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August 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 Berean**

## **CHRISTADELPHIAN**

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Volume XXIV

AUGUST, 1936

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### **The Thunders; the Seven Lamps of Fire;** **and the going forth of the Seven Spirits**

(Rev. iv. 5.)

**By Dr. John Thomas**

Lightning is what philosophy terms electricity in luminous excitation, Scripturally, it is the "free Spirit of the Deity." Thunder is the sound produced by the electrical condensation of the constituents of the aerial. The free oxygen and hydrogen floating in the air are electrically combined, and thereby caused to occupy less space than before, and so giving out lightning, and forming a vacuum, into which the surrounding air rushes, causing a loud report, or thunder. Hence, it is an appropriate symbol for that operation by which the temporary constituents of the political aerial (and the things which are seen there are temporary) are condensed into one dominion under the glorious luminary of the New Heavens. Jesus named the sons of Zebedee "the Sons of Thunder." These were James, and his brother John, to whom this vision of thunder was revealed. The agents in this throne-scene are all sons of thunder. They are the Spirit-incarnations condensing all things into one kingdom with the thundering tumult of war in ch. x., 3, symbolized by "the Seven Thunders," whose utterances are "sealed up" till the storm-period which precedes "the day of rain" when the bow appears.

The whole scene is a manifestation of Spirit in preparation for the reduction of the great mountain before Zerubbabel to the level of a plain. This is to be effected, not by ordinary military prowess or force, "but by my Spirit saith Yahweh Hosts" (Zech. iv. 6). He that sits upon the throne is spirit, those represented by the twenty-four elders will be spirit like him, and those symbolized by the four living ones will be spirit also; so that all that is manifested is an embodiment of spirit, and all effected by the manifested ones is done by the energy of Divine Power, This power is symbolized by the "Seven Lamps of Fire burning before the throne." These are interpreted to signify "the Seven Spirits of the Deity:" not that there are seven distinct and independent spirits. We learn from Paul that there is but "One Spirit"; which one was represented to John by the symbol of perfection, "seven lamps of fire." In ch.v. 6, these seven lamps are termed "seven horns and seven eyes." The reason why the Spirit is symbolized by stationary lamps burning before the throne, as in ch. iv., is because it is connected with the throne in Zion as its fountain or reservoir— "all my springs are in thee, Zion;" but,

as "seven horns and seven eyes" upon a lamb, in locomotion (ch. xiv. 4) the one spirit is represented as "sent forth" from Zion, "unto all the earth."

The lightnings and thunders, and voices, then, are those of the one spirit in seven-fold perfection sent forth into all the earth for the subjugation of the world. The spirit, however, does not go forth as free, uncombined, or naked spirit, as seen in the lightning and heard in the thunder of the material expanse. But it goes forth incarnated in the saints—in the Lord Jesus and his brethren; who are symbolized by the One sitting upon the throne and the twenty-four elders, and the four living ones.

The time when they begin to go forth into all the earth is, of course, subsequently to their resurrection. The sons of Zion are to be raised up against the sons of Greece, or the Gentiles. Being resurrected, they are in readiness to "follow the Lamb whithersoever he goeth" (ch. xiv. 4). "Blessed are the dead dying in the Lord, at this time." The epoch has then arrived for the generations of the righteous, who have previously died in the Lord, to be blessed — to take possession of the kingdom, or dominion, having been prepared for them from the foundation of the kosmos, or existing order of things; for all things are for their sakes (Mat. xxv. 34; 2 Cor. iv. 15). At that time, they are to "take possession of the kingdom, under the whole heaven," "that they may take rest out of their labours; yea, saith the spirit, for he follows their works with them" (xiv. 13).

The time when the Lord's dead ones are blessed, is when they have consummated the work symbolized by the sickles, which are set to work by the voices that proceed from the spirit throne with the lightnings and thunders. There are three voices. One announces their resurrection-blessedness; the second proclaims the harvesting of the earth, and the third the gathering the clusters of the earth's vine (ch. xiv. 13, 15, 18). These voices belong to the Seventh Vial, which is the last period of the Seventh Trumpet, by which the Seventh Seal is consummated in all the events thereof. The wrath of the Deity is then exhausted, and peace reigns for the thousand years ensuing (ch. xv. 1). Until these lightnings, and thunders, and voices shall cease to proceed from the throne, "no man can enter into the temple" (verse 8). Hence, the exhibition of the twenty-four priestly elders in the temple, is a scene that obtains after "the war of the great day of the Almighty Deity" is over. The saints are then victors, and can give law and religion to the world. Hence, the Seventh Angel pours out his vial into THE AIR; the result of which is that when it is emptied, "a great voice out of the temple of the heaven from the throne, says, IT IS DONE." But while it is pouring out by the saints who are engaged in taking the kingdom under the whole heaven, "there are voices, and thunders, and lightnings; and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (ch. xvi. 17). This will be the time of trouble Daniel speaks of in ch. xii. 1, to result in the abolition of all human governments, and the establishment of the kingdom of the Deity.

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## **Wisdom**

Be it ours, brethren and sisters, to keep fast hold of the wisdom which we have learnt from the Word. Let us cast not away our confidence which hath great recompense of reward. Let us cling to the Word, and let this be our guide unto death. Talk not of the standard being held too high. This (the book of God) is the standard. No man is safe to be listened to who holds the standard lower than this. Only the mind of Christ will avail as a standard in that shining day, when we shall stand in the heavenly presence, to hear what He thinks of us, and intends to do with us. The demoralised workshop will then be nowhere. The wicked world will have passed out of account. Wisdom only will sit in the judgment seat: our safety lies with making friends with wisdom now. Harken daily to her counsel, wait at the post of her doors. Partake of her feast of fat things. Let no man take your crown. R. R.

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## **Editorial**

"THE TREE OF DEATH."

We have received two admonitory letters with some very solemn warnings from a rather careless reader of the *Berean Christadelphian*. We style him "careless" because the matters referred to by him have been quite fully dealt with in former numbers of this magazine.

However, our readers may bear with us, and pardon us, if we briefly allude to the subject once more, while we submit our reasons for declining to accept our correspondent's perversive and unscriptural advice.

In vigorous terms he calls upon us to desist from using such phrases as "the tree of death," "the poisonous element or: the forbidden fruit," and "the process of dying commenced with the transgression," and similar phrases.

The underlying sentiments, the veiled threats and innuendos are here overlooked, because of the fact that the aim, ambition and fervent desire of the editors of this Magazine is to lead forgetful hearers of the Word back to the Old Paths; and when, through the mercy and favour of God, and the labours of that beloved pioneer of the Truth, Dr. Thomas—the power of imparting knowledge to this end, is equal to the desire, it becomes a joy to engage in the work, and pass the good word along.

Conflicts with error have brought experience, which, together with a careful study of God's word, have brought that "increase of knowledge," for which Paul so devoutly prayed might be manifested in believers (Col. i. 9, 10), but which can never be attained by careless students of the Scriptures.

We quote as follows from our lengthy correspondent: — "You speak of a tree of death: there is nothing in the Scriptures to warrant such a change as this . . . nothing said about death — nothing about the poisonous element of the forbidden fruit. Desire and shame may be described as the mental consequences of eating of the forbidden fruit—not death."

Our correspondent, who requests that his name be withheld, is here contending for the "truth" of the lie uttered by the serpent: "Ye shall not surely die. . . . Ye shall be as gods, knowing good and evil" (Gen. iii. 4, 5). What a deplorably mistaken idea of what the Scriptures teach is here displayed. The statement is a palpable contradiction of the Elohist declaration, "In the day thou eatest thereof, dying thou shalt die." Is there "nothing about death" in the words, "dying thou shalt die"? Would it not indicate mental deficiency for anyone to answer, No, "not death"?

Surely ignorance of the word of truth is the domain over which error reigns. It certainly is not a mistake, nor is it unkind, to speak of our correspondent's statement, that the consequence of eating the forbidden fruit was only mental: "not death," as constituting one of the grossest and most perverting of all errors.

Dr. Thomas, who uncovered the Truth from the rubbish of centuries, used the phrases and terms to which our admonisher now so strongly objects.

In *Elpis Israel*, page 59, we read as follows:

"The final consequence of eating of this tree being death, it may be styled THE TREE OF DEATH in contradistinction to the Tree of Life. *Decay of body* and consequent *termination of life*, ending in corruption and mortality was the attribute which the FATAL TREE was prepared TO BESTOW UPON the individual who would presume to touch it."

On page 61 of the same book, Dr. Thomas wrote —

"The SENTENCE, 'In the day of thy eating from it, dying thou shalt die.' Adam was subjected to a process which should COMMENCE with the transgression and end with his extinction."

Let it be here noted that Dr. Thomas regarded the words, "In the day of thy eating from it, dying thou shalt die," as constituting the sentence, which as our Statement of Faith reads, "defiled and became a physical law of his being;" and he was defiled by sin at the precise moment of his transgression when he became a dying soul or a mortal man.

After Dr. Thomas's death, bro. Roberts published several excellent articles written by that author. One of these appeared in the *Christadelphian* for 1874, pp. 156-160, entitled "Evil." From this we quote as follows:

"Adam *by disobedience* became the subject of a *corrupting principle* . . . termed sin in the flesh. . . . This elemental principle of evil diffused itself through man's nature, as the property or THE POISONOUS QUALITY of the EVIL FRUIT disobediently eaten."

Once more we quote from Dr. Thomas: this time from *Elpis Israel*, page 114, where, when reasoning out of the Scriptures upon this subject of the poisonous element or principle of evil in the flesh, he declares it to be his conviction and belief that this element is "the source of all our physical infirmities," and the Scriptures demonstrate the truth of his conclusions and deductions.

For example, when Job was suffering the agonies of a burning disease, he said: "The arrows of the Almighty (physical evils—ED.) are within me, the POISON whereof drinketh up my spirit" (chap. vi. 4).

As Dr. Thomas wrote, "The poisonous quality of the evil fruit diffused itself through man's nature," affecting thereby the mental functions and passions. This is verified by the words of the Apostle James:

"*The tongue is full of DEADLY POISON*" (ch. iii. 8).

These quotations which we have made from the Bible and the writings of Dr. Thomas prove that the phrases, to the use of which our correspondent so vehemently objects are quite all right, and in perfect accord with the Scriptures of Truth, and there are many other quotations we could make from the sacred writings that not only "warrant" but require the use of such terms.

The story of the Bible regarding the "tree" is a simple one, and easily understood. The serpent, like our correspondent, taught that it was good for food, and a tree to be desired to make one "healthy, wealthy and wise."

Eve up to that moment had not eaten of the fruit, and therefore, did not know. But "the woman *saw* that the tree" looked \* "good for food," being "pleasant to the eyes," and thereupon, believing the serpent's lie, her lust and desire for the fruit increased; but this "lust of the flesh and the lust of the eyes was not of the Father" (1 John ii. 16), but of the serpent, nevertheless, she put forth her hand and "took of the fruit thereof and did eat, and gave to her husband and he did eat" (Gen. iii. 6).

\* In vs. 6 of Gen. iii., the word "was" is supplied; it has no equivalent in the original. The word "saw," which has an equivalent in the original, calls for its correlative word "looked," which we have supplied.

They were not long in discovering that a real physical change had occurred in their constitution—their eyes were opened and they knew things they did not know before. They at once realized that the beauty of the fruit, so pleasant to the eyes, was only skin deep, as poison sprang forth from the product of the tree, diffusing itself through their nature, causing "decay of body," and much experience of mental and physical evil to which they were strangers before: to all of which, we, too, realize, the flesh is still an heir.

