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# The Berean CHRISTADELPHIAN

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

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

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

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# **The Berean**

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### **The Four Living Ones**

(Rev. iv. 6.)

**By Dr. John Thomas**

These four living ones being "in the midst of the throne and in the circle of the throne," must be symbolical of those represented by the twenty-four elders, that is, of the saints. The elders, as we have seen, are representative of the saints in the peaceful exercise of their sacerdotal and regal functions, "resting from their labours" performed in "the war of the great day of the almighty Deity," while the four living ones represent the saints in cooperation with the Spirit carrying on the war to its victorious consummation.

In the Common Version these four are styled "beasts." The word in the original signifies simply *living ones*. In Ezek. i. 5, they are styled *chaiyoth*, rendered in the E. V. *living creatures*. They are symbols representative of what is to be, not of what is yet manifested. That which is to be manifested exists, but the form of manifestation does not. That which exists is the all-pervading spirit radiant from the Divine Substance; but the spirit forms, which do not exist, are the dead saints. These must be raised, and then transformed into spirit-bodies, instinct with life and power omnipotent; a transformation which in all its elements is aggregately represented by these "four living ones full of eyes before and behind."

The Spirit of the Deity, then, is the great reservoir of power out of which they are born or developed. "That which has been born out of spirit is spirit." These are the words of Jesus to Nicodemus. The glorified saints, glorified after resurrection, are therefore spirit multitudinously manifested, and *equal to angels*. In his "Visions of Elohim," Ezekiel beheld this manifestation of the saints out of spirit in symbolic representation. He tells us that he was looking in a northerly direction, and in the distance behold "a whirlwind, A GREAT CLOUD, and a fire came out of the North." This was the Spirit in tempestuous and destructive operation. But to show that it was not free spirit, but embodied spirit, he goes on to say, that out of the midst of the fire issued forth "the likeness of four living creatures." He then describes their appearance, and afterwards remarks concerning their movements, that they were identical with those of the spirit; for "they went," saith he, "every one

straight forward: whither the spirit was to go, they went"; and of this going, John says, it was "into all the earth." They went with the Seven Spirits of the Deity, for they will be the seven spirits embodied. Hence the terms applied to the seven spirits by John, are applied to the four by Ezekiel, who says they were like burning coals of fire and like lamps; and that out of the fire, that is, from them went forth lightning; and that they ran and returned as a flash of lightning.

But though Ezekiel introduces them as four living ones and four wheels in ch. i. 5, 16, in referring to them in ch. x. 15, he speaks of them as one, saying, "this is *hachaiyah*, THE LIVING ONE." In other words, the individuals of whom this Spirit manifestation is composed are, in the aggregate, what the voice issuing from their midst proclaims without intermission day and night, namely, the thrice or superlatively holy YAHWEH, the Omnipotent Deity, who was, and who is, and *who is coming* (Apoc. iv. 8). These are the ONE BODY, nearly all the atoms of which are now in death, "sleeping in the dust." But, speaking of them as they are now in reference to its future, the Spirit styles them "MY DEAD BODY," and says "they shall arise," and, in view of the resurrection, exclaims, "Awake and sing, ye that dwell in the dust." When they come forth from the dust they are no longer the Spirit's Dead Body, but they become the Spirit's Living One, and can then say, "I am the First and the Last, and the Living One: and I was dead, and behold I am living for the Aions of the Aions, the Amen." Jesus is the visible Head of these. Without Him the Living One would be incomplete (Isa. xxvi. 19; Rev. i. 18).

Ezekiel clearly indicates what was represented by the four living ones and their wheels in ch. i. 24. He says, "The noise of their wings was like the noise of great waters, as the voice of *shaddai*, MIGHTY ONES, the voice of speech, as the noise of a host." This was equivalent to saying that their wings represented "great waters," which represented "Mighty Ones," who gave utterance to their will and purpose, and that there was a multitude of them. These were the waters John heard responsive to the voice issuing from the throne, saying, "Praise our Deity all ye his servants, and ye that fear him, small and great." "I heard," says he, "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *hallelu Yah*, praise ye YAH; for YAHWEH *Elohim* the Omnipotent reigns. Let us be glad and rejoice, and give the glory to him; for the marriage of the Lamb is come, and his wife hath made herself ready" (ch. xix. 6). This glorious multitude will be the embodiment of the power that is "to execute vengeance upon the nations and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written:" that is to perform all those things I have sketched under the caption of "*The Apocalypse Rooted in the Prophets*" (see *Eureka*, page 41 to 85, vol. i.): to set up the kingdom and to establish glory to the Deity in the highest heaven, over the earth peace and goodwill among men.

These four living ones and their four wheels are "THE CHARIOT OF THE CHERUBIM." They are the chariot in which the Deity rides forth to battle against the enemies of the house of David, and upon which he sits enthroned over Israel. This appears from II. Sam. xxii. 11, and Ps. lxxx. 1. In the former place, Yahweh is said to ride upon a cherub; and in the latter, to inhabit the cherubim. The etymology of the word is regarded as obscure. In view of this, I would suggest that we may take the root, *charav*, as having been the same with *kharav*, to waste, to destroy, from which *kherev*, a sword. This derivation is suggested by the text where *kheruvim*, or *cherubim*, first occurs in the scriptures; as, "Yahweh Elohim placed at the east of the garden of Eden the cherubim and the flaming sword which turned itself to guard the way of the tree of the lives." By rendering *wav*, by *even*, instead of "and," it would make the flaming sword expletive of the cherubim; as, "the cherubim, even the flaming sword" — the flame containing the cherubic power, as Ezekiel's "whirlwind, great clouds, and fire," did the four living ones he saw.

But, be the true etymology what it may, it is certain that they are symbols of *a wasting and destroying power*. When their wings are expanded they are in lightning operation; when let down, they are standing, and either preparing for action or "resting from their labours." They are "full of eyes before and behind"; or, as Ezekiel says, "their whole *basar*, flesh, even their backs, and their hands, and their wings, and the wheels, were full of eyes round about." An eye is the symbol of intelligence; and when a multitude of eyes are aggregated together, each eye indicates a particular or individual

intelligence. Ezekiel informs us that the eyes were in *flesh* which was full of them. Each eye, then, was a flesh intelligence; and, as the four had each a human face and hand, and were endowed with the faculty of speech, the intelligence was that of a man. Hence, each eye is representative of a man; and as the four sing, "Thou hast redeemed us," each eye is symbolical of a saint. The eyes are "a great multitude which no man can number"; yet they are symbolized by four, by 144,000, by a city lying four-square, and 144 cubits — that is, these numbers are symbolical of the saints; first, in relation to their encampment; second, to their nationality; third, to their municipality; and fourth, to their corporation limit.

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## Editorial

### HAMARTIA, THE GREEK EQUIVALENT FOR SIN, AND ITS RELATION TO JESUS.

The Greek word *hamartia* translated "sin," is a substantive or noun, and occurs as such 172 times in the New Testament. It is found in Heb. ix. 28, where, by adding another word not found in the original apostolic phrase, the clean-flesh agitators change its significance, and use it as a qualifying adjective, in order to facilitate the reception of their false teaching concerning the nature of Christ.

According to the Testimony, "we see Jesus was made a little lower than the angels" for the express purpose of "the suffering of death" (Ps. viii. 5; Heb. ii. 7-10).

Angelic nature is sinless and deathless, and needs no redemption, but the nature of which Jesus was made a partaker — the seed of Abraham and David, was a lower and imperfect nature, one of which sin and suffering were ingredients or qualities — a nature under condemnation to die (Rom. v. 18) — a nature in which the physical principle of "sin reigned unto death" (verse 21).

It was the purpose of the Father that this death-stricken nature should be "redeemed" and "perfected" in the person of His Son; but to be just and a justifier of the sinful nature, making it to conform to the divine, the work must be accomplished through suffering and death (Heb. ii. 10, 14).

To this end, "the Word was *made* flesh" (John i. 14) by being "*made* of a woman" (Gal. iv. 4), that is, constituted physically or made of her substance, and as "that which is born of the flesh is flesh" (John iii. 6), the son of Mary "took part of the same" sinful flesh, or more literally, "flesh of sin" (*hamartia*) as his mother.

Paul stated the case very briefly when he wrote, "He hath *made* him sin" (II Cor. v. 21); that is, "the Word was made flesh" of sin, with the element of "sin in the flesh," or "the law of sin and death" in his members — dwelling in him as "a physical law of his being" (Rom. vii. 17, 20, 23).

In this manner, he bore our griefs and carried our sorrows, and death, the total consequence of our iniquities, was laid upon him.

As he was subsequently to be made our Mercy-Seat and Great High-priest above, it was necessary that he should be "touched with the feeling of our infirmities" (Heb. iv. 15); and clothed with the "filthy garments" of iniquity (Zech. iii. 3, 4), "that he might find a fellow feeling true with every tempted mind." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High-priest to intercede for us" (Heb. ii. 17).

Having himself oft felt the mental and physical pangs of that wretched human malady of sin in the flesh of this body of death (Rom. vii. 24), he is the better qualified to judge righteously, those who, like himself, having had the opportunity of learning obedience by the things which they suffered, shall be required to give unto him, their appointed Judge, an account of their deeds while on probation in this "good and evil" state.

"The filthy garments" have been taken away from Jesus, and his "iniquity" caused to pass from him, and he has been clothed with a "change of raiment." In other words, through dying and rising again he destroyed the *sin* power in himself. Thus he "put away sin (hamartia) by a sacrifice of himself" (Heb. ix. 26), and when he comes the second time, he shall appear "without sin" (hamartia) — verse 28.

This feature of the Truth shines forth divinely clear through the inspired word, and every open, honest and sincere heart will at once perceive its clarity and simplicity.

But with the multitude truth is ever unwelcome, however divinely clad it may be, and owing to man's vain thoughts, thinking more highly of himself than the Scriptures warrant, there is a wild riot of opinions on this question in Christendom to-day extending its proportions from the dogma of the immaculate conception to the arrant pretensions of the clean-flesh fallacies.

Neither the immaculate conception nor the immaculate birth of mortal flesh, in the case of either Jesus or his mother, finds not even a shadow of support in the Scriptures. These notions are born of contradictions.

The only authority for the former is the pronouncement *ex cathedra* of Pope Leo IX. on Dec. 8th, 1854; and the only power behind the latter (the clean-flesh theory) is the opinion of man —those who are continually tinkering and tampering with the sacred text, in an attempt to destroy the force of certain phrases, which, as apostolically used, utterly wipe out of existence their favourite but false teaching.

These intrusive men, unmindful of the perils that environ those who presume to correct the words of inspiration, would add to the Scriptures—supplying words that have no equivalent in the original text of the phrases referred to.

It is a dangerous device adopted by some translators to save their speculative opinions from being wrecked; but it is a stratagem, wholly opposed to all standard rules of interpretation.

Take for example the Apostle's words in Heb. ix. 28:

*"Unto them that look for him (Christ) shall he appear the second time without sin unto salvation."*

These officious clean-flesh advocates virtually condemn the inspired construction of this sentence and the arrangement of the words, by asserting that the word "offering," for which there is no equivalent in the original phrase, should be inserted immediately following the words "without sin."

By this unwarranted addition the truth is greatly obscured. The ungarnished words of the Spirit are plain. The only possible deduction of reason as applied to the words "without sin" is that at the first appearing, "the Word was made flesh" of sin, the "one flesh of men"; but at the second appearing the Anointed will be "without sin." This is unquestionably the Spirit's teaching, made doubly sure by the Scriptures previously quoted.

These would-be rectifiers of the inspired text, whose great aim is to mystify, claim they have a right as intelligent critics, to correct this awkward (?) omission on the part of the inspired apostles. But it will be well to remark right here that while the apostolic phrase "without sin" is not only awkward but fatal to the pretensions and perverse disputings of clean-flesh sophists, it is in perfect harmony with the Spirit's general teaching throughout the word; which is that Christ at his first appearing "took part of the same" flesh of sin as his brethren; and it was "on account of" this element of "sin in the flesh" or "for sin" (*hamartia*) that he came under the condemnation of death. That was why he was required to offer for himself (Heb. vii. 27; Rom. viii. 3; and Heb. ii. 14).

