw all the energy of which we are capable into the effort.

C. F. F.

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## **CORRESPONDENCE**

The Scriptures which so clearly define the attitude of mind of a faithful daughter of Israel on the question of dress and deportment, are not silent as regards the principle which must govern a man who is seeking Divine approval. In exhorting our sisters, we are apt to overlook the application to brethren.

With the coming of the summer months, it is opportune to give a friendly hint on these lines, for it has been noticed of recent years that there is a tendency—particularly on the part of younger brethren, although older ones are not exempt—to adopt a mode of dress which is not becoming on occasions of meeting together for worship, meditation and public proclamation of the Truth.

The wearing of "flannels," cricket shirts and other "sports" attire at ecclesial meetings is not in good taste, and in these days of freedom of action (as it is termed) is not calculated to enhance our position, either in the eyes of the world, or the sincere seeker after Truth.

Solomon tells us that "to everything there is a season," and what may be in keeping for an outing or on holiday is out of place on other occasions. Surely, it is not too much to sacrifice a little comfort in order to preserve that dignity which so great a privilege as the Truth enjoins upon us?

There are numerous exhortations in the Apostolic writings to the necessity of being "sober" (dict., grave, sedate, staid), and to exercise "gravity" (dict., sober in colour or fashion) on the part of the sons and daughters of God. This does not mean going to the other extreme and affecting "a sad countenance" and "disfiguring of faces." God looks on the heart, and if this is right it will find its outcome in a desire to please Him in all things, not the least of which will be in the matter of avoiding eccentricities and extremes of dress, not fashioning ourselves after the order of the age, but

remembering to "keep thy foot when thou goest to the house of God." — Sincerely your brother in waiting for the Kingdom,  
Wallington.

M. JOSLIN.

\* \* \*

Loving greetings in Jesus' Name. All sincere brethren and sisters of Christ cannot but appreciate the efforts of yourself and your co-editors to maintain a high standard of purity in doctrine and precept, such as is exhibited in the Scriptures, and which was always a feature in the writings of bro. Dr. Thomas and bro. Roberts. Living as we do in perilous times, there is the great danger of being drawn into the spirit of "self," which is a characteristic of these last days of the Gentiles. We might safely say it began to raise its ugly head during the war years, a time when life was cheap and food was scarce. Keen competition then set in, in the endeavour to obtain the necessary food, with the result that the finer qualities of mankind became blunted, until now (alas be it said!) love is more or less an outcast in the world. Is it so among the household of faith? One wonders! That there is a danger of such is evident; therefore, I do consider your "Reflections" on "Charity" (or love), in April issue, opportune and to the point. Perfection in this life, we all know, is not possible; if it were so, we would not require an High Priest to plead for our shortcomings before our Heavenly Father, but we can all endeavour to reflect the love which was manifested unto us in Jesus our Lord.

As you truly say, "To contend for the truth is not enough," for without the spirit of love to mellow and fashion our lives after the pattern set us in Christ, it follows that although we may be instrumental in bringing others to see the Truth we ourselves are but "tinkling cymbals." Truly a sobering thought! And we all, in our ministrations in the service of the truth, do well to keep Paul's words in 1st Cor. xiii. before us.

May our Heavenly Father bless your efforts in strengthening you and your co-labourers with wisdom and understanding, to be in truth a ready help in perfecting a people prepared for the Lord, whose advent is even at the door.

One might well term your articles, "Timely Reflections for Shortened Days." — Your brother in hope and love which is in Jesus our Lord.  
New Stevenston, Scotland.

ROD H. ROSS.

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Bro. S. J.'s remarks in the April Berean on "The Foundation of the World" are very interesting. This subject opens up a very great study of the term "foundation of the world." It would appear from the following quotations that this refers to the foundation of the Kingdom of Israel: —

Rev. xiii. 8: The Lamb slain from the foundation of the world.

Heb. ix. 26: Once in the end of the world hath he appeared to put away sin, by the sacrifice of Himself.

In Matt. xxiv. 14, Jesus speaks of the Gospel being preached in all the world . . . and then shall the end come. Paul, in his letter to the Colossians i. 23, states that the gospel had been preached to every creature under heaven, and in a few years after this was written the destruction of Jerusalem came to pass.

We are all agreed that the Kingdom of Israel was the Kingdom of God, and in Isaiah li. 16, the prophet referring to the Lord Jesus, says, "I have covered thee in the shadow of mine hand, that I may plant the Heavens and lay the foundation of the earth, and say unto Zion, thou art my people."

It seems very evident from a study of the term "world" and "worlds" that the "Ages" are meant, and not the literal earth. There is an interesting verse in Heb. xi. 3, "By (the) faith we understand that the worlds (ages) were framed by the Word of God."

Much more could be written, but we think that here is much food for thought.  
London.

D. L. JENKINS.

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Whatever comes we shall never consent to the corruption of the Word of God in order to propitiate subscribers. If we cannot float without pitching parts of the Bible overboard, we shall choose to sink.

R.R.

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### **The Holy Commandments**

*"Seek ye first the Kingdom of God and his righteousness."*

The Kingdom of God is a coming reality. It will endure in all its glory when everything belonging to this present evil age has for ever passed away. Those who reach the Kingdom will be in possession of all things—eternal life; unalloyed happiness, and will have for companions the best and worthiest men and women of all ages of the world, the chief of whom will be Christ himself.

By our knowledge of the Truth and our obedience in baptism, we have become related to this coming kingdom. If it be of that glorious character we have stated it is; if it be so immeasurably higher than the things which belong only to this present life, the command to "seek it first," or in other words, to give it the supreme place in our lives is one to which wisdom directs our earnest attention.

The command causes many questions to arise in our minds. How are we occupying our time? What are the things nearest to our affections? What are the things we seek? Are we serving God or Mammon? These and many other similar thoughts arise in our minds, as we think upon this simple, yet reasonable command. This is an age when the things connected solely with "eating and drinking, and what shall we wear" make great calls upon people's time. Nearly everybody in the world is busy labouring for the meat that perisheth, and it is thought to be very commendable if a man by sheer hard work, and by taking anxious thought, and neglecting everything connected with God and His Word, can succeed in ascending a few rungs on the social ladder.

How futile! how vain! all such effort is vanity and vexation of spirit! The end is death and darkness for ever. Thus Christ speaks to his followers in this chapter (Matt. vi.), and in effect says—Do not be anxious in regard to these purely temporal things. Behold the fowls! God feedeth them! Consider the lilies of the field—a very small item in the great handiwork of God: yet Solomon in all his glory was less glorious than these. And so the simple lesson is drawn, to be content with such things as we have in this life, not seeking great things for ourselves, but pursuing one aim in our lives, the attainment of the kingdom of God.