Our correspondent claims that time should be allowed after the eating of the fruit, for a trial to be staged, to ascertain if Adam and Eve were guilty or not guilty; and if found guilty, sentence should then be pronounced and executed in the due form of a court-house.

This would be lowering the ways of God to the level of man's ways; whereas, God hath said:

*"My ways are higher than your ways. . . . Neither are your ways my ways"* (Is. lv. 8, 9).

God makes no mistakes, and requires not help from man. His laws are fixed and immutable, while men's laws are ever-changing. If any transgress Nature's laws, which, of course, are God's laws, they receive "in themselves that recompense of their error which is meet." In like manner, it was with God's Edenic law.

God laid down and fixed a law or rule of conduct for Adam and Eve, while they were in the garden.

That law prescribed that which was right for our first parents to do, and it prohibited that which was wrong.

A sentence or penalty for wrongdoing was written or embodied in that law. From the inspired records we learn that it was framed as follows:

*"In the day thou eatest thereof, dying thou shalt die."*

That was precisely what occurred in the experience of Adam and Eve. "In the day" of their infraction of the Divine law, that having "the power of death," became a physical law of their being. The change was immediately felt. Their eyes were opened to see, know and experience manifold evils, leading onward to the tomb; or, as Dr. Thomas taught: the process of dying commenced with their transgression and ended with their extinction.

The legal sequence of sin is death, according to God's fixed law; therefore, His "law of sin and death" came into effect at the time of their transgression.

Laws, therefore, should be classified, because those between God and man are as much higher than those between man and man "as the heavens are higher than the earth." God's laws work automatically:

*"Whatsoever a man soweth, that shall he also reap"* (Gal. vi. 7).

The pronouncement of the Elohim recorded in Genesis iii. 14-19, was made for the purpose of dispelling the confidence which our first parents had acquired in the vain philosophy of the serpent; and to fully convince them that he was "a liar."

It caused them also to fully realise that Eve had been deceived, and that she in turn had led her husband to transgress, and by these fatal acts, death had been implanted in their nature (see *Elpis Israel* pp.113, 114); therefore, dying they must die and return to the dust.

The erroneous ideas contended for by our correspondent are composed of certain odds and ends of free thought picked up from the apostasy, which still retain a place in his memory.

For the elimination of these illusions we would recommend a careful study of Dr. Thomas's article on "Evil," in the *Christadelphian* for 1874, pp. 156-160; also *Elpis Israel* pp. 59, 61, 113 and 114. The reading of the editorials in the *Berean Christadelphian* for 1934, pp. 409-414, and for 1935, pp. 130-136, might also be helpful

B.J.D.

## A Sunday Morning Exhortation (23)

It must be the experience of every one of us to sometimes exclaim as did David, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." There are times in our probation when our difficulties and trials, and the peculiar worries applicable to each one, sadden and very much depress us. Our souls at times cleave to the dust. There are times, we say, when we become depressed, life a cloud, a vanity and vexation of spirit. Our personal affairs we have been reminded in the hymn sung together (46) are always on the move, they are always changing. What a difference a few years makes to us; twenty, thirty, forty and fifty years—what a difference the years make to us. Twenty years from now, ten years from now, five years from now, may see many in this meeting aged, the brow wrinkled with care, and, indeed, many pass off the scene altogether.

Then there come life's difficulties and disappointments, illnesses, family worry, financial troubles, and many other peculiar worries applicable to each one. Then, additional to that, by reason of our handicap in the Truth, that is, because of the Truth's obligations, we are elbowed out of the way by men of the world, we cannot do as they do, and all of us who are subject to the commandments of Christ, we feel it, and we are liable to be very much depressed at times. Indeed, there are times when we are liable to think that prayer is useless, and faith the fallacy of a fool — it has been so put in their own words.

All these things come to us in our present experience of evil. Even in the Truth there are times of peril and trial; there are divisions, dissensions, perverse disputings; and faithful allegiance to Christ calls now for much patience and deep conviction. In the world there is unmingled peril, and only by strong determination and a comprehensive knowledge of the counsel of God, both of instruction and of comfort, may we hope to survive the perilous times now upon us. We are liable to be unduly cast down by these experiences. What is the antidote? Surely it is the prospect of the reward. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living," Whatever our experiences may be, we shall finally see the goodness of the Lord in the land of the living. So we turn away from present experiences. We think of the advice of the Apostle, "Gird up the loins of your mind and hope to the end for that which shall be revealed to you at the coming of the Lord." So we have to do it constantly, gird up the loins of our minds, pull ourselves together, laying aside, the Apostle adds, every weight and the sin which doth so easily beset us, looking away unto Jesus, turning from the things which are liable to depress us, looking away unto Jesus, the author and finisher of our faith, who for the joy set before him endured the cross and despised the shame. "Consider him," says the Apostle, "who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." That is the advice of the Apostle, and it is our privilege this morning to indulge in the glorious prospect that lies ahead and to obtain the fullest comfort which that contemplation is capable of yielding. We think of the promise of life everlasting which God will give to those who now fear Him and honour Him before the sons of men. It is even indicated that God will do better unto us than we can imagine. "Eye hath not seen nor ear heard, the things God has in store for those who love and fear him."

We are constantly reminded in most of our hymns, in most of the addresses of the brethren, we everywhere read in the Scriptures, that the afflicted state is only for a time. It is under divine control, and Paul speaks of it as being only for a moment compared with that to which we are called. "Short toil, eternal rest," and the moment of deliverance is approaching. We are very near the end of the journey; Christ is even now at the door. He is not only our hope, our comfort and our joy, but our very life. He will roll away the burden of corruption and death. Our hearts then will rejoice in every legitimate desire satisfied, in everlasting delight in God. Our fellowship, now strained, limited, at times so very embarrassing because of our peculiar environment and relationship to others—our fellowship then will burst forth in full experience in the company of all the children of God all down the ages.

For the time being, we are subjected to the evil of the times, and they are very evil times in which we are living. Human nature is just the same, human wickedness is even greater than it has been down the ages. We think of what David said of his time, in the 14th Psalm for example,

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord."

How true that was, how true of our times. Then God looked down and beheld men wandering from Him, workers of iniquity, without knowledge, eating up the people of God regardless of God's watchful eye.

It was not the first time that God looked down and beheld human wickedness, corruption and abominable works. We read that God looked down in Noah's time.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

All flesh had corrupted God's way upon the earth; lawless, disobedient, unrestrained passions, the depravity of the antediluvians was so low they were unfit to live, and God, who creates, also destroys; for disobedient men, though they be clever and prosperous, are of no more value than a wild ass's colt; indeed, many animals are more valuable than many men. In Noah's day, God silenced their blasphemy and violence in the flood. They were blotted out, only Noah remained, he and his family, eight souls—very few, indeed. There is a comment made by the Apostle, an eloquent comment — we cannot do better than have it in the very words.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Then later on, from Noah's day again God looked down on Sodom and Gomorrah. Great was the cry that rose from there, human wickedness, rebellion.

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

There were not ten righteous men in it; only Lot and his family were saved; even his wife was left.

We mention these things because Christ takes hold of them, and he reminds us that, as it was in the days of Noah and of Lot, so it is to be in our day. They were not written merely to interest us as portions of human history. Just as it was then— we have noted it—so it is to be again in our day. They are the words of Jesus himself recorded in the 17th chapter of Luke, verse 26;

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

"Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

As it was then, so it is to be again. As it was in the days of Lot, so it is to happen when Christ comes. The day of judgment was unheeded, the divine warnings were disregarded. Only a few souls, eight in the days of Noah, heeded instruction's warning voice; they were delivered, they were taken, others were left to perish in the flood which drowned the world of the ungodly. As it was in the days of Lot, just a few were taken, removed from the scene of judgment that came upon the cities of the plain. Jesus brings these things forward as examples to us and to his contemporaries in the first place. Their day of judgment was impending, even fast hastening upon them. Christ reminded them, "When ye see Jerusalem compassed with armies, then flee to the mountains; make no attempt to save your goods; if you are on the housetop do not go inside and take your property, leave the doomed city, flee to the mountains," that was the advice Christ gave to the disciples. It was only a few who heeded then and obeyed. "Who was saved when desolation fell on Salem's guilty head? When the accursed abomination all the holy place o'erspread? Friends of Jesus; they alone to Pella fled." Taking advantage of the retirement of the Roman general they fled to Pella. So it is to be in our day; that is the point of the record to us; it is to happen like that again. Terrible judgments are to attend the appearing of Christ. It is to begin at the house of God; what will be the end of those who know not the Truth? One thing is certain; we shall all be taken to the judgment seat of Christ. But there is another thing not quite so certain. Who will be taken by the King into the marriage supper? Of this we are certain, there are to be few chosen out of the many called, and those who are rejected will be left outside, left to perish in the judgments of those times.

Here are the types, they are not written in vain, they are applied definitely by Christ to our day. Where was the world of the ungodly when Noah entered the ark and the flood came? Where was Lot when he left Sodom and Gomorrah, and where were the people of the cities when fire rained upon them? We know Noah's ark rode the waters of the flood for twelve months, and he came forward to a new order of things. Christ is our ark of safety, in him alone is assurance and deliverance from the judgments that are to shatter and ruin the existing order of things. We have the invitation: "Come, my people, enter thou into thy chambers, and shut thy doors about thee."

Well, we remember that we are called upon—it is the exhortation of the Apostle Peter—to save ourselves from this untoward generation. The urgency of it is just the same as it was in the days of Noah and Lot. They are not ordinary times, that is unquestionable; corruption, depravity, universally prevail, and men everywhere have gone away from all divine restraint. Men have corrupted God's way upon earth, every imagination of their hearts is only evil continually. The words of Christ are true, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." Eating and drinking, marrying and giving in marriage, having no knowledge of the purpose of God. In this city, and indeed all through the land, eating and drinking go on until two and three in the morning; beautiful music, wine and feasting; but they regard not the word of the Lord nor consider the operation of his hands.

"Therefore my people are gone into captivity, because they have no knowledge; and their honourable men are famished, and their multitude dried up with thirst."

We can apply the principles to the world, but we can apply them also to ourselves. A diligent study of the counsel of God is the urgent need of the times, and the experiences through which we are passing. We deplore the lack of spiritual giants. The knowledge of the counsel of God is an effect for which there is an adequate cause. It does not fall down like rain from heaven, but we have to employ the cause that produces it. There is little knowledge of the counsel of God at times. Dr. Thomas, bro. Roberts, and other great men in the Truth, they studied the Scriptures. We have to follow in the steps of these great men. "My people have no knowledge, therefore they are gone into captivity. Therefore hell hath enlarged herself, and opened her mouth without measure," and all those who follow in the

ways of error will descend into it. These are no ordinary times, the wickedness of man is as great now as ever in the history of the human race. As it was in the days of Noah, so it is to happen again; divine judgment is impending. "Save yourselves from this untoward generation." We live in a world out of harmony with God, out of sympathy with His truth, and the great danger to every one of us is that we may be enticed, we may be tricked; men are clever, we may be enticed to conform with the evil principles and mode of living ripe for destruction. The exhortation of John is still true, "Love not the world, neither the things that are in the world. The lust of the flesh, the lust of the eyes, and the pride of life," they are not of the Father, but of the world. "If any man is a friend of the world he is the enemy of God." They are very practical exhortations of the apostle, and need no improvement; they cannot be brought up to date, they are true as they stand written, being a reflection of the mind of God. The exhortation of James is the same: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls."