In doing this, that is, by being obedient unto death, he "put away sin (*hamartia*) by the sacrifice of himself"; and although death had dominion over him for three days, God was faithful and brought him again from the dead; and after emerging from the tomb his "filthy garments" were changed — he was given "a change of raiment."

He thus "put away" his sin-nature—mortality; and "put on" the divine nature—immortality; and therefore the resultant consequence must have been, that when made alive forevermore, he was "without sin."

This was the original conception in the divine mind, and the spontaneous sequel in the divine plan, so vividly and plainly expressed in the unmistakable words of the inspired Apostle.

The ninth chapter of Hebrews is a wonderful chapter in a still more wonderful epistle, the contents of which cause us to marvel at the wisdom and love of God.

But the wonder of the hour with us, is the clarity of phrase and the plainness of speech with which the Apostle describes and delineates the great plan of salvation for the redemption of our bodies, which was wrought out by the Deity in Christ.

In chapter ix. 12, it is written that he (Christ),

#### "OBTAINED ETERNAL REDEMPTION"

from the law of sin and death or the *diabolos* which had the power of death over him for three days (Rom. vi. 9), but was afterwards destroyed because of his obedience unto death.

In him our nature was redeemed from death, but the redemption was first for himself, that in the love and mercy of God it might be for us, through Christ as our Mercy-seat.

In the 23rd verse we are informed in the plainest terms that he—"the heavenly things"—the antitype of the Mosaic sacrifice, was "purified" by his own better sacrifice. His imperfect sin nature was on the third day perfected. (Luke xiii. 32).

In the 26th and 28th of Heb. ix., we are told, he "put away sin," and therefore is now "without sin."

In the Greek text of verse 28, the word *hamartia*, "sin," is joined NOT with the word "offering"—the suggested mystifying addition to the text—but rather with the right and most proper Greek word, *cho-ris*, translated "without," apart, or "severed from," as in John xv. 5 (see margin).

Christ cannot be "severed from" his one great offering; it is "the one sacrifice for sins forever," and it will constitute the theme of the song of the redeemed in glory, at his appearing and his Kingdom (Heb. x. 12; Rev. v. 10).

Therefore, the proposed addition of another word to the text, which would wholly unknit and change the inspired construction of the sentence, in order to save the clean-flesh heresy from annihilation, is little short of blasphemy: it is an expressed contempt for the divine arrangement of words in the sacred text.

The subversive teaching which affirms that Jesus had clean-flesh in the days of his mortality, is a contradiction of the inspired testimony: it is naught but the mythical lore of erring Christendom, for —

"How can he be clean that is born of a woman?"

"Who can bring a clean thing out of an unclean? NOT ONE." (Job xiv. 4; xxv. 4.)

Let us, therefore, as faithful brethren "give attendance" to the doctrine of Christ, earnestly contending for the faith against these "seducing spirits"; for while we have been divinely taught and assured that Jesus in the days of his mortality was a partaker of the "filthy garments" of the flesh of sin and "iniquity" (Zech. iii. 3, 4; Heb. ii. 14), yet our faith is certified, and we are made sure that by the transforming energy of the Spirit, he has been given a "change of raiment," from which all the filthiness of the flesh has been severed, and he is now "without sin."

We are also equally assured and encouraged by the truth revealed, that through the "abundant mercy" of our God, in the forgiveness of our sins, we have the opportunity of becoming partakers of the "eternal redemption" which Christ has obtained for himself (Heb. ix. 12; xiii. 20).

In this hope our souls rejoice, because it is based upon faith in the one saving Name and baptism into the same, thus putting on Christ as a garment, made of God, unto us righteousness, sanctification and redemption.

As "there is none other Name under heaven given among men whereby we must be saved" (Acts iv. 12), we should give the more earnest heed to the things of the Name; fully realizing the importance and necessity of believing the "one gospel" or glad tidings of the redemption of the body (Rom. viii. 23), to which it is possible for us to attain, if we "strive lawfully," holding fast to the Name (II. Tim. ii. 5; Rev. ii. 13).

This is the marrow of the simple yet vital story of the Bible. Simplicity is native to the truth, and its most essential features are the simplest —

The truth in heaven's garb attired,  
Needs only to be seen to be admired.

But heresy in all its awkward forms becomes wearied and tired of the Gospel's simplicity, and weaves around the Word of Life its Satanic net of mystery.

Therefore, Paul wrote saying: "I have espoused you to *one* husband: as a *chaste* virgin to Christ," that is, uncorrupted by any of the false doctrines now taught by the harlot and her daughters.

"BUT I FEAR," says Paul, "lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Therefore, as the Apostles exhort, If any come unto you preaching "another Jesus" whom we have not preached, "let him be accursed, receive him not, nor bid him God speed, lest ye be partakers of his evil deeds" (II. Cor. xi. 2-4; Gal. i. 6-8; II. John 9-11).

Brethren, in view of these solemn warnings: these inspired admonitions to exercise caution against possible dangers, let us stand firmly for the Truth, maintaining it inviolate against all who attempt to add to or corrupt the inspired text of the word of God.

B. J. D.

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## Land of Israel News

*"I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jeremiah xxx. 10).*

More than 1,000 Jewish emigrants are leaving Poland for Palestine this month. Nearly all are men under 30, in excellent physical condition, many having just finished their military service in the Polish army.

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Farmers at Zichron Jacob, in the Sharon, are employing Jewish labour exclusively, for the first time, for the harvest which is now beginning. Four hundred men have been engaged.

\* \* \*

The Rutenberg electric works in Haifa have begun the extension of their power plant, which will employ 160 labourers. This number will subsequently be raised to 250.

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At a recent meeting of the Haifa Municipal Council, it was decided to build a town hall at Hadar Hacarmel, at a cost of £51,000.

\* \* \*

4,000 trees were burnt down in the Keren Kayemeth Wood at Kfar Hachosh. The pumping station of the Palestine Potash Company, on the shore of the Dead Sea, was set on fire by three Arabs, who stabbed the Arab guard. Work was not stopped by the damage. The Iraq Petroleum pipe-line has again been damaged by Arabs. Dynamite was used by troops to demolish hiding places in caves in the Judean hills near Bab-el-Wad, which was the scene of a pitched battle between military forces and Arabs recently.

\* \* \*

The Jerusalem Jewish National Fund has received an anonymous donation of £4,000 to help make good the depredations of Arab bandits. The J.N.F. has launched an appeal for 100,000 trees to make good the loss of 38,000 trees, which have been wantonly uprooted or burned in recent weeks.

\* \* \*

Official figures issued in Jerusalem concerning trade in Palestine during April, 1936, and the first four months of the year show very clearly the disastrous effect of the disorders on the economic life of the country. Imports of merchandise into Palestine for April showed a decrease of 25.1 percent., as compared with imports in April, 1935, while the total exports of merchandise of domestic produce for April had decreased by 79.5 per cent., as compared with the previous year. Imports of merchandise for the first four months of the year have dropped by 16.9 per cent, since 1935, but have risen by 6.2 per cent, since the same period in 1934. The exports of merchandise of domestic produce for the first four months of 1936 showed a decrease of 30.2 per cent, and of 7.5 per cent, since 1935 and 1934 respectively. Exports of raw materials, however, are showing an increase of 83.9 per cent, over the first four months of 1935.

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In spite of the riots in Palestine, Jewish emigration from Germany to that country has not diminished. An official announcement of Berlin gives the number of labour emigrants to Palestine during the month of July as 550. Thus the riots have evidently not frightened off the German Jews from emigrating to Palestine. The Arabs, even in a pogrom mood, are evidently preferable to the Nazis, even in their best Olympic mood.

\* \* \*

The majority of the Arabs are perfectly contented with the better conditions introduced by Jewish diligence and capital investment; they have been in amicable relationship with the Jewish population; and the only ones who are fighting are a few hundred young bloods with a zest for adventure, whose passions the leaders and agitators have unscrupulously and cunningly exploited.

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

### **V. HIS RETURN TO ANTIOCH.**

The question of the keeping of the Law of Moses having been thoroughly thrashed out at the conference at Jerusalem, it was decided to send Paul and Barnabas in company with Barsabas and

Silas, to Antioch, to report the result of the conference, in person. A letter was therefore written setting out the conclusions arrived at.

This missive went forth with the unanimous backing of the ecclesia at Jerusalem, including Peter, James, and John, and was conveyed in person by the above-named faithful ministers of Christ. The estimate of the brethren and sisters at Jerusalem concerning Paul and Barnabas was clearly stated in the reference to "our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts xv. 25, 26). The manner in which the letter was sent would greatly enhance its value and authority in the eyes of its recipients.

The carefully considered and authoritative interpretation of the law of Christ was not left to be conveyed in a haphazard way, neither were the men who had borne the brunt of the fight for the Truth disregarded; and the effect of this would not be lost on the Gentile ecclesias which were waiting anxiously for the result of Paul's journey to Jerusalem.

In our dealings with each other in the Truth's service, we do well to take care that important matters do not lack dignity in their execution.

The message could have been conveyed by word of mouth, or sent in letter-form by the ordinary postal channels of the times; but no such means were employed. In addition to Paul and Barnabas, the epistle said, "We have sent Judas and Silas, who shall also tell you the same things by mouth" (Acts xv. 27).

It is important to note that the communication dealt with "necessary things," "That ye abstain from meats offered unto idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." (Acts xv. 29.)

How frequently in controversy are unnecessary things or things irrelevant to the discussion introduced, and the real question at issue thereby side-tracked or even neglected altogether. In the case under review the whole question at issue was carefully and thoroughly dealt with, and the matter ended. The result as affecting the believers at Antioch, "they rejoiced for the consolation" (margin, exhortation).

The opening phrase of this epistle has a great similarity with the commencement of the epistle of James, and seems to afford an undesigned coincidence proving the genuineness of the document. The relief and joy of the recipients can readily be imagined, for this authoritative pronouncement was calculated to remove the serious dissension and persecution caused by the Judaizers.

It is recorded in Acts xv. 32, that "Judas and Silas being prophets also themselves exhorted the brethren with many words, and confirmed them." Here we have the true idea underlying the terms "prophets" and "prophesying" in the New Testament, which is to expound the scriptures to the edification and comfort of others. The matter is driven home by Paul in 1 Cor. xiv. 5, where he stresses the fact that exhortation must be edifying. If we ask what is meant by "edifying" in the scriptural sense, surely the answer is, the inculcation of the Truth, so that speaker and hearers alike may be better able to "fight the good fight of faith," and "lay hold on eternal life." This calls for nicely balancing our studies in the Truth. A very deep knowledge of prophetic times and symbols will be entirely valueless unless coupled with an equally deep knowledge and personal application of the law of Christ. As a matter of fact, the latter is of fundamental importance, while the former can be regulated according to one's ability and opportunity.

After a time the little band of apostles visiting Antioch had to break up; Judas, and possibly Silas, returned to Jerusalem, the latter afterwards going back to Antioch. In the meantime, Paul and Barnabas continued at Antioch "preaching the Word of the Lord" (Acts xv. 35).

During this time Peter visited Antioch, and there took place that painful incident recorded in Galatians ii. 11, 12. Apparently, during the earlier part of his visit, Peter had freely mixed with the Gentile believers, but on the arrival of certain ones from James, Peter withdrew in deference to the feelings of those who were of the circumcision. Here was a direct breach on the part of Peter of those principles of equality between Jew and Gentile in the faith to which he had so recently put his hand, and concerning which he had said at the conference at Jerusalem:

"Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us;

"And put no difference between us and them, purifying their hearts by faith." (Acts xv. 7-9.)

Peter's action had disastrous effects on others, and even Barnabas was carried away by Peter's attitude. Paul's masterly exposition of the "truth of the Gospel" (Gal. ii. 14) deserves our closest attention. Take for example Gal. ii. verses 16 and 20.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

Paul's whole argument lays bare an extremely important feature of the Gospel.

The law made everyone "guilty before God" (Rom. iii. 19). "By the deeds of the law there shall no flesh be justified" (Rom. iii. 20). The law was a "schoolmaster unto Christ" (Gal. iii. 24). It "made nothing perfect" (Heb. vii. 19), and all, Jew and Gentile alike, have "liberty" (Heb. x. 19, marg.) to enter the household of faith "by a new and living way" (Heb. x. 20).

