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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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### King, Reign and Kingdom

By Dr. John Thomas

The word *kingdom*, in the Greek *Basileia*, is of very common occurrence in the scriptures of the prophets and apostles. In the English tongue, it is derived from the two words *king* and *dominion*, which, when joined together, with the syllables *inion* cut off, make *kingdom*. The radical idea of the word is therefore king's dominion, or a dominion of a king. Kingdom has a plurality of significations in our language, and is not restricted to the idea of authority or jurisdiction. It is sometimes used to signify the territory or country subject to a king; undivided by the interposition of other countries. This is the kingdom proper, or "*the first dominion*." At other times it is used to signify the inhabitants of the country, or population, subject to a king. This diversity of signification comes from the word *dominion*, which imports "territory under a government; region; country; district governed, or within the limits of the authority of a prince or state; government; right of governing; persons governed." There may be many countries under the jurisdiction of one and the same king. The plural is then used, and they are styled the king's dominions, of which all that are situated beyond the kingdom proper constitute the *empire* or *second dominion*. This distinction is observed in the prophets, as appears from the testimony, "I will make Israel that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even *the first dominion; the kingdom* shall come to the daughter of Jerusalem" (Mic. iv. 7, 8). The first dominion, then, and the kingdom are the same; but that there is dominion beyond "the first" is also apparent from another testimony which speaks both of kingdom and dominion. Thus, the prophet says, "There was given to one like the Son of Man *dominion*, and glory, and a *kingdom*, that all people, and nations, and languages should serve him" (Dan. vii. 13, 14.) Queen Victoria has a *first* and *secondary* dominion. The United Kingdom of Great Britain and Ireland is the first dominion; while India, British America, the West Indies, &c., constitute the second. So it will be when the Kingdom comes to Jerusalem; the kingdom of Israel then existing on the land of Israel will be the King of Israel's first dominion; while all other nations and countries will be his secondary possession; "for the nation and kingdom that will not serve thee O Zion, shall perish; yea, those nations shall be utterly wasted" (Isa. lx. 12).

The word *kingdom* is not a full translation of *Basileia*; for while it signifies a kingdom, realm; that is, the region or country governed by a king; kingly power, authority, dominion, reign; it also signifies royal dignity, majesty, and the title and honour of a king. In short, *Basileia* imports *basileos ta*, the things of a *basileus* or king. It is in this way it is used in the Scriptures.

A king's personalia are all expressed by *basileia*. Hence it stands for the king's majesty in which he shall appear when he comes in power and great glory, as expressed in these words: "Verily, there be some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom"—*basileia* (Matt. xvi. 28). This majesty, in the preceding verse, is called "*the glory of the Father*," in which the Son of Man shall come, accompanied "with the angels," and at which time "he will reward every man according to his works." The passage might be more intelligibly and quite as correctly rendered, "who shall not taste of death until that they shall behold the Son of Man making his appearance (*erchomenon*) in his majesty." In some MSS. *basileia* is displaced by the word *doxe*, that is, visible glory, splendour, brightness, dazzling light, or majesty. The persons to be thus favoured were Peter, James, and John, who, six days after Jesus spoke the words, became eye-witnesses of the *basileia* or *doxe* with which he will be invested when he confounds the moon and puts the sun to shame "at his appearing in his kingdom" (Isa. xxiv. 23; 2 Tim. iv. 1). In bearing testimony to this, Peter says for himself and brethren, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the magnificent glory, saying, "This is my beloved Son, in whom I am well pleased. And this voice which came out of the heaven we heard, when we were with him in the holy mount" (2 Pet. i. 16-18). The word "coming" in this place is *parousia* in the Greek, from *pareimi*, a verb which signifies *to be present, to have come*. *Parousia*, therefore, imports *actual presence*; which accords with our rendering of *erchomenon* in the text of Matthew "*making his appearance*." What the three Apostles saw on the Mount of Transfiguration was the majesty of the Son of Man. This majesty consisted of "honour and glory" received from the Father, and therefore styled "the glory of the Father." When Jesus is actually present on Mount Zion in Jerusalem, it is no cunningly devised fable to affirm that he will be seen there as he was seen by three mortal men on the Mount of Transfiguration. This is his manifestation in his kingdom.

The word *basileia* is used in the proclamation of John the Baptizer, Jesus and the Apostles, before the crucifixion. They preached, saying, "the *basileia*, or kingdom of the heavens, is at hand." In this instance kingdom means neither territory, population, dominion, reign, nor power. Some suppose that John and Jesus announced the approach of the reign of heaven, that is, of the Messiah, which after his resurrection was actually established. But this is contrary to fact. Jesus is king of Israel of right; but instead of his reign being acknowledged by his people, they refused to submit to him, and put him to death. And after his resurrection the national will was still supposed to be his. The Apostles spent their lives in urging his claims to the throne and kingdom of David, which were nevertheless rejected, and brought ruin upon the nation. What sort of a reign was this? The reign of a king over rebels, which is no reign at all.

John certainly did not proclaim the reign of heaven at hand in preaching repentance, because the *basileia* approached. He was too well instructed in the prophets to do this. What he cried was, "Repent, because the kingdom of the heavens has approached." The kingdom here was not something to appear seven years after; but a something that was actually present. *Eggike* is the perfect of *eggizo*, and imports what has already come to pass. It does not signify *at hand to come*, but *has come to hand*—it is present, in your midst. What is it that is present? The *basileia*—the Lord whose way I call upon you to prepare. "He standeth among you;" and "that he should be manifested to Israel, I am come as his precursor, baptising in water, and preaching the baptism of repentance for the remission of sins" (Mat. iii. 2; Mark i. 3, 4; Jno. i. 26, 31). Thus spake John, when in the spirit and power of Elijah he lifted up his voice in the wilderness in the performance of his mission to announce the presence and approaching manifestation of the king of Israel, and to prepare a people to receive him (Luke i. 17). Hence his proclamation was, "Repent, because the Majesty of the heavens has arrived;" or, "because

His Majesty, the king of Israel, and of the nations, is about to appear before you." "I know not who he is; but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Spirit"; and when John saw this, he bare record that Jesus is the Son of God (Jno. i. 33, 34).

That *basileia* is sometimes put for king, and the contrary in the Scriptures, appears from these words, "Blessed is *He that cometh* in the name of the Lord; blessed be *the Kingdom* of our father David that cometh in the name of the Lord" (Mark xi. 9, 10). According to another they said, "Hosanna to the Son of David: blessed be he that cometh in the name of the Lord" (Mat. xxi. 5, 9). This he regards as a fulfilment of the saying, "Behold *thy King*, O Zion, cometh unto thee, meek, and sitting upon an ass" (Zech. ix. 9). A third records it in the words, "Blessed be *the King that cometh* in the name of the Lord" (Luke xix. 38). In the prophet Daniel also kings and kingdoms are used synonymously (Dan. ii. 44); so that it is according to the analogy of Scripture to render *basileia* or kingdom by king, if the scope and context of the place demand it.

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## Editorial

*"Evil shall go forth from nation to nation"* (Jeremiah xxv. 32, 33).

World-stirring events of the greatest importance and far-reaching consequence are of such frequent occurrence that the present generation undoubtedly experiences considerable difficulty in keeping before its mind a clear and connected view of the general trend of human affairs, as they are being almost daily transacted before our eyes. In these circumstances it may perhaps be helpful to endeavour for a moment to get back to a consideration of the Signs given by Christ himself to indicate the nearness of the Day of His Coming: it then becomes easy to see the significance of the momentous events now happening in various parts of Europe and elsewhere, all of which may be perceived to be comprehended in the impressive list of signs enumerated in Luke xxi. and other Scriptures, with which our readers are all more or less acquainted.

We think it cannot be seriously questioned that the outstanding sign of the nearness of Christ's return is the Jewish sign. We are perhaps so accustomed in these days to read of further and rapid developments of this sign, that we are in some real danger of failing to realise the full significance of what is happening. Our *Land of Israel* pages each month bear testimony to the ever-increasing acceleration in the rate at which the persecuted and down-trodden sons of Israel are returning to the land of their fathers. Undaunted by the bitter opposition of Arab competitors for a share in the present prosperity in the land, the Jew is resolutely turning his face to Palestine, and will be satisfied with nothing less than permission to settle there and to contribute his quota to the establishment of a Jewish National Home under the powerful and influential protection of the British Government. Newspaper reports of the disturbances in the land bear eloquent testimony to the fact that the conditions under which the present considerable Jewish population exists, are identically those predicted in Ezek. xxxviii. "Cattle, goods, unwalled villages," and other evidences of comparative prosperity are continually referred to in the daily press, by correspondents who presumably have no idea that in so doing they bear witness to the fact that these ancient prophecies are now being literally fulfilled. Zionism is a fact which statesmen have to reckon with; nineteen hundred years ago Christ spoke of it as a coming event which would indicate to a future generation of "watchmen" that his return was imminent.

Associated with this great Jewish sign is "*distress of nations with perplexity.*" These are words of Divine Inspiration, and no words of human origination could so adequately and exactly describe current conditions amongst the nations of the world, as do these simple but impressive words. It is a significant fact that leading statesmen of the world, in their earnest desire to arouse the nations to a realisation of the serious state of the world at the present time, have more than once employed almost these identical words uttered by Christ so long ago. Distress of nations is a fact to-day which cannot be denied. Never in the history of nations on the earth has it existed to the same degree: perplexity and

fear characterise the public utterances of the world's most far-seeing and responsible statesmen, and all who are acquainted with the words of Luke xxi. know beyond any doubt that it indicates the early return of Christ.