We need not now speak upon filthiness. The world is full of it; filthy in their talk, filthy in their thoughts, filthy in their habits. We are not to be filthy, we are to be clean, clean in our habits as well as in our minds and attire. We are to be different from other people. James adds, "superfluity of naughtiness"; that is to say, the general abundance of evil, all that goes to make up the lives of the ignorant and the ungodly. It is as though the apostle James could not detail in his day all the evil practices current, any more than we need to add to his exhortation by attempting to do it now. They are legion, are the practices of the ungodly. It is sufficient to say, the world and all its habits are unsanctified by the Truth, they are unholy, they live after the flesh, everywhere, on every hand, by numerous devices they prefer the sensations of the animal mind; indulgence of the appetites, the excitations and the pleasures of sin, more than the sobrieties of the divine service and worship and study. Gentile society to-day boasts great achievement and much refinement. Its schemes of education and entertainment, they are legion. We say again, they are clever, they are scientific, but they do not equip the mind to see the beauty, appreciate the value, nor understand the claims of the Truth. They are clever admittedly in their power to relieve the weariness incidental to all human experience, but they minister only to the lust of the flesh and of the eyes and the pride of life. We have to be careful. Wherefore, James says, seeing that we have been begotten by the word of truth, as a kind of first-fruits of His creatures, seeing we are His children, we are to be very scrupulous in all our habits and ways, laying aside all filthiness and superfluity of naughtiness, the general abundance of evil that goes to make up the lives of the Gentiles, and to receive with meekness the engrafted word.

We are in a peculiar school, we wear a peculiar dress, and are being peculiarly educated. It is not popular in the society of the Gentiles. We have to constantly bear this in mind. Do not let us be drawn aside. The divine counsel is efficient for the end to which it was intended, it is able to save our souls; is not that enough, and better than the honours of the Gentiles and their temporary achievements. We may disregard this counsel and join the world in all its ambitions, noise and show, but we will finally realise it, and wonder why our eyes were closed to the admonitions of wisdom. On the other hand there is comfort for the true hearted children of God. There is another looking down coming of which the Psalmist speaks in the 102nd Psalm, verse 18:

"This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death to declare the name of the Lord in Zion, and his praise in Jerusalem."

It is coming, we are very near to it we believe, and God will look down, not now to think upon the wickedness of man, but for the giving to His children all their unsatisfied desires in this evil order of things; to release the prisoner, and to snatch out of the grip of death those that are there. Christ is coming to do it; it will be a glorious time; all the miseries of the present will be forgotten; society purified, the tongue of the blasphemers silent in the dust, all oppressors, political, social and commercial, will be quietened. Heaven's blessings to men will be abundantly distributed; instruction and great peace even turning the minds of the nations towards Him in homage and praise; the goodness of the Lord in the land of the living, to which we always look forward in our experiences.

Who among us does not say, "O that the salvation of Israel were come out of Zion"? Who among us will survive? David puts it in the 24th Psalm: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," who are true to their vows.

We are living in perilous times; we need counsel and guidance and patience, courage, comfort, assurance, resolve. It is all provided here. Let us cling close to the Scriptures. As bro. Roberts says somewhere—men who deal only with men, in daily talk, and the reading of the newspapers, and the transaction of business, in the enjoyment of social intercourse, get man on the brain. That is a poor and depraved state to be in. Men who deal with God in the reading of His word, of listening to His voice and becoming interested in His purpose, in love with the eternal principles of truth, get God on the brain, and that is altogether a very noble and beneficial state to be in.

We have read together from Paul, that now is the time when we suffer with Christ. In another place he says for a season we are in heaviness through manifold temptations. Faithful allegiance to Christ is now a despised possession; it is right we should keep it in view. Let us always remember they "who suffer with him will reign with him." Let us brave the trial that no man take our crown. Jesus endured the shame and the agony for the joy set before him. The apostle says,

"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

In due time it comes the turn of each one to pass under trial. It takes various forms. It may at times be heavy and crushing, but our light affliction is only for a moment, and works for us a far more exceeding and eternal weight of glory. Let us take courage; we have not yet resisted unto blood, striving against sin. The time of trouble hastens upon us.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

"Quit you like men"; we do it now by building up, girding up the loins of our minds. Consider the sufferings of Christ all the time; keep that in view. If we suffer with him now, we shall reign with him. If we continue with him now in all our ways, without the gate, bearing his reproach, that is our position— with Christ now, while all is darkness, God is dishonoured, His word despised. With Christ now, filling up the measure of his sufferings, crucifying the flesh with its lusts and affections, reading and expounding the Scriptures, contending earnestly for the faith once delivered to the saints; and if that be so, if the sufferings of Christ abound in us, so will the glory when it is manifested. We will be with Christ in the morning, at the resurrection, receiving at his judgment seat that priceless gift of immortality. With Christ at the marriage supper of the Lamb, members of that most glorious company of beings ever assembled upon the earth, the redeemed. With Christ, girding on our sword, binding their kings with chains and their nobles with fetters of iron; this honour have all the saints. We read in Isaiah, "Thine eyes shall see the King in his beauty, they shall behold the land that is very far off, thine heart shall meditate terror." In David, "They shall sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand." Singing all night the songs of Zion, anticipating the judgments of the morning; "Thine heart shall meditate terror—Thine eyes shall see the King in his beauty."

With Christ at the right side then, if we are with him now. With Christ upon the Mount of Olives, beholding that most thrilling spectacle, the confederacy of nations assembled in the plain of judgment; "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." With Christ then on the right side. Keep these things before us; it helps us to endure. With Christ upon the throne of David, ruling the nations in righteousness and peace for a thousand years. A thousand years — that is but the beginning — with Christ when the last enemy, death, is destroyed, when the complete salvation of the redeemed will be brought in, and God be all in

all. With Christ through the ages of eternity — what a prospect. Is it a dream? Are they but idle tales? Are they cunningly devised fables? "According to your faith be it unto you," that is the principle.

Our present experiences of evil, however prolonged and bitter, will then have passed, and if they be remembered, it will be only to make the joy all the sweeter and the deliverance greater. Let us then do faithful service; let us be steadfast, unmovable, always abounding in the work of the Lord, knowing that it is not in vain in the Lord. Some duties now may be very unpleasant, very unhappy; weeping may endure for a night, but joy cometh in the morning.

"Joy cometh, for the Lord doth come,  
To wake the song that now is dumb,  
All righteous tongues shall find employ,  
In songs of everlasting joy."

Birmingham.

W. SOUTHALL.

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### **Be Patient**

A "patient continuance in well-doing" is well-pleasing to God, and will secure the blessing at last, even life for evermore (Rom. ii. 7). But, like all courses that lead to good results, it is a course that is difficult; it is a course that implies something to endure. There were no need for patience if all were sweet and refreshing; but there is need for patience, as all can testify who have laid hold of the hope set before us in the Gospel. All is not sweet and refreshing, but much, and almost everything, the other way. We are in a dry and thirsty land, wherein there is but an occasional streamlet (and that almost dry in its bed), to strengthen the weary traveller by the way. It is written, "it is good for a man to both hope and quietly wait for the salvation of the Lord." Doubtless it is good, but still trying, and perhaps good because trying. Our faith and patience are exercised in the attitude of waiting, and exercise of this kind gives spiritual strength and hardihood. "Tribulation worketh patience, and patience experience, and experience hope" (Rom. v. 4). "We are saved by the hope, but hope that is seen is not hope; but if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24). We "wait for the son of God from heaven" (1 Thess. i. 10). We are "looking for that blessed hope" (Titus ii. 13), and our looking and hoping and waiting prepare us for taking part in the joy of those who are to say in that day, "Lo, this is our God: we have waited for him; we will be glad and rejoice in his salvation." (Isaiah xxv. 9).

R. R.

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### **"I sent the hornet before you"**

(Josh. xxiv. 12.)

God's weapons are not carnal, as it is written, "Not by might nor by power, but by my Spirit." In spite of the terrible efficiency of modern implements of war, God has weapons which will render them innocuous. The power that caused the Egyptian firstborn and Sennacherib's army to sleep their last sleep is undiminished still. So is the power that in times past sent panic into the hearts of a multitude of armed warriors, enabling one to chase a thousand. No doubt when the time comes for God to establish His kingdom such powers will be employed to bring the might of the nations to naught. "Assemble yourselves and ye shall be broken in pieces."

It was so when the Kingdom was established in the past. Israel had but recently been a nation of slaves, and having had no experience of war, had no reasonable hope of dispossessing strong nations by their own strength. The ten spies rightly appreciated the magnitude of the task, but were quite wrong in leaving God's power out of account.

Certainly Israel could not have performed the task unaided. It will be remembered that when Moses told the people they were about to wander in the wilderness for forty years, some were

disobedient, and, essaying to fight their way into Canaan, were utterly routed. God was not in the enterprise, and the Canaanites chased them like bees. (Deut. i. 44.)

It was very different when the right time arrived. There was no outward intervention, but God's weapons were nevertheless of great potency.

We know the reason for the intense bombing of villages in Abyssinia by the Italian airmen. It was to break down the people's morale, to cause a panic, and so end their powers of resistance. In battle, if the morale of an army is broken, defeat is inevitable.

That is just what happened in Canaan, for God broke the morale of the enemy before even Israel arrived. It was done on a specific day described in Deut. ii. 24-5. "Rise ye up, take your journey, and pass over the river Arnon: behold I have given into thine hand Sihon the Amorite, King of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."

The immediate result was the complete defeat of Sihon and Og, two great kings; an event long remembered in Israel's history. Even this was only a beginning (Deut iii. 21-22). God had implanted a terror in the hearts of the Canaanites. Rahab testified that "your terror is fallen upon us, and all the inhabitants of the land faint because of you" (Josh. ii. 9); the Gibeonites declared, "we were sore afraid of our lives because of you" (Josh. ix. 24); the men of Jerusalem "feared greatly" (Josh. x. 2).

This had been foretold in Ex. xxiii. 27, thus: "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee, and I will send hornets before thee which shall drive out the Hivite, the Canaanite and the Hittite, from before thee." It cannot certainly be determined whether God did employ literal hornets, or whether the expression is solely figurative. It is truly an effective figure, for no one can stand up against an attack by a swarm of bees. It would appear to be figurative, for the event described in Deut. ii. 25 ("This day will I begin to put the dread of thee and the fear of thee") is also recounted by Joshua thus: "I sent the hornet before you" (Josh. xxiv. 12).

David refers to this wonderful deliverance (Psalm xlv.), recognising that it was God who had planted Israel, and he adds, "I will not trust in my bow, neither shall my sword save me." No doubt this and many other similar statements are Messianic, for Christ as Israel's deliverer will have weapons at his command against which the nations will have no antidote.

It is true that Israel after the flesh is "blind"; so they were in Moses' day, but God's purpose was fulfilled in spite of their blindness. Even when Jesus was with them, and they saw his miracles they would not believe (John xii. 37). Isaiah had foreseen that this would be the case (John xii. 40). Yet so far from this fact being detrimental to the fulfilment of God's purpose with them, John adds, v. 41, "these things said Esaias when he saw his glory and spake of him." John's quotations are from Isaiah vi., which describes a vision of the seraphim, representing the fulfilment of the prophecy, "the whole earth is full of His glory."

It is the rule of the multitudinous Christ over all the earth. "Not by might nor by power, but by my Spirit," that Isaiah sees. And of those who oppose themselves in that day, Zechariah says, "a great tumult from the Lord shall be among them," till at last all will worship the Lord of Hosts in Jerusalem.

Thus there is no need for saints to feel alarmed at the potency of modern weapons. God's arm is not shortened.