The fact that the breach between Paul and Peter was afterwards healed is evidenced by Peter's allusion to "our beloved brother Paul" in his second epistle, wherein he signifies his complete agreement with Paul's exposition of divine truths. The incident causes us to reflect on the manner in which inherent traits of character affect our personal behaviour. Impetuosity was Peter's weakness. Acting on the spur of the moment, without regard to what might happen subsequently, was characteristic of him, but a perusal of his two epistles shows how his natural inclinations had been subordinated to the law of Christ, and at the same time they reveal how his rugged traits of character had been directed into right channels, thus making him a faithful servant of Christ.

Paul and Peter are thus thrown in contrast, revealing them both as instruments peculiarly suited for their respective spheres of service in the Truth. We can be thankful that the records of the lives of faithful men and women are given in such an intimate manner, for it helps us to realize that although our personalities and temperaments may differ naturally, mutual love and forbearance will enable us, under the guiding hand of the Father, to render acceptable service to Him provided we do all things "as unto the Lord."

C.W.

## **Britain and Egypt in Prophecy**

A LECTURE

(Continued from page 309)

The very circumstances in which Jews are being restored and established is entirely in keeping with the punishment to be meted out to them as recorded in the concluding verses of Deuteronomy xxviii. That punishment is to continue, and no ease for the sole of their feet is to be found until Christ himself returns to deliver his people and fight against those nations who are come up against Jerusalem in the final clash of arms at Armageddon. The trouble at the present time which the Jews are experiencing at the hands of the Arabs is indicative that their time of trouble is still with them, and, anxious as Britain is to afford them every protection, the fact remains that their only sure protector is the Messiah whom they have so long rejected, but who presently comes unexpectedly to save his people. Ezekiel has very much to say concerning the regathering of Israel from among the nations where God has scattered them. It is set out very clearly in Ezekiel xxxvi, and xxxvii (21 and 22):

"And say unto them, thus saith the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

This chapter is very interesting, as showing Israel's increasing importance, and nationally growing stage by stage until finally they stand upon their feet a mighty army. And then, in chapter xxxviii. we have it brought to our notice that this people are once again in trouble, in which the power of Tarshish is directly concerned. The prophet tells us in that chapter that at a time when the Jews have been regathered into their land in considerable numbers, a northern power comes down like a cloud over the land "to take a spoil and a prey." It is undoubtedly the Russian power (the power north of Palestine) bent on mischief. There are those in the land, however, who attempt to withstand this onslaught, and these are spoken of as the "merchants of Tarshish and all the young lions thereof." Tarshish again is here identified for us. Of all countries, England is primarily a "merchant" country, and her wonderful colonising power is testified to by the dependencies and colonies which comprise our far-flung Empire. England is invariably referred to in heraldry as an old lion, and her colonies as young lions, and the phrase, "the merchants of Tarshish with all the young lions thereof" can apply to none other country than Britain and her colonies. What are we to gather from this chapter? There is obviously a clash of arms on a gigantic scale. Joel, Zechariah and other prophets make reference in detail to the same thing, and in similar language. But what becomes of Britain, and how do they fare? Badly, Very badly. Soon they are in full retreat, and driven down into Egypt. We have referred to Isaiah xliii., where we have the prophet speaking of the regathering of Israel to the Holy Land; God says, "I gave Egypt for thy ransom." A "ransom" is the price paid for the redemption of a prisoner; the consideration for the release of a captive from captivity. God pays wages even now by blessing or cursing a people. The proof is to be found in Genesis xii. 1-3:

"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

In common with other countries, England has baited and ill-treated the Jew in times past, but they have also befriended them and given them sanctuary. "I will bless them that bless thee," "I gave Egypt for thy ransom." And that is why England is to-day in such a strong position in Egypt and the East. The prophecies of Ezekiel concerning Egypt are remarkable in their very literal fulfilment. Chapter xxix. speaks of its overthrow. From a mighty nation advanced in the arts and science of its day, it was to be reduced to nought, and *remain* a base kingdom.

"And I will bring again the captivity of Egypt and will cause them to return into the land of Pathros into the land of their habitation; and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations."

Could prophecy be more explicit or capable of more literal fulfilment than this has been. Centuries have rolled by, and still Egypt remains a base kingdom. Coming down to our own times, we find some fifty years ago the English and French were at variance with the Egyptian Government, and the two navies of England and France were prepared to enforce their respective Governments' demands. Admiral Seymour, in command of the British ships, bombarded Alexandria, but France withdrew her ships and left England in possession. From that day to this, England has been the overlord of that country. The then Prime Minister, Mr. Gladstone, went into Egypt, as he told his Government, much against his will, and promised to withdraw at an early date. That was fifty years ago, and England is still there.

Still further, British interests in Egypt were increased when Disraeli as the Prime Minister acquired a predominant holding of the shares of the Suez Canal. It will be realised how essential it is that she should be in a strong position to maintain communications with her Eastern possessions, and it is as we see entirely in agreement with the position which the prophecies call for at the time of the end. From the days of old God determined the base upon which her lines of communications must rest, when Britain is fighting for her very existence with the Russian host. For England will undoubtedly be driven back into Egypt in that clash of arms. The Prophet Daniel (xi. 40-45) brings this very clearly to our notice:

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

But let us continue reading at chapter xii., and see what glorious things are associated with this conflict, for it speaks of the return of Christ, the resurrection, and the establishment of the Kingdom of God on this earth.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

And so (as we see from the penultimate reference) this king of the north will overflow and pass over the glorious land—and the land of Egypt shall not escape. It would appear at first sight that this king of the mighty northern host is victorious—but not so. For "tidings out of the East and the North trouble Him." Truly Britain, with all her might and power, have been overthrown. The ships of Tarshish, too, have been broken and destroyed by an East wind, as the Psalmist tells us. Who, then, is this who has arisen to challenge the mighty Russian hosts' supremacy in Jerusalem and Mount Zion? It is none

other than the Lord Jesus Christ, who with his Saints is now made manifest and proceeds to the work that lies before them; for, says the Psalmist, who depicts the position for us in Psalm ii. "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Yes, that is the fate of this mighty northern host, and the kings of the earth who seek to oppose him when he returns as King of Kings and Lord of Lords.

Isaiah tells us, "The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." "Thus (says the Spirit through Ezekiel) will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord."

What is the exhortation to us who are living in these latter days, which speak so eloquently of the coming of Christ to set up his kingdom? It is contained in Isaiah xxvi. 20, 21:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

It is an invitation and a warning. If we are wise, we shall take heed to the warning that we may avail ourselves of the invitation.

F. G. FORD.

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## **The Holy Commandments**

*"Lay not up for yourselves treasures upon earth" (Matt. vi. 19).*

This saying of Christ helps us to realise the exalted character of his teaching. "God's ways are higher than man's ways, and His thoughts above man's thoughts," and what is true of God in this respect, is equally true of Christ, for did he not say, "the word which ye hear is not mine, but the Father's which sent me" (John xiv. 24).

The command is entirely contrary to our natural instincts. A man is considered prudent and exemplary if by industry and carefulness he can accumulate riches sufficient to give himself and his family what is termed "a good time," and to construct a financial barrier against the times of difficulty which so often come in later years. It is a mistake to suppose that Christ here deprecates industry or carefulness in the use of those blessings which God so bountifully bestows upon His children. What he does so strongly deprecate is the almost universal habit of giving these matters the first place in our arrangements. He impresses upon us the fact so frequently illustrated in the present days of financial upheaval, that "treasure on earth," or riches from the world's point of view are very uncertain possessions. Solomon's advice, given by the Spirit, is found by hard experience to be the best for all to follow: "Labour not to be rich . . . for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. xxiii. 4, 5). Like-wise Paul, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works . . . laying up in store a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 17, 19). This is in harmony with the teaching of Christ. The true riches and the only enduring possessions are those to which we are related by the Truth. All else will "corrupt" and flee away. The command is, therefore, based on the highest reason, and is for our ultimate profit. "If riches increase, set not your heart upon them" (Psa. lxxii. 10) is the mind of the Spirit and the teaching of Christ. Every good gift is from God, and if it should please Him, as it has in some few cases to bestow present possessions upon His children (Abraham is an illustration of this), we have to recognise the fact that we are merely stewards in regard to such possessions, and must therefore give account of our stewardship; they are not our own, and must therefore be used as belonging to another. The great lesson arising out of this

commandment is that we should set our affection on the attainment of the "true riches": giving the foremost place in our lives and in all our arrangements to the ultimate attainment of the Kingdom of God and the eternal glories of the age to come. These are "the unsearchable riches" which will never vanish.

W.J.W.

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## CORRESPONDENCE

Loving greetings in the bonds of the Truth. We are 50 miles from Toronto, and our nearest brethren are at Mount Albert, about 14 miles away. Brother Toole, of Mount Albert, was the first one there to obey the Truth. He was formerly connected with the "Friends" Society, and learned the Truth while in prison for conscience sake. He was instrumental in teaching bro. Frank Grey the Truth, who afterwards married our daughter. Bro. and sis. Grey have moved here with us also, and we are hoping to make our living at farming, until the Master returns. We go to Mount Albert regularly for the breaking of bread (weather permitting), and meet with bro. Toole and five other brethren and sisters, so we number around eleven. It is much better than isolation, for as "iron sharpeneth iron, so does a man's countenance that of his friend." During the winter we broke bread at home, and we find the exhortations by bro. Roberts and other faithful brethren very helpful. The *Signs of the Times* are very cheering to us; we know our redemption draweth nigh. The Truth gives us confidence in God's plan of salvation, which is slowly but surely being worked out. We enjoyed bro. Dowling's company at the Toronto gathering, and his address on our "entrance through the gate in the city—the new Jerusalem." If only we are found worthy to enter in, it will be worth all the agonizing and striving now. Trusting this finds you and your family well, and may the Lord bless your efforts and labours in the Truth. We appreciate the *Berean* very much. —With our united love and best wishes for your temporal and spiritual welfare, sincerely your brethren and sisters in the patient waiting for the Master.

Pefferlaw, Ont.  
Canada.

Bro. & Sis. T.H. BRIGG, SEN.  
Bro. HAROLD BRIGG.  
Bro. & Sis. FRANK GREY.

\* \* \*

I am sending you a few thoughts on Matt. xx. 23, which may possibly be of interest to others; if you think so, perhaps you can find a niche in the *Berean*.

"But to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

And so, the place on the right hand and on the left, of Christ in His kingdom, is the prerogative of the Father. He has reserved the placing to His own counsel. Principalities and powers have been placed under the jurisdiction of Christ, and the granting of rewards in relation to the offices of the Kingdom is his exclusive right, but the two places mentioned are reserved of God and given by Him to those whom He has in mind for the positions. Who may they be? Various names have been suggested, Daniel, Enoch, Paul and others. May we hazard an opinion? While the aforementioned are worthy saints, and stand out prominently in the working out of the Divine plan, yet we do not think there is reason enough to assign to them the very important position in question. At the time of the Kingdom, when the earth is blessed and enjoying the happiness envisioned by the prophets, this happiness will be the result of the covenant made with Abraham coming into force, through his seed, "which is Christ." The righteousness and judgment that will extend from one end of the earth to the other, and bring to the poor a helper, that will uproot the transgressor out of the land, will come as a result of the King sitting upon David's throne, according to the covenant God made with David. So we have the glorious condition on the earth resulting from the fulfilment and establishment of two covenants that God has made, and both of them centering and being completed, in Christ, who was the "seed of Abraham" and the "Son of David." May we offer a suggestion that the places are reserved for Abraham and David? One on the right, the other on the left, both united and bound up with Christ for the realization of God's purpose in the earth according to His covenants. At any rate, if we are

fortunate enough, through the mercy of God, to find a place in the kingdom, in whatever position it may be, we shall know for a certainty that which is now only an opinion.  
Los Angeles, California.

A. E. SMITH.

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Greetings in the Hope of Israel. May I be permitted to add a few words to the correspondence about our bro. Dyer's exception to hymn 62?

I quite agree with bro. Strawson that the hymn, including verse 4, is in perfect harmony with Scripture. Surely every brother of Christ can sing, "God is wisdom, God is love," even though trials be "long and sharp, realising that the Father will "glorify His Name" in the day when He "makes up His jewels."