A further sign associated by Christ with those already enumerated, is "the sea and the waves thereof roaring," and again we note the undoubted fulfilment of this prediction at the present time. It is necessary to go back to the days of the French Revolution to get any parallel to the stirring events now happening, principally in Spain, but also on a smaller scale elsewhere in Europe. The whole Continent, is fast becoming the arena of the fiercest conflict between the opposing forces of Communism and Fascism, in which enormous losses in lives and property are being incurred. It is quite impossible at the moment to foresee what the consequences of this Civil War may be, but that the trouble is likely to spread to other countries is recognised by all who are following the course of affairs day by day. Europe at the present time is roughly divided into two camps. On the one hand, Russia, France and Spain have Governments favourable to Communism, whereas Italy and Germany are strongly Fascist. If the present trouble should develop, and spread to other countries in Europe, it is possible that the destruction of life and property would exceed anything within the experience of mankind. We are, beyond all question, at the eve of the "time of the end," and it may well be that God will use these two rival forces of Communism and Fascism to inflict His sore judgments upon the world, in which event we may be sure a considerable portion of the population would be destroyed by fire and sword. Russia and Germany are to-day openly suspicious and fearful of each other, and the fact that whilst Russia is strongly Communistic, Germany is equally strongly Fascist, may be quite sufficient before long to bring these two great Powers into the conflict, with the result of Russian domination and headship of the nations, including Germany, as predicted in Ezek. xxxviii. One of the first consequences of the present trouble in Europe is that France, Germany and Russia have all called up large numbers of men to their standing armies, and there is more talk of "war" and the need for preparation, than at any time since 1914. How soon the storm may burst none can tell, but we are probably much nearer the event than is realised. This Civil War in Spain, with its probable consequences throughout Europe, is thus rightly to be regarded as coming under the head of "the sea and the waves thereof roaring," which is given by Christ to indicate his nearness.

Nothing that we can say could possibly exaggerate the significance of the events now happening in the world. The prophecy of Luke xxi. is an outline of world events which Christ himself has told us will lead up to and culminate in his return to the earth and the establishment of the Kingdom of God, and no one can deny that all the predicted signs are in existence to-day on an altogether unprecedented scale.

The conclusion is irresistible and inevitable. The end is near: Christ is coming soon: and with his coming is associated the Judgment Seat and our own appearance before him. We trust that for all our readers and ourselves it will be a day of gladness and salvation. W.J.W.

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## **The Visions of Ezekiel**

### **An Exhortation by Bro. R. Roberts**

To the casual reader of the Bible, the books of the prophets seem very much alike. There seems no discernible difference between one and another as regards either matter, structure, or style. To some extent, this view is correct, and necessarily so. The Spirit of God is the author of them all through various human instrumentalities; and therefore there is a uniformity of character in them which distinguishes them from the products of diverse human authorship.

At the same time, there is a difference that becomes manifest to the close and constant acquaintance of loving study. It is not the difference of a different authorship, but the variation of excellence in which the wisdom of God delights, as in the diversified works of nature, or the differing spirit-gifts which that "one and the selfsame spirit" bestowed on the governing eldership of the

apostolic age. Ezekiel is before us in to-day's reading as a distinct illustration of this difference between one prophetic book and another. There is a method in the construction of this book that imparts to it a character of its own, and that character, one of peculiar distinctness and interest. There is a beginning, middle, and end to Ezekiel, in a spiritual as well as in a literary sense. He is a witness of the glory of God in a special form, with a special meaning at three different times.

First, we find him a captive among the first batch of captives that went forth to Babylon with Jehoiachin and his queen-mother, and a number of the principal men and inhabitants of the land about twelve years before the destruction of Jerusalem by Nebuchadnezzar, at the time Nebuchadnezzar made Jehoiachin's uncle, Zedekiah, king in his place. He is "by the river of Chebar," one of the tributaries of the Euphrates. He is a young member of a priestly family, and presumably one of those who were an exception to the prevalent temper of the land, in pleasing God by his faith and obedience. At this time and place, he is appointed a prophet to the house of Israel. The process of his appointment begins with his seeing something, as was frequently the case in the calling of the prophets. What he saw he describes elaborately. His general summary of it is that it was "the appearance of the likeness of the glory of the Lord" (chap. i. 28).

He saw in the heavens, approaching from the north, with whirlwind like velocity, "a great cloud and a fire infolding itself" and suffused with electric brightness "as the colour of amber." From the heart of this self-feeding glowing fire-cloud there emerged and came near to him a wonderful apparatus of wheels and living creatures, surmounted by a throne occupied by a shining human figure, and over-arched by a bow of intense prismatic hues. The living creatures and the wheels were full of eyes and quivering with light and flame, and the whole ran and returned with the rapidity of the lightning flash. This "appearance of the likeness of the glory of the Lord" was one of "the similitudes" which God tells us by Hosea (xii. 10) He made use of in "multiplied visions" "by the ministry of the prophets." It is therefore full of significances most interesting to search out. Dr. Thomas has given us the clue to their import which ordinary intelligence is able to trace out. The self-feeding fire-cloud stands as the symbol of the Eternal One the throne-surmounted living creatures and the wheels represent to us the Israelitish form of the intended manifestation of his self-evolved glory upon the earth in his chosen sons and daughters, when they shall have acquired, in their change to Spirit nature, the added powers of divine locomotion and omniscience. The throne stands for the kingdom, and the occupant thereof for Him under whom it is His purpose to gather together all things in one (Eph. i. 10).

But there is place for a supplementary thought. Symbols may be symbols, and yet may have reality as literal accessories. Nearly all manifested power is by means of symbols which, though having only a symbolic meaning, are nevertheless literal realities. The throne room of any monarch exemplifies the point. The coat of arms surmounting the throne is a symbol, and only a symbol; yet it is a real thing as well. The throne itself is a symbol—for any other seat would do for literal sitting purposes). But though a symbol, it is a literal reality as well. So with the numerous badges of honour among men—ribbons and medals and crosses — they are all symbols and understood to be such, and only valued as such, and yet are realities first. May not this truth hold good with the manifestation of the divine glory? What was the flaming sword at Eden's gate; the pillar of fire in front of Israel's marching host: the chariots of fire escorting Elijah and surrounding Elisha— the dove form of the anointing Spirit at the baptism of Christ— what were these but symbols, yet realities as things used with symbolic import?

May it not be that there are divine insignia—actual symbolic things of spirit form and substance that attend and express to the highest intelligence the inscrutable and incommunicable attributes of the Eternal? We do not know. We must wait and see. Some things like Ezekiel's vision seem to favour the idea. We must not limit our conceptions of the Eternal Father by our experiences and impressions as earth-borns. The universe is too vast and too diversified in its manifested power and glory to justify narrow views on the subject. The Father dwells in heaven, and must have actual surroundings — bright and incorruptible, but real, and therefore having form. It may be that "the appearance of the likeness of the glory of the Lord" seen by Ezekiel on the plains of Chebar, while displaying truth in symbol, forms part of the real garniture of the Divine glory when literally

manifested to the eyes of men. On the other hand, it may be on a par with John's "seven golden candlesticks," and "ten horned" seven-headed monster—mere mental pictures having no real existence beyond the impression produced on the mind of prophet or apostle. It is a point on which judgment must be held in suspense. The absolute illimitability of the forms of power and wisdom displayed in the universe forbids dogmatism on the subject. There are heights and varieties of Divine glory and power which offer a boundless prospect of intellectual gratification in the day when, if happily accepted, "we shall know even as we are known."

The object of this manifestation of the glory of God to Ezekiel on the plains of Chebar was to make him know (and to communicate to Israel) the reason of God's impending departure from them. This reason is stated and reiterated in a variety of forms. The pith of it is contained in the following:

— "Jerusalem: I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for *they have refused my statutes and my judgments: they have not walked in them.* . . . Therefore, thus saith the Lord God, behold I, even I, am against thee and will execute judgments in the midst of thee, in the sight of the nations . . . and the whole remnant of thee will I scatter unto all the winds. . . . I will make thee waste and a reproach among the nations that are round about thee in the sight of all that pass by" (chap. v. 5-14).

This purpose and the cause of it were dramatised to Ezekiel, and by him to Israel, in the most striking manner. He was first told by God that the people to whom he was being sent were a rebellious people—"impudent and stiff-hearted" (ii. 3-4), but that he must deliver the word to them undismayed by their threatening looks, and "whether they will hear or whether they will forbear" (iii. 4-11).

"Behold," said God, "I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house" (iii. 8-9).

He was commanded to make a representation of Jerusalem—a sort of model—and to conduct against it a mimic siege—as if it might be the market-place in the sight of the people, and to explain to the people that God purposed the destruction of the city because of their iniquity.

"I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with care, and they shall drink water by measurement and with astonishment . . . and pestilence and blood shall pass through thee, and I will bring the sword upon thee. And the slain shall fall in the midst of you and ye shall know that I am the Lord. Yet I will leave a remnant that ye may have some that shall escape the sword among the nations when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations whither they shall be carried captive. . . . They shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them."

This may be called the first part of Ezekiel's prophecy. The glory of God is in it, as we have seen. In the second part, Ezekiel is himself made to see the reason of God's displeasure with Israel, and is shewn the departure of the glory from their midst. He is brought "in the visions of God to Jerusalem," and shewn a variety of abominations enacted in secret places in the city, under the idea on the part of the transgressors that "The Lord seeth us not: the Lord hath forsaken the earth" (viii. 12). "And behold the glory of the God of Israel was there, *according to the vision that I saw in the plain.*" But the glory had ascended from its usual cherubic resting place, and stood on the threshold of the house (ix. 3). In this position, it summoned six armed men, and commissioned them to go through the city and "slay utterly old and young, both maids and little children and women." They were not to touch certain men on whom a mark was first to be placed, viz.: "the men that sigh and that cry for all the abominations that be done in the midst thereof." As regards the rest, the command was: "Defile the

house and fill the courts with slain: go ye forth." And the command was obeyed in Ezekiel's presence. Ezekiel was painfully exercised at the scene, and interceded with God. The answer was:

"The iniquity of the house of Israel and Judah is exceeding great and the land is full of blood and the city full of perverseness: for they say, 'The Lord hath forsaken the earth: and the Lord seeth us not?' Mine eye shall not spare, neither will I have pity: but I will recompense their way upon their head."