In many ways, the occupation of the land by Joshua is a type of its occupation by Jesus, for it is written, "According to the days of thy coming out of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might. They shall be afraid of the Lord our God

and shall fear because of thee." (Micah vii. 15.) Even if He sent no more than clouds of literal hornets, it would be sufficient to demoralize an army. But besides these there are treasures of the hail, thunder and earthquakes. The Lord is to roar out of Zion. "Behold, I will shake all nations." "In battles of shaking will He fight" (Isaiah xxx. 32).

Thus, we repeat, there is no need to fear the terrible armaments of the nations. Even though enemies should compass us about like bees. God will hiss for His bees (compare Isaiah vii. 18). Again, by the power of the Spirit, one will be able to chase a thousand.

What confidence an appreciation of these things should give us in these last days of the Gentiles. Though we may not know the workings of God's hands, we can understand that God is working in His mysterious way His wonders to perform; that what He has promised will assuredly be fulfilled, "not by might nor by power, but by my Spirit, saith the Lord."

W.J.

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### **Coming Destruction**

The cry of "peace and safety"—the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour, the advent of this terrible destruction from the Almighty; it will come whether men sleep or wake; neglect or consider. To the sons of God, it will come as a welcome and long-looked-for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. But those who are blind to what God has purposed and what God has revealed, will be the victims of a helpless terror when the long-sleeping but stealthily-approaching tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the whole system of godless comfort in which men repose. Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn though invisible facts of the situation; that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints will issue forth to bless the world with peace.

R.R.

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### **Reflections**

The reasons why God rejected Israel and declared that His chosen people should not inherit the promises are well known to all who have become related to the Hope of Israel and the promises made to the Fathers. But the fact that the prophets and apostles do not refer to these things briefly and occasionally, but dwell upon them fully and repeatedly, leaves no room for doubt that those who hope to succeed where Israel failed should keep them constantly in their minds, and dwell upon them in much the same way that Moses commanded Israel to remember God's ways, as recorded in Deuteronomy vi. 7.

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Israel failed because, as God described them, they were stiff-necked; they clung to the natural disposition which is always at enmity with God, because it values the present things which are seen, and disparages the promised things which are not seen. The complete separation which God demanded was not denied; but the interpretation of what God meant by separation and putting a difference between His people and all others was the stumbling block. Moses and the prophets were the interpreters, but in modern phraseology they were too narrow-minded—too extreme for the pleasure-loving and ease-seeking descendants of Jacob, who nevertheless always maintained and felt confident that they were "the people of the Lord," because they had been called by His Name.

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The solemn warning and exhortation to believers in these last days to remember the example of Israel, so insisted upon in the Scriptures, calls for careful heed at the present time; for every thoughtful brother or sister realises that we are living in perilous times. Dissensions and divisions in the household, and the frequent withdrawals from erring brethren and sisters can only be the result of wide-spread declension from the narrow way which alone can be called obedience.

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Many who are called Christadelphians are crying out against the application to our days of apostolic warnings and exhortations. We are told we are misinterpreting them; that they "didn't mean" what there can be no doubt they did mean. Like Israel of old, these seekers after ease in Zion find the way too narrow, and declare the way which leads to the Kingdom is really much easier and more comfortable. But they deceive themselves. There is no such pleasant way. It does not exist. There is, indeed, a broad way, but it does not lead to the Kingdom of God.

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Many are drifting toward that road; let us be careful that we are not caught by this drifting tendency. Apostasy does not prevail suddenly. There is no sudden sharply-defined cleavage. No repudiation of a vital element of the Truth. It is a gradual process, by which worldly influences and views slowly prevail over the influence of the Truth, and the divinely-ordained separation and difference becomes very little more than going to a meeting of Christadelphians instead of to church or chapel.

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Paul speaks of the journey to the Kingdom as a race, requiring great efforts to become a winner. Some would make of it a saunter, at an easy pace. Dr. Thomas and bro. Roberts both taught the Kingdom could only be attained by "agonising." Some think they can live as others do who know not the Truth, until the summons comes to enter the Kingdom. It always has been so, as the history of Israel shows, and it will be so till the end.

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Our duty is obvious, and it must be our endeavour to perform it, whoever may be offended. It is to draw attention to erroneous ideas and practices, and protest against them. How can we claim to be men and women of character if we do not? We are on probation to develop character, and if we fail in this we lose all; for God will not place the tremendous powers of the future age in the hands of saints who differ in this respect from the saints of old. Moses, the prophets, the apostles, were men of character; of unswerving faith and obedience; always delighting in God and His word. The men and women of our generation who will be found in the Kingdom are those who are resolute in observing that separateness which is the basis of acceptance by God.

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To those who answer to this description, what a glorious future the Scriptures promise. The everlasting friendship of the Lord and of all the saints; honoured by men and angels; exalted to positions of power such as no son of Adam has ever experienced; the means of blessing all families of the earth—relieving pain and sorrow and distress; teaching men the way of peace and happiness and everlasting life; endowed with glorious immortal bodies; enjoying such joy and gladness as we cannot with our finite minds conceive. That is what is in store for the heirs of the promises made to the Fathers. And above all that, to be able to fulfil God's glorious will with perfect serene obedience; not falteringly and uncertainly, with continual failings, as we do now at the best—but with that absolute obedience which will cause Him to delight in us. Is it not worth "agonising" for, with every effort of which we are capable?

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C. F. F.

## CORRESPONDENCE

Dear brother in Jesus Anointed, greetings in the One Hope. My sister wife and I have decided to subscribe to the *Berean* and all it stands for. The latest issue we have is dated November, 1929, which bro. Troup sent us, and on page 423 of that issue, the last full paragraph by bro. C. J. Neate, portrays the exact position of the so-called main fellowship in New Zealand. On receipt of the *Berean*, or any other communication, I shall, God willing, send you an account of happenings in ecclesial life in New Zealand. Meanwhile, with my fraternal good will, your brother in Israel's hope,  
Wellington, New Zealand. FRANK KNOWLES.

\* \* \*

Greetings in our most holy Faith. I would like to say that whilst on holiday recently in Cornwall, I paid three visits to the two sisters in isolation at Porthleven; and whilst strong in the Faith they need all the help that can be given them. Perhaps in the circumstances a few words in the August *Berean*, somewhat as follows, would help in both cases: —The two brethren and the two sisters in isolation at Sheringham and Porthleven respectively would much appreciate visits from brethren and sisters on holiday in the neighbourhood. (Matt. xxv. 40.) For address, see inside cover.

We always appreciate the *Berean*, and pray for our Father's continued blessing upon your labour of love. — Sincerely your brother in Christ, with love,  
Bury St. Edmunds. H. P. CHRISTMAS.

\* \* \*

Greetings in the Lord. 'Tis well bro. Dyer voiced his grievance through the *Berean*, and not directly to the brother he mentions, otherwise a brother might have been wounded. We cannot understand how bro. Dyer can read into the fourth verse of hymn 62 any "asking for trouble"; there is not an even apparent "asking for trouble" there.

When singing that verse sincerely we say that, no matter what comes to us, *let God's Name be glorified*. What better wish could we voice? If our brother has experienced trouble, whether after singing that verse or not, he is evidently in one of two classes. Either his troubles have come "as chance happeneth," because God has turned His face from him, or his troubles have been sent by God to test him.

If the former, his case is a sad one; if the latter, 'tis also sad, as he appeared to be failing to stand the test. He mentioned unemployment. There are many worse troubles than unemployment, as there are many more ways of earning our daily bread than the one we are accustomed to. If our brother is in need through his troubles, let him make it known, and GOD will send him help from many quarters.

*Re* the brother's remarks on the words of Christ and the words of the Apostles. Though in each case the words are of God, yet, seeing what Jesus has done for us, His words do but naturally come first in our minds. May I take this opportunity of telling you, dear brother, that we thank God for the words we read under the title "Reflections." We find in them help, comfort, warning, and enlightenment. May God direct our minds. —Love in Christ from your sister,  
Coventry. A. N. FELTHAM.

\* \* \*

Greeting in the great and glorious hope of the Gospel. I was amazed and somewhat shocked to read what bro. Dyer has written about hymn 62, verse 4: —

Should thy wisdom, Lord, decree  
Trials long and sharp for me:  
Pain or sorrow, care or shame —

Father, glorify Thy Name.

He says, "It appears to me to be, if sung sincerely, like asking God to send trouble, a prayer which is likely to be answered, and having on three occasions sung it sincerely and experienced trouble afterwards on each, I have, since the last occasion, done all I could to prevent it being used in our meetings."

He also takes exception to hymn 3. I don't know why. It was one of our late bro. Jakeman's favourites. In all my twenty-four years' experience in the Truth, I have never heard of a brother or sister of Christ using such superstitious expressions. To my mind, the words and tunes of these hymns, and also hymn 55, are most beautiful, and express the sentiments of the faithful men of God of old. Job i. 21, for instance, when he had lost everything, said: "The Lord giveth and the Lord hath taken away; blessed be the name of the Lord." Again (ii. 10), after being smitten with painful boils from head to foot, when chided by his wife, he said, "Thou speakest as one of the foolish women. What shall we receive good at the hand of the Lord and not receive evil!"

Is bro. Dyer becoming like the man who said he had bad luck all day long if he happened to put his right boot on before his left, first thing in the morning?

Again, consider what Eli, the priest of Israel, said when little Samuel told him what God had said to him in the night about Eli: "It is the Lord; let him do what seemeth him good." Again, Hezekiah also, when told by Isaiah what should happen to Judah after his decease, owing to his indiscretion, said: "Good is the word of the Lord which thou hast spoken," etc.

Let our brother also ponder the words of hymns 53, and 54, and 56: "God is my strong salvation"; "Why pourest forth thine anxious plaint"; and "If thou but suffer God to guide thee."

But let us remember all that is implied when we sing hymns 35 and 52, where lines like the following occur:

"But those who without cause transgress"; and  
"Is there a thing beneath the sun  
That strives with thee my heart to share."

Would not our brother approve the words of that old Sankey's hymn we used to sing,

"God holds the key to all unknown,  
And I am glad.  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad."

In conclusion, let us remember that whatever happens to the brethren and sisters of Christ, all things work together for our good and eternal wellbeing, if we are faithful to our high calling. —Your brother in the Master's service,  
Netherton, nr. Dudley.

GEO. JACKSON.

\* \* \*

Greetings. I agree with bro. Dyer in writing to the *Berean* and not to me privately. Matters which appear in the *Berean* should be dealt with through the magazine, and not privately. However, I was surprised to read his letter contending that hymn 62 is unscriptural; it would take too much space to deal with the whole hymn, which many brethren, including myself, have found a great blessing, and which we believe to be perfectly in harmony with the Word; but as he takes especial exception to verse 4, I should like to deal with that. He is wrong in stating that it is asking God to send trouble; it is nothing of the kind, but is a prayer that if in *His Wisdom* He decrees it, He may glorify His name.