Bro. Strawson did well to say, in his exhortation (from which bro. Dyer's letter arose), in the March Berean, "Do we always mean exactly what we sing, or are we offering the sacrifice of fools?" It was this question, I suggest, which caused bro. Dyer to write as he did. And here I can sympathise with the brother's points, in referring to "trouble implied by the word unemployment," and although some brethren class riches or "plenty with the poverty (material) caused by unemployment, saying that the former is as great a "trial" as the latter; I feel, with the experience of unemployment behind me, I cannot agree with them. For, to a brother or sister who has the spirit of Christ, it is easy to cut down the "plenty" — and what a joyful task. There are plenty to share it. But nobody can alleviate unemployment's distress—only getting work to do can do that. Now, there are scores of our brothers making a brave fight to keep themselves and their families upon 27/- per week, out of which they have to pay rent. Those brethren are enduring what they know to be the evil consequences of man-made devices. But sometimes a brother makes a thoughtless remark concerning "those unemployed" (speaking generally), in slightly contemptuous terms. Our unemployed brother, being human after all, feels some of the sting. I speak from knowledge. It is lacking in charity to "our neighbours" (for no government would pay doles to encourage idleness). It is casting a stumbling-block before our poor brethren who are ensnared in the "labour problem."

But, my dear bro. Dyer, and I write for every brother in the plight of unemployment, do not mix the troubles of the world with God's glorious plan. Oh! I know how you feel when a brother who can run a motor-car, has his own house, bank balance, and a nice position in life, tells you he is "blessed." No, brother, sister, don't—don't say, "then what am I-----?" If you were of the world you would probably still be unemployed. But— *without hope!* Brethren whom you consider "better off" must answer for themselves in "that Day." Don't appoint *yourself* their judge.

Personally, knowing that Christ will come suddenly, I would rather be eating a dry crust than receive the "call" as one of a long line of motorists upon a dust-laden road.

Think it out, brethren—then thank God for your position as a "poor" saint, for you are in good company. God's prophets, Jesus our Elder Brother, the Apostles, all knew the truth of "paths in wilds" being laid. Their's was no mockery—no "sacrifice of fools."

So rejoice in that you are counted *worthy* to suffer. And remember, dear ones, God provides.

Have you starved yet? Have you no roof, clothing, food? These are all that matter. Be content—and great will be your consolation when the Master judges the things *now unseen*. —Your brother,

A. CHANT.

Bristol.

\* \* \*

Greeting. After reading the sister's letter, I am inclined to think that I may have misunderstood your "Reflection." If so, please forgive me this wrong. Truly it is "through much tribulation that we

must enter the Kingdom of God." The replies of the brethren and sister are a painful reminder of this fact. Surely a well-meant endeavour to save brethren and sisters from the kind of trouble through which I had passed should not have been taken as a denial of the fact, that "whom the Lord loveth he chasteneth," and so forth. I use the past tense above advisedly. I had nothing in a material sense worth complaining of (praise God!) when I wrote you, certainly not of "unemployment." Nevertheless, I thank the sister for her kind suggestion. I fear, however, that during recent years many brethren have not realised to the extent they might have done (and I have not in mind unemployed brethren) that an unemployed brother is in a false position, so far as the keeping some of the commandments of Christ is concerned. I need not give references, the Scriptures are well known to all of us. If any brother finds, or has found, comfort and help in singing Hymn 62, far be it from me to wish to rob him of this, only I would warn the brethren against that anxious kind of mind which Jesus forbids (see Matt. vi. 33-34). Seeing that Hymn 3 is headed, "Psalm lvii." being taken from the Scottish version of the Psalms, evidently, to say the least, I do not take exception to it. If you can find space for the enclosed, it may help to make what I mean to say a little clearer. The idea of its form is taken from some expositions (oral and written) of an esteemed former editor of the *Berean*. May I refer bro. Geo. Jackson to the preface to the Hymn Book, which bro. Roberts wrote, especially R.R.'s reference to Proverbs xv. 23. I do not think it necessary to say more in reply to his letter.

Thanking the brethren and sister for their letters, and yourself, dear brother, for the opportunity of considering the matter, hoping that, God willing, you will further extend this welcome innovation, with fraternal love to all, praising God for all His mercies, —Faithfully your brother in Christ,  
Barnet

J. H. DYER.

1

Should Thy wisdom, Lord, decree,  
Trials long and sharp for me,  
Pain or sorrow, care or shame,  
FATHER, GLORIFY THY NAME!  
Hymn 62, verse 4.

2

O LORD, EXALTED BE THY NAME,  
ABOVE THE HEAV'NS TO STAND;  
DO THOU THY GLORY FAR ADVANCE  
ABOVE BOTH SEA AND LAND.  
Hymn 3, verse 4. (Scottish version of Psalm lvii. 11).

3

Be thou exalted, O God, above the heavens: let thy glory be above all the earth. Psalm lvii. 11 (A.V.)

4

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

FATHER, GLORIFY THY NAME.  
Jesus, as recorded by John xii. 27-28.  
SELAH.

## Reflections

Christ is coming. For many weary years we have encouraged ourselves and tried to encourage others with these words. One day succeeds another with its cares and tasks and duties. The years pass by without much change or variation; and sometimes we grow weary and realise the truth of the Proverb (xiii. 12). "Hope deferred maketh the heart sick." Will he never come? We think of poor John

shut up in Herod's prison, and we sympathise with his anxious cry, "Art thou he that should come? or must we look for another?" And perhaps, like John, we wonder, Have we been premature in our anticipations? Are there still many weary years of waiting? Is the day of his coming still in the far-distant future?

\* \* \*

And then, suddenly, unexpectedly, with almost stunning effect on the mind, it happens. There is a knock at the door— a visitor is shown in, and as we look at him a fit of trembling seizes us as we recognise the features of a brother who fell asleep long ago. We realise that the day has come at last—it is the messenger of the covenant. Before he speaks we know what he is going to say, "Christ has come. Brother! you are summoned to meet him."

\* \* \*

It may be we shall have to obey the summons instantly— but more probably there will be a short interval, a few hours or days perhaps. We go about our preparations as one in a dream; can it be true? We hasten to meet the brethren — Yes! they have all received a similar summons. We are overwhelmed with joy; we try to express our feelings, but our emotion overcomes us. Tears of thanksgiving and happiness are running down many cheeks.

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But suddenly we remember. The judgment seat! We have to appear before him who is not now the Mediator, but the Judge, to whom every thought and word and deed is known; and divine justice requires that he shall punish or reward every man according to his deeds. As we think of these things we are in despair; joy gives way to fear; we are overwhelmed with anxiety. We think of the words of the Prophet Malachi, "Who may abide the day of his coming? and who shall stand when he appeareth?" How insignificant now appear all our endeavours! How many shortcomings and failings we are conscious of! How we wish we had paid more heed to the warnings and exhortations we have listened to.

And then we remember Paul's words, "There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only but unto all them that love his appearing." Ah! do we not love his appearing? Have we not looked and longed for it these many years? We think of his warning, "If a man love me, he will keep my words." We have tried to keep his words; surely there is some hope for us? And so, with feelings of hope and joy mingled with fear, we stand before our judge.

\* \* \*

We would give all the world, all that we ever prized or desired, to see a smile on that grave face, but we dare not look up. And then we hear him speaking. Not in the stern voice we feared—it is the same gentle voice which said, "Let not your heart be troubled," and he is saying, "Well done. You have been faithful in a few things. There is a place in the Kingdom for you."

\* \* \*

How can we describe the joy with which we hear those words addressed to us? We shall realise then why the apostle spoke of our "*light*" affliction. A lifetime of sadness, of suffering, of tribulations, will seem as nothing. With a heart overflowing with gratitude we shall look back over our past life and realise the love of God, now no longer hidden (Hymn 52). We shall see how He has guided and led us in the path that led to the Kingdom, when we wanted to wander from it, because the way was sometimes rough and painful; and we shall realise that the everlasting arms were underneath us all the time (Deut. xxxiii. 27), sustaining and supporting us when we felt as if we were quite forsaken.

\* \* \*

No experience is too bitter; no sacrifice too great; no present humiliation too trying which secures for us a place in the great congregation (Psalm xxii. 22) we shall then be invited to join. No

one then will complain that the way which led them there was too narrow. None of that glorious company will be reproached with having been extremists or narrow-minded in the days of their probation. On the contrary, those of the type of the Apostle Paul and Dr. Thomas and bro. Roberts will be greeted with thankfulness for their faithful encouragement to persevere. If anything can add to our happiness on that day, it will be to be greeted with "Brother! Sister! It is due to you in God's mercy, through the merits of Christ our Lord, that I am here. Your example, your encouragement, your zeal and faithfulness helped me to endure and to hold fast to the end, when I was disheartened and perplexed by all the trials of the way."

\* \* \*

A dream? No. Just a reflection on the signs of the times, and what they portend to the faithful.  
C.F.F.

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### **Present Imperfection**

"As is the heavenly, such are they also that are heavenly." The body is of common nature with the head. The younger members of the family bear resemblance to the Elder Brother. The wisdom, nobility, and love of the head radiate to the utmost member, and impart a contour of beauty and health to the whole alike. We may not see this illustrated at present. The one body, of whom these things are affirmed, is only in process of development. Its principal constituents are in womb of the night. The gates of hades enclose the multitude of sleeping saints. The few who are in the land of the living are set in ungodly surroundings, and in association with many who have the name, but not the spirit of the calling. In the family as it exists in the state of probation, there is much that is adventitious and destined to be rejected. This is needful to the effectual proving of the genuine. The aspect of the family in the land of the living will disappoint those who consider it in the light of its divine ideal. They make a discouraging mistake who look to find the heavenly excellencies in every professed member of the bride. Only a few will be saved. The divine ideal will not be realised till "All the children of God scattered abroad (living and dead) are gathered together in one" (John xi. 52); and presented to Christ by himself, a glorious ecclesia, without spot or wrinkle, or any such thing (Eph. v. 27). Keeping the eye on this, faith can feed, and purpose in Christ grow strong. We can see in the future a whole family of glorious sons and daughters, among whom will be no liars, cold hearts or fools — a community of righteous men in perfect health, with boundless wealth, unwearying faculty, overflowing love, and everlasting joy. Oh, the glory of the divine purpose in Christ. It is the substance of the shadowy visions which cross the dreams of poets and philosophers; but a substance that can never be reached by them. They are out of the channel of its development. In God only can it be found. It cannot be reached outside of His way. His way is in Christ, and the philosophers and poets reject Christ, though in words they profess to admire him. The way of Christ has been made known by his ambassadors, the apostles, and the safety of perishing man lies only in hearing their word. R.R.

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### **Signs of the Times**

**"Men's hearts failing for fear." The earth filled with violence. The situation in the Near East.**

The prevailing sentiment of the times is unquestionably fear. Everywhere preparations for war are being carried out with the utmost celerity, the sanguine hopes of universal disarmament cherished by so many, but a few months ago, having completely faded away. How seriously the situation is viewed is evidenced by world-wide preparations for the provision of gas-masks for the civil population. The magnitude and horror of the 1914-18 War proved to be greater than had hitherto seemed conceivable, but it is evident that the next world war will be of such a character that the last war will seem but a small affair by comparison. No wonder it is described as a time of trouble such as never was, involving unparalleled political earthquakes, shaking the "heavens and the earth" to their very foundations. It might have been supposed that the wide diffusion of education and the ease of travel would have softened man's combative instincts, but the contrary is the truth; the world is filled with cruelty and violence.

The Civil War in Spain is an example of the state of men's minds to-day. It is being conducted with a ruthlessness and prodigality of bloodshed which have appalled those who have been eye-witnesses of it. Its effects may well pass beyond the borders of Spain, for it may correctly be described, broadly, as a conflict between Socialism and Fascism. Thus France tends to support the Republican Government, whereas Italy and Germany favour the Fascist rebels. In England, although the Government professes neutrality, it will be observed that the Liberal and Labour papers support the Socialists, and the Conservative papers support the Fascists. This division of the populations of the world into two fiercely opposite camps is constantly becoming more marked, each party endeavouring to suppress the other wherever it obtains control. In Russia, Germany, Italy, Austria, and many other countries, opposition to the Government is not permitted, and is frequently punished by death. Even in England the brutality meted out to opponents by Fascists is causing a considerable amount of trouble, particularly in the East End of London, where there is a large Jewish population; anti-Semitism being the chief item in the Fascist propaganda.