Then the full glory of the wheeled cherubim was displayed: and—

"the glory of the Lord departed from off the threshold of the house and stood over the cherubims, and the cherubims lifted up their wings and *mounted up from the earth in my sight*. . . . The glory of the Lord went up from the midst of the city and stood upon the mountain which is on the east side of the city."

From this point onward, the prophecy of Ezekiel has mostly to do with the desolation in Israel and other lands, consequent on the departure of the glory of God from his people. This is appropriate enough. The times of the Gentiles were just commencing. They set in a few years afterwards with the overthrow of Jerusalem by Nebuchadnezzar. Since then, with the exception of the word communicated to Daniel in Babylon to Haggai, Zechariah, and Malachi in support of the feeble restoration and to the closing revelation by Jesus and the apostles which may be compared to the last rays of the setting sun, the state of Israel has been one of darkness. "Ichabod" has been written on all things Jewish. "Dry bones," indeed are the fitting symbol of the Jews since God departed from them. The departure of that glory is the explanation of the sterile condition of the Jewish mind from that day to this. How puerile and childish is the Rabbinical literature compared with the Bible. How vapid and uninteresting is the Jewish mind in all divine directions. It is the inevitable corollary of the purpose announced to Ezekiel. Some make the fact a taunt and a challenge in the wrong way. They say, why does not revelation come now, if it came of old. They seem to think that the fact of its not coming now is a discountenance of the idea that it came then. If they were enlightened, they would argue just the other way—that the fact of its not coming now is a proof that it came then—for the revelation that came then announced that it would cease to come while Israel were wanderers among the nations for their sins. If, therefore, it came now, it would be a proof that the prophecy that came then was not true. It comes not now, "our enemies themselves being judges." Hence, then, is a problem which is insoluble to unbelief. It is this:

"How is it, if the Bible, with its voluminous prophecy nearly all fulfilled, be the natural evolution of Jewish gift, that Jewish gift, which is plentiful enough in the world at the present day, is utterly incapable of giving us the least bit of prophecy or the least scrap of writing at all comparable to any part of the Bible?"

The departure of the glory of God from their midst is the explanation of all. But if there was a departure, there was something to depart. The glory of God was in their midst before it went away. And this is the rock on which we stand—that God did truly in time past speak unto the fathers by the prophets, and last of all by His Son. The dreadful past in its fulfilment of the dreadful prophecy foretelling it, is the proof that the prophecy is true, and, therefore, the guarantee that what is not yet fulfilled will be so in due course.

And this introduces us to the third and last stage of Ezekiel's prophecy — the glory of God at the end, as well as at the beginning and the middle. It comes in at a very significant place, namely, when all the desolations spoken of in the intervening portions of the prophecy have culminated in the Gogian invasion of the land of Israel, in "the latter days," when God brings the armies of the Gentiles against the Holy Land, that a situation may be created in which the interposition of His mighty hand may be visible to all the world, preparatory to the setting up of His glorious kingdom. That the final vision of the glory of the Lord should come in here, is most fitting. That Ezekiel's prophecy should end with it is beautiful. Its description occupies the last nine chapters. These chapters describe a vision seen by Ezekiel fourteen years after Jerusalem was destroyed by Nebuchadnezzar, and nearly twenty

years after he saw the vision of the *departing glory* of the Lord. It is a vision of returning glory—never again to depart, for the last word of this concluding vision is,

"The name of the city from that day shall be, the *Lord is there*."

In this vision, Ezekiel tells us that he was brought "into the land of Israel" and set upon a very high mountain from which he beheld "the frame of a city on the south." Being conducted near the city, he was met by a man of striking appearance, furnished with a measuring reed of nearly 12-feet in length, and a line of flax, who told him he had been sent to shew him the place and all things connected with it, in a detailed manner. The man then proceeded to measure the wall and the east gate and its belongings and the court inside and another gate on the further side of the court leading into an inner court, crossing which, after sundry perambulations, they entered the inner house, the further limit of which introduced them to "the most holy," being the top of the mount encircled. Having seen the immense building throughout, a city in its vast extent, yet one edifice in its entirety—the sanctuary of the Lord—whose construction, and character, and uses, the brethren will now very shortly have the opportunity of learning in detail from brother Sulley's plans and exposition, he was then permitted to behold the glory of the Lord in the different character already referred to.

"Behold the glory of the Lord came from the way of the east, and his voice was like the noise of many waters, and the earth shined with his glory. It was according to the appearance of the vision I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar. And I fell upon my face, and the glory of the Lord came into the house by the way of the gate, whose prospect is towards the east. So the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house. And I heard him speaking unto me out of the house (and the man stood by me), and he said unto me, Son of Man, the place of my throne and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile" (xliiii. 2-7).

The Truth enables us, not only to understand, but to contemplate with rapture this exhibition of what God purposes to do in the end of His dealings with the house of Israel. That He has not made the earth in vain—that He means to fill it with His glory at the last—He has declared from the beginning. Here, in Ezekiel, we are permitted to see the means of its establishment and the form of its manifestation. — A kingdom established in the land of promise, with dominion over universal man, and having as its central feature a temple of extent and capacity never equalled in the dreams of man, acting as a pivot and purifier of universal life, diffusing blessing where little else than misery and the shadow of death now prevail. It is a matter in which we are practically interested. We have been called to be heirs of the kingdom, and this is the kingdom in manifestation. Nothing that has ever been on earth can be compared to it. It is a glory that is as certain to come as the desolation which long foretold has prevailed so long that men's hearts are sick and their faith in coming goodness nearly dead. Let not our faith die. The grimy and oppressive surroundings of the present dispensation, though they seem so permanent, are as transient as the disturbed dreams of night. The hour will come when they will have disappeared from our view, and when nothing will be visible on earth but the blessedness in Abraham and his seed—long promised and come at last.

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

Bro. W. Jeacock, in the August *Berean*, pp. 297-9, treats of the promise given to the children of Israel that hornets would be sent to prepare their way in the Land of Promise by driving out the Hivites, the Canaanites and the Hittites before them. He there says, "It cannot certainly be determined whether God did employ literal hornets or whether the expression is solely figurative."

The word *Tsurah* (wasp or hornet) comes from the verb "tsara," to scourge or smite as with some venomous or noxious matter. The Arabic has words apparently from this root for smiting or

beating down, laying prostrate, or the like. This idea of the word is suggestive of the conquests by Egypt in Palestine, prior to the coming of Israel into the Land. Let us explain what we mean:

The archaeological research being carried out at Jericho, Hazor, Shechem and other Canaanite cities shows that the civilisation of these pre-Israelite cities reached its highest stage during the period 1800 to 1600 B.C.; that after this climax was attained the strength and civilisation deteriorated, at first slowly, but at the end of the 15th century B.C. with increasing rapidity. If the exodus took place about 1440 B.C. (as recent discovery has gone far to prove), the children of Israel entered the land in the closing years of that century at the time of the rapid decline of Canaanite civilisation. Even then, these cities were very strong and well fortified, and the children of Israel by their own strength would have been powerless against the inhabitants of the land.

Now Egyptian inscriptions show that for several centuries after 1600 B.C. all Syria was under the control or suzerainty of Egypt. They further reveal that Thotmes (or Thutmose) III., who ruled Egypt from 1501 to 1447 B.C., and who is regarded by many as the Pharaoh of the Oppression, introduced a new foreign policy: one which was continued for two and a half centuries until after the reign of Merneptah (B.C. 1229-1220). This was a policy of making annual raids into Palestine, defeating with violence any resistance offered by the people of the land, and carrying off gold and silver, cattle and sheep, goats and horses, corn, wine and oil, slaves and even princely hostages. Garstang says: "If the spoliation was in fact anything like that depicted in the records, the triumphs of Egypt meant in effect the ruin of the country, and account in large measure for the decay of the old Canaanite power and civilisation."

This policy was continued by Amenhotep II. and Thotmes IV., but ceased upon the accession of Amenhotep III. (B.C. 1413). This was only a temporary cessation of activities which occurred during the reign of Amenhotep III. and Akhenaton (who died in 1361 B.C.): a cessation occasioned by religious and civil strife in Egypt, preventing the service in other countries of Egyptian troops. So, for fifty years, no army was led by the Pharaoh into Syria. This interlude proved fatal. So long as the reign of terror continued, and the Egyptian troops passed to and fro, the situation of the inhabitants was not hopeless: but on the day when the soldiers should be withdrawn, with the land despoiled, its fortresses dismantled, and its population diminished, what would be its fate? This question is answered by taking our minds back to the early history of the country, in which we live. For some 400 years up to 383 A.D., Britain had been under Roman dominion, when the finally conquered Britons had more or less abandoned the art of warfare and settled down to a fairly peaceful existence: the defence of the State being left to the Roman rulers. When trouble on the Continent caused the withdrawal of the Roman troops, Britain was reduced to a state of defencelessness—a condition exactly similar to that in Canaan at 1400 B.C. In Britain's case Gibbon records the result: "The regular forces (of Rome) which guarded that remote province (Britain) had been gradually withdrawn: and Britain was abandoned without defence to the Saxon pirates and the savages of Ireland and Caledonia." Immediately Roman defence was removed, there appeared on all sides barbarian hordes hastening to make ingress into this fruitful and defenceless land, which was gradually wrested from the native.

Turning back to Palestine and Egypt, we see exactly the same thing take place. The reign of Amenhotep III. saw internal dissension and disorder in the home country. The Pharaoh could ill afford to pay attention to events in Palestine: he even withdrew almost all Egyptian troops stationed in the large cities, and certainly never made any campaigns into Syria.