Surely if in His wisdom he does decree trials (and if we are without tribulation we are bastards and not sons), every true brother of Christ will follow in the footsteps of our beloved master, who, when trials were decreed for him, said, "Father glorify Thy name" (John xii. 27-28). We pray, "Lead us not into trial but deliver us from evil," but if after we have so prayed, our Father, who does not afflict willingly the sons of men (Lam. iii. 33), in *His wisdom*, still sees fit to decree trials, surely the child of God will say "Thy will be done," following the example of the Lord Jesus, and will not rebel at the trial. Bro. Dyer introduces the personal element, and it may help if I do so also. We sang this hymn on the night I was baptised, and a few days later I was taken to Wormwood Scrubs, between two soldiers and amidst the jeers of some of the bystanders, and a time of trial followed; but I am to-day thankful that God in His wisdom decreed the trial; left to myself I should have chosen to escape it, but the Father was wise; the trial, whilst difficult, proved a blessing. I have sang it since, and have gone through trials which were harder to bear than the war-time experience, but am thankful for them, and pray that I may always be able to sing, "Father, glorify thy name," because I feel that if the time comes when I cannot, it will be a sign that I am slipping from the Truth. We also sing:

E'en the hour that darkness seemeth,  
Will His changeless goodness prove:  
From the mist His brightness streameth, —  
God is wisdom; God is love.

Consequently, if He decrees trials, we should trust His wisdom and love. Personally, we have no regrets about singing hymn 62, the only regrets are, not that God decreed trials (count it all joy when ye fall into divers trials— James i. 2), but that on account of the weakness of the flesh we have not always glorified the Father as fully as we ought. —Sincerely your brother in Christ,  
Nottingham. J. B. STRAWSON.

\* \* \*

Greetings in the Saving Name. The *Berean* magazine for March recently to hand, and I note you have published some of my views on Ethiopia. My reasons for these views will perhaps stand a little explanation. In the first place, we recognize the British mandate over Palestine to be a fulfilment of prophecy, as being in possession (Ezekiel xxxviii. 13).

Second, Egypt is given as a ransom, including Ethiopia, which, it is claimed by some, Britain now possesses in the Soudan. Personally, I cannot subscribe to any view as a complete fulfilment of prophecy, where there is a reasonable doubt about the exact location of Ethiopia; whereas, if the present Abyssinia is taken in, then it leaves no shadow of doubt, as the Soudan and Abyssinia would certainly combine the original Ethiopia of Isaiah's prophecy, and we do not think it would be left in our day in an element of doubt.

Now for some reasons why Britain should have Ethiopia or Abyssinia.

Having a Divine mandate to protect the Jews, she must of necessity have a base of operations comparatively secured; and, as it becomes more apparent every day that Italian aspirations aim at the complete dominance of the Mediterranean; in order to do this it was necessary to mobilize the resources of the nation.

The difficulty was to mobilize without directly aiming at any particular nation, and a war with Abyssinia served the very pretext necessary.

This, however, meant denuding Italy of a large part of her Army, which the military party would scarcely do without the assurance and co-operation of a First Class Power, and circumstances point to this co-operation being obtained, from Germany especially, when her troops were moved up to the Rhine.

Now a large victorious Italian Army in Abyssinia, and also Libya, would seem to threaten the very existence of Britain's hold on Egypt and the Suez Canal, both absolutely necessary for the success of carrying out her mandate, and keeping open her highway to the East, which otherwise a dominant Italy could close at will. From these premises, then, it would appear to be necessary that the British mandate over Palestine should be secure from any threat or interruption until Gog and his forces march through into Egypt, when Egypt and Ethiopia shall be at his steps.

The weak link in the chain of Britain's base of operations for the protection of Palestine would be to leave Italy in a dominant position in Libya and Abyssinia, and the way open to seize Egypt and the Suez Canal at an opportune time.

We believe when the settling day comes Italy will not be allowed to hold Abyssinia, and Britain will find it necessary for her hold on Egypt, the mandate over Palestine, and the securing of her highway to the East, to eliminate all danger in this respect, even to the extent of force of arms if necessary. If Britain deals direct with Italy it may be necessary to secure the goodwill of Germany and Turkey, which could be done by Britain raising no objection to a Union of Austria and Germany (Magog) and the fortifying of the Dardanelles by Turkey, which would secure a base of operations against Italy for the protection of Palestine, etc. No doubt British diplomacy will be exercised to this or similar ends.

Coming to Ezekiel's prophecy, where Ethiopia is with Russia, there does not appear a difficulty here; as that can only happen at Armageddon, but in the meantime there is plenty of room for a British mandate or occupation of Abyssinia to secure her hold on Egypt, etc.

At the moment of writing, there appears to be a very confused state of affairs as regards Germany. First she moves up to the Rhine, then threatens Switzerland, and to-day, April 30th, we read of Austria moving her troops up to the German frontier to meet a threatened danger, all of which indicate the time of Joel's proclamation, "Prepare war, wake up the mighty men, etc., etc."

May 5th. News of the flight of the Emperor of Abyssinia just to hand; events are moving rapidly which will compel prompt decisions; and we expect Britain and Italy to settle accounts between them, remembering it is written of God's people, "Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life" (Isa. xliii. 4).

Love in the One Faith. —Your brother in Christ,  
Whangarei, New Zealand.

K. R. MACDONALD.

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## **Britain and Egypt in Prophecy**

### A LECTURE

It is often said that coming events cast their shadows before, and students of Bible prophecy know full well how applicable is that axiom to the times in which we live. Wars, threats, and rumours of war, are the order of the day. The outlook would be gloomy indeed, apart from our knowledge that God is at work in the affairs of the nations, moulding them to a predetermined end. Although the world is ignorant of the fact, it is nevertheless as true to-day as it was in the days of the Prophet Daniel that "the most high ruleth in the kingdoms of men," and the effect of that rulership is to be seen in prophecy fulfilled and fulfilling.

The destiny of Britain, France, Turkey, Egypt, Palestine, Russia and others all pass under review in the Scriptures; indeed, it is plainly revealed that all nations of the earth are to presently crumble, totter and fall in a clash of arms, and in a time of trouble such as never was until this present time. The shadows of that coming event are upon us now, but there is this comforting fact for the Saints of God — at that time the Lord Jesus Christ returns from the Heavens to this earth, and when

the debris of the warring nations and the dust and smoke of the carnage has cleared away, he will establish upon the ruins thereof the Kingdom of God. And he will reign a King over a world-wide empire, ruling in righteousness. It is so recorded in Psalm cx. 1, 2:

"The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."

The question may arise as to whether this will be an individual matter in so far as Christ is concerned. The answer is to be found in Psalm cxlix., where we read that there are certain ones who will have a share and take part in assisting in the work of restoring this world from the state of chaos into a very good state (verses 5-9):

"Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written; this honour have all his saints: Praise ye the Lord."

And so we see the Lord Jesus Christ will be assisted in the work of ruling and reigning by those saints who are judged worthy of eternal life. Nations thereafter will not make war upon one another; on the contrary, they will "beat their swords into ploughshares, their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more."

Now this is Bible prophecy, and a very glorious state of things opens for the future of this world, but the question we have to consider is what part has Britain to play in God's purpose? What is God's purpose? He expressed it to Moses thus: "As truly as I live all *the earth* shall be filled with the glory of the Lord." The foundation of that purpose is to be seen in the calling out of a special people whose father was a faithful and obedient man—Abraham.

And the promise made to him was this, "In thee and thy seed shall all nations of the earth be blessed." (Genesis xiii. 14, 15):

"And the Lord said unto Abram after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward and southward, and eastward and westward. For all the land which thou seest to thee will I give it, and to thy seed for ever."

Subsequently the Jewish nation had very special promises made to them. If they obeyed the voice of God they were to be blessed, if they disobeyed they were to be cursed. Unhappily, they were disobedient, and God's punishment came upon them. That punishment is clearly spoken of in Lev. xxvi. 27, 32-44:

"And if ye will not for all this hearken unto me, but walk contrary unto me; I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. And yet for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God."

It is evident God covenanted to give them the land for an everlasting possession; how then is this to be accomplished, seeing they were to be scattered throughout the world? The answer is to be found in Jeremiah xxx. 3:

"For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

By what means? Isaiah xliii. gives us the answer. It speaks of Israel's regathering at verses 3 to 6:

"For I am the Lord thy God, the Holy One of Israel, thy Saviour, I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable and I have loved thee, therefore will I give men for thee and people for thy life. Fear not, for I am with thee: I will bring thy seed from the east and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth."

It comes then within the purpose of God to regather His chosen people from their scattered and peeled condition back to their ancient homeland—Zionwards, in fulfilment of his covenant to Abraham. And who is to be the instrument chosen for that work? It is a land "shadowing with wings" — a protecting land, *i.e.*, protecting His people. This land sends its "ambassadors by the sea"—it must be an island power. The prophet Isaiah (xviii. 1, 2) speaks on this wise —

"Woe (or Ho!) to the land shadowing with wings which is beyond the rivers of Ethiopia. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers (or nations) have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

In Isaiah lx. we read this concerning the restoration of Israel at verse 9:

"Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee."

Here again we have a very definite indication that Israel are to be regathered from their scattered state, and that a certain mercantile power spoken of as "Tarshish" is to be instrumental in bringing them back to their homeland. Now this is where Britain comes in. But, it may be urged, that we do not find the word "Britain" in the Bible, and that is perfectly true, but we must always bear in mind that the Bible speaks of lands under their ancient names. These prophecies were written long before the terms "Britain" or "England" were applied to this land of ours, and we hope to show that there are very definite prophecies in the Scriptures respecting a land known as "Tarshish," which can refer to none other than our own land.

There are three principal places referred to in the Scriptures as "Tarshish." All these are to be found to-day as part of the British Empire. The Straits of Gibraltar were in olden times spoken of as Tarshish. There is another "Tarshish" referred to in the 1st Book of Kings chap. x., and we are told in connection with this Tarshish that ships proceeded thither and brought back products which were to be found in India and in India alone, and India is a British possession. Another reference to Tarshish may be found in Ezekiel xxvii. 12, where we read concerning Tyre, "Tarshish was thy merchant by reason of the multitude of all kinds of riches, with silver, iron, tin and lead they traded in thy fairs." Tyre was the great market to which other countries came to acquire tin and allied metals. Tyre got its tin from the Phoenicians. But where did the Phoenicians get it from? All writers of ancient history agree that the only country at that time (1500 B.C.) producing tin in any quantities was the country now known

as England. The Phoenicians made periodic expeditions to this country, and if you have ever paid a visit to the Royal Exchange you must have seen that beautiful panel painting on the wall showing the ancient Phoenicians trading with the natives of Cornwall, and bartering skins and cloth for the tin which has been mined by Cornishmen, from ancient times to the present day.

Historians tell us there have been several names by which Britain has been known. At one time it bore the name Cassiterides (from the Greek word Kassateros), or the land of tin. Another name given to it was Albion (white cliffs). Baratannic was another, meaning the Tin Islands. The derivation of the words "Britannia" and "Britain" are thus easily seen. And so we link up the Tarshish which supplied tin to Tyre with Britain, and we submit it is with good reason we identify our own country as the island power ordained by God to redeem Israel from their dispersion.

Is England fulfilling her mission? What are the facts of the case? For many centuries the Turks have possessed the Holy Land, a blighting influence which, humanly speaking, nothing could remove. At the conclusion of the Great War the Turks were driven out, and it was England who received and accepted a mandate over Palestine, and announced her intention to establish the Jews in that land once again as their national home. And they are doing it; apparently of their own will and desire, little dreaming that their policy is over-ruled by the Most High.

*(To be continued)*

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There is no condemnation to them who are in Jesus Christ, *who walk not after the flesh but after the Spirit*. There is condemnation to all others. All will be condemned who walk after the flesh, even though they be in Christ. The day that comes will be a day of judging every man according to his works, whether good or evil. Those who walk after the flesh will die (Rom. viii. 13). They will reap corruption (Gal. vi. 8). "Tribulation, and wrath, and anguish, will be on every soul of man that doeth evil . . . in the day when God shall judge the secrets of men by Christ Jesus" (Rom. ii. 9, 16). "Knowing, therefore, the terror of the Lord," says Paul, "we persuade men." R. R.