When opposition is crushed so ruthlessly as it has been in very many countries ever since the War, it is not surprising that when the opposition parties rebel or find an opportunity of obtaining power, they in their turn treat their enemies with brutality. We can imagine the bloodshed that will ensue in such countries as Germany, Russia or Italy when there is a change of Government. The great earthquakes and shakings of nations foretold in the Scriptures doubtless refer to such events; there are, in fact, several Old Testament analogies to show that God's judgments on evil nations are frequently accomplished by their destruction of one another. So it will be at Armageddon: "Every man's sword shall be against his brother." Thus it would seem that the constantly developing bitterness between the rival partisans of Communism and Fascism will prove to be a prime factor in the fulfilment of the prophecy that "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. xxv. 32-33).

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The chief cause of the present agitation in Europe has been the rapid revival of Germany, totally upsetting the uneasy equilibrium brought about by the Treaty of Versailles. Her pact with Austria, with Italy's acquiescence, has disturbed the balance still more, and brought about a close understanding with France and Russia. France rightly appreciates the value of such an ally, for the Russia of to-day is vastly different from the Russia of 1914, and Germany is well aware that she could not now undertake a war against these Powers simultaneously, as she did in 1914. But no doubt there will be a great deal of activity in diplomatic circles before the final grouping of the Powers is completed, for many of the smaller nations have pinned their faith to the League of Nations, whose utter incompetence to assist them has only just been definitely established by the abandonment of Abyssinia. It is plain, however, that the control of the Mediterranean Sea will be a most important item in the plans of European statesmen, the more especially that, as a result of the Treaty of Montreux, Russian warships may now be found therein. It has always been true that the control of Constantinople and Egypt would place any nation in a position of immense strategic value—a fact which makes the occupation of Palestine so important to Britain—and it is not difficult to perceive that the struggle for world-supremacy will have the control of these regions as a primary objective. (We need hardly remind readers of this magazine that this is exactly what is predicted in Daniel's prophecy.) Britain's occupation of Palestine, Russia's Treaty with Turkey, Turkey's refortification of the Dardanelles, Italy's activity on the Red Sea Coast, are all moves in this neighbourhood, preparing the arena for the struggle that lies not far ahead. It is because of the seriousness of these things that the South African Minister of Defence has come to England at the invitation of the Government to discuss plans for the defence of Britain's possessions in Africa. It seems that Britain is to undertake the Naval Defence, in return for which the Union of South Africa will provide the military defence for Rhodesia, Tanganyika, Nyasaland, Kenya, and Uganda. Now, if Britain's African possessions are to be made an important centre of Imperial defence, they will necessarily be interested in the defence of all Britain's Eastern interests, including Palestine and Egypt. Have we here a specific reason for the description of Israel's protecting power as "the land shadowing with wings which is beyond the rivers of Ethiopia"?

(Isaiah xviii. 1). And for the mention of "Sheba and Dedan" first amongst Palestine's defenders in Ezek. xxxviii? There are excellent reasons for believing that the Sheba and Dedan here mentioned refer to British African possessions. So long ago as February, 1929, in the "Signs of the Times," attention was called to developments in this part of Britain's Empire, and now, of course, their importance in the Imperial scheme of Defence has increased enormously.

The continued unrest in Palestine causes more and more British troops to be sent there, so that against her will Britain is being compelled to make Palestine a military centre. "I will say to the South, keep not back"; such is the Divine decree, and it cannot be evaded. For this purpose has Britain received her wages. Once again Britain is negotiating with Egypt, who is anxious to obtain complete independence. But she will not be able to obtain it. It is reported that agreement has been reached, but the details show that Britain intends to retain the mastery there, and Egyptian independence will never be more than nominal.

Truly we live in days when God's mighty hand is visible in the affairs of the world. It might have been supposed, naturally speaking, that Britain would not risk such a serious estrangement with the Arabs, merely to sustain the principle laid down in the Mandate of the establishment of a National Home for the Jews, or at least that Jewish immigration would be suspended. But no; 62,000 Jews entered Palestine during 1935, and there is no likelihood of any diminution of the number in 1936, in spite of the troubles. Certainly it seems impossible to imagine any other country spending and risking so much for the sake of a promise made nineteen years ago under the stress of circumstances; above all to Jews, very few of whom are British. Yet God has so arranged the circumstances that the question is not even one of party politics in this country; all parties are united in their determination to defend Palestine in harmony with the terms of the Mandate. Familiarity with a matter is liable to blunt the conception of its magnitude, but we do well to remember that there has never been anything like it in history. No other evidence is needed to prove that God's strong hand is directing the affairs of the nations. No wonder it is written, "Ye are my witnesses"! It is the evidence God has chosen for Himself, and the nations are invited to deny it if they can. "Let them bring forth their witnesses that they may be justified, or let them hear and say, It is truth" (Is. xliii. 9). That they will not do, but will rather seek to destroy the evidence by endeavouring to cut off Israel from being a nation; God will, however, have them in derision, and will set His King on the holy hill of Zion. Such are the events of the immediate future, and to which we, by our call to the Truth, are intimately related. What manner of men and women we ought to be, having such knowledge of these things! And yet it is evident that the general condition of the brotherhood is one of increasing indifference and laxity; "perilous times" for us all, for it is easier to follow a bad example than to set a good one.

"Seek ye first the kingdom of God" is Christ's exhortation to his disciples, and it is in these days a more necessary exhortation than ever, for the difficulties of the times are truly great. We are unquestionably on the very eve of most momentous events, during which the trivialities of life which exercise us so much now, will seem of very small consequence. Characters are not built in a day, and it will be only tried characters that will abide the day of his coming. Let us then be wise during the few days that remain of our probation, and be determined to put first things first. We believe God has delivered us out of darkness into His marvellous light; shall we not believe that He will finish what He has begun in us? Let us, then, share the faith of our beloved brother Paul: "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death and doth deliver: in whom we trust that he will yet deliver us" (II Cor. i. 9-10).

W.J.

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## **Ecclesial News**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the

Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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

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

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

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

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

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

(Colossians iv. 9).

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**BRIGHTON.** —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* We desire to express our sincere thanks and gratitude to the many brethren who have so willingly assisted us in the Service of the Truth. Our recent visitors whose company and fellowship we have enjoyed, have been: bro. and sis. W. Jeacock, bro. and sis. Jenkins, and sis. E. Jenkins, bro. and sis. C. F. Evans, bro. and sis. H. L. Evans, sis. W. Irving, bro. A. K. Clements, of Clapham, bro. and sis. C. Bath, sis. De-Vane, of Holloway, bro. and sis. Boothroyd, of West Ealing. We gain by removal from Holloway Ecclesia, bro. D. Bath and bro. P. Bath. — E. JONES, *Rec. bro.*

**BIRMINGHAM.** —*Shakespeare Rooms, Edmund Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 8 p.m.* We continue our public testimony to the things of the Truth, endeavouring to do so consistently, undeterred by the poor response of the strangers. We are pleased to welcome to our number sister Hilda Dale, from Oldham, who will be in Birmingham for some time owing to her occupation; also bro. Harvey, from Blackheath, who, being often in Birmingham on Sundays, finds it most convenient to belong to this meeting. We are sorry to lose the company of bro. and sis. Woodhouse, who, having removed to Brierley Hill, will in future meet with the Dudley Ecclesia, to whose fellowship we commend them. The following have been united in marriage: bro. K. S. Rodger and sis. Pearl Hardy; and bro. R. Bray and sis. Muriel Hardy. We sincerely trust their new relationship will be a mutual blessing, during their probation, as "heirs together of the grace of life." Since our last report, we have welcomed the following around the Table of the Lord: bro. G. H. Denney (North London), bro. Redman (Clapham), bro. and sis. Burton (Luton), bro. Broughton (Welling), bro. Dickson (Motherwell), sis. Annie Cockcroft (Oldham), bro. Harrison (Lichfield), bro. and sis. T. Phipps and sis. Dean (Great Bridge), bro. and sis. Dale (Halifax), bro. D. C. Jakeman and bro. S. Shakespeare (Dudley). To the brethren, who have assisted us in the work of the "defence and confirmation of the Gospel," we again express our sincere thanks and appreciation. — Our Fraternal Gathering at Sutton Coldfield Park on June 1st proved a very successful gathering, in spite of the threatened inclement weather, and a profitable time was spent. Our annual Fraternal Gathering will take place, if the Lord will, on Saturday, October 25th; particulars later. — It is an unpleasant duty to have to report our withdrawal from sis. L. Weetman, on the grounds that "having resigned our fellowship and joined the Temperance Hall fellowship, from whom we are separated, because of their toleration of erroneous doctrines, our withdrawal from the Temperance Hall fellowship now also applies to her." — W. SOUTHALL, *Rec. bro.*

**BRISTOL.** —*Druids Hall & Perry Road (top of Colston Street). Breaking of Bread, Sundays, 11 a.m. Bible Class, Tuesday evenings, 7.30.* How gratifying to the Bristol Ecclesia was the sight of

the large number of brethren and sisters who had travelled from far distances to join them in their Fraternal Gathering on August 3rd. We had brethren and sisters from Bath, Birmingham, Bridgend, Bridport, Bury St. Edmunds, Clapham, Crayford, Dudley, Horn's Cross, Luton, Newport (Mon.), North London, Plymouth, Porthleven, Seven Kings, Swansea, Tonypany, and Welling.

Arriving early, a company of about eighteen brethren and sisters visited the Art Gallery and Museum before lunch. A few "aliens" joined us as we went round, and at one point we unconsciously addressed a "rev." gentleman, who was standing in a "niche" just above our heads, almost as motionless as a statue. He heard us unfold some of the vagaries of the doctrine of the immortality of the soul, and though our words, doubtless, would leave no good impression on *him*, we are pleased to say that some aliens who attached themselves to the company, and are quite unknown to us, were sufficiently interested to enquire concerning "this peculiar people." Needless to say, the opportunity was not lost, for one of the brethren gave him the information needed. Thus by feeble efforts is the seed of the glorious Truth broadcast.

The meeting in the afternoon was fully up to the standard we aimed at. Once more was our faith confirmed that *we indeed* had the glorious Truth that will save. Who could help experiencing this as we heard the brethren cheering us onward to the standard of our high calling? High were the spirits and happy the hearts of the ninety-six who sat down to a very welcome cup of tea. The time passed all too quickly.

But the day was not yet finished. While the majority had to return early (*all* the brethren and sisters came, on an average, 100 miles to join us), there were some whose train did not go until late. Away we went to the Cabot Tower and the Suspension Bridge, but were then driven back to the Hall by a storm (the kind with which we are now becoming familiar). Still, with our spirits burning, we gathered round the organ, singing the sweet songs of 2Sion, and reading the portions for the day, until the clock warned us it was time to move.

Thus another wonderful Bristol Fraternal is ended, full of happy memories and associations. Wonderful, because of those dear brethren and sisters, so full of love for us, as to come from far-off cities, towns and villages, to make another happy day, and to cheer each other on the journey to the Kingdom. The Fraternal was considerably enhanced in interest by having our new brother and sister with us (bro. and sis. BAILEY, of Shirehampton), the Clapham brethren having kindly immersed them for us on Sunday, July 26th. They had been introduced to the Truth by the advertising efforts of bro. Alec Cochran, who then resided in Glasgow, but who has since removed to Guildford. Our happiness would have been further increased could he have been with us, but circumstances did not permit. Brethren, who would have thought that the seed sown in Glasgow would have been carried to Shirehampton (about four miles from our hall), and there have taken root, grown, and is on the way to producing fruit to our Heavenly Father? How true are the words we sometimes sing, "Do but sow it, *it will grow*," and "Be sure your labour's *not in vain*."—The following visitors joined us at the Lord's Table on August 2nd: Sisters Corfe, D. Higgs and F. Reed, of Clapham; bro. Le Cuirot, Bridgend; bro. Lingood, Horn's Cross; sis. K. Penn, and bro. Penn, of Welling. —F. WALKER, for *Rec. bro.*

**CRAYFORD (Kent).** —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: 8 p.m., Bible Class, at Toc H. Hall, High Street, Crayford.* By means of cards and press advertising, we continue our endeavours to create interest in the things of the Truth. One stranger, who in some respects is already in harmony with first principles, has attended our lectures and Bible Class, and we are hoping that the good work now commenced will continue, ultimately to the honour and glory of our Heavenly Father. On Saturday, the 13th June, we had our outing to Dartford Heath, and a very enjoyable time was spent in company with brethren and sisters from surrounding ecclesias. Bro. E. A. Clements ministered to our spiritual needs on this occasion, and his words of exhortation and encouragement were much appreciated. Since last reporting, we have had the company of the following visitors: bro. and sis. D. J. Hunt-Smith and bro. D. Hunt-Smith (Sutton), bro. R. Hodges (St. Albans), bro. G. J. Barker (Holloway), bro. and sis. W. E. White, sis. B. White, sis. M. White, sis. N. Kitchen, and brethren Newall, R. C. Wright, W. R. Mitchell, H. L. Evans, D. L.