In this we have the example of Christ, as well as his command. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Heb. xii. 2). Paul, his faithful servant and apostle, also exhorts us in these words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14).

Happy indeed shall we be if we can at the last say with Paul, we have done this one thing; "seek ye first the Kingdom of God, and his righteousness." Eternal life will then be ours.

W.J.W.

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### **Land of Israel News**

*"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem" (Isaiah lii. 9).*

It is officially announced that 2,432 Jews immigrated into Palestine during January; this includes 297 capitalists.

Jewish immigrants numbering 3,700 arrived in Palestine during March.

\* \* \*

According to a statement issued by the Statistical Department of the Jewish Agency, the preliminary figures show that the Jewish population at the end of 1935 amounted altogether to 375,000 people, 284,000 of whom lived in cities and 91,000 in rural districts. Tel-Aviv has a Jewish population of 135,000, Jerusalem 71,000, Haifa 50,000, and Jaffa 18,000.

\* \* \*

New capital brought or sent to Palestine by Jews during 1935 totalled from fifteen to sixteen million Palestinian pounds, according to the estimate of the American Economic Committee for Palestine. Twelve to fifteen million Palestinian pounds entered the country in 1934. Bank deposits at the end of the year, according to the Committee's figures, exceeded the total at the end of 1934 by approximately two million pounds.

\* \* \*

The Levant Fair which opens on April 30th, furnishes a completely new picture to the many visitors who know it from previous years. Complete re-planning of the grounds, and the addition of new pavilions and sections are prominent features. Over twenty foreign countries are exhibiting, some for the first time.

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The Palestine Mercantile Bank has declared a 7 per cent, dividend for the sixth year in succession, and added £2,000 to its reserves (now totalling £7,000), as a result of its successful operations last year. The paid-up capital is now over £58,000, out of a total share capital of £100,000.

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The construction of a breakwater to protect lighters and barges, and other improvements at Jaffa port having been completed, it is intended that a deep-sea port, enabling ships to berth alongside the shore quays, will be constructed. The Palestine Government has assigned £200,000 out of its surplus of over £6,000,000, for a programme of public works during the fiscal year 1936-37. Among the projects included in the programme is the construction of the Haifa-Jaffa coastal highway. The increasing prosperity of the citizens is shown by the following table, which gives totals of persons entitled to vote at elections: —

	1927.	1934.	1935.
Jerusalem	3,276	8,802	---
Tel-Aviv	11,860	-----	25,070
Jaffa	2,766	4,859	---
Haifa	4,590	8,602	---

### **The Days of a Tree**

Accustomed as the student of the Scriptures is to the use of trees as the simile of duration and productiveness, there is much of interest in a book, *Big Trees* (Stanford University Press, California) by Walter Fry, United States Commissioner, Sequoia National Park, and Col. J. R. White,

Superintendent, S.N.P. Colonel White has during the past forty years counted the annual rings of 1,982 big trees in California, the trees ranging in age from saplings to veterans of 3,126 years.

Two were over 3,000 years, 54 above 2,500, and 171 above 2,000 years. The largest are still standing, but a number that have been felled range between 3,500 and 4,000 years.

Colonel White mentions the Grizzly Giant in the Mariposa Grove, the President, the Abe Lincoln, and the George Washington, in the Sequoia National Park, all of which are roughly 30 feet in diameter, and may possibly be over 5,000 years old. The age limit of the big tree is unknown, as there is no record of one dying of old age. The many delightful prophetic pictures through Isaiah present us with the prospect of the days of God's people being as the days of a tree (Isa. 61. 22), upon which bro. Dr. Thomas comments: longevity will bless her (Jerusalem's) citizens, whose lives shall be as enduring as a tree; and they shall long enjoy the work of their hands.

"The mourners in Zion" (Isa. lxi. 3) are to be transformed and "called trees of righteousness, the planting of the Lord, that he might be glorified."

M. JOSLIN.

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## **Signs of the Times**

### **The Troubled International Situation: Jacob's Trouble Intensified**

Although a full month has passed since we wrote of the German militarisation of the Rhineland it is still impossible to say what the outcome will be. It would be tedious to recall the conferences, the diplomatic notes and replies, and the declarations of policy uttered by European statesmen; not only tedious, but of little moment, for the situation is one of continuous flux and nothing whatever has been settled. The one thing certain is that Germany has no intention of relinquishing her occupation of the Rhineland. France is furious, of course, and has suggested the application of sanctions against Germany. This has no chance whatever of acceptance by the Powers, for it is recognised that unless a nation is intimidated by force she cannot be prevented from fortifying her own territory.

Naturally, the flouting of the Versailles Treaty by Germany has given an impetus to the endeavours of the other defeated nations to escape from the shackles imposed upon them by the Allied victors in 1918. Austria has adopted conscription, and Turkey threatens to fortify the Dardanelles, both contrary to their Peace Treaty undertakings. In Abyssinia, Italy continues her campaign with complete disregard of her international obligations, bombs the Red Cross and open towns, and uses poison gas in spite of the convention in which she joined in 1925, when it was agreed that poison gas should be utterly prohibited. Protests have been in vain. As Mr. Eden truly said at a meeting of the League Council on April 8th, "The employment by the Italian aviators of poison gas raises the question whether any international conventions are of any value whatever." As usual France prevented any action being taken, and the Council adjourned after M. Avenol, the Secretary-General, had announced, "that no information about the use of poison gas was available." And the same day, Mussolini, scornful of the League, orders "the total annihilation of the Abyssinian military formations."

We might well have supposed that so blatant is the hypocrisy of the League members that it would have been finally discredited by statesmen and the public alike.

But no! Mr. Eden tells Parliament that in spite of everything that is happening, he believes the roots of the League have struck deep, and that the policy of the Government is that by the end of the summer a new League containing every European nation shall be in existence, and that a new covenant will be accepted; following which he believes that all nations will "act only through the machinery of the League." Mr. Eden's optimism (if it is genuine) is truly remarkable, in view of the experiences of the last 18 years. However it is by no means unlikely that some such League may come

into being, when both Italy and Germany have obtained what they want; nor is it unlikely that immediately prior to the bursting of the storm, it should be announced that an era of peace and security is about to ensue. Great confederacies are a particular feature of the latter days, as we know from the prophets. "Associate yourselves, O ye people, and ye shall be broken in pieces. . . Take counsel together, and it shall come to nought" (Isaiah viii. 9-10).