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## **Signs of the Times**

### **Russia and the Dardanelles. France and the League. The Time of Trouble such as never was.**

What we believe to be one of the most important of current events, and one likely to have far-reaching effects, is taking place almost without comment in the press. Since the War the Dardanelles, at the entrance to the Black Sea, has been demilitarised, but the Turks are now claiming the right to fortify it again. The important point in the matter is that the Turks have signed a pact with Russia giving her permission to use the Dardanelles unless actually at war with Turkey, and that Britain together with the other interested powers has agreed to it. It means that the Russian Black Sea fleet is now to have access to the Mediterranean, the acquiescence of Britain indicating that she realises she has no power to prevent it, except by declaring war. Apart from the War period (1915-17), when the Russian Fleet bombarded the Turks from the Black Sea, sailed into the Mediterranean and attacked Asia Minor, it is the first time in history that Russia has been able to do this. Ever since the days of Peter the Great it has been Russia's ambition to have a warm-water port in the south, but she has always been thwarted, chiefly on account of British opposition. This endeavour to keep Russia back accounted for the British policy during the nineteenth century of maintaining the integrity of the Ottoman Empire; it was the object of the Crimean War; it was the reason for the refusal of the Western Powers to permit the treaty of San Stefano and its substitution by the Treaty of Berlin (1878). Since 1917, however, Russia has become very powerful, and it is plain no nation would declare war on her now unless a strong coalition could be formed.

Recent events have made this impossible. The rising power of Germany has driven France to seek the friendship of both Russia and Italy, a policy which tends to isolate Britain, and to cause her considerable anxiety in regard to Near Eastern affairs. France favours the Russian intention to send ships into the Mediterranean, as she considers it will enable Russia to come quickly to her aid in the

event of an attack, although hitherto she has joined Britain in the thwarting of Russian ambitions. Britain being now alone, has no option but to agree. We are aware that the prophet tells us that "many ships" will assist the King of the North at the time of the end, and now we are seeing the way made easy for their employment. Why so little is said by the British press and Parliament about this development we cannot surmise, for it indicates the defeat of a foreign policy which has been the paramount interest of British statesmen for many decades. We believe it must inevitably result in a regrouping of the Powers, and an immediate return to the policy of inter-alliances to maintain what used to be called the balance of power in Europe. England and Germany were the chief protagonists prior to 1914; it now seems probable that England will endeavour to cultivate the friendship of Germany to balance the enmity of Russia and Italy and the perfidy of France.

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The successful defiance of the League by Italy has altered the political outlook considerably, and already the League is breaking up. A number of the American republics, realising it is useless to them, have already left it, and it is Turkey's realisation that the League would give her no practical help in time of need that has caused her to demand the right to fortify the Dardanelles, and so brought about the situation already described. At any time we may expect a Nazi coup in Danzig, re-uniting this territory to Germany, and although Poland will strenuously oppose it, the League will do nothing to prevent it, because it cannot; Germany is now too strong. Such an event will finally remove any pretence of an exertion of authority by the League, and it is unlikely that it will continue much longer in its present form. The conquest of Abyssinia has dispelled any hopes that the smaller nations may have had that the League would uphold their integrity. It is as true now as it has been for centuries that the smaller European nations owe their existence solely to the rival jealousies of the greater Powers, and that when it suits the Great Powers to break their treaties, as in the case of the German invasion of Belgium in 1914, the treaties are mere "scraps of paper." The hypocrisy of the nations is shown by the recent session of the League; although the Emperor of Abyssinia was allowed to speak personally on behalf of his country, not one of the League members was willing to do anything. The economic sanctions that had been imposed against Italy were removed by a vote which, apart from Abyssinia herself, was unanimous. As the *Sunday Times* (July 5th) rightly emphasizes, one nation alone is responsible for the collapse of the League, and all that it means to the world. That nation is France. Had Italy not been previously assured by France that she would have a free hand in Africa, and had not France blocked any effective League action against Italy, the course of events would have been entirely different. But it is, of course, the work of the Frog power to prepare the way for Armageddon; moreover, it will be observed that the chief centres of her nefarious activities are in Rome, Vienna and Constantinople—the very centres indicated by the figures of the false prophet, the beast, and the dragon in Rev. xvi. We may be nearer to Armageddon than some would care to think.

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To add to the complexity of the situation from Britain's point of view, France is proposing to relinquish her mandate over Syria, and give the Syrians substantial independence.

The result of such a proposal is to inflame the Arabs in Palestine and elsewhere more than ever against any foreign yoke. But it is utterly impossible for Britain to surrender her position in Palestine and Egypt, the more especially in view of recent events in connection with the Dardanelles and the increased power of Italy. It means that the Arab objections must be suppressed by force, that a sufficient garrison must be maintained in Palestine to ensure the safety both of the Jewish National Home and the British Administration; and this will mean an intensified Arab national movement, which will find an outlet for its pent-up hostility in the bitter attacks on the Jews described in Obadiah and other prophecies.

In view of all these things, it is not surprising that Britain is pushing forward a programme of re-armament with all possible speed, and that statesmen deem it necessary to indulge in propaganda not unlike that of 1914 to stimulate recruiting and the awakening of patriotic feelings in the hearts of the people. Nine months before the next Budget will be presented. Mr. Neville Chamberlain has warned Parliament that a deficit is to be expected. Sir Austen Chamberlain writes (July 5th), "I have

never known a time of greater anxiety in public affairs, or when the outlook in Europe was more menacing." On the same day Mr. Winston Churchill described the "hideous catastrophe, bringing back the horrors and the tyrannies of the Dark Ages," which the next war will be. And he can conceive no hope of preventing it, unless a League is formed which will confront a potential aggressor with overwhelming force. It is not an ideal, he adds; it is a grim practical necessity. But probably he knows as well as we do, that it is an unattainable ideal. The iron and clay elements in the final phase of Daniel's fourth dominion will not mix, and it is reserved for Christ alone to present that overwhelming force which will annihilate an aggressor. It is a Divine decree that "There is no peace to the wicked," and it cannot be circumvented by human wisdom. Nothing can prevent the Lord vexing the nations in His sore displeasure. W.J.

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### **Land of Israel News**

*"They shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." (Jeremiah i. 19).*

Mr. Ormesby-Gore (the Colonial Secretary) stated in Parliament that the number of Jewish immigrants into Palestine in 1935 was 61,854.

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Sir Herbert Samuel addressed a meeting of Jewish communal workers in Antwerp recently, and reassured the Jews concerning the situation in Palestine. He declared that he knew both Palestine and the English political world well, and present events in Palestine did not make him pessimistic regarding the future Jewish constructive work in the country. A well-developed Palestine, he said, could support 3,000,000 people, and the English Government was one which respected promises.

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During the first two days of offering, nearly £50,000 were subscribed for the shares of the newly-founded Company for the construction of the Tel-Aviv port. In Tel-Aviv alone, labourers, artisans, clerks and others contributed small sums, amounting to £10,000.

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Many hundreds of thousands of trees, covering well over a thousand acres, have been destroyed by Arab vandals during the past two months in the groves and vineyards of Palestine. In some groves as many as 5,000 trees have been ruthlessly hacked down or burned in this way.

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According to the latest returns, the following is estimated as the total damage to Jewish property since the beginning of the disturbances:

51,000 citrus trees were destroyed to the value of £36,250; 35,300 fruit trees, mostly vines, were uprooted and destroyed, to the value of £3,115; 37,000 forest trees were burned, to the value of £7,400; 15,000 dunams of grain was burned and destroyed, worth £15,000. Other Jewish property burned and damaged is valued at £117,000; totalling approximately £180,000. While claiming damages from the Government, the Keren Kayemeth has already started a campaign to plant 100,000 new trees.

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### **Ecclesial News**

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

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

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

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

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

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

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

(Colossians iv. 9).

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**BRIDPORT (Dorset).** —*Home Cot Bothenhampton. Breaking of Bread, 3.0 p.m.* We continue in our humble way to sow the good seed of the Kingdom by the distribution of leaflets and loan of books, but have to report a sad lack of real desire toward the things of God. Our disappointments, however, are amply offset in the care our Heavenly Father has for us. Surely He adds blessing upon blessing to them that put their trust in Him. Since our last report we have welcomed to the Table of the Lord bro. M. Joslin, bro. and sis. Owen, bro. L. and sis. Walker, sisters Storrs and Davidson (Clapham), sisters Gillespie, Willmor and Tozer (West Ealing), sis. Hill and bro. and sis. Wood (Sutton). The words of exhortation by the visiting brethren were greatly appreciated. — Sincerely your bro. in Christ, SIDNEY F. OSBORN.

**BRISTOL.** —*Druids Hall 8 Perry Road (top of Colston Street), Breaking of Bread, Sundays, 11 a.m. Bible Class, Tuesday evenings, 7.30.* Would you please insert a last invitation to those brethren and sisters visiting the West Country the first week in August, to make a call at Bristol on the August Bank Holiday, if at all possible, and join in our Fraternal Gathering to be held in Hamilton's Rooms, 40, Park Street. The Rooms will be open all day from 9 a.m. for the convenience of all the brethren and sisters. The following speakers have promised to assist us in the afternoon: bro. D. C. Jakeman (Dudley), bro. R. Smith (Birmingham), bro. W. J. Webster (Seven Kings), and bro. G. H. Denney (of London). The meeting will begin at 2 p.m. sharp, and the subject for consideration is "Words of Cheer for Travellers to Zion." Tea will be at 4.30. Will those likely to be with us kindly send the number you hope to bring with you in your party, to bro. A. G. Higgs, 110, Longmead Avenue, Bishopston, Bristol, by first post July 27th. By so doing, the Bristol brethren will be relieved of much anxiety, and you will be sure of being catered for. We have been cheered and helped during the month by the following: bro. Jas. Neal (Bury St. Edmunds), on June 14th, and bro. C. O. Owen (Clapham), on June 28th. Both brethren gave us words of exhortation, which were much appreciated. The following brethren and sisters have also met with us around the Master's Table: bro. and sis. Tandy (Weston-s-Mare), bro. and sis. Heath (Birmingham), sis. G. Corfe and sis. D. Higgs (Clapham). —We have just finished a course of subjects on "The Tabernacle in the Wilderness," with a model for illustration. The interest exhibited by all has been very gratifying, our average attendance of strangers being 12. Our hope is that the "Schoolmaster" may indeed bring them unto Christ, and so with us obtain a place in the Kingdom of God. —Faithfully your bro. A. G. HIGGS, *Rec. bro.*

**COLCHESTER.** —*Lecture Hall, 2, Barrack Street. Sundays: Breaking of Bread, 11.15 a.m.; Public Lecture, 6.30 p.m.* We still continue the work of the Lord in this town of proclaiming the good news of the Coming Kingdom of God, but the attendance of strangers at the Sunday evening meetings has been very small, although cards have been distributed and newspaper advertisements continued. The brethren and sisters of this meeting fully appreciate the labours of the following brethren since our last report: bro. F. C. Wood, bro. Maundrell, bro. R. A. Parks, bro. W. White, bro. J. Evans, bro.