Jenkins (Clapham). We thank them all for the very pleasant and profitable times spent together in the work of the Truth. —E. R. CUER, *Rec. bro.*

**CROYDON.** —*Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End): Bible Class, 8 p.m.* Since our last report, we have been pleased to welcome to the Table of the Lord: brethren D. L. Jenkins, F. J. Morse, E. A. Clements (Clapham), bro. E. Perry (Putney), all of whom ministered the word of exhortation on the occasions of their visit. We have also had with us: bro. and sis. M. Smith, bro. W. Davis, sisters Davis, F. Wood, Allwood, Hutley, Daniels, P. Crosskey, M. Bird, all of Clapham; bro. and sis. Harrington, bro. L. Penn, sisters R. and I. Penn, of Welling. — Since the change of room from No. 11 to No. 3 in Ruskin House, we have had an increased attendance of strangers at our Lectures, and we pray that the word spoken may bear fruit unto the honour and glory of God. We shall appreciate any support brethren and sisters may be able to give us, especially at the Lectures, which are given, if the Lord will, on the third Wednesday in each month, at 8 p.m., in the Y.M.C.A., North End, Croydon. —On the 11th July our bro. W. F. Mephram and sister L. C. Jeacock were united in marriage, and we pray that our Father's blessing may rest upon them in their new relationship. —ARTHUR A. JEACOCK, *Rec. bro.*

**DUDLEY.** —*Christadelphian Hall, Scotts Green. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.30 p.m.* Greetings. We are pleased to welcome bro. and sis. Woodhouse (from Brownhills), who, having come to reside in this district, have become members of our ecclesia. We have been pleased to have the help of bro. M. L. Evans (Clapham), bro. F. Walker (Bristol), and bro. F. Lewis (Newport) in the Service of the Truth, also bro. Cambray and sis. Lewis (Newport), and bro. F. Nicklin (Birmingham) around the Table of the Lord. —Faithfully your bro. in Jesus, FRED H. JAKEMAN, *Rec. bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C.5.* Greetings and love to the Household of Faith. There is not much to report in this corner of the vineyard, but we have to acknowledge the love and faithfulness of an anonymous brother for his generous gift of £12. It is greatly appreciated, indeed, and we take this opportunity of thanking our brother, and assuring him that it will be used to the best advantage in the Truth's service. Visitors to the Table since last report are, J. McKay and J. McLeod (Motherwell), who have assisted and encouraged us in the work of the Truth; also bro. F. P. Restall (who is in isolation in Edinburgh), whose occasional visits are also refreshing. We long for the time when we shall no longer be isolated one from the other, but assisting our Lord and Master in the glorious work which awaits Him. Meanwhile, we toil onwards in hope and faith, trusting the day of His appearing will soon dawn, and release us from the present weakness. Faithfully your bro. in Christ, — JAMES L. WILSON, *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.* We have been pleased to have the company of the following brethren and sisters around the Table of the Lord, and at our lectures and Bible Class: bro. Vince (Croydon), sisters D. Shorter, P. Year (Hitchin), bro. and sis. Mercer (Holloway), sis. M. Squires (Luton), sis. E. Callow (Bournemouth), sisters O. and J. Button, bro. and sis. H. Atkinson, bro. J. Doust, bro. H. M. Doust, bro. D. Skinner, and bro. A. K. Clements (all of Clapham). Our thanks are due to the brethren who exhorted us and delivered the lectures. — E. F. RAMUS, *Rec. bro.*

**KIDDERMINSTER.** —*"Eureka," Bridgnorth Road, Franche.* Greetings in Christ. Since last writing we have been pleased to welcome around the Table of the Lord sis. Singleton (Clapham) and also sis. E. Blake and sis. Burgess (Luton). Their company around the Table was much appreciated, and these meetings of those of like precious faith whom we have not met before remind us of our family relationship: that though scattered abroad we are all members of one great family, of which Christ is the head. May the day soon dawn when the head shall be revealed in glory, and when the members shall be gathered unto him to constitute that Glorious Ecclesia, not having spot, or wrinkle, or any such thing, but that shall be holy and without blemish. We welcome any of like precious faith who may be this way. —Faithfully your bro. H. W. PIGOTT.

**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.* It is with sorrow that we report the death of our sis. Florence Alice White, who fell asleep on 18th July, after a long probation of over forty years. Our loving sympathy is extended to bro. W. J. White and bro. W. E. White, and to other members of the family in the loss of their sister, but especially to sis. M. L. White, who has lost her constant companion. We sorrow not as those who have no hope, and we are convinced the day is not far distant when there will be a joyful reunion in the Kingdom of God of all "the called, the chosen and the faithful." Our sister was laid to rest in Wallington Cemetery, bro. G. M. Clements speaking words of comfort at the graveside. —It was our painful duty at the Quarterly Business Meeting, held on July 9th, to withdraw our fellowship from sis. E. Silliter and sis. B. F. Knight. Sis. E. Silliter has attached herself to a meeting with whom we are not in fellowship; but in the case of sis. B. F. Knight, she has returned to the world after obeying the Truth only in May of last year. It is our earnest prayer that our young sister may yet realize the seriousness of her position. — We gain by removal bro. J. W. H. Woodall, from Sutton. The following visitors have been welcomed at the Table of the Lord: sis. May Hughes and sis. Kingley, bro. and sis. J. Allen and sis. H. Allen (Dudley), bro. and sis. Hodges, Junr. (St. Albans), bro. J. Wilson and sis. M. Sunter (Glasgow), bro. and sis. Higgs (Bristol); sis. Clark (Putney), bro. and sis. W. Rivers (Holloway); bro. and sis. T. Phipps (Great Bridge), bro. Flower, bro. A. Cochran, sis. Childs, sis. Barratt (Sutton), sis. Beeson and sis. D. Beeson (Colchester), bro. B. Hayward (Ipswich); sisters H. Davey, S. Davey and F. Davey (Boston, U.S.A.), sis. D. Whitehouse, R. Whitehouse and H. Boyle (Canton, Ohio, U.S.A.), sis. Golden (Los Angeles, 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 been cheered by the obedience to the One Faith of Mr. PERCY HORACE BATH, who, after a good confession, was baptised on July 21st. We regret, however, to say that since that date, owing to taking up a situation in Brighton, he has removed to that town, and will meet with the brethren there. We wish him every success in his endeavour to reach the goal of his and our hope—eternal life. We have been helped in our public proclamation of the Truth by bro. C. H. Lindars, of Clapham, and bro. A. Headon, of St. Albans. The following visitors have been welcomed to the Table of the Lord: sisters G. H. and V. Lethbridge, of Sutton; sisters L. and H. Denney, of Clapham, bro. and sis. T. Stevenson and bro. and sis. Morris, of St. Albans; bro. and sis. Tellum, of Brighton; sisters M. and L. Whitehouse and sis. Floyd, of Canton, Ohio, U.S.A. —GEO. H. DENNEY, *Rec. bro.*

**LONDON (Putney).** — *Christadelphian Hall 47, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursday: Bible Class, at 8 p.m.* Greetings in the Master's Name. It is proposed, God willing, to hold a Fraternal Meeting on Saturday, 3rd October, at 6.30 p.m., and we would take this opportunity of inviting all brethren and sisters to encourage us with their presence. It is more than two years since we last held such a gathering, and the stimulant of the presence among us of many of those of like precious faith is felt to be much needed in such days as these. We have engaged the smaller hall at the Wandsworth Town Hall, so that there are some 400 seats. Will the brethren and sisters please help fill them up. Programmes giving further details will be issued in due course. We have been grateful for the assistance of the following brethren in the proclamation of the Truth to those who are as yet without hope: brethren H.M. Doust (Clapham), S. Jeacock (St. Albans), J. L. Mettam (Sutton), and H.T. Atkinson (Clapham). Bro. Doust and bro. S. Jeacock also gave us the word of exhortation; and in addition we have had the pleasure of the company at the Lord's Table of sis. S. Jeacock (St. Albans), bro. D. L. Denney (Holloway), sis. Barrett, Junr. (Sutton), and bro. and sis. Hembling, and bro. Lingood (Horns Cross). —J. A. BALCHIN, *Rec. bro.*

**LONDON (West Ealing).** — *Leighton Hall Elthorne Park Road, London, W. 7. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Thursday, 8 p.m., 49, Uxbridge Road, Ealing, W.5.* We held our ecclesial and Sunday School outing on July 18th, by bus to Burnham Beeches, about fifty

brethren and sisters and scholars being present, where an enjoyable time, despite somewhat unfavourable weather, was spent. We desire brethren and sisters to note that if the Lord will we are changing the night of our Bible Class meeting from Wednesday to Thursday, commencing Thursday, September 3rd. We have been pleased to welcome the following at the Table of the Lord: sis. M. Butt, sis. E. Davey, sis. C. Lodge, sis. Sowerby, bro. and sis. P. G. Kemp, bro. and sis. Jenkins, and sis. E. Jenkins, bro. and sis. A. R. Owen, bro. R. Wright (all of Clapham); bro. Cochran, sis. D. Childs and sis. E. Hill (Sutton), and sis. Wright (Luton). —T. G. BRETT, *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. We continue to preach the word, but with very little apparent result, but we do thank the brethren who have laboured with us in this work, also ministered to us the word of exhortation. Bro. Baker, after a very short stay in Luton, has now returned to London, and will meet with the brethren and sisters at Putney, to whom we commend him. Bro. G. Hodge and sis. M. Crawley were united in marriage on July 18th; we give them our best wishes. Also sis. B. Brett was united in marriage to bro. J. Hodges, of St. Albans, on August 1st; we wish them every happiness in their new relationship. Sis. Brett will now reside in St. Albans, and our loss will be their gain. —It was our painful duty to withdraw fellowship from brethren J. W. Squires and P. Day, and sisters M. A. Day and K. J. Squires, on July 9th, for holding the false doctrine, "That it is permissible for a brother to go to law against another under certain circumstances"; it is our earnest prayer that they may yet see the error of their ways. —With sincere love in the Truth, your brother in Israel's hope, S. BURTON, *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 Christ Jesus our Lord. It is with sorrow that we report the death of our beloved sister E.M. Cambray, wife of bro. C. Cambray, and sister to bro. F. Lewis. Our sister fell asleep on Sunday, July 19th, after a short but very painful illness, and was laid to rest at Christchurch Cemetery on Thursday, July 23rd. She now awaits the call of the Master from the grave, when we hope that she will be found approved by him at his coming; bro. D. C. Jakeman, at the graveside, testifying to the verity of the Word of God, and to the Glorious Hope which our sister held, to a large number of brethren and sisters, and strangers there gathered. Our sympathy goes out to our bro. Cambray and bro. Lewis in their bereavement. On the other hand, we have been pleased to welcome into fellowship sis. V. M. Harris and sis. M. A. Davies, mother of our bro. J. Davies. Our two sisters were formerly of the Temp. Hall fellowship, Risca, but, having satisfied us that their reasons for desiring the Berean fellowship are scriptural, and that they thoroughly appreciate the principles which keep us apart, they have been admitted to fellowship. Also we have been pleased to have a visit from bro. W. R. Jeacock, of London, on July 12th, who faithfully gave us words of exhortation and lectured in the evening; and to welcome as visitors at the Table of our Lord sis. L. Jenkins, of Brockhollands, near Lydney, sisters Dorothy and Rachel Whitehouse, and sis. Helen Boyle, of Canton, Ohio, U.S.A. —Sincerely your brother in Israel's Hope, 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, Wednesday, 7.45 p.m., at 6, Rolleston Drive.* We are pleased to report that sis. Alice Shaw (formerly Corn Exchange), having had a satisfactory interview, is now a member of this ecclesia. If the Lord wills, we intend to hold a Fraternal Gathering on Sept. 19th next; tea at 4.30; Meeting, 6 o'clock; subject, (1) Righteousness, (2) Temperance, (3) Judgment to come; to be dealt with by brethren W. Southall (Birmingham), F. C. Wood (Clapham), and F. H. Jakeman (Dudley) respectively. All brethren and sisters in fellowship are affectionately invited to be present. —We regret to say that sis. G. E. Mynott has just undergone a serious operation in the hospital; we pray that, if the Lord will, she may soon be restored to health. —We have been pleased to have the help of brethren W. Southall (Birmingham) and S. Shakespeare (Dudley) in the work of the Truth; and have also been pleased to welcome the following visitors to the Lord's Table: bro. and sis. S. Burton (Luton), sis. S. Shakespeare (Dudley), and bro. C. Wood (Dudley). —J. B. STRAWSON, *Rec. bro.*