As we well know, it requires a foundation of righteousness before peace can come, and righteousness is very far removed from men's hearts to-day. There is, on the contrary, a ruthlessness and brutality abroad that turns men into wild beasts. We can be well assured, especially as Italy has set the example with impunity, that there will be no sparing of the civilian population in the next great war; but that intensive bombing, with explosives, fire and gas, will involve unspeakable horrors for the inhabitants of the great cities. Chivalry in warfare has gone. Even a British aviation journal justifies the bombing of Red Cross ambulances on the ground that they are engaged in the work of re-conditioning cannon fodder. A writer in the *British Medical Journal* quoting these words refers to, "this amazing modern outlook;" and surely it is amazing. No wonder God promises to hide His saints whilst His judgments are poured out on an ungodly world; no wonder the Apocalypse tells us of "a lake of fire," and that the pacified nations are described as "a sea of glass which had been mingled with fire " (as Dr. Thomas correctly renders Rev. xv. 2).

In many countries conscription is either being introduced, or extended; and although nothing is being said by the British Government on the subject, there is considerable activity in recruiting. A mild protest by some prominent English clerics at the way in which international affairs were drifting, led to an attack on "ignorant clergymen," by the Minister for War, who declared, "The most dangerous, insidious and fatal enemy of recruiting for the Army is the kind of sloppy, irrational, nonsensical pacifism which induces people who should know better to argue that because war is a bad thing, men should not be soldiers." He said that, "he sympathised with Henry II. who in a moment of haste expressed an opinion which led to an unexpected vacancy at Canterbury" (a reference to the assassination of the Archbishop Thomas a Becket by four of Henry's knights). But the Government has nothing to fear from the attitude of the Churches. They were the best recruiting agents in 1914, and will be so again. The clergy always have sanctified war, and glorified the fighting exploits of soldiers and sailors. Whilst a service of intercession for peace was being held in Westminster Abbey, St. Paul's Cathedral was arranging for the burial of Earl Beatty, who died during the month. Both buildings are full of the bones and statues of the warriors that the nation has delighted to honour. We mention these things lest any brethren should suppose that the present peace cries of the clergy will have any moderating effect upon the powers that be in the event of war. The basis on which Christadelphians claim exemption from military service has no relation to the pacifism of the Churches. We stand aloof from it. "The God of Jacob is our refuge."

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The persecution of the Jews in Europe has intensified so much during recent weeks that we feel we must call attention to it once again. The appeal for £3,000,000 in order to permit 100,000 Jews to leave Germany is already fairly launched. Half are to be settled in Palestine. *The Jewish Chronicle* admits that the position in Germany is hopeless; the Jewish battle is lost, and it remains only for the remainder of world Jewry to say whether they shall "march out like men or be stamped out like flies."

In Poland the situation threatens to become as bad; already pogroms are taking place. But here the number of Jews runs into millions, the vast majority being very poor. What can be done for them? And many other countries are becoming anti-Semitic also.

At present Jews in Russia (where also the numbers run into millions) suffer little, but the *Jewish Chronicle* is not happy about the future. "Does it give promise of indefinite continuance? We cannot be too sure about it. A system of Government which has crushed minorities may one day react catastrophically against the Jewish minority." (We believe that this is just what will happen, and will help to precipitate the events of Ezek. xxxviii. It is evident from many passages in the prophets that the latter-day invader is bitterly hostile to the Jewish people). What will the state of Jewry be like when

such an event happens? Assuredly they will need a Messiah to redeem them as they have never yet needed. And this time, he will come.

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We see the whole world in a state of fear and uncertainty. Something must happen, as all men realise. Happy are we in the fact that we do, in a large measure, understand these things, and happier still in the knowledge that they are "for our sakes."

W.J.

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## Ecclesial News

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

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

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

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

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

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

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

(Colossians iv. 9).

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**BRIDGEND.** —*Christadelphian Hall, 40 Caroline Street Sundays: 11 a.m. and 6.30 p.m., Wednesdays: 7.30 p.m.* We are pleased to report the return of our bro. Cecil Lecuirot from Bristol. — During the past three months we have given a number of mid-week Lantern Lectures, and are pleased to record a marked improvement in the attendance of strangers to our lectures. Considering that this is a small town 21 strangers was an excellent attendance on one occasion, and the attendance has not been lower than nine. As a result of these efforts we have a few interested strangers attending all the meetings, including the Sunday morning meetings. — We hope by the grace of our heavenly Father, to report still further progress before long. — We are extremely grateful to a sister for the sum of £2, to be distributed among our brethren who are in need. — We were pleased to welcome bro. I. Rees, of Newport, on Sunday, March 29th, and we thank him for his ministrations in exhortation and lecture— Our visitors have been bro. Rees (Newport), and bro. and sis. Nutt (Tonypany). — GOMER JONES, *Rec. bro.*

**BRISTOL.** —*Druids Hall, 8 Perry Road (top of Colston Street). Breaking of Bread: Sundays, 11 a.m. Bible Class: Tuesday Evenings, 7.30.* Greetings in Jesus' Name. We continue to sow the word in this corner of the Master's vineyard, and thank our Heavenly Father for the encouragement He has given us in the number of interested friends who have attended so regularly. God willing, we shall continue our Tuesday evening addresses, and have also arranged for a course of five lectures on "The Tabernacle in the Wilderness," during June. We have decided, God willing, to hold a Fraternal Gathering on August Bank Holiday, and hope to notify the ecclesias of arrangements in due course.