Kemp, bro. R. Wright, bro. H. Southgate, bro. T. Wilson, bro. L. Walker, bro. C. Parks, bro. H. Hathaway, bro. E. A. Clements (Clapham), bro. R. Mercer, bro. Barker (Holloway), and bro. Headon (Barnet). The following brethren and sisters we have been pleased to see and have their company around the Table of the Lord: sis. E. Maundrell, sis. N. Rangecroft, sis. Hathaway, sis. N. Wood, bro. Eric Clements (Clapham), sis. Palfrey (Bury St. Edmunds), bro. and sis. Lord (Seven Kings). —L. WELLS, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Sundays: Breaking of Bread, 11.30 a.m.; Lectures, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* Since last writing we have had the company and fellowship of the following: bro. and sis. Cartwright, bro. and sis. Hingley, bro. and sis. Shakespeare, bro. and sis. Allen, sisters B. Allen and Hazel Allen, sis. Wilton, bro. T. Hughes, bro. J. Davies, bro. G. Jackson, bro. and sis. T. Jackson (Dudley), bro. and sis. J. Phipps (Birmingham), sis. Sophia Heyworth (Whitworth), and sis. D. Bradley (Leicester). We thank the brethren for their services, and although the attendance of strangers at the lectures has been small, their labour is not in vain—God's word will not return unto Him void, but it will accomplish that which He pleases. We have been told that we are too narrow-minded, but Jesus said "Strait is the gate, and narrow is the way that leadeth unto life." Therefore, we hope to be among the few to find that life. —O. CLEE, *Rec. bro.*

**HOVE (Sussex).** —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Mid-Week Bible Class, 8.0 p.m.* A number of brethren and sisters (25 in all), formerly members of the Brighton Ecclesia, have decided to establish an ecclesia in Hove, and are meeting at the above address. We have been grateful for the help and comfort derived from the exhortation and lecture of bro. Crawley (Luton) and bro. G. H. Denney (North London). We have been thankful for the company of sis. W. E. White, sis. Mavis White, sis. Q. Knight, sis. Crumplin (all of Clapham), and also bro. Vince (Croydon). — On June 7th Miss EMILY HOWLETT was baptized after a good confession of the One Faith. Our prayer is that she may receive the prize of Life Eternal, together with all those who are called according to His purpose. Our thanks are due to the Clapham brethren who helped us on this occasion. —E. F. RAMUS, *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.* On Saturday, June 27th, we held our 49th annual outing to Hampton Court. Many brethren and sisters were welcomed from other ecclesias in fellowship, and a most happy day was spent by all. A large number assembled for tea, and were afterwards addressed by brethren E. W. Evans and G. M. Clements, the children meanwhile being entertained by bro. M. L. Evans. We are pleased to welcome sis. D. L. Draper (from Putney), and bro. A. E. Redman (from Welling); they both in future meeting with us. — The following visitors have been welcomed at the Table of the Lord, namely: bro. and sis. Morse (Swansea), bro. and sis. W. J. Webster (Seven Kings), sis. Hayward (Ipswich), sis. Osborn and sis. A. Osborn (Bridport), bro. J. Broughton (Welling), bro. and sis. J. D. Webster and bro. H. Webster (Brighton), bro. and sis. Heyworth (Ealing), sis. Acock (Bristol), sis. Mills (Ilford), sis. M. Day (Luton), bro. Hilton (Birmingham), bro. and sis. Davey and bro. H. Davey (Boston, U.S.A.). —F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Holloway).** — Delhi Hall 489, Holloway Road, Upper Holloway, N. (near Royal Northern Hospital). Tubes: Highgate or Holloway Road. We have the company now of sisters F. and G. Williams, consequent upon their removal from Southend-on-Sea to Enfield. We welcome them to our meeting. Our summer outing took place at Hadley Common, Barnet, on Saturday, July 4th, when we had a good time together amid the sylvan beauties of our Father's creation. —We deeply regret to say that we have been compelled to withdraw from bro. E.H. Bath, because he has rejected what is most surely believed among us, "that those who are responsible whether faithful or unfaithful will be raised from the dead at the second appearing of our Lord Jesus, and will with the living appear in a corruptible nature before His judgment seat." We have used every endeavour to convert him from the error of his ways, but he has proved obdurate. We pray and hope for his repentance. — We are happy

to give our best wishes to bro. W. A. Rivers and sis. M. Jones on the occasion of their marriage on June 27th. —GEO. H. DENNEY, *Rec. bro.*

**LONDON (Putney).** —*Scouts Hall Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 35, Norray Road, Putney, at 8 p.m.* Greetings. Sis. Udall wishes to express her thanks and appreciation to all the brethren and sisters for their messages of condolence and loving sympathy extended to her, consequent upon the loss of her husband, whose death was reported in these columns last month. —During the past month we have had the services of brethren A. A. Jeacock (Croydon), W. R. Mitchell, C. H. Lindars, and F. W. Brooks (Clapham), and we have welcomed to the Table of the Lord bro. and sis. Ell and bro. D. L. Denney (Holloway), sis. Barratt, Junr. (Sutton), and bro. P. Walpole (Clapham). —J. A. BALCHIN, *Rec. bro.*

**LUTON.** —*Oxford Hall, 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* Greetings in Jesus. During the past month we have had the company in service of brethren J. T. Warwick, R. C. Wright, J. R. Evans, and H. Morse, and we take this opportunity of thanking them for their help. Other visitors have been sis. J. Evans and bro. C. Wright (Clapham), bro. J. Hodges, bro. and sis. T. Stevenson, and bro. and sis. H. Crawley (St. Albans). We have great pleasure in reporting that bro. and sis. L. Phillips have now resumed fellowship; they having realised they were in a false position. At our last quarterly business meeting it was our sorrowful duty to withdraw from bro. T. Stenhouse for persistent absence from the Breaking of Bread. It is our earnest prayer that he may yet turn from his erring ways. We have gained by removal from Putney bro. L. Baker; we trust that our association together may be to our mutual spiritual benefit, — Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. bro.*

**MOTHERWELL (Scotland).** —*Orange Hall Milton Street. Sundays: Breaking of Bread, 11.30 a.m. Lectures fortnightly (during summer months), 6.30 p.m.* Our course of public lectures are suspended for the month of July, to resume, God willing, on August 9th (fortnightly) until we recommence our weekly lectures later on. Should there be any brethren this way on holiday we will be very pleased to avail ourselves of their help in the proclamation of the Gospel. We held our annual outing on June 27th, to Stonehouse, when, with the company of the brethren and sisters of the Kingston Street Ecclesia, Glasgow, and a few friends, we spent a profitable time together, with songs of Zion and words of exhortation on the nearness of Christ's return. —We welcomed to the Table of the Lord bro. Restall (Edinburgh), bro. Wilson and sis. Sunter, and bro. and sis. Clark (Kingston Street). The last two brethren assisted us in the Work of the Truth, and their willing help was greatly appreciated. —ROD H. ROSS, *Rec. bro.*

**NEWPORT (Mon.).** —*Clarence Hall Rodney Rd. (op. Technical Institute). Sundays: Breaking of Bread, 11 a.m.; School 2.45 p.m. Lecture, 6.30 p.m. Thursdays: Improvement Class, 7.30 p.m.* Greetings in Jesus' Name. We are pleased to announce that we have had visits from the following brethren in the service of the Truth: bro. S. Shakespeare, bro. J. Allen and bro. A. Bickers (all of Dudley). Also we have welcomed at the Table of our absent Lord: bro. and sis. S. Shakespeare, bro. and sis. W. Sharp, bro. and sis. J. Allen, sis. Hazel Allen, sis. B. Allen, and bro. and sis. A. Bickers (all of Dudley); bro. Jas. Neal (Bury St. Edmunds); and sis. Jaine (Brockhollands, nr. Lydney). — Sincerely your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Tuesday, 7.45 p.m., at 6, Rolleston Drive.* Whilst the attendance of strangers at the lectures is small, we have had a little more encouragement in that direction lately. We have been pleased by the help of brethren H. W. Hathaway and H. L. Evans (Clapham) in the work of the Truth, and also to welcome to the Lord's Table bro. and sis. J. R. Evans (Clapham). —J. B. STRAWSON, *Rec. bro.*

**PEMBERTON (Wigan).** —*Chatsworth Street. Sundays: Sunday School 2 p.m.; Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere greetings in Christ. We are sorry to report that our sister Mary Simm died on June 19th, after being ill for several months. A

quiet, sincere sister, she now awaits the call of the Saviour from the grave, when we hope that she, along with all the faithful, will be found approved by him. Bro. Silcock, of this ecclesia, did that which was necessary at the grave-side; our sympathy goes out to bro. J. Simm and the family in their bereavement. On the other hand we rejoice in the fact that JOSEPH HARRISON (17), a Sunday School scholar, after a good confession of those things concerning the Kingdom of God and the Name of Jesus, was baptised into the All-Saving Name on June 23rd. We pray our young brother may hold fast to the things of the Spirit, so that he may in the end gain the prize of everlasting life. We have been assisted in the Service of the Truth by bro. F. H. Jakeman (Dudley), whose services were highly esteemed. The following have also been welcomed as visitors: bro. E. Hingley, bro. D. Hingley, and sis. P. Jakeman (Dudley), bro. T. Bailey (Preston), sis. D. Jannaway (Southport), and sis. Cook (Blackburn), who has been on holiday at Southport. It is indeed a joy to see our aged sis. Cook, who is well over 84, making the journey, a distance of some 20 miles, on two occasions to meet with those of like precious faith around the Lord's Table. —B. LITTLER, *Rec. bro.*

**PLYMOUTH (East).** — *Christadelphian Meeting Room, Clairmont School Beaumont Road, St. Judes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.* We should be very pleased to have the company of any brethren and sisters who happen to come this way on holidays. Our combined ecclesial tea and Sunday School outing will take place (God willing) on Wednesday, July 8th, at Wembury, near Plymouth. — A. J. NICHOLLS, *Rec. bro.*

**ST. ALBANS.** — *Sundays: 11 a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34, St. Peters Street.* On Saturday, June 20th, we spent a very pleasant time at our Fraternal Gathering, when the subject, "The Faith once for all delivered to the saints," was dealt with in four addresses by brethren W. Wille, D. Jakeman, W. Mitchell, and G. Denney. We were supported by brethren and sisters from many other ecclesias, and we believe that all spent a very profitable and happy time. We much appreciate the work of the speaking brethren, and the help of the support of so many visitors. Bro. Jakeman was our speaker on the following Sunday, but we had the very unusual occurrence of no visitors, this being due, no doubt, to the very bad weather. —S. JEACOCK, *Rec. bro.*

**SHERINGHAM (Norfolk).** — *1, Weston's Terrace, Beeston Road.* Loving greetings to all workers in the Master's vineyard. Am sorry to have to report that very little interest is being taken in regard to the Truth here. I have had a carpenter working in the house, and have succeeded in getting him to accept the loan of *Christendom Astray*, which brings the number out on loan to six; and bro. Woodhouse has had a long talk with a man who has previously shewn himself hostile. Having had the Truth put before him in a Scriptural manner, he has been enabled to grasp its purport, and it has led him in spite of himself to become interested in the Bible, in, as it were, quite a casual way. He is a man who has never had a "use" for the parson, and as his interest has been aroused, possibly he may be led to enquire further; we hope so. — On June 10th we received a visit from our brother H. L. Evans, which, although of only about two hours' duration, left behind it an atmosphere of cheerful brotherliness and friendship. Also, we have had the pleasure of the company of sister J. Wright (Luton), who has been spending a week's holiday at Sheringham, and broke bread with us on Sunday, June 21st; also we had the pleasure of two or three conversations with her during the week. For these little breaks in the wilderness journey we render thanks to our Heavenly Father, and to those who have made it possible. Looking for the speedy return of the Lord Jesus, and the end of all earth's troubles, your brother in the patient waiting for him. —ARTHUR STARLING.