**OLDHAM.** —34, *Union Street Sundays: School 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m.* We are having a Fraternal here, God willing, on Saturday, September 26th. Subject, Doctrine and Character. Further announcements by programme will be posted to the ecclesias. All in fellowship heartily welcomed. Since last writing we have been assisted in the work of the Truth by brethren F. H. Jakeman, S. Shakespeare and T. Hughes (Dudley), and bro. J. B. Strawson (Nottingham), whom we thank for their acceptable labours. We have also welcomed the following to the Table of the Lord: sis. F. H. Jakeman, sis. S. Shakespeare, bro. and sis. Price (Dudley), bro. Drake (Leeds), sis. D. Jannaway (Southport), sis. J. B. Strawson (Nottingham), bro. T. Heyworth, sisters J. Hey worth and Sophia Heyworth (Whitworth), sis. Joan Powell (Blackheath), sis. H. Dale (Birmingham). —W. COCKCROFT, Junr., *Rec. bro.*

**PEMBERTON.** —*Chatsworth St., Pemberton, Wigan. Sundays: Sunday School, 2 p.m. Breaking of Bread, 3 p.m. Lecture, 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* We are pleased to report that Jack Evans and Nellie Charnock were baptised into the All Saving Name of Christ on July 18th. May they endure unto the end. We have been assisted in the service of the Truth by our bro. W. Cockcroft, Junr., of Oldham. On Saturday, Aug. 1st, Bro. R. Bushell and sis. L. Foster, also bro. F. Simm and sis. A. Littler were united in marriage; they have the best wishes of the ecclesia in their new relationship. We have welcomed the following to the Lord's Table: bro. L. Faherty, bro. Faherty, Junr., and bro. Draper (of Shifnal), bro. T. Bailey (Preston), sis. Doris Jannaway (Southport), bro. A. E. Redman (London), bro. J. Broughton (Welling), sis. M. Tarplee and sis. P. Tarplee (Birmingham). —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.* As a result of our monthly distribution of *The Bible Advocate*, we have had a request from a reader for further copies of this booklet, also a request for the loan of *Christendom Astray*. We have two strangers now attending the meeting, and another interested friend reading *Christendom Astray*. We pray that our Heavenly Father will continue His blessing upon our efforts. —A. J. NICHOLLS, *Rec. bro.*

**ST. ALBANS.** —*Sundays: 11a.m. and 6.30 p.m. Wednesdays, 8 p.m., at Pikesley's Hall, 34, St. Peter's Street.* We are very pleased to record the marriage on Saturday, August 1st, of bro. John Hodges and sis. Betty Brett (Luton). We trust that they will be blessed as heirs together of the grace of life. While welcoming sis. Hodges to the St. Albans Ecclesia (from Luton), we regret to lose sis. L. Wys, who has removed to Margate. — On Saturday, July 18th, a very pleasant ecclesial outing was held at Nomansland Common, some four miles north of St. Albans. Bro. Wille (Southend) gave an address at an informal meeting, and we had the company of brethren and sisters from several other ecclesias, all of whom we were very pleased to see. It is hoped that our Autumn Special Effort will take the form of three Lantern Lectures during October. More details will be provided later on. We were pleased to welcome bro. and sis. Mettam (Sutton) and bro. Thomas (Ilford) at the Memorial Meeting on August 2nd. —S. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall 686, Green Lane, Sundays: Breaking of Bread, 11a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* We held our ecclesial outing on Saturday, 25th July last, at Havering, a delightful spot in the country, a few miles from Romford. A party of brethren and sisters from Clapham were with us, and in spite of showery weather we spent a very enjoyable time together. After tea, the spiritual needs of us all were ministered to by the reading of the portions for the day, followed by an address by bro. E. A. Clements. Such meetings as these make us yearn for the Master to return and gather together all God's elect. We have been very pleased to welcome to the Table the following visitors: bro. Whelan (Croydon), bro. Hembling (Horns Cross), brethren E. J. B. Evans, F. J. and J. F. Westley, sisters Higgs and Corfe (Clapham), bro. Carter (Crayford), sis. Grey (West Ealing), and bro. E. C. Clements (Sutton). Brethren Carter, Clements, Evans, and Hembling were with us in the service of the Truth, and their words of exhortation were upbuilding and helpful to us all. —WM. J. WEBSTER, *Rec. bro.*

**SHERINGHAM (Norfolk).** — 1, *Westons Terrace, Beeston Road*. Greetings in Jesus' Name. Since our last report we have been cheered and encouraged on the road Zionwards by the company of brethren T. Wilson, J. Westley, H. Irvine, M. Haines, J. C. R. Squire, H. L. Evans, and sis. G. Squire (all of Clapham), bro. A. S. Kemp (West Ealing), bro. and sis. Alsop (Coventry) and bro. H. P. Christmas (Bury St. Edmunds), thereby experiencing "showers of blessing" from our Father's bounteous hands. With the exception of six, all the brethren and sisters have been enabled to meet with us in remembering the Lord's death, as enjoined upon us, "until he come," at which we have all experienced great blessing—to God be the praise. Bro. and sis. Alsop, arriving unexpectedly on Sunday, August 2nd, were just in time to join a company, ten in all, about to start for Wymondham, the home of sisters Potter and Quantrill, partaking of tea en route, *al fresco*, in a lovely spot. We did not forget to praise God from whom all blessings flow, while travelling, and many heads were turned in our direction, wondering, no doubt, why we were making all that noise. I think we felt something like Jeremiah, in a sense, and had to give vent to our feelings, and we could not have done it in a better way. Methinks such a volume of praise had never before ascended to our Heavenly Father from sister Potter's little room, which was quite full. Bro. H. P. Christmas gave us a splendid exhortation, which greatly cheered and encouraged us in our determination to "hold fast to the hope set before us in the Gospel." Bro. Kemp is staying with us for a week, and we are already experiencing great benefit, through being enabled to "discuss those things that matter" to all God's faithful children. When he returns home (August 8th), bro. and sis. Dale arrive (God willing) for a week's holiday, and we anticipate another week's blessed time spent in their company. Truly our Heavenly Father has been very good to us during 1936, in permitting us to share the company of so many brethren and sisters, as, in the very nature of things, it becomes a bit monotonous having to listen to the sound of only two voices at our little meeting. Although we always enjoy our meeting, yet it is greatly enhanced when the number is increased, even if it is only by one. We have also received many letters of comfort and encouragement from brethren and sisters which greatly cheer us up, and to them all we say, "Thank you, very much," from the bottom of our hearts, as we know that so much of their time is occupied in the work of the Truth, and they are appreciated accordingly. The "infirmities of the flesh" somewhat curtails our service for the Truth, but we endeavour to utilise all the opportunities given that we are able to, knowing that God understands that the desire for service exists, although the ability does not, always. How greatly we all long for the return of the Lord Jesus, when we hope that, by God's grace, we shall be accounted worthy of eternal life in the Kingdom of God, when mortality shall be swallowed up in Life. — Your brother in the patient waiting for him, ARTHUR STARLING.

**SOUTHEND-ON-SEA.** —11, *Byron Avenue (Corporation buses and trackless to Stadium, thence through Sycamore Grove to Byron Avenue)*. *Sundays: 6 p.m., Breaking of Bread. No meetings on 1st Sundays and August 30 and Sept. 27.* Since our last news we have again been very pleased to welcome bro. and sis. Young, of Putney Ecclesia, bro. Young giving us the word of exhortation. Will intending visitors kindly note that, God willing, there will be no meeting at our house on August 30th and September 27th, in addition to the usual first Sundays of each month throughout the year. To enable us to make adequate arrangements, will visitors to our meeting also please notify, bearing in mind it is still a private house meeting, and unless we expect visitors arrangements are only made for our seven members. —We should like to put on record our appreciation of the invitation from St. Albans ecclesia to take part in their very enjoyable and profitable ecclesial outing to Nomansland on July 18th. An interchange of this kind serves to help us to know each other better, and expands our spiritual capacities, as well as helping and encouraging the young people. More encouragement should be given to such gatherings. —WM. LESLIE WILLE.

**SUTTON (Surrey).** —*The Hall Clanricarde House School Cheam Rd. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Bible Class and Eureka Class (alternately), 8 p.m.* We have pleasure in recording the baptism of Mr. PERCY HENRY WEBB, who put on the Saving Name on July 19th. Our new brother has shown great enthusiasm for the Truth, and our prayer is that he may prove even more zealous by a faithful and consistent walk. — We much regret that it has been necessary to withdraw from bro. F. H. Dean, on account of long absence from the Table of the Lord. We have lost the company of bro. J. W. H. Woodall, who has removed to London. We commend him to the Clapham Ecclesia. Our third annual Fraternal Meeting was held at the Dashwood Hall on August 3rd,

when over 100 partook of tea, and about 160 attended the After Meeting, most of the London ecclesias and several in the provinces being represented. The addresses, which were based upon the words, "Risen with Christ" (Col. 3), were delivered by brethren A. A. Jeacock (Croydon), N. G. Widger (Hitchin), and C. Wharton (Clapham). We acknowledge with gratitude the help in the proclamation of the Truth of the following: bro. Carter (Crayford) and brethren Deadman and F. G. Ford (Clapham). Visitors during the month have been: bro. Flower and sisters Clement, Senr., Greenacre, Horner, Kirby, Reeves, A. Sharpe, J. Southgate, H. Walpole, and Wilson (Clapham), bro. and sis. Carter and bro. and sis. Drummond (Crayford), sis. M. Cochran (Glasgow), sis. Gillespie (W. Ealing), and sis. Evans (Hove). — G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11.0 a.m.; Lectures, 6.30 p.m.* We are pleased to report the company of the following brethren and sisters at the Memorial Table: July 12th, bro. Jack Parks and sis. Rangecroft (Clapham); August 2nd, bro. and sis. J. B. Strawson (Nottingham), bro. and sis. G. Morse (Newport), bro. P. Flowers (Sutton), bro. and sis. Llewellyn Evans, bro. and sis. Evan Evans, sis. Mona Evans, bro. Leslie Evans, bro. T. Wilson, bro. and sis. R. Parks, bro. A. Sweeting, sis. E. Pinchen, sis. E. Ford, sis. M. Thomas (Clapham), We thank the brethren for their services; we have been cheered and helped by their company. — W. J. MORSE, *Rec. bro.*