We should like to make it known that we have the Scriptures in Braille type, and will loan the books separately to any blind bro. or sis. in our fellowship who cares to get in touch with either of the undersigned: sis. G. Elston, "Lyndhurst," Filton Road, Filton, Bristol, or sis. P. Higgs, "Eureka," 110 Longmead Avenue, Bishopston, Bristol. 7. —Fraternally your brother. —A. G. HIGGS, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Sundays: Breaking of Bread, 11.30 a.m.; Lecture, 6.30 p.m. Bible Class: Thursdays, 8.0 p.m.* Feed my sheep, was the command of Christ, and the work is as necessary to-day as it was in the days of the Apostles. Since last writing we have been helped in that direction with faithful words of exhortation and lectures by brethren W. Southall and R. Smith (Birmingham); brethren Wes. Southall, F. H. Jakeman, T. Hughes and A. Bickers (Dudley); and bro. T. Phipps (Great Bridge). We have also been pleased to welcome around the Table of the Lord, bro. and sis. Fell (Birmingham). We express our thanks to one and all who have helped to keep the Light burning in these dark days. —O. CLEE, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green. Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.30 p.m.* We purpose holding our Ecclesial Fraternal Gathering on Saturday, May 2nd, God willing. Tea 4.30 p.m.; Meeting 6.15 p.m.; subject: "The Truth and Its Obligations." We extend a hearty welcome to all brethren and sisters in fellowship. We have welcomed around the Table of the Lord, brethren Brooks, H. T. Atkinson (Clapham); J. B. Strawson (Nottingham); O. Clee (Coventry), and A. M. Jordan (Walsall), all of whom we thank for their ministrations; also sis. Strawson and sis. B. Strawson, bro. F. Nicklin (Birmingham), bro. and sis. T. Phipps (Great Bridge), and bro. Cordial (Clapham). —Faithfully your brother. —FRED H. JAKEMAN, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-operative Hall High St., Swanscombe. Last Sunday in each month, Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Other Sundays we meet with Welling Ecclesia.* On Sunday, March 29th, bro. A. E. Headon was with us, lecturing in the evening; we had an uplifting day in company with our Welling brethren and sisters. — We have been saddened by the loss of our beloved bro. W. E. Weekes, of the Welling Ecclesia. Remembering the happy hours in talks on the Truth, together with his zeal and interest in Truth's service, we feel our parting will be of short duration, "for the coming of our Lord draweth nigh;" for he will soon awake in the mercy of God, to a "glorious resurrection." Nevertheless we shall greatly miss our brother, and our hearts go out in sympathy to Mrs. Weekes and the two children in their sad loss. Our sympathy is with our bro. and sis. H. Smith and family, in the loss of our aged sis. Smith; also our bro. and sis. Amon in the loss of their little son, John—We have been greatly cheered by the word of exhortation and lectures, given by our visiting brethren; also promise of continued help from so many in keeping the Lightstand burning here and at Welling. "Behold I come quickly and my reward is with me."—Sincerely your brother in Christ, —J. HEMBLING, *Rec. bro.*

**ILFORD.** —*96, Cranbrook Rd. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30. Tuesday: 27, Wanstead Park Rd., M.I.C. and Eureka Class.* We are happy to report our steady continuance in the Lord's work. The apparent result of our lectures is small, which seems in common with general experience; but nevertheless, we are greatly stimulated by the Signs of the Times and the Great Event they indicate, and we rejoice in the Spirit and prospect of the Truth. — Visitors since last report have been: —brother J. Broughton (Welling); sisters C. Clements and Mettam (Sutton). The following brethren have assisted us by lectures: C. H. Bath (Holloway); H. M. Doust (Clapham); J. L. Mettam, C. Clements and Hunt-Smith (Sutton). We sincerely appreciate their assistance. —We are sorry to lose by removal, bro. and sis. Nicholson and sis. R. Nicholson, who will meet with the West Ealing Ecclesia for the future. —W. M. THOMAS, *Asst Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are pleased to report that the following have been assisted to put on the Saving Name of Jesus, namely: 8th March,

HARRY WALTER BILLINGHAM (son of our bro. H. W. Billingham), and WILLIAM ARTHUR MITCHELL (Sunday School scholar, son of our bro. and sis. W. R. Mitchell); 29th March, NORA TAYLOR (formerly neutral); 5th April, DAVID JOHN SKINNER (Sunday School scholar, son of our bro. and sis. S. J. Skinner). We pray that by daily prayer and diligent study of the Scriptures, they will hold fast and gain the prize of eternal life at the coming of our Lord. —Our very deep sympathy is extended to bro. J. Cordial in the loss of his wife, our sis. Rose Caroline Cordial, who fell asleep on 9th March, after an illness which had kept her from the meetings for several weeks. Sister Cordial was only in her thirties, and her sudden death came as a great shock to all. It is a striking lesson that we "know not the day nor the hour," and it behoves us all to "watch" and be ready. In our sister's case she was zealous and alive to her responsibilities right to the end. She died full of hope of an introduction to that day of gladness which is in store for all those who love the appearing of our Lord Jesus Christ. Our sister was laid to rest in Streatham Cemetery on 14th March, bro. P. L. Hone speaking words of comfort. Our prayers and sympathy are for bro. Cordial (who is left with a young son), and also for the other members of the family; but we sorrow not "as others which have no hope."—Bro. J. R. Evans and sis. Ida Johnson (formerly of Nottingham) were united in marriage on 9th April. We pray that they may be blessed in their new relationship as "heirs together of the grace of life." On Friday, April 10th, a profitable and enjoyable time was spent on the occasion of our Sunday School Gathering and Prize Distribution, followed by Tea and Fraternal Meeting. A large number of brethren and sisters were welcomed from all parts. The evening programme consisted of four addresses dealing with "The Loving Kindness of God."—The following visitors have been welcomed at the Table of the Lord, namely, bro. Donald Hunt-Smith and sis. Hunt-Smith (Sutton); bro. Redman and bro. Broughton (Welling); bro. and sis. Porter, and sis. S. Mercer (Holloway); sis. Piffin (Putney); sis. McCree (Brighton), and sis. Mace (Bedford). —F. C. WOOD, *Asst. Rec. bro.*

**LONDON, N. (Holloway).** —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital. Tubes, Highgate or Holloway Road). Sundays: 11.0 a.m. and 7.0 p.m. Wednesdays: 8.0 p.m.* Our special effort at Hornsey Town Hall, Crouch End, on Monday evenings in March, proved very successful indeed. We had an attendance of over 200 interested friends at the first lecture, and the other three lectures attracted 155, 78, and 75, respectively. We feel much encouraged, especially as this is a district that has not had much attention in the past. —We thank brethren W. R. Jeacock, M. Joslin and M. L. Evans for their help on these occasions, and also those brethren and sisters of the Clapham Ecclesia who gave such ready assistance in the distribution of cards, etc. —Welcome visitors during the month have been, bro. and sis. Tellum, bro. and sis. E. Jones (Brighton); sis. R. Nicholson (Ilford), and sis. R. Pinchin (Clapham). —GEO. H. DENNEY, *Rec. bro.*