**SOUTHEND-ON-SEA.** — *11, Byron Avenue, Sutton Road (buses and trackless trams to North Ave. stage, then through Sycamore Grove to Byron Ave., about two minutes).* Since last writing we have been pleased to welcome to the Table at our house: bro. and sis. Coliapanian (Ilford), bro. and sis. Young (Putney), bro. P. Walpole (Clapham) and sis. N. Eato (Leicester); bro. Coliapanian and bro. Young have assisted in exhortation and presiding, which was much appreciated. We also regretfully report the removal from our district of sis. Frances Williams and her daughter sis. Gladys Williams, who have now joined the Holloway Ecclesia. We commend them to the care of that meeting, and hope a mutual aid will result. This leaves our little meeting numbering seven again. —WM. LESLIE WILLE, *Rec. bro.*

**SOUTHPORT.** —73 Oak Street. (*Breaking of Bread by appointment*). Greetings. It has been a pleasure to welcome the following visitors to the Table of the Lord: bro. and sis. P. Foster, bro. Bushell and his mother, sis. Bushell, sis. Lily Foster (all of Pemberton), and sis. B. Ball (Maghull). Sis. M. Cook (Blackburn) has been on holiday in Southport, and our visits to Pemberton during the time she was here were much enjoyed. — Your sister in the One Faith, DORIS F. JANNAWAY.

**SUTTON (Surrey).** —*The Hall Clanricarde House School Cheam Rd. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately), 8 p.m.* Bro. and sis. E. C. Clements have transferred to Sutton, from Clapham, and bro. J. Phillips (formerly of Putney), having removed to Cheam, will in future meet with us. Lecturing assistance has been rendered by the following: brethren F. W. Brooks and C. H. Lindars (Clapham), C. R. Crawley (Luton), G. H. Denney (Holloway), J. D. Webster (Brighton), and J. B. Strawson (Nottingham). Visitors since last report: bro. and sis. Brooks, bro. and sis. Kirby, bro. and sis. H. Walpole, bro. Walpole, Senr., and bro. S. W. Flower, sisters Clements, Senr., Denney, H. Denney, V. Draper, Greenacre, Haynes, Horner, Reeves, Sharpe, J. Southgate and L. Walpole (Clapham); bro. and sis. Wright, bro. D. L. Denney, and sisters de Vane and Garrett (Holloway); bro. and sis. J. D. Webster, bro. H. Webster and sis. Evans (Brighton), sis. Gillespie (Ealing); bro. and sis Drummond (Crayford); bro. Crawley (Luton); sis. Piffin (Putney); and bro. and sis. J. B. Strawson (Nottingham). —G. F. KING, *Rec. bro.*

## AUSTRALIA

**WONGAN HILLS (W.A.).** —*Evington Vale*, — Greetings in Hope. We are pleased to report that Sister Rene York, having realised the error she made in joining a meeting not in our fellowship, and after acknowledging same, is again meeting with us. —E. J. YORK, *Rec. bro.*

## CANADA

**TORONTO (Ont.).** —*Kimbourne Hall 1484, Danforth Ave. 11 a.m. and 7 p.m., Sundays.* We regret to report the loss of two of our members through death. Sis. Edna Robinson, of Goderich, Ontario, died on Feb. 12th. She was immersed in Toronto in 1922, but had been living in Goderich for several years in isolation. The sad feature in this case was the fact that sis. Robinson was brought to Toronto and died in a hospital without the knowledge of any member of our ecclesia. Bro. Joseph Davey died on April 3rd, after a very brief illness, and was laid to rest in Mount Pleasant Cemetery. Bro. J. P. Vibert of the Hamilton Ecclesia, addressed the assembly on the subject of our brother's faith and hope. Bro. Davey was immersed in October, 1931, and rapidly became one of our most faithful and beloved brethren. We miss him very much, but, of course, do not mourn as those who have no hope. His wife, sis. Margaret Davey, and his son, bro. Wilfred Davey, have our deepest sympathy, and we pray that they may be comforted in the Hope of the Gospel. Our annual Fraternal Gathering was held on April 10th, when we welcomed visiting brethren and sisters from a number of surrounding ecclesias. Our subject for the afternoon was "The Troubled Sea of Nations, and the Blessed who, at last, Enter in Through the Gates into the City." We were addressed by bro. William Robson, of London, Ont., bro. Albert Styles, of Detroit, Mich., and bro. B. J. Dowling, of Worcester, Mass. In the evening bro. J. P. Vibert, of Hamilton, Ont., spoke to us on "Apocalyptic Periods Illustrated and Explained to Emphasize the Significance of these Pre-Adventual Days." On the Sunday following, bro. Dowling gave the word of exhortation, and bro. D. Gwalchmai, of London, Ont. lectured in the evening. On May 10th we were assisted in our labour of love by bro. Geo. Ellis, of Oshawa, Ont. To these brethren we extend our sincere thanks, and assure them that their help is greatly appreciated. Our visitors have been so numerous that we will not attempt to list their names. It is a great pleasure to meet so many from other ecclesias around the Table of the Lord. —GEO. A. GIBSON, *Rec. bro.*

**VANCOUVER, B.C.** — *I.O.O.F. Hall, 1720, Graveley Street.* To the household of Faith, greetings. We have not much of importance to report. Have been glad to welcome the following

visitors: bro. and sis. W. Young, of Winnipeg, Man. Bro. Young was especially welcome, as he spoke the word of exhortation and lectured, giving us a helping hand, for which we give thanks. Also, sis. Hanson, sis. Bryce, bro. C. Hanson, of Portland, U.S.A., who met with us at the Table; bro. Thomson, of Portland, also came with them, but was unable to meet with us owing to sickness. We are glad to have with us sis. Malley, from Los Angeles, who will reside here in future, if the Lord will, and is a welcome addition to our meeting. On the other hand we regret to report that bro. and sis. J. Randell have removed to Portland, and will meet with the ecclesia there; the good wishes of this ecclesia go with them to their new field of labour. We held a very profitable New Year's gathering with addresses and singing. Any visitors to Vancouver, please notify the undersigned at 2914, Bryant Street, Burnaby, New Westminster, B.C. —Faithfully your bro. in Christ, P. S. RANDELL, *Rec. bro.*

## UNITED STATES

**BUFFALO, N.Y.** —*Berean Christadelphian Ecclesia, Mizpah Hall 221 W. Ferry Street. Sundays: Breaking of Bread, 10.30 a.m.; Sunday School, 12 m; Lecture, 7.45 p.m. the second and fourth Sundays in the month. The week-night meetings held on Wednesday at the home of bro. J. J. Mittlesteadt, 26, S. Putnam Street. Elpis Israel Class, 8 p.m. Mutual Improvement Class, 9.10 p.m.* On December 29th we held our annual Sunday School gathering at the hall, which was much enjoyed by all present. We regret to have to report that bro. and sis. Wm. Barlow have been withdrawn from for absenting themselves from the Lord's Table for over six months without a just cause. We have enjoyed the company of the following visitors at the Lord's Table: bro. and sis. D. Gwalchmai, of London, Ont., and sis. Price and sis. Ward, of Hamilton, Ont. We were also very much pleased with a visit to our home by sis. R. H. Carney, of Houston, Texas. Bro. Gwalchmai gave us his help in the Lord's service on May 10th by words of exhortation and lecture, and we thank him for his kind assistance, for his words were comforting and upbuilding to us in our race for Eternal Life. —L. P. ROBINSON, *Rec. bro.*

**JASONVILLE (Ind.).** — *Christadelphian Hall South Virgil Street. Memorial Meeting, 10.00 a.m.; Sunday School 11.30 a.m.; Bible Class, Wednesday, 7.00 p.m.* We have been saddened by the death of our beloved bro. Eli Carrow, who came here from Detroit, Michigan, and was employed on W.P.A. work. He met with an accident on Dec. 18th, and fell asleep on the 20th; but we feel our parting will be for a short duration, "for the coming of the Lord draweth nigh"; he will soon awake by the mercy of God to a "glorious resurrection." Nevertheless, we greatly miss our brother, and our hearts go out in sympathy to sis. Carrow and her children. Our brother was laid at rest on Dec. 22nd, bro. Aude Plew speaking words of comfort and exhortation. —We take this opportunity to thank all concerned for the help our ecclesia has received from the New Jersey Fund. We also extend our thanks for the spiritual help we have received through the *Berean*. —JOHN H. CRAIG, *Rec. bro.*

## 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, 412, 7th 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 Hampden 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 amounts have been received during the month, and will duly be handed to the Finance brother: Zionwards, two shillings and sixpence; A Sister (Bournemouth), ten shillings.

**NEWSPAPERS, ETC., RECEIVED.** —A copy of "*Words of Life*," the Organ of the Conditional Immortality Mission, in which Christadelphians are included amongst the Conditionalists; which is perfectly true according to the teaching of Scripture, but between the doctrines held by Christadelphians and the views of Conditional Immortalists there is a wide difference.

**CHANGE OE. ADDRESS.** —Bro. R. C. Wright has removed to 62 Thirsk Road, North Side, Clapham Common, London, S.W.11.

**BRETHREN AND SISTERS IN ISOLATION.** —See letter from bro. Christmas on page 302.

**BRO. B. SMITH (WELLING).** —Many thanks for your letter and comments. We think enough has been published on the matter already and it might now be dropped.

**TEA AND FRATERNAL MEETINGS,** if the Lord will, will be held at Sutton (Surrey), on Bank Holiday, August 3rd; also at Bristol (see Ecclesial News) on the same day.

**FEW WILL BE SAVED.** —It is idle to contend that bro. Roberts did not exhort in this sense. He did. You cannot be acquainted with his writings. Read *Further Seasons of Comfort*, page 4. But we have a greater witness than bro. Roberts; see Matt. vii. 14; xxii. 14.

**OUTING TO KEW GARDENS.** —The Clapham Bible and Mutual Improvement Class have arranged to visit Kew Gardens and hold a Fraternal Gathering, on Saturday, 22nd August, God willing. A private steam launch will convey the party by river, leaving Westminster Pier at 2 p.m. promptly. Tea at 4.30; after-meeting at 6 p.m. in the Boat-House Restaurant, Kew Green. There will be ample accommodation as the Restaurant can provide for 500. Return journey 7.45 from Kew Pier, arriving at Westminster about 9.15. A cordial invitation is extended to all brethren and sisters in fellowship. Programmes can be obtained from bro. R. W. Parks, 31 Herne Hill, S.E.24.

**THE END IN SIGHT.** —Politicians and writers of many nations have declared during the past month that war is inevitable; and Lord Swinton, Secretary for Air, says, "If war comes it will be the end, whoever wins."

**IDOL WORSHIP IN LONDON.** —A room in a West-end hotel in London has been converted into a temple and a golden idol set up for the worship of the Maharajah of Mysore, who is visiting England. He is one of the world's richest men and rules over seven million subjects. Sir Stuart Fraser says in the *News Chronicle*, "The Maharajah is a most excellent and fine character. His intense religious devotion has made him much revered." And this is supposed to be a Christian country and a Christian people; who can doubt that Isaiah i. 4 declares God's mind concerning such a people?

THE COSSACKS. —A message from the Cossacks to the Russian War Minister says, " When we hear you calling us to battle, we shall leap upon our swift horses, and finish off the enemy for good and all." (Compare Joel ii. 4).

THE NEW COLONIAL SECRETARY ON PALESTINE. —Mr. Ormesby-Gore says, "British rule and administration must be asserted and maintained, and there must be no doubt that we intend to carry out obligations to all races and religions in the country with both honour and justice."

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