## AUSTRALIA

**SYDNEY.** —*Albert Hall 413, Elizabeth Street. Sunday: Sunday School 9.30 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Tuesday: Hebrew Class, 7.45 p.m. Wednesday: Bible Class, 7.45 p.m.* It is with pleasure we have to report that the Albert Hall Ecclesia is still witnessing for the Truth as it is in Jesus, both in trying to preserve the Truth in its purity, and in sounding the Gospel trumpet in the ears of the people. We get a few strangers to listen to the Word of Life, but that is as far as they seem to go; still we are commanded to weary not in well-doing. During the month of April we held our annual ecclesial tea meeting, when a very enjoyable and uplifting time was spent by all. Three brethren spoke to the subjects, Wisdom, Sanctification, and Redemption; and this, with the singing of hymns and anthems, and the reading of the Word, proved a feast of seasonal meat for all. — We are pleased to report that our sis. King, of Lower Portland, is now residing in Sydney, and will in future meet with the Albert Hall Ecclesia. On the other hand, we regret to say that we have had to withdraw from bro. D. E. James (of Strathfield), he having fellowshipped an ecclesia not in our fellowship. — During February we had a visit from sis. Foley, of Western Australia, one of the few in that State witnessing faithfully for the Truth of God. Our sister was passing through Sydney on her way to New Zealand, on a holiday. Although sis. Foley was not here on the first day of the week to break bread with us, yet we had much enjoyable conversation on the things that should matter to Christadelphians. Our visitors of late have been sis. J. Boothey and her daughter, Wilma Boothey; bro. and sis. C. W. Saxon, all of the Wagga Wagga Ecclesia; bro. Saxon giving us the word of exhortation. Also brethren J. Dando, E. Dando, and H. Dando, of the Cessnock Ecclesia; bro. J. Dando exhorting us at the morning meeting, and bro. E. Dando lecturing in the evening. We have also had the pleasure of the company at the Lord's Table of sis. James and bro. and sis. Hoy, of Newcastle; also bro. Ennever, of the Ewing House Ecclesia, Brisbane, bro. and sis. Dye, and sis. Pearl Wooldridge, of Canberra. — R. H. BAXTER, *Rec. bro.*

**WAGGA WAGGA.** —*Masonic Hall. Breaking of Bread, 11 a.m. Bible Class, Sunday School 2 p.m.* Since last reporting, we have been endeavouring to keep the light-stand burning here. We have had as visitors at the Table of the Lord bro. J. W. Killip, of Brisbane, and sis. Cooley, of the Albert Hall Ecclesia, Sydney. We also have to report with pleasure that on October 23rd, 1935, Miss WILMA IRENE BOOTHEY (daughter of sis. J. Boothey, of Wagga), after giving a good confession of the things concerning the kingdom of God and the Name of Jesus Christ, was baptized into that All-Saving Name, and it is our earnest prayer that she be given strength to endure unto the end, and so be able to hear those welcome words, "Well done, good and faithful servant, enter into the Kingdom prepared for you from the foundation of the World." — It is with sorrow that we report the death of

sis. Dinsmore, of Albury, who has been in isolation, and in ill-health for some time; she fell asleep on May 17th, and was laid to rest in the Albury Cemetery by our bro. E. A. Tapscott, in the presence of a good number of relatives and friends, she being an old resident of Albury; there to await the Master's call to come forth, which, we trust, will be to a resurrection of life. Our sympathy goes out to the bereaved ones. —C. W. SAXON, *Rec. bro.*

## CANADA

**BRANTFORD.** — *Christadelphian Hall 44, George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays: Eureka Class, 8 p.m.* On Good Friday we chartered a 'bus and went to Toronto, and enjoyed, as usual the annual Fraternal Gathering. Visitors since last report include sisters Allen, Higham, Hickman, and Florence Hickman, and brethren Ashley and Fred Higham and Powers; also bro. and sis. A. Livermore, and bro. and sis. Ernest, Herb., and Wm. Styles, all from Detroit; sis. Marshall, London; and from Toronto bro. and sis. Beasley and bro. and sis. Jackson, Junr. Brethren Livermore, Powers and Wm. Styles favoured us with the word of exhortation. —H. W. STYLES, *Rec. bro.*

**LONDON (Ontario).** —*Meet in the Orange Hall 388, Clarence St. Sunday: Breaking of Bread, 11.30 a.m. (11a.m. during July and August); Lecture, 7 p.m. Thursday Evening: Bible Class, 8.15 p.m., at 110, Dundas Street.* We are pleased to report that since our last writing we have assisted two more to put on the Saving Name of Jesus Christ in baptism; Mrs. GRAYSON and her daughter, Mrs. BOX, on April 23rd. We hope and trust that they fully appreciate and realize their high and holy calling in Christ Jesus, and that at the end of the race will receive that grand prize of eternal life. —We are pleased to have the company and fellowship of bro. Marsden, of Toronto, who has moved to this district on farm work; bro. Harvey, of Windsor (who kindly gave us the word of exhortation, for which we thank him); bro. and sis. Jones, sis. Briggs (of Toronto), sis. Sims (Hamilton). Bro. Dowling (co-editor of the *Berean*) also kindly paid us a visit while in Canada, and spoke to our brethren and sisters on a Thursday evening. We thank our brother for his words of comfort and exhortation. *Notice*—to our Canadian and American brethren and sisters: We plan (God willing) to hold our Fraternal Gathering on Labor Day. Sept. 7th, at the Central Collegiate Institute, cor. Dufferin and Waterloo Sts. We extend a hearty invitation to all those of like precious faith to attend. —W. D. GWALCHMAI, *Rec. bro.*

**WINNIPEG.** —*Royal Templar Building, 360 Young Street. Sundays: School 9.50; Memorial 11.00; Lecture, 7.00. Wednesday: Bible Class. 8.15.* Since our last report we have held our Sunday School and Ecclesial Treat, on New Year's Day; a Fraternal Gathering on Good Friday; and our Sunday School and Ecclesial Outing at Kildonan Park, on June 20th. A pleasant and profitable time was had by all present. —Visitors to the Lord's Table have been sis. Anne Smith, from Detroit, on her way to Vancouver; bro. and sis. J. W. Sadler (from Dafoe, Sask.); sis. G. C. Pollock (from The Pas, Man.). We are always glad to see those of like Precious Faith. — On May 14th we had the pleasure of assisting JAMES ROGERS L. MACCULLOUGH to put on the Sin-covering Name of Jesus in the waters of immersion. May our loving Heavenly Father bless our new brother in his journey towards the Kingdom. The signs of the times are so startling that we are persuaded that soon our probation will be over. —WILL J. TURNER, *Rec. bro.*

## UNITED STATES

**ELIZABETH (N.J.).** — It is a pleasure to report the obedience of ERNEST TWELVES (youngest son of the writer), who was immersed into the All-Saving Name on Jan. 26th. —We concluded our lecturing season on May 31st, having been helped greatly by brethren from the Newark, Jersey City, and Philadelphia ecclesias. It is my sad duty to report the death of bro. R. Seldon, who died on June 24th, and was interred in Philadelphia; our sympathy is extended to sis. Seldon in this hour of trial. —E. G. TWELVES, *Rec. bro.*

**HAWLEY (Pa.).** —*Oddfellows Hall, Main Street Sundays: School. 10.45; Memorial Service, 11.30 a.m. Wednesday: Class, 8 p.m., at homes of members in turn.* Since our last report we have enjoyed an ecclesial outing. On Saturday, July 4th, nearly all the members of Hawley Ecclesia and others from Glendale, Pa., Endicott, N.Y., and Jersey City, N.J., gathered at the home of the writer. Tables were spread under the trees; many brought baskets well filled, and all enjoyed the good things for the outward man. After the dinner a Bible Class was held on the verandah, and the inner man was served with the "word" which is vitally necessary for spiritual growth and development. We trust the outing was beneficial to all brethren and friends who attended. —Bro. Russell Frisbie has returned from Washington, after completing his college course in civil engineering. Sis. Clara Smith has returned from N.Y. City, and now meets with us regularly. We have also had with us at the Lord's Table bro. and sis. Garfield Cooper, of Endicott, N.Y., bro. John Jones, sis. Ruth Jones and bro. T. Llewelyn, of Glendale, Pa.; bro. and sis. John Sommerville, of Jersey City, N.J.; and sis. Fisher, of Mizpah Hall, Buffalo, N.Y. —Our greeting in the Lord to all of like precious faith, far or near, H. A. SOMMERVILLE, *Rec. bro.*

**LOS ANGELES (Calif.).** —*Engineers Hall, 1438, Oak St. Sundays: School, 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* On May 31st we held our annual ecclesial pic-nic and Sunday School outing in Arroyo Seco Park. It is rather difficult to obtain a location in the parks of this city that is suitable for Fraternal Meetings, where a measure of quiet is requisite for the exhortations and the meeting. The above park is perhaps the best we can get, and where we have held the outing for several years past. Quite a number of brethren and sisters from the neighbouring ecclesia of Pomona attended. The talks by the various brethren were very uplifting, and much appreciated. After lunch, the Sunday School held their program. The Light Bearer's League have arranged a series of three special lectures in the nearby city of Glendale, under the direction of bro. E. Round. We feel that this is an effort to introduce the Truth to our friends and neighbors, and a worthy work in the Master's vineyard. —We regret having to record withdrawal of fellowship from sis. Lorna Lloyd-Jones for marriage with the alien. — Mr. W. HANLEY, after a satisfactory interview, was immersed into the Saving Name of Jesus Christ on May 17th, 1936; our bro. Parker had assisted bro. Hanley in his search for the Truth. Sis. L. M. Golden intends to visit England, and will leave Los Angeles (God willing) on July 4th, sailing from New York on the Queen Mary. We feel sure that the pleasure of fellowship with the brethren and sisters in England will be mutual, and we hope that the journey over will be made safely, and that she will be permitted to return and resume her place in this ecclesia. At a time like this, when so many thousand miles separate those of like precious faith, we remember the words:

*I know not where His isles may lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.*

With sincere wishes for the continuance of the *Berean* in these latter times. —A. E. SMITH, *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.  
**King Ferry, N.Y.**—Attwater Ecclesia, Edward Palmer.  
**Liverpool, N.Y.**— W.L. Van Akin, 407 Bass Street.  
**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.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**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: Coventry Ecclesia, two pounds; "Elpis Israel", ten shillings.

**CHANGE OF ADDRESS.** —Bro. F. P. Restall has removed to 22 Dalrymple Crescent, Grange, Edinburgh.

**CORRESPONDENCE.** —Many thanks to sis. A. B. Connolly, brethren F. Beighton, S. F. Jeacock, H. R. Nicholls, C. W. Saxon, A. A. Jeacock, J. B. Strawson and E. Jones, for letters, etc., some of which we hope to use shortly.

**FRATERNAL MEETINGS,** if the Lord will, will be held at Nottingham, September 19th; Oldham, September 26th; Putney, October 3rd; Birmingham, October 25th. See Ecclesial News for particulars.

**IN ISOLATION.** —Bro. H.T. Smith would like to hear from brethren and to get in touch with the nearest ecclesia; address: Mr. Harold T. Smith, 1 Tent, Wigmore Summer Camp, Wigmore, Herefordshire.

**INVALID'S CHAIR.** —A widowed sister has for disposal an "Alwin", made in Birmingham, very little used; would suit either invalid sister or brother, 25/-. Write sister (Mrs.) White, 31 Oak Street, Darby End, Netherton, near Dudley.

**LECTURES AT BURY ST. EDMUNDS.** —It is proposed, if the Lord will, to deliver lectures in the Co-operative Hall every Sunday commencing September 5th until the end of the year.

**THANKS.** —Bro. C. Cambray, for himself, bro. and sis. F. Lewis, and other members of their family desire to thank the many brethren and sisters who have so kindly written letters of comfort and sympathy in their bereavement by the death of sister Cambray.

**NEWPORT (MON.)**—Bro. D. M. Williams wishes to acknowledge receipt of a parcel of clothing from an anonymous sender, with many thanks.

**RUSSIA'S ARMY** of 640,000 men which was increased last year to 1,300,000 will be increased before the end of 1936 by another 100,000. The conscription age has been lowered from 21 to 19.

**AIR WARFARE.** —"When large scale war comes, it is estimated that some 50,000,000 Europeans will die by bombardment, starvation or disease. Many more millions will complete their lives suffering from blindness, disablement, mutilation and shock." *The New English Weekly*.

PAGANISM IN LONDON. —At the New Central Exchange Bank of India, Bishopsgate, London, E., a meeting of Hindus, Indian businessmen and others was held to offer prayers to Agni, the God of Fire, and invoke his blessing on the business. Later a company of Parsees held a similar meeting. The Indian founder and managing director of the bank has been Knighted by the Government.

A NEW RUSSIAN CONSTITUTION. —Many of the tyrannous restrictions of the Russian Communist Government have been removed. *The Manchester Guardian* says that the reason is "that the support of the entire population is needed in the war which the rulers of Russia believe to be certain."

SINEWS OF WAR. —Russia has now a larger gold reserve than that possessed by the Tsar at the outbreak of the world war, stated then to be in the region of £150,000,000.

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