**LONDON (West Ealing).** —*Leighton Hall Elthorne Park Road, London, W. 7. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 8 p.m., at 49 Uxbridge Road, Ealing, W. 5.* We are pleased to record the addition to our meeting of bro. and sis. H. S. Nicholson, and sis. Ruth Nicholson, late of Ilford, who have removed to Ruislip, and will meet with us in future. We trust our association together will be to our mutual benefit in the Truth. —Bro. Wm. Davey has returned temporarily to America. —Our special effort at Acton was a success from the point of view of numbers, some 25 strangers being present at the first lecture, and about 50 at the second. Some interest was shown, and promises made to attend our lectures at West Ealing, and a number of pamphlets and *Bible Companions* were distributed; also three *Christendom Astray*. —We pray that the Truth may have been served by our effort, and that the blessing of our Heavenly Father will have attended it. —Visitors during the month have been, bro. and sis. John Davey, and sis. Hilda Davey (Boston, U.S.A.); sis. Butt and bro. Brooks (Clapham); sis. E. Hill (Sutton), and bro. Beighton (Seven Kings). —T. G. BRETT, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall Milton Street. Sundays: Breaking of Bread, 11.30; School 1.15 p.m.; Lecture, 6.30 p.m. Week-night Class: Wednesday, 7.30 p.m.* We are pleased to report that another of the sons of Adam has, in the mercy of God, been brought into relationship to the Covenants of Promise. Mr. WILLIAM SHARP WEIR (18), after witnessing a good confession, was baptized into the Saving Name of Jesus on Feb. 18th, and received into fellowship; we pray that he may be strengthened to run the race faithfully, and receive the prize of immortality at our Lord's

appearing. — We were pleased to have with us on Jan. 19th, bro. T. Bailey, of Preston, who lectured on "The Great Counterfeit, Her Ultimate Destiny." We take this opportunity of thanking him for his willing and faithful service. —We have welcomed to the Table of the Lord, bro. J. L. Wilson (Glasgow), and bro. Restall (Edinburgh), and our thanks are also due to bro. Wilson for his faithful service. The attendance of strangers at our lectures continues good, and cheers us in our endeavour to show forth the light of the Gospel. —Should any who are able to give us a helping hand with the proclamation of the Gospel be this way, we will be pleased to avail ourselves of their help. —ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11a.m.; School 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m.* Greetings in Christ Jesus our Lord. We are pleased to say that since our last month's report we have had the company, in the service of the Truth, of bro. F. G. Ford (Clapham), and bro. F. Jakeman (Dudley). These two brethren delivered the last two addresses in our series of seven special lectures, when also 14,000 handbills were distributed; but the response has been very poor indeed. Still, we have been greatly encouraged and strengthened in our most holy Faith by the words of exhortation spoken by our brethren, and we take this opportunity of once again thanking all who have laboured among us during our special effort, in presenting God's most glorious Truth unto those who, as yet, know Him not. Also, we are pleased to state that on March 26th the brethren had an interview with our bro. W. Winston, Junr., who was disfellowshipped a few years ago, on account of his continued absence from the Table of the Lord, but who now desires to return. After satisfying the brethren that he was truly repentant, and it was his desire that he should be able to meet again around the Table, after seeing the error of his ways, our brother was admitted into fellowship again, and partook of the Emblems on Sunday, March 29th. Our prayer is, that God will strengthen him to remain faithful even unto the end. —We have been pleased to welcome also at the Table of our Lord, sis. F. Jakeman (Dudley). Sis. Jaine, of Brockhollands, nr. Lydney, and bro. and sis. G. E. Morse, of Ely, Cardiff. — Sincerely your brother in Israel's hope, —DAVID M. WILLIAMS, *Rec. bro.*

**NEW TREDEGAR.** —*Workmen's Lesser Hall. Sundays: Breaking of Bread, 11 a.m.; Sunday School 2.30 p.m. (at Alston Villa); Lecture at 6.0 p.m.* The "Special Effort" series of lectures for the winter months has been completed, as far as public demonstration and exposition of the Word is concerned; and although the presence of strangers was not great, we are still hopeful that the Seed has fallen on good soil. On February 29th bro. W. R. Jeacock (Clapham) lectured upon, "The World's Crises, God's Way Out," and gave us the word of exhortation on the Sunday. Brother H. W. Hathaway (to whom we are also indebted for his part in the arrangements for these lectures), was the concluding lecturer, on March 28th. The lecture title was, "After Death — What?" Again our brother was the exhorting brother on Sunday. We were also pleased to welcome sister Hathaway on this occasion; and on February 23rd bro. P. Walpole, and sisters K. and P. Ellis and C. Fletcher. We were pleased also to receive our brethren's exhortation and the company of those of like precious faith. In the great hope and expectation of our Master's return. —IVOR MORGAN, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m. Tuesday: Bible Class, 7.45 p.m. at 6, Rolleston Drive.* Since our last intelligence sis. Ida Johnson has removed to London, and will in future meet with the Clapham Ecclesia. We shall miss her fellowship and help. We had a very helpful time at our Fraternal Gathering on March 14th, in considering, "The Glory of God." We were disappointed that bro. W. Southall, who should have been one of the speakers, was unable to be present. The subject was dealt with by brethren J. Squires (Luton), F. H. Jakeman (Dudley), and J. B. Strawson. We are grateful to the Father for a time of refreshing. —Our visiting speakers have been, brethren F. H. Jakeman and S. Shakespeare (Dudley); and we have been pleased to welcome as visitors, bro. Round (Dudley), bro. R. Smith, Junr., and sis. R. Smith (Birmingham). — The additions to our meeting announced last month should be, brother and sister Wingad, not Wingard as given. —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.* We have lost one of our members, sister Hilda Dale, by removal to Birmingham. We commend her to the love and care of the ecclesia there. We have welcomed to the Table of the Lord, bro. W. Southall, bro. and sis. R. Smith, bro. R. Smith, Jun., (Birmingham); bro. J. Silcock (Wigan); bro. and sis. T. Phipps (Great Bridge), and bro. T. Heyworth, sisters J. Heyworth and Sophia Heyworth (Whitworth). We thank the brethren for their labours among us, and are cheered by the company of the brethren and sisters of like faith. —W. COCKCROFT, *Rec. bro.*

**PEMBERTON (Wigan).** —*Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ. We are pleased to record the baptism of EVELYN HARRISON, 16, one of our Sunday School scholars, on March 21st. We pray that she may hold fast to the Faith. —Bro. S. Shakespeare has assisted us in the service of the Truth during the past month; we thank him for his labours. The following brethren and sisters have been welcomed as visitors: sis. D. Jannaway, of Southport; sis. B. Ball, of Maghull; sis. Oakley, and bro. Round, of Dudley, and bro. T. Bailey, of Preston. —B. LITTLER, *Rec. bro.*