It was about 1400 B.C. (in the early years of this Pharaoh) that Joshua and Israel appeared from the east before the walls of Jericho. Thus the nations whom Israel were to destroy were at the time of destruction in a state of rapid decay (occasioned by Egyptian devastation) and in a position of defencelessness (occasioned by withdrawal of troops); so that the resistance they put up to the tribes was not nearly so great as it might otherwise have been. In a sense, therefore, the Egyptians were the power who drove out the nations before Israel, although it was actually Israel before whom the nations fled. The withdrawal of defences aroused fear in the hearts of the defenceless: a fear which may correspond to that referred to by bro. Jeacock.

Surely, then, the Egyptian activity and the related circumstances compare closely with the power spoken of by Moses when he says (Ex. xxiii. 27-30): "I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite and the Hittite from before thee. I will not drive them out from before thee in one year: lest the land become desolate and the beast of the field multiply against thee. By little and little I will drive them out from before thee, until thou be increased and inherit the land." These two last verses lend countenance here: the Egyptians were not to remove the Canaanite quickly, because the means they adopted meant the destruction of the high quality of the land. It must be a gradual process, Egypt must prepare Israel's way so that they can derive full benefit from the land flowing with milk and honey.

This identification is strengthened by the next phase of the Pharaoh's activity which Egyptian history records. When, after fifty years of the non-interference by Egypt in Palestinian affairs, Tutankhamen revived Thotmes' policy, he resumed his raids only along the coastal plains and not in the hills: a policy which closely accords to the words of Moses in Deut. vii. "The Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed." Israel drives them out of the hills: they flee to the plains: and there the Egyptian plunders them (and never disturbs the Israelites settling in the hills) until Israel advances to the plains to subdue the weakened remnant. Thus Garstang again says: "Not only did the devastating policy of the Pharaohs prepare the way for Israel's invasions and the breakdown of their authority make possible their settlement, but the activities of later Pharaohs seem to have removed one by one various other obstacles which beset the pathway of the tribes."

Thus Joshua, summarising the work done, says at the end of the book bearing his name: "I (Yahweh) sent the hornet before you, which drove them out from before you, even the two kings of the Amorites (for example): but not with thy sword nor with thy bow" (xxiv. 12).

But why did God use the figure of the hornet? Moses was, as we know, learned in all the wisdom of the Egyptians, and would know at that time what the archaeologists have recently found out: that the sovereignty of Pharaoh over united Egypt was represented by a hieroglyphic formula (NY-SWT-BYT), in which the second member, a reed, symbolised Upper Egypt, and the third, a hornet, represented Lower Egypt. This symbol has been found on many inscriptions. Thus we may say that the hornet spoken of by Moses and Joshua was the Power of Egypt.

An objection may be offered to this hypothesis that Joshua in referring to the hornet in the words quoted above, adds, "but not with thy sword nor with thy bow." It might be asked, Does not this preclude any suggestion that the work was accomplished by force of arms? It would do so if the verse had said: "not with sword nor with bow." But it is Israel's sword that is spoken of here: if anything, the possessive "thy" indicates that it *was* with the sword and bow, but not Israel's.

Summarising it all, it does not seem unreasonable to see in the symbol of the hornet the Power of Egypt which was instrumental in driving out the Canaanite from the Land.

J.A.B

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## **Land of Israel News**

*"Ye shall dwell in the land that I gave to your fathers." (Ezekiel xxxvi. 28).*

In the month of July, 2,100 immigrants entered Palestine. During the first seven months of the year there were 18,000 Jewish immigrants, including 4,000 capitalists.

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During August, 2,865 Jewish immigrants entered Palestine; together with tourists who have been permitted to remain, the total for the month is nearly 3,000.

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A further 800 settlers from Poland have sailed for Palestine. During the past twelve months about 60,000 Jews entered Palestine; including 33,518 from Poland, and 11,000 from Germany.

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The Government of Palestine has given nearly 900 dunams of Crown lands, on a 99 years' lease, for the settlement of 300 families of farm-workers. To each family will be given a portion of this land for their own vegetable garden and cottage, the erection of which will cost £205; and the Palestine Mortgage and Credit Bank, in conjunction with the Jewish Agency, will advance to each family a loan of £155 per cottage against the guarantee of the Farmers' Federation. Each family must supply the first £50, in order to complete the total of £205, and the aim of the Fund is to supply settlers with this £50.

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A report on unemployment in Palestine estimates that Jewish unemployment in the cities amounted in February to 6,000, and at present to 4,000. The figures apply principally to Tel-Aviv.

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Through the joint efforts of the Jewish Agency and the Histadruth, an agency known as the "Bitzur" was established to promote Jewish public works. Of its registered capital of £50,000, the Jewish Agency and the Histadruth each paid in the sum of £15,000. With this capital, loans have been issued, making possible the commencement of projects totalling £273,000.

At the same time the Jewish Agency also began negotiations with the Palestine Government for construction of new roads in the Jewish colonies. This project will provide work for 800 Jewish unemployed.

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Dr. Weizmann, in a recent speech, declared he was not optimistic with regard to possible action by the British Government, but he struck a note of optimism with regard to the confidence of Jewry, and its trust in the right of its historic destiny in Palestine. "The Balfour Declaration," he said, "may be shaken, but the promise made by God to Abraham stands."

*(The British Government have since declared their resolution to refuse to reduce Jewish immigration—the chief cause of the Arab revolt. —ED.)*

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## **CORRESPONDENCE**

Greetings in the Name of Jesus. Bro. Jeacock's article on the "hornet" in this month's *Berean* revives a very interesting subject. Bro. Jeacock's statement that we cannot be certain whether the promise was of literal or figurative import seems to invite comments, and I enclose herewith for your perusal and publication in the magazine (if you think it worth while), an article treating the hornet as a symbol of political power. I must confess that in so far as much of the information adduced is based on archaeological discovery, I cannot be absolutely sure of all the facts, and for that reason my suggestions may border on the realm of the speculative. It might, nevertheless, be of interest to the brethren and sisters to learn of this suggestion, which was first made by John Garstang, the Palestine archaeologist. I observe, however, that our magazine is "devoted to the exposition and defence of the Faith"; this subject can hardly come under that heading; but I will leave it to you. —With love begotten of the Truth, sincerely your brother,  
London, S.W. 19.

J. A. BALCHIN.

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Greetings in the name of our Saviour, Jesus Christ. We wish to take this opportunity of thanking you and your co-editors for the noble work you are doing in providing us with a monthly magazine filled with articles so enlightening and encouraging to the spiritual mind. My sister-wife and I are firm believers that such a magazine as the *Berean* is very essential to keep the spiritual mind of the brotherhood well fed. It is an inviting form of reading, that causes people to read deep, sound reading that might otherwise not be read, as well as keeping them posted on the Signs of the Times, and more closely acquainted with one another.

It is our earnest prayer that you may be blessed to prosper in your work, and that you may be the means of keeping many from turning back to the ways of the world, in these days of so much opposition to the Truth as it is in Christ.

As the many signs of our Lord's Return are developing before our eyes, we have hope that your work may continue until His Return is at hand, when we hope together we may enter His glorious rest. —Sincerely your bro. in the Hope of Israel.

North Bergen, N.J., U.S.A.

JOHN SOMMERVILLE.

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Greetings in Jesus' Name. In renewing my subscription to the *Berean Christadelphian* for another twelve months, I would like to say how very much I appreciate it every month. It is just twelve months since I came into fellowship with you from Regent Hall meeting, and I have no regrets, but thank God always that I have seen the Truth in its true light. Your magazine has been a great help to me during that twelve months, and I hope you may all be spared until our Master returns to carry on the good work. I always turn first to "Reflections," knowing it will hold some good advice for my walk in the Truth, and many things have I been made to realise in its pages that I could see no harm in before. —Sincerely your sister in Jesus' Name.

Canberra, Australia.

PEARL WOOLDRIDGE.

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Greetings. I enclose our Ecclesial Intelligence, and feel I should also like to write you with regard to bro. Dyer's letter in the July *Berean*. I had intended to comment on his remarks about hymn 62, but think perhaps sufficient has been expressed in the letters appearing in this month's issue of the magazine. However, the paragraph in your May "Reflections," to which bro. Dyer referred, does require some further comment, and I certainly agree with bro. Dyer, although at the time of reading I had not specially noticed it. You state that the words of the Apostles are "second only to the teaching of the Lord." They cannot be in any way "second." Christ said of His Apostles, "He that heareth you, heareth me, and he that heareth me, heareth Him that sent me." Christ also put Moses and the Prophets on an absolute equality as regards teaching, with himself. All, Christ, Moses, Prophets, and Apostles, spoke and wrote as they were "moved by the Holy Spirit," and therefore, being God's Word, all the Scriptures are aids to making "our calling and election sure." It strikes at the very foundation of the Faith to suggest that any part of God's Word takes precedence of another. All are equal.

"The Lord spake unto Moses."

"Then said the Lord unto Isaiah" (and so to all the prophets).

"Jesus answered them and said: My doctrine is not mine, but His that sent me" (John vii. 16).

Paul said: "The things that I write unto you are the commandments of the Lord" (1 Cor. xiv. 37).

I cannot help thinking, however, that you did not mean to put any part of the Scripture in front of another, in view of paragraph 4 of May "Reflections," although the first paragraph certainly does place Christ's teaching above that of the Apostles.

May I express regret and sympathy with you that any brother, no matter how much he differed from you, should so far have forgotten himself as to use the expressions quoted in your July cover note

regarding the "Reflections." "Cry aloud and spare not" is just as necessary to the ecclesias to-day as it was to Israel of old. In so many cases the line of demarcation between Christadelphians and the world is almost, if not quite, obliterated. When the Master returns as a thief, the blessing will only be for those who are "watching" and "keeping their garments." — With love in the One Faith, sincerely your brother.

Wallington, Surrey.

ARTHUR A. JEACOCK.

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The article in the magazine last month on "I will send the hornet" was interesting in its reference to the power that will be used for the subjection of the nations and for the destruction of the antitypical Assyrian. God declares that at Armageddon "the Lord shall go forth and fight against those nations as when he fought in the day of battle" (Zech. xiv. 3).