**ST. ALBANS.** —*Sundays: 11a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesleys Hall 34 St. Peter's Street.* On Thursday, March 12th, a lantern lecture was given, at the Central Hall, on the subject of, "The Re-birth of a Nation, the Amazing Progress of Palestine," by bro. W. Jeacock (Clapham). The subject was dealt with most interestingly, and proved a splendid occasion for preaching the gospel of the Kingdom of God. There was a good response to our advertising, by the attendance of 60 to 70 visitors; and, as well, we were supported by brethren and sisters from several other ecclesias. The service of bro. Morse in operating the lantern was much appreciated. —We are glad to announce the baptism of another of our interested visitors. On Thursday, April 2nd, Miss LILIAN MURRAY obeyed the Truth, having exhibited a proper understanding of the gospel of the Kingdom and of the name of Jesus Christ. Although for some time acquainted with the Truth, her interest was quickened by a special lecture at the Town Hall last October, since when she attended all our lectures, with the happy result now recorded. We are glad to report continued good attendance at the lectures. God willing, we hope to hold a Fraternal Gathering at St. Albans on Saturday, June 20th; full details will be mentioned in the next issue of the *Berean*. —S. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Our numbers have been increased by the removal to this district of sis. Wellard from Burnham-on-Crouch, Essex, where for many years she has been in isolation. We are very pleased to have her company, and trust it will be to our mutual benefit. —The following have met with us around the Table of the Lord, since our last report: sis. Goodwin (West Ealing); brethren E. A. Clements, and J. F. Westley (Clapham), and bro. Crawley (Luton). We were pleased to see them all, and thank the brethren for their labours amongst us. —WM. J. WEBSTER, *Rec. bro.*

**SHERINGHAM (Norfolk).** — 1, *Weston's Terrace, Beeston Road.* Greetings in the bonds of the Covenant. We regret that there is nothing interesting to report from this little corner of the vineyard this month: it seems to be an unfertile patch of soil, requiring a lot of cultivating. Brother Woodhouse and I endeavour to do the best we can in trying to enlighten the very few that have time to listen to us, as the opportunity arises, but up to the present the result has been the same: they are interested up to a certain point, beyond which they are not prepared to go. Since our last report we have enjoyed the company of brethren H. L. Evans and P. Walpole, and sis. C. Fletcher (Clapham); bro. Walpole giving us the word of exhortation, which we greatly enjoyed. —We are certain that very soon the call will be heard, "The Master is come, and calleth for thee." May every one of us be found ready to answer that call whenever it comes. —Your brother in the true Hope of the Righteous, —ARTHUR STARLING.

**SHIFNAL.** —*The Shaw, Shaw Lane.* Greetings in the Faith. We have had to discontinue the Sunday night lectures, and also give up our meeting room, owing to our landlady giving us notice to

quit. Having met with no response, it does not appear that there are any in Shifnal "to be drawn of the Father," at any rate for the present. The chances of obtaining another room are remote. Prejudice and lack of interest seem to prevent any coming to hear at all; so that we shall revert to our previous method of meeting at above address, at 6.30 p.m. each Sunday. —To all the brethren who have helped us we tender our most earnest thanks; we had hoped for better results from all our labours, but fabledom and ignorance remain the power in the Shifnal heavenlies. —Brother Cordial (Clapham) has been with us, and his society has been much appreciated. We hope that brotherly love will ever be the keynote of our lives in Christ. —With the united love in the Truth of all from Shifnal, —Your brother in the bonds of the Gospel, L. B. FAHERTY.

**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 baptism of Mrs. DAISY ELIZA CHILDS, of Guildford. The immersion took place at the Croydon Baths, on March 16th, in the presence of members of the Sutton and Croydon Ecclesias. This addition to the household of faith is the result of the labours of bro. A. Cochran, who resides at Guildford. We congratulate both our new sister and our brother. Sis. Pizey, a frequent visitor to our meeting, has now decided to transfer from Clapham to Sutton, for convenience. We are sorry to say that bro. and sis. Harris have lost one of their children, Leslie, age 8 years, a member of our Sunday School, who died at King's College Hospital on March 24th, after a painful illness. He was laid to rest at Sutton Common Cemetery, on the 27th, the writer doing what he could to comfort the bereaved ones. Two special lectures were delivered at Cheam Hall, Cheam, on Fridays, March 27th and April 3rd, the general subject being, "Christ is Coming to Reign on Earth." The first lecture on, "The Certainty and Nearness of Christ's Coming," was delivered by bro. H. T. Atkinson (Clapham), twelve interested friends being present. The second, "The Glories of Christ's Millennial Reign," was given by bro. G. H. Denney (Holloway). The evening was wet and cold, and only two strangers, who could hardly be called interested friends, were present. These were anxious to convince us that the British people were Israelites, and offered literature setting forth their fanciful ideas. Lecturing assistance has been afforded, and is gratefully acknowledged by brethren Hembling (Horns Cross), Jeacock (St. Albans), Ask (W. Ealing), Burton (Luton), Wille (Southend), and F. G. Ford and W. J. White (Clapham). Other visitors have been sis. Burton (Luton), sis. Jeacock (St. Albans), bro. and sis. F. Jeacock (Putney), brethren Scott and Wille (Southend), D. L. Denney (Holloway), Kemp (W. Ealing), and Walpole (Clapham); also sisters H. L. Evans, Greenacre, Horner, H. James, Molter, Reeves, Sharpe, Singleton, and J. Southgate (Clapham), and sis. Gillespie (W. Ealing). —G. F. KING, *Rec. bro.*

**WELLING (Kent).** — *Scouts' Hall Warwick Road. Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lecture. Wednesdays: 8 p.m., Bible Class.* Greetings. We should like to remind brethren and sisters that we meet with the Horns Cross Ecclesia the last Sunday in each month. We are sorry to have to announce the loss by death of bro. W. Weekes. Our brother fell asleep on Sunday, 23rd March, and was buried in the Highgate Cemetery; he attended the meetings at the Scouts' Hall as a result of a card left at his house, and was immersed 18th February, 1928. Those who knew bro. Weekes know the fight he has fought, not only as being the only one of his family in the Truth, but with the scourge of ill-health ever present with him. We feel sure that it was the confidence that mortality will be swallowed up of Life, that enabled our brother to persevere, and our sympathies go out to those who will feel his loss, but have not the hope which gave him confidence even in sickness. Mrs. Weekes has requested us to thank, through the medium of the *Berean*, all who have written her in her sorrow, as she has not been able to acknowledge all. We have to thank our bro. G. M. Clements for his words of comfort at the cemetery. —It is with regret we have to make known that our bro. A. M. Grant cannot see his way clear to remain with us, and has joined an ecclesia at Dartford, which is not of our fellowship. —Our visitors during the last month have included brethren F. Brookes and R. Hodge, and sis. J. Hawley. The brethren were with us in service, for which we thank them. Sincerely your brother in the one Hope. —J. E. HARRINGTON, *Rec. bro.*

## CANADA

**HAMILTON (Ont.).** —*C.O.O.F. Hall, Wentworth and King William Streets. Sunday School, 9.45 a.m.; Memorial Service, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible Class, 8 p.m.* Since our last report the Sunday School held their entertainment and prize-giving on December 28th, and with many of the brethren and sisters a very enjoyable evening was spent. On New Year's Day we held our Fraternal Gathering, which was well attended, more than 300 brethren and sisters being present, visitors coming from Toronto, Brantford, Montreal, Guelph, Buffalo, N.Y., London, Ont., Chatham, Ont. Three addresses were given in the afternoon, entitled "The Way which leadeth unto Life," by brethren D. Gwalchmai (of London, Ont.), G. Kling (of Buffalo, N.Y.), and Geo. Gibson (of Toronto). After tea, bro. Marlett (of Brantford) gave an address upon the subject, "Watchman, What of the Night?" An excellent day was enjoyed by all who were able to attend. We have been pleased to welcome to the Table of the Lord the following visitors: bro. and sis. Newnham, bro. Newnham, Junr., bro. J. Beasley, sis. Briggs, sis. Irene Gibson, sis. Sturdy, bro. and sis. Grey, bro. H. Briggs, sis. Mary Briggs, bro. McGee (all of Toronto); bro. and sis. W. D. Gwalchmai (of London, Ont.); sis. Mary Styles, sis. Eunice Styles (of Brantford); sis. Phyllis Turner (Winnipeg, Man.); sis. Tinker (Montreal), bro. and sis. Sparham (Chatham, Ont.), bro. Tackaberry (Oshawa), bro. Robson (London, Ont.). —We express our grateful thanks to brn. J. Beasley, W. D. Gwalchmai, and W. Robson, for their labour of love in the service of the Truth. —E. D. COPE, *Rec. bro.*

**OSHAWA (Ontario).** — We have much pleasure in recording the obedience to the Faith of O. JEAN ELLIS, daughter of sis. Ellis and the writer, who was immersed into the Saving Name of Jesus on January 19th. We hope and pray she may continue true and steadfast in the service of the Lord, and may at last receive the precious gift of immortality. Our thanks are due to the Toronto Ecclesia for the kind and willing assistance rendered in the examination and baptism of our new sister. —We have one or two strangers still interested, whom we hope will soon take the necessary steps to bring themselves into the bonds of the covenant, and so wait patiently with us for the Appearing of the Master. —Faithfully your brother in Christ, GEO. ELLIS.

## UNITED STATES

**HOUSTON (Texas).** —*910 Milam Bldg. Breaking of Bread, 11.00 a.m.* Greetings, ye meek of the earth. May you soon be redeemed from this vale of tears, and be joined to Him in whom ye labor. That you may rejoice and weep with us, we take this opportunity of telling you "what things are done here," as we, as eye witnesses, are prompted to exclaim, "this is the Lord's doings, and it is marvellous in our eyes." Our little body consisted of four believers at the beginning of the year 1933, and has been increased by the addition of thirty-six members since that time. Of this number, thirty were added by baptism. We rejoice over the increase our Heavenly Father has given, and that to such humble labors. (A glance at the record of Paul's labors will convict most of us of being comparatively slothful servants). We are thankful, and believe as Peter said on another occasion, "Lord, it is good for us to be here." We have not been without our trials and tribulations, however; we have lost some of our loved ones. Bro. and sis. R. M. Carney have moved to Mansfield (Ohio), about sixty miles from the Canton (O.) Ecclesia, but hope to meet occasionally with the Canton body during good weather months. We lost bro. and sis. J. H. Lloyd, they being in isolation now at Midland (Texas). Bro. and sis. Wilbur R. Lucas are at present living in Palestine (Texas), but we have reasons to hope they will soon be back with us. Bro. and sis. O. L. Knight moved from our midst to Rochester (N.Y.), as did our sis. Dorothy Phillips, but recent letters from the three express the intention of returning to us in the spring. Sis. Mabel Emery left us immediately after her baptism, to join her husband on the island of Aruba, and now is in isolation on this lonely island. Our bro. Clarence Miller, son of sis. O. L. Knight, fell asleep on Jan. 2nd, to await the command "Come forth." We do not consider we have lost sis. M. Dabbs by her removal to Port Arthur (Texas), about one hundred miles away, as she overcomes this distance obstacle and meets with us quite often, and we hear she will be back to live here about midsummer. Bro. and sis. F. Bargiband, bro. John Hensley and sis. Adeline Bargiband sojourned for a while in Arkansas, but are now back with us. May we, by the grace of our Heavenly Father, soon be

united into one family, and never again know the sorrow of parting from our loved ones. Watch, brethren, watch. —J. O. BANTA, *Rec. bro.*

**NEWARK (New Jersey).** —*Mount Sinai Temple, 509, High Street. Sunday School 10 a.m.; Breaking of Bread, 11a.m. Bible Class, Thursdays, 8.15 p.m.* We are pleased to have with us our bro. and sis. John W. Packie, who have returned from South America. It is with pleasure we report the baptism on February 16th of MIRIAM B. DEAN (21), daughter of bro. and sis. W. Dean, and LEONARD RANKIN (20), son of our bro. and sis. J. Rankin. Both were scholars of our Sunday School. May they continue steadfast unto the end, and with us gain the great prize. —W. DEAN, *Rec. bro.*

**PHILADELPHIA (Pa.).** —*Grand Fraternity Building, 1626 Arch St. Sunday School, 9.30 a.m.; Breaking of Bread, 10.30 a.m.; Lecture, 7.30 p.m. M.LC, alternate Wednesdays, at the home of one of its members, at 8 p.m.* On September 28th, 1935, bro. Andrew Sutton and sis. Helen Rice were united in marriage. The good wishes of this ecclesia are extended to them in their new relationship. May God's blessing rest upon them. —Our annual Business and Tea Meeting was held on Nov. 28, 1935. About seventy-five sat down to tea. We were edified in the evening by two addresses: bro. Stanley Elliott spoke on "An Apostolic Warning to the World and to the Ecclesia," and bro. Albert Cotton addressed us on the subject, "Some Thoughts based on the Sayings of Christ and Paul." — On December 29th the Sunday School held its annual entertainment. The children spoke their recitations very well. They were rewarded for the Sunday School work during the year with prizes, consisting mostly of books that are good to read. —On January 17th, our esteemed bro. Herbert Fidler fell asleep to await the promises made to the Fathers, having attained his 78th year. He was buried in Harleigh Cemetery, Camden, N.J., on January 20th. Bro. Fidler was baptized in Nottingham, England, on January 14th, 1878. He came to America some few years later, locating in Philadelphia about 1895. During his 58 years in the Truth, he filled the offices of Sunday School Superintendent, Visiting brother, Arranging brother, and Recorder. It is our hope the Lord will reward him for his faithful service. This ecclesia extends their deepest sympathy to his sons and daughter. —Bro. Anderson, of Jersey City, N.J., and bro. Twelves, of Elizabeth, N.J., have paid us two visits recently, exhorting and lecturing alternately. These brethren have encouraged us much, and have helped us in our effort to better serve the Lord. —We have welcomed to the table of the Lord the following visitors: from Elizabeth, N.J., bro. and sis. Ernest Twelves, bro. and sis. Wm. Kay; from Jersey City, N.J., bro. and sis. Alfred Anderson; from Baltimore, Md., sis. Fannie Gorman; from Kansas City, Mo., bro. and sis. Ralph Woodworth; from Quakertown, Pa., brethren Harry and Ernest Owens and sis. May Owens. — Our love in the Truth is extended to the brethren throughout the world. —Sincerely your brother in Christ, CARL GEORGE, *Rec. bro.*