The Old Testament contains many instances of the "wars of the Lord" when His power was exerted on Israel's behalf; for example, against the Canaanites when great stones from heaven were cast down (Josh. x. 11); and on three occasions it is recorded that in the opposing armies confusion was caused, so that men fought against and destroyed each other—viz., the Midianites (Judges vii. 22), the Philistines (1 Sam. xiv. 20), and the combination of Ammonites, Moabites and Edomites (2 Chron. xx. 23). This "confusion" will be caused in the "wars of the Lord" soon to come. Regarding the nations that fight against Jerusalem, it is written, "In that day a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour" (Zech. xiv. 13). The word "tumult" is defined as "confusion of an army, so that they turn arms against one another."

So God declares of the latter day Assyrian, "Every man's sword shall be against his brother" (Ezek. xxxviii. 21), "The Lord shall stir up a scourge for him according to the slaughter of Midian" (Isa. x. 26), and the Psalmist prophesies of the confederacy against Israel, "Do unto them as unto the Midianites" (Ps. lxxxiii. 9).

Thus the weapons to be employed in the day of God's vengeance will be more potent than any of human devising. Divine power has no need of assistance from guns or gas. We recall that God spoke to Job of the "treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war" (xxxviii. 22).

The present day preparations for war show the world's expectation of trouble, but there is an assurance from God that there will be a time of trouble far greater than men expect. Knowing that it will come, and that it will be a Divine judgment upon an ungodly world, "what manner of men ought we to be"? —Sincerely your brother,

St. Albans.

S. F. JEACOCK.

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Bro. H. R. Nicholls (Plymouth) desires to add to the appeal by bro. Christmas (August *Berean*) to write encouraging letters and make visits when possible to the two sisters in isolation at Porthleven. —Bro. F. Beighton (Dagenham) would urge brethren everywhere to rise superior to petty discontent over arrangements which they do not agree with, when adopted by the majority of their meetings. —Bro. Saxon (Coolamon, Australia) finds the *Berean* "a rich stimulant on the road Zionwards," and believing the coming of Christ is at hand exhorts us to "keep on" till he comes. — Similar letters to hand from sis. Alice B. Connolly (Cambridge, N.Z.), bro. Oliver Clee (Coventry), and bro. Sidney F. Osborne (Dorchester).

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## Reflections

A brother whom we "esteem very highly in love for his work's sake" (1Thess. v. 13) reproves us for referring to the words of the apostles as second to those of the Lord, but we cannot think that

Paul would have done so, remembering his words to the Corinthians (1 Cor. i. 13). Holy men of old all wrote by inspiration, but nevertheless the Scriptures declare Jesus Christ to be worthy of more honour than Moses (Heb. iii. 3), and head over all He is the Captain of our salvation; the apostles were his lieutenants. We are exhorted to be "good soldiers of Jesus Christ" (2 Tim. ii. 3), and as such we give our Captain and his commands pre-eminence, at the same time giving diligent heed and obedience to the commands of his lieutenants. We think our brother's well-meant letter is on the wrong lines, but we shall be glad to publish comments from others on the subject.

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Our brother says, "It strikes at the very foundation of the Faith to suggest that any part of God's word takes precedence of another." Does it? Just consider where this would lead us. If we are trying to interest people in the promises made to Abraham, we should ask them to pay attention to the third chapter of Paul's epistle to the Galatians; we should "give precedence" to that portion of God's word. Would that be "striking at the very foundations of the Faith"? Would our brother claim that it would be equally efficacious to read to our enquiring friends the first chapter of the first book of Chronicles?

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"In the last days," wrote Paul to Timothy, "perilous times shall come," and many writers in this magazine have repeatedly pointed out that we are living in these last days. "Perilous times" implies that something is in peril by the events of the times. There can be no doubt as to what that is — it is our salvation. And what places that in jeopardy because of the times? The answer to that question is to be found in 2 Tim. iv. 10, for the attractiveness of this present world is as great a danger to us to-day as it was to Demas. There is a natural tendency in each one of us to fall away from the Truth; and if it is not perceived and vigorously combated we may even at this eleventh hour—when the coming of the Lord is looked for daily—give way to that evil heart of unbelief, which is the strength of worldly attractions, and against which the Scriptures solemnly warn us.

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A great responsibility rests upon all who undertake to exhort their brethren and sisters, whether by word of mouth or by pen and ink. General exhortations to faithfulness are insufficient. It is not enough to remind one another that we are a separate people, and the heirs of the Kingdom of God. All who call themselves Christadelphians will smile approval and say, "What a fine exhortation!" but many will straightway forget what manner of people they ought to be (James i. 24). What is called for in these perilous times is a careful examination and fearless explanation of what separation entails. That is the duty of faithful shepherds of the flock, and one which they will not shirk for fear of giving offence, if they value their own salvation.

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As we study the signs of the times, and realise that they point to the near approach of the Kingdom, we contemplate its glories in relation to ourselves; we think of them as things we are going to see and take part in. But our Lord himself has warned us that many who feel sure they will be accepted will be rejected (see Matthew xxv. 11 and 44). What more can we say than that which we have said many times! "Exhort one another, and so much the more as ye see the day approaching"; let us endeavour to obey the command, for the day is at hand.

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"We must through much tribulation enter into the Kingdom of God," and "Whom the Lord loveth He chasteneth" are divine assurances and consolations which are familiar to all God's children. In the Lamentations of Jeremiah, as in the Psalms, and, indeed, in many other parts of the Bible, we find similar references in more detail. As long as the reign of sin and death continues, many of His servants will have cause to cry with Jeremiah, "I am the man that hath seen affliction by the rod of his mouth, and when I cry he shutteth out my prayer. He hath turned aside my ways: he hath made me desolate, and thou hast removed my soul far off from peace: I forgot prosperity, and I said, my

strength and my hope is perished from the Lord: remembering mine affliction and my misery." But here is God's reply, which, says Jeremiah, "I recall to my mind, therefore have I hope":

"It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies."

C. F. F.

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### **Three Parables of Jesus**

(Matthew xxv.)

Chapter 25 of Matthew is particularly interesting when we observe the continuity of the teaching of Jesus as exhibited in the three parables which it contains, viz., the ten virgins, the talents, and the sheep and the goats. These parables, probably, were the last spoken by Jesus before his death, and so take on a fresh interest, especially when they are understood in harmony with his preceding words (chapter 24). This latter chapter contains his discourse to his disciples consequent upon their question, "When shall these things be (the destruction of the Temple), and what shall be the sign of thy coming . . .": and in his answer Jesus blended his prophecy of the fall of Jerusalem and scattering of Israel with his return in glory a long time after. It is to be observed, incidentally, that Jesus gave the disciples no open indication that so long a time would elapse between his ascension and return: but in the succeeding parables his lengthy absence was hinted at. In the first parable the bridegroom "tarried," and in the second, the master of the servants travelled "into a far country" and came back "after a long time."

The discourse of Jesus was designed to answer the questions of the disciples, and to provide an answer to similar questions put subsequently by other generations — particularly that one existing in the time of the end, when his coming in glory might be expected. To this generation the warnings of Jesus apply, "As the days of Noah were, so shall also the coming of the son of man be," and so he exhorts, "Watch, therefore, for ye know not what hour your Lord doth come" (v. 42). Jesus then went on to speak of the two classes into which disciples are always divided, as they will be found divided when he returns—faithful and unfaithful servants. All who believe are servants of an absent master. The one class serve him faithfully: they are brethren and sisters to whom the Truth is the very basis of life; who by their actions and words, particularly in relation to their fellow servants, are so serving as to be ready at any time to meet the master.

The other class are likened to servants who say in their heart, "My Lord delayeth his coming" — and so to them the coming will prove disastrous. Their service is outward and formal. They are hypocrites, apparently sincere, who do not attempt to rise to the heights of self-subjection so as to devote themselves to their master's service. They profess to serve Christ, but in reality are slaves of Mammon—preferring the pleasures, amenities and philosophies of the world. The household has always comprised the two classes, and they will remain until the final and conclusive separation by Jesus of sheep and goats. However, it is interesting to consider the three parables which follow his exhortation, because they appear to be expressly designed to illustrate and emphasize the distinction of the two classes, and, of course, to exhort us to be faithful servants.

It is clear from the first parable that the virgins, wise and foolish, represent the two classes, prepared and unprepared. The division of five and five is decorous to the object of the parable; not to illustrate the proportions of accepted and rejected, but simply to distinguish two classes of disciples. The parable is easy to understand, and teaches the lesson: be prepared. The oil for the lamps is the word of God, which requires consistent application to heart and mind. Bro. Roberts reminds us of the analogy of the daily supply of oil to the lampstand in order to maintain the light in the holy place of the Tabernacle (*Law of Moses*, p. 129).

The following parable, of the talents, again illustrates the division of the servants into two classes. The faithful class is represented by the servants, who received five and two talents respectively. Both did their best "according to their ability," and so both received the same reward. The unfaithful class is represented by the third servant, who was given one talent to use—according to his ability. Had he used the money faithfully and profitably, he would no doubt have obtained the commendation received by the others. He had the capacity to do so. But no effort was made, and in spite of his excuses, his true character was revealed as a "wicked and slothful servant." The lesson of the parable is that, whatever ability we have needs directing whole-heartedly into God's service. No brother or sister need be an idle unit of an ecclesia. Faithful attendance at ecclesial meetings is a minimum requirement of all physically able, and ought to be a pleasurable response to the goodness of our Master. As well, every brother and sister can exhibit the love and sympathy begotten of the Truth towards all others, so helping to bear their burdens. May not these seemingly small things answer to the putting of the talent to the bankers—the very least any servant can do.

However, the parable is complementary to the first, and shows that watching for the Master's coming is a time of activity, all servants having certain abilities, the faithful using them to the full.