**SANTA BARBARA (Calif.).** —*K.P. Hall, Sunday School, 9.45 a.m.; Meeting 11 a.m.; Lecture, 3 p.m., every First and Third Sunday of the Month.* With the assistance of brethren from the Los Angeles and Pomona Ecclesias these lectures are regularly given, which are much appreciated by the brethren; but with very little response on the part of the public. Since our last report we have suffered the loss of five members. Bro. and sis. Des Rosa who in our last report had recently put on the One Saving Name, and had identified themselves with us in the race for eternal life, and were showing such zeal, suddenly left us for what they conceived to be a better way. In January we lost through death, sister R. H. Livingston, who was laid to rest by bro. Edgar Round, of Los Angeles, in the Goleta Cemetery, to await the resurrection morn; our sister has left a wonderful example of faithfulness, and has enjoyed a blessing that falls to the lot of few in these days; having besides a husband, four sons and two daughters with their wives and husbands, all active in the Truth. Our experience has not been altogether that of loss, however. We rejoice to report that two young people from our Sunday School, DAVID JONES, and DOROTHY CORNWALL, daughter of bro. and sis. J. C. Cornwall, after a good confession of faith, were baptised into the one Saving Name; and our prayer is that they will remain in the straight and narrow way through the days of their probation. —W. L. RUTHERFORD, *Rec. bro.*

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## AUSTRALIA

**Brisbane, Queensland.** — Samuel Gallier, Ipswich Road, Moorooka.  
**Canberra, Federal Capital Territory.** — O.E. Dye, "Naioth," Coranderrk St., Reid.  
**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.** — H.S. Ricketson 40 Bowdoin St., Arlington, Mass.  
**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, 6737 Ave. "K."

**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. 21<sup>st</sup> Street, Irvington, N.J.  
**Philadelphia Pa.** —Carl E. George, 3330 North 15th Street.  
**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.  
**Portland, Oregon.** —C. W. Hanson, 2349 N.W, Roosevelt Street.  
**Rochester, N.Y.** —G. G. Biers, 243 Genesee Pk. Blvd.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Goleta.  
**Scranton, Pa.**—T.J. Llewellyn, 105—15<sup>th</sup> St. Glendale, Pa.  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**DISTRESSED JEWS' FUND.** —The following amount has been received and duly handed to the Finance Brother for remission to Jerusalem in due course: Coventry Ecclesia, £2.

**EUREKA, Vol. 1** (out of print). —A copy of this is for disposal. Cloth bound, in exceptional condition. Price 6/6, postage extra. Enquiries to Editors.

**FORTHCOMING MEETINGS.** —Tea and Fraternal Gatherings at Dudley, May 2nd; Clapham (Denison House), May 16th; West Ealing, June 1st; St. Albans, June 20th; Bristol, August 3rd ; Birmingham (Sutton Coldfield Park), June 1st.

**THE SCRIPTURES FOR THE BLIND.** —The Bristol ecclesia will loan the Scriptures in Braille type to any blind brother or sister in fellowship. Write to Sister G. Elston, "Lyndhurst." Filton Road, Filton, Bristol, or to Sister P. Higgs, "Eureka," 110 Longmead Avenue, Bishopston, Bristol 7.

**SPECIAL EFFORT AT STEVENAGE.** —The last of a series of lectures will be delivered (if the Lord will) on Wednesday, May 5th, at Stevenage, arranged by the Hitchin ecclesia. We are sorry notice was received too late for inclusion in April *Berean*.

**W.C.** —We note you have "many things to write both commendatory and otherwise, but have no time just now." We hope you will make an effort to find time to let us have the "otherwise" (Ps. cxli. 5).

**B.L.** —The question asked us was quite reasonable and cast no reflection on anyone. The brother requested us to set forth the pros, and cons, of a matter of procedure on which he thought there was a difference of opinion in the brotherhood, as he had noticed ecclesias do not all observe the same method. This we shall endeavour to do in due course.

**VISIT TO NATURAL HISTORY MUSEUM.** —The South London (Clapham) Bible and Mutual Improvement Class will visit the Natural History Museum, South Kensington, on Saturday, May 16th, God willing. Parties will leave the Entrance Hall between 1.50 p.m. and 2.50 p.m., for a

conducted tour. Tea at 4.30 p.m. at the Empire Restaurant (1st Floor), Wilton Road, Victoria (opposite Victoria Station). After-meeting at Denison House at 6.0 p.m. Brethren and Sisters in fellowship warmly welcomed.

LUTHER AND THE JEWS. —A recent issue of the *Jewish Chronicle* has an article under this heading, describing Luther's hatred of the Jews and his advocacy of their complete destruction. It suggests that the present anti-Semitism in Germany may be the harvest of the seeds which Luther scattered.

ANOTHER MANUSCRIPT DISCOVERY. —Practically the whole of the Pauline Epistles are contained in an ancient manuscript obtained from Central Egypt. Sir Frederick Kenyon estimates that it is 100 years older than the Codex Sinaiticus and thus is the oldest known manuscript of the New Testament, of any size.

SCIENTIST REPUDIATES EVOLUTIONARY THEORY. —At the Victoria Institute in London, Mr. Douglas Dewar, lecturing on the supposed fossil links between man and the lower animals, said that, in the present state of our knowledge, all science could truthfully say was that it knew not when, where or how man originated.

"HORSES AND HORSEMEN" (Ezekiel xxxviii, 4). —Thanks to bro. R. H. Rivers for the following extract from the *Daily Telegraph*. The Cossack Don horsemen have sent a memorial to Moscow asking to be formed into a special army to be known as the "Red Cossack Cavalry." They declare, "our Cossack steeds are sturdy, our sabres sharp, and our bullets hit the mark. Only give the alarm, Comrade Stalin, and we shall swoop like hawks to defend our Fatherland's frontiers. And not only we, but our wives and mothers. We swear that the entire Cossack population of our townships shall form a mighty reserve for the "Red" army, and if an enemy dare attack we shall, in the ranks of the invincible "Red " army, ride them down and hack them to pieces on their own soil, exterminating them for ever."

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