The third parable requires us to consider the reason and motive of activity. Again the two classes are indicated, but this time after the division has been made at the judgment seat. To the faithful servants, the sheep on the right hand, Jesus declares that they had fed him when he was hungry, visited him when he was sick: and in answer to their question—when had they done such things to him—he replies, "Inasmuch as ye have done it unto one of these my brethren, even these least, ye did it unto me" (Matt. xxv. 40, R.V.).

The precise opposite is said to the rejected. The words of Jesus will be an infallible judgment of the heart: the discernment of the motive which has animated the servant in work in the household. It will be a testing of stewardship, whether or not the service has been based upon the "new commandment" that "We should believe on the name of his son Jesus Christ and *love one another*" (1 John iii. 23).

The giving of time, money, effort, in the work of the Truth is of no value if it is done without the humble, contrite spirit that causes us to "in honour prefer another": or done apart from the works of mercy and kindness which were the predominating characteristics of Jesus, our example. Bro. Roberts writes of the occasion when the servants stand at the judgment seat, "Much will be forgiven: but much will also be required at the hands of those who would enter life eternal. His commandments require us to 'Look not every man on his own things' only, but to 'Bear one another's burdens.' If we harden our hearts to the afflictions of the afflicted, and wrap ourselves comfortably in the mantle of God's bestowed mercies, heedless of the needs of those to whom God has given less, the day so powerfully depicted by Christ in Matthew xxv. will show us in terrible severity, if we never realised it before, that though we speak with the tongues of men and angels, and though we have the gift of prophecy, and understand all mysteries and all knowledge, if we have not the love that takes an active serving shape, we are of no use to the King whose reign is to be a reign of love and blessing" (*Nazareth Revisited*, p. 440).

The foregoing remarks are not written as a complete exposition of the parables, but are intended to suggest the reasons for their being given, and for the order in which they appear. It is hoped, however, that the consideration of them will not be without help to those who are endeavouring to be faithful servants, watching for their Master's return; prepared for His coming by diligent attention to his business, given with all their ability: faith proved by works, yet "the faith that works by love." S.F.J.

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## Signs of the Times

### **Russia: Spain: Palestine: Egypt and Syria**

At least five events during the past month are of such interest to students of the Signs of the Times as to require brief comment. These are the Russian political trials, the trouble in Palestine, the Spanish Civil War, the Anglo-Egyptian Treaty, and the Franco-Syrian Treaty.

The Russian political trials have resulted in the execution of sixteen prominent Communists, including some of the original founders of the Soviet State. It was alleged that they were implicated in a plot to assassinate Stalin. With the exception of Trotsky, who is in exile, all Lenin's partners in the Bolshevik Revolution of 1917 have now been removed, and Stalin is supreme. The number of prominent Communists who have been implicated in the recent trial suggests that dissatisfaction with the present regime is both widespread and powerfully supported, and will necessitate repressive action on a large scale. The situation is reminiscent of the French Revolution, when the leaders of the various factions exterminated one another in turn; Robespierre in particular being guilty of sending his fellow revolutionaries to the guillotine in order that his own supremacy might remain unchallenged. But when at last every man feared for his head, Robespierre had gone too far; a universal revolt cost him his own head, and the Reign of Terror collapsed, paving the way for the advent of Napoleon, who restored the monarchy in his own person, and set about conquering Europe, with a very substantial measure of success.

There seems every likelihood of Russia developing along similar lines, and if it does we shall soon see arising that one of whom Dr. Thomas wrote so frequently—The Autocrat of all the Russias. The chief enemy of such an autocrat would be the same as Napoleon's chief enemy, *viz.*, Britain, and it might well prove that the struggle described in Ezek. xxxviii. is largely brought about by the attempt of the Autocrat to establish world domination for himself; an attempt which would of necessity provoke a tremendous Anglo-Russian conflict.

A particularly interesting feature of modern Russian events has been the prominent part which Jews have played in the development of the Soviet State. Trotsky is a Jew, as were Zinoviev and Kamenev, who have just been executed; so are Litvinov and many other leading Communists. It is evident, therefore, that a counter-revolutionary movement would be anti-Jewish, and we may indeed confidently look for such a movement. At the present moment there is no Jewish persecution in Russia, yet at the time of the end there is to be a deliverance of Israel from the north at a time of oppression comparable with that of Egypt (Isaiah x. 24-6); a deliverance so noteworthy as to overshadow the great deliverance from Egypt under Moses (Jer. xxiii. 7-8).

Obviously, therefore, the latter-day government of Russia is fiercely anti-Semitic, a fact which accounts for the invasion of Palestine not being merely against Britain, but also involving a terrible onslaught against the Jews themselves. Not only does Gog come to take a spoil, but to turn his hand "upon the people that are gathered out of the nations" (Ezek. xxxviii. 12). Joel, Zechariah, Obadiah, and all the prophets speak of the fearful sufferings which will befall the Jewish inhabitants of Palestine in that day. Thus we think we have good cause to anticipate striking events in Russia happening any day now.

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The trouble in Palestine has become worse rather than better, and the Government has at last determined to take strong action to subdue the Arabs. Twelve thousand troops are preparing to be sent there, and the Government has called three thousand reserves to the colours. It is plain that Britain cannot allow herself to be beaten by the Arabs, yet doubtless she would much have preferred to conciliate them if it had been possible. But it is not. Britain's position is such that either the Arabs or

the Jews must be antagonised, and a middle course would antagonise both. Even if present troubles were to cause a curtailment of immigration, it should not be regarded as a set-back, for it is not Britain, but Christ, who will restore the Kingdom to Israel. All that is required before Christ comes is what we see already, *viz.*, a pre-adventual colonization sufficient to fulfil the requirements of Ezek. xxxviii. and similar prophecies.

However, it is most unlikely that the Arab demand for the suspension of Jewish immigration will be acceded to; more likely there will be a permanent strengthening of the British forces, to so control the Arabs that the Jews can be at rest, and dwell safely in the midst of the land.

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The Franco-Syrian Treaty makes it the more necessary for Britain to keep a firm hand on Palestine, for the Arabs will suppose that if they can make things difficult enough for the Mandatory (as the Syrians have done for France), she will be glad to relinquish her mandate. France has agreed that Syria shall gradually become independent over a period of three years, and, like Iraq, then be a sovereign state. France thus ceases to be the King of the North (for the power occupying Syria is entitled to be called the King of the North), and the way is made much clearer for Russia, either by invitation of the Syrians, or by conquest, to become the King. It is evident that Syria (represented in the prophets by Damascus, Tyre and Sidon) has an important place in the development of latter-day events. For example, Isaiah xvii. tells of the ruin of Damascus at a time when "the glory of Jacob shall be made thin" (v. 4); an event still future, for "at that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel" (v. 7). It is perhaps speculating too much to suggest that Britain's attack on Syria is the "pushing" of Dan. xi. 40, which is followed by the "whirlwind" invasion of the King of the North, but, it being evident from many prophecies that the surrounding Arab peoples are deeply involved in the attempt to "cut off Israel from being a nation" (Ps. lxxxiii. 4), in which enterprise "Assur also is joined with them" (v. 8), events in Syria may prove to have an important bearing on the situation which is developing in Palestine, and the speculation suggested may not be far from the truth. These latter-day prophecies concerning Israel's neighbours are worthy of earnest consideration.

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In view of these things, a little different light is thrown on the Anglo-Egyptian Treaty from that found in the newspapers. By the terms of this Treaty, Britain undertakes to recognise the independence of Egypt, and to remove her troops from Cairo to the Suez Canal zone within twenty years, when strategic railways and roads have been built enabling ready communications to be made with Cairo and Alexandria in the event of necessity. Various other provisions safeguarding Britain's interests are also involved, so that the net result is that British influence is scarcely affected, whereas other foreign influence is completely eliminated. The British Government is well aware of the vulnerability of the Suez Canal (did they know and believe Daniel's prophecy of the successful northern invasion of Palestine and Egypt, thus involving the Suez Canal zone also, they would appreciate it still more!), and, provided they have ready access to Egypt, it will greatly add to British security to have 10,000 troops and 400 pilots in the region of the Canal, rather than in and around Cairo. It will be seen, therefore, that in actual fact, the admission of Egyptian independence is not a British withdrawal, but a substantial strengthening of her power there. Britain has given away the shadow, but has retained the substance!

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The Civil War in Spain shows no sign of abating, and is being pursued with a ferocity that bids fair to reduce substantially the numbers of the Spanish people. A reconstruction of the Spanish Government to include some Communists, makes the War more definitely a conflict between Fascism and Communism. It appears that the peoples of the world are gradually becoming either Fascist or Communist, each party regarding the other with intense animosity. Already the European atmosphere is becoming explosive, owing to the support of the rebels by Germany, Italy and Portugal, and the support of the Government by France and Russia. Nominally, all these States are neutral, but there is no doubt about their unofficial activities. In Britain, where the Government is neither Fascist nor

Communist, a more genuine neutrality is preserved, but there is a large following for the Fascists in this country, and also a large one, including the Labour Party, for the Spanish Government. The world is rapidly dividing into these two political camps, and the Spanish War is not merely an example of such division, but is doing much to help it along. General Franco, the Rebel leader, actually says that if he finds himself in danger of defeat he will provoke an international incident of such gravity that will bring war over all Europe.

Daniel visualises the latter-day divided condition of Europe as a source of weakness (Dan. ii. 42-43), which helps forward their dissolution, and it is revealed elsewhere that mutual self-destruction will largely be the means by which Divine judgments will be poured out. It was the means in the past (see Judges vii. 22 and 2 Chron. xx. 23, both referring to events typical of Armageddon), and it will be the method of the future, for "the Lord will fight as when He fought in the day of battle" (Zech. xiv. 3). Thus Ezekiel tells us, "Every man's sword shall be against his brother" (xxxviii. 21), a preliminary to a world-wide extension of similar judgments (Jer. xxv. 31-33).

We see, then, that the bitter animosity between the two sections into which Europe is dividing will bear a fearful fruit shortly.

Not three years ago men were hopefully discussing the Disarmament Conference, and foretelling an era of peace and universal brotherhood which would end the world's troubles. It is a lesson to us never to get faint-hearted, for circumstances can change with great rapidity. We may have felt during the years since the War that it has scarcely been a "time of trouble such as never was," but we have no doubt about it now. The description in Luke xxi. 25-26, is perfect, and, remember, it is when these things *begin* to come to pass that we are invited to look for our redemption.

W. J.

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## Ecclesial News

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

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

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

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

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

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

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

(Colossians iv. 9).

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**BLACKHEATH.** —*Christadelphian Hall, Ross Road. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursday, 7.30 p.m.* We are pleased to report the continued interest of strangers at our lectures. On Saturday, August 22nd, our annual Sunday School outing took place, and an enjoyable time was spent with the scholars in the pleasant surroundings of Haden Hill Park, Old

Hill. We are pleased to record that bro. C. G. Siveter and sis. Amy Rowley were united in marriage on Saturday, April 11th; they have our best wishes for their future welfare in their journey together to the Kingdom. We are sorry to lose the company of bro. R. Harvey, to Birmingham. We commend him in love to the brethren and sisters among whom he will now sojourn. Since our last report, we have welcomed the following around the Table of the Lord: bro. Wes. Southall, bro. and sis. Bickers, brethren J. Davies, D. C. Jakeman, F. H. Jakeman, Geo. Jackson, Brettle, and sis. Male (Dudley); brethren L. Wille and Scott (Southend), bro. Geo. Tarpsee, bro. and sis. J. B. Phipps and bro. A. Railton (Birmingham). We take this opportunity of offering our sincere thanks to those who have given us such valuable help by lectures and exhortations. It is our unpleasant duty to have to report our withdrawal from brethren C. F. Powell and F. J. Powell, and sisters D. M. Elliott and Irene Worton, who have joined a meeting not in our fellowship. — C. BENNETT, *Rec. bro.*

**BOURNEMOUTH.** — *Richmond Hall, Charminster Road (corner of Alma Road). Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 8 p.m.* We are maintaining our efforts to penetrate the darkness in these parts, but the response to the invitation, "Hear, and your soul shall live," is not eager. It was hoped that an impression had been made on the minds of some at the April and May special effort lectures, but the attendances since have been few. However, "the Lord knoweth them that are His," and will call whom He will. Be it ours to labour on and to sow the seed: "it will grow, though the way ye may not know." The Clapham brethren are again co-operating with us for another special effort in October, if the Lord wills. It has been refreshing to have the companionship of many visiting brethren and sisters. Our thanks are due to brethren L. J. Walker, H. L. Evans, and S. Tarling (Clapham), Cyril Clements (Sutton), Gomer Jones (Bridgend), G. H. Denney (Holloway), F. Walker (Bristol), J. Eve (Eastleigh), all of whom have faithfully ministered to us in divine things. Some very edifying times have been afforded us, which we gratefully acknowledge. Since last report we have welcomed to the Lord's Table the following: brethren Stanway (Coalbrookdale), J. Owen (Clapham), Beardon (Holloway), Penn (Crayford), sisters Lethbridge & V. Lethbridge. Cyril Clements (Sutton), A. Young, E. Walker, Ruth Willey, D. Walker, Reed, Kitchen, Ada Kitchen (Clapham), Beardon, Denney, H. Denney (Holloway), Stanway (Coalbrookdale), Penn (Crayford), Gomer Jones (Bridgend), M. Potier, E. Henderson (Hove), Nicholson, Ruth Nicholson (West Ealing), D. Whitmore (Croydon). — KERMAN JACKSON, *Rec. bro.*

**BRIDGEND.** — *Christadelphian Hall, 40, Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 7.30 p.m.* We have been cheered by the company of sis. Shaw (Dudley) and bro. and sis. E. Tellum (Brighton), who also met with us around the Table of the Lord. We take this opportunity of thanking the brother or sister who sent us the sum of 10s.; this has been used to alleviate the distress among the members of our ecclesia. It is with much sorrow we have been compelled to withdraw from bro. Horace Hiscock, for unbelief and long absence from the ecclesia. Despite repeated efforts to restore him, it was of no avail. We pray he may yet turn again and seek the Lord. Also we have to report our withdrawal from bro. W. Pearse, for long absence from the ecclesia. Amid such discouragement, we take heart and comfort ourselves by the assurance of His word, that "He who shall come, will come and will not tarry." — GOMER JONES, *Rec. bro.*

**BRIDPORT (Dorset).** — *Home Cot Bothenhampton. Breaking of Bread, 3.0 p.m.* Greeting. It has been our privilege and joy to welcome the following around the Table of the Lord since our last report: bro. Donald Gray, sisters Gray, Snr. and Junr. (West Ealing), bro. and sis. Nutt (Tonypany), bro. Reeves (West Ealing), sisters F. Wood, M. Yeates, and N. Butt (Clapham), sis. L. Wood and sis. Milroy (Sutton), bro. and sis. Adams (Hitchin), bro. Feltham (Coventry), sis. Bradley (Leicester). — Sincerely your bro. SIDNEY F. OSBORNE.

**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.* Owing to untrue reports being circulated in the Brotherhood concerning our Meeting, we very much regret that it has become necessary for us to reassure the brethren and sisters of the Berean Fellowship of our position. We believe and teach that those who will be raised from the dead and will appear before the Judgment Seat of Christ to give account of those things done in the body, will possess exactly the same nature when they emerge from

the grave as that which they possessed before they entered the grave, *viz.*, mortal nature, and our Meeting has not at any time endeavoured to shield or support those holding wrong doctrine concerning this question of The Resurrection. —We have been pleased to welcome to the Table of the Lord: bro. E. C. Clements, bro. and sis. I. P. Evans and bro. Karley (Clapham), bro. and sis. Townsend and sis. A. Garratt (Holloway), sis. C. Jenkins (Bridgend), also bro. D. Taylor (West Ealing), whose name we omitted in our last insertion. We thank those brethren who have assisted us in the Proclamation of the Gospel, and encouraged us by the Word of Exhortation to hold fast the beginning of our confidence firm unto the end. —E. JONES, *Rec. bro.*

(We do not know to what reports bro. Jones refers; they have not reached us. —ED.)

**COLCHESTER.** —2, *Barracks Street. Breaking of Bread, 11.15 a.m. Public Lecture, 6.30 p.m.* Sis. M. Warren, having removed from London (Clapham), and taken up her abode near here, now meets with us around the Table of the Lord. We are pleased to have her company and support in the work of the Truth, hoping that we may be a strength to each other. A cheque for £5 has kindly been sent us from a brother who wishes to remain anonymous. This will be used in proclaiming the good news of God's righteous government and kingdom which is fast approaching. Once again we desire to record our appreciation of the unfailing and continued help of the following brethren, F. R. Wright (New Barnet), E. Evans, M. L. Evans, F. Brooks, R. C. Wright, W. P. Lane, R. A. Parks, C. Parks (Clapham); and also the pleasure and joy to meet at the Table the following visitors: bro. and sis. S. Burton (Luton), bro. and sis. I. Milner (Clapham), bro. and sis. W. Hayward and bro. B. Hayward (Ipswich), sisters R. A. Parks and Rangecroft (Clapham). — With love in the Truth to all the Household, L. WELLS, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Sundays: Breaking of Bread, 11.30 a.m.; Lectures, 6.30 p.m. Bible Class, Thursdays, 8.0 p.m.* We have welcomed the following visitors around the Table of the Lord: bro. and sis. D. C. Jakeman, bro. and sis. Shakespeare, bro. and sis. Allen, brethren D. Hingley, J. Davies, W. Southall and G. Jackson (all of Dudley), bro. G. Tarplee (Birmingham) and sisters H. Allen, P. Jakeman (Dudley), and sis. Crumplin (Clapham). We thank the brethren for their services in the Master's work. The lectures are now well attended by a number of strangers, whose interest, we hope, will be maintained until they come to realise the wisdom of accepting God's offer of salvation in the way appointed. — O. CLEE, *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.* We purpose holding our Fraternal Gathering on Saturday, October 17th, God willing. Tea, 4.30 p.m.; After-Meeting, 6p.m. Subject, "I know Thy works." A hearty welcome is extended to brethren and sisters in fellowship. We have been pleased to welcome bro. and sis. R. Barton (Pemberton), bro. and sis. Hart (St. Albans), bro. and sis. Higgs (Bristol), and bro. and sis. H. Pigott (Shatterford), bro. F. Nicklin (Birmingham). —Faithfully your bro. in Jesus, FRED H. JAKEMAN, *Rec. bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71, Kingston Street, Tradeston, Glasgow, C.5.* Greetings. Our weekly Sunday evening meetings for the proclamation of the Truth will recommence on the first Sunday in October, and continue right through the winter and spring, if the Lord will. The assistance of any brethren passing this way will be appreciated. May we take this opportunity of thanking the Editors of the *Berean*, and the contributors, for their work in strengthening the Household of Faith through the medium of the magazine? During the month we welcomed to the Table of the Lord bro. G. Dickson, of Motherwell, who gave us the word of exhortation. —Sincerely your bro. in Israel's hope, 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. Bible Class, Fridays, 8 p.m.* We are thankful to be able to report that some strangers have been attracted to our meetings in our new hall. We hope to help to bring others to the glorious liberty in Christ Jesus we enjoy. We have been pleased to welcome the following brethren and sisters during the past month: bro. Joslin, bro. and sis. Kemp, brethren C. Kitchen, S. Tarling, J. Westley, F. Westley, M. Haines, sisters D. Crumplin, Knight, Molter, G. Molter, F. Haines, Irish, P.

Banter, Bishop, O. Hissey, Corfe, and D. Higgs (Clapham); bro. and sis. Mercer, and bro. L. Denney (Holloway); bro. and sis. W. Webster (Seven Kings); sis. Callow (Bournemouth); sis. Warner, bro. Goodwin, sis. McLarty (St. Albans), brethren A. A. Jeacock and Vince (Croydon); and bro. and sis. Mettam (Sutton). We have arranged for an evening Breaking of Bread on the last Sunday of each month (at 5.45), for the benefit of those unable to attend the morning meeting. — E. F. RAMUS, *Rec. bro.*

**HITCHIN.** —Hermitage Halt. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Since our last report brethren G. T. and R. G. Lovewell, having removed to Felstead, Essex, have been transferred to the ecclesia at Colchester; distance, however, makes it difficult for them to get to the meeting, and their probation is mostly spent in isolation. We trust that while this is their lot our Father is overruling all things for their eternal good, and that they are profiting by His blessings. We are pleased to report that sis. B.M.Sharpe, who has been absent from our meetings for some time, having expressed her desire to return, and satisfied our meeting that she is one with us in all matters of doctrine, has been received into fellowship, and we pray that with us she may receive a crown of life when our Master returns. We have been cheered by visits of brethren and sisters from Clapham, Crayford, Croydon, St. Albans, Seven Kings, Southend, and West Ealing, and we thank the brethren who have assisted us with exhortations and in the proclamation of the Truth. —HERBERT S. SHORTER *Rec. bro.*

**LEICESTER.** — 71, *London Road. Sunday: Breaking of Bread, 5.0 p.m.; Lecture, 6.15 a.m. Bible Class, Thursdays, 8.0 p.m.* Our meetings continue to be attended by the strangers, and we pray that our Heavenly Father will bless our efforts in our endeavours to enlighten others to a knowledge and understanding of the way which alone leads to eternal life. In proclaiming to them the glorious news, we have had the help of brethren P. G. Kemp, I. P. Evans, F. W. Brooks, H. W. Hathaway, and T. Wilson (Clapham), Wesley Southall (Dudley), A. H. Warry (West Ealing), and J. G. Barker (Holloway), whose labours we greatly appreciate. We have also had the pleasure of meeting at the Table of the Lord bro. L. Feltham (Coventry), bro. and sis. Johnson, sisters Kate and Phyllis Ellis, E. M'Cree, E. Hathaway, C. M. Fletcher (Clapham); and E. Warry (West Ealing). —A. C. BRADSHAW, *Rec. bro.*

**ILFORD.** —96, *Cranbrook Road. Sunday: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Thursday: 27, Wanstead Pk. Rd., M.I.C. and Eureka Class, 8 p.m.* Since our last report we have been pleased to welcome to the Table of the Lord the following: bro. Hunt-Smith (Sutton), E. A. Clements and R. C. Wright (Clapham), bro. and sis. Hembling (Horns Cross), and sis. Nicholson (Manchester). Each of the brethren gave us their valuable help in exhortation and lecture, for which we thank them. In addition to this, brethren Hembling, D. L. Jenkins and C. Parks have assisted us at our Eureka Class during the quarter. We are still encouraged in our Lectures by the attendance of one or two strangers, although the general response is small. —P. J. A. COLIAPANIAN, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11a.m.; Lecture, 7p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We are sorry to report that it was our painful duty at a special Business Meeting of the ecclesia, held after the Bible Class on Thursday, Sept. 3rd, to withdraw from sis. Gwendoline Hopper for unfaithfulness to the divine commands, in that she has married an alien. We have been further saddened by the death of one of our number, bro. J. C. Warr, who fell asleep after a trying illness, on Sept. 3rd, and was laid to rest in Nunhead Cemetery on Sept. 7th. Our prayers and loving sympathy are for sis. Warr in her time of trial that she may be sustained and comforted, for the Father will never leave nor forsake those who put their trust in Him. We rejoice that another has put on the sin-covering Name of Jesus in the way appointed, namely, NORMAN STEPHEN MARCHANT, on Aug. 16, the son of our bro. & sis. Marchant, Ropley, Hants., with whom he will meet. It is comforting and encouraging for our bro. and sister in their isolation that their son has obeyed the Truth. We pray they may be helps to one another to gain the coveted prize of eternal life. Sis. Ethel Davey has removed to West Ealing, and will meet

with those of like precious faith there. Sis. Mace has removed from Bedford, and will in future meet with us. On Saturday, August 22nd, the Mutual Improvement Class visited Kew Gardens, travelling by steam launch from Westminster Pier. At 6 p.m. a Fraternal Meeting was held, at the Boat House Restaurant, Kew Green, when three uplifting addresses were listened to by a goodly company of brethren and sisters. It is proposed (God willing) to hold four special week-night Lectures at the Avondale Hall, on October 21st, 28th, Nov. 4th and 11th, at 8 p.m. The subjects will deal with the coming of Christ, and the signs which indicate the nearness of that event. It is hoped thereby to stir up some, in these days of evil, to a realisation of the import of current events, and to create a desire within them to embrace the way of salvation. —The following visitors have been welcomed to the Table of the Lord: bro. and sis. Lewis and bro. C. Cambray (Newport); sisters P. Squires, M. Squires, M. Day (Luton); sis. M. Goodwin, bro. and sis. Warry, sis. Proctor and bro. D. Taylor (W. Ealing); bro. and sis. W. A. Rivers (Holloway); bro. C. Jenkins (Bridgend); sisters T. Feltham (Coventry) and W. J. Webster (Seven Kings); brethren Wheeler and Tarplee (Birmingham); sis. Golden (Los Angeles); sisters D. and R. Whitehouse and H. Boyle (Canton, Ohio). —F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Holloway).** — *Delhi Hall, 489, Holloway Road, Upper Holloway, N. (nr. Royal Northern Hospital). Tubes: Highgate or Holloway Road.* We have arranged, God willing, to hold a Fraternal Gathering on Saturday, Sept. 26th, at Thornhill Square Free Library, West Islington, but are not able to have a tea on this occasion, through inability to secure suitable accommodation. Since last report we have had the pleasure of the company of bro. C. Jenkins (Bridgend), bro. and sis. F. Coverley (lately New York, U.S.A.), who have now returned to this country; sis. Irving, Senr., sis. W. Irving, and bro. H. Irving (Clapham); sis. V. Perrin, sis. G. Grett, and bro. D. Bath (Brighton). —In answer to several enquiries, we have to say that bro. E.H. Bath does not hold, as stated by him, the Truth as expressed in our Statement of Faith. He holds that "corruptible" means "very good," as Adam was before he fell, not "deathful" or "mortal," but merely liable to be sentenced to corruption if unworthy. Nor is it true that he was refused a hearing. He had the fullest possible opportunity, and he from time to time vigorously attacked brethren who spoke the Truth on these subjects from our platform. — G. H. DENNEY, *Rec. bro.*

**LONDON (Putney).** — *Christadelphian Hall, 47, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursday: Bible Class, at 8 p.m.* We would again remind the brethren and sisters of our Fraternal Meeting, to be held, God willing, on Saturday, 3rd October, at the Wandsworth Town Hall, commencing at 6.30 p.m. The general subject for the evening is "The Truth in these Latter Days," to be dealt with as follows: Responsibilities, bro. J. Adams (Hitchin); Dangers, bro. W. J. Webster (Seven Kings); Privileges, bro. F. C. Wood (Clapham); and Rewards, bro. G. H. Denney (Holloway). — During the past month we have been grateful for the visits, for the purpose of proclaiming the Truth, of brethren J. M. Taylor (Ealing), W. Buck (Sutton), E. R. Cuer (Crayford), and A. A. Jeacock (Croydon). Bro. Cuer also gave us the word of exhortation. In addition, we have been encouraged by the company at the Lord's Table of brethren and sisters from other ecclesias, as follows: sis. Cuer (Crayford), bro. and sis. Miles and bro. J. Miles, sis. Molter and sis. G. Molter, and bro. J. R. Evans (Clapham), bro. R. Jeacock (Croydon), bro. L. Baker (Luton), and bro. and sis. Draper and sis. Barratt, Junr. (Sutton). —Sincerely your brother in the Hope of Israel, 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 are pleased to report that Miss ALMA MURIEL GREGORY (formerly Church of England) was immersed into the Name, after a good confession of the Faith, at the Ealing Public Baths, on August 24th. We trust our new sister will run the race faithfully and obtain the prize at the coming of the Lord. We are also glad to add to our number sis. E. Davey (Clapham), sis. H. Davey (Boston, U.S.A.), and bro. and sis. F. Coverly (Elizabeth, N.J., U.S.A.), and hope our association together will be of mutual benefit in our walk to the Kingdom. Sisters J. and S. Davey have returned to Boston, U.S.A. We purpose (if the Lord will) holding a further effort in Acton during October and November. Will recording brethren please note my change of address to 29, Worple Way, Rayners Lane, Harrow, Mdx? —T. G. BRETT, *Rec. bro.*

**NEWPORT (Mon.).** — *Clarence Hall, Rodney Rd. (op. Technical Institute). Sunday: Breaking of Bread, 11 a.m.; School, 2.45 p.m.; Lecture, 6.30 p.m. Thursday: Improvement Class, 7.30 p.m.* Greetings in the Master's Name. It is with pleasure we report that on September 6th we had a visit from bro. S. Shakespeare (of Dudley), who exhorted in the morning, and lectured in the evening; we have also been pleased to welcome at the Table of our Lord, bro. and sis. S. Shakespeare, bro. and sis. Sharp (Dudley), bro. and sis. Nutt (Tonypandy), and sisters Annie, Alice and Nellie Cockcroft (Oldham). It is with pleasure we report that on August 29th, through the mercy of our Heavenly Father, we spent a very enjoyable time with our few Sunday School scholars at Llandevand, near Newport. We had the company of brethren and sisters from Tonypandy, New Tredegar, Cardiff, and Brockhollands (nr. Lydney). We enjoyed to the full the time we spent together amidst beautiful surroundings and in glorious sunshine, for which we render praise and thanksgiving to our Heavenly Father. — Sincerely your brother in Israel's Hope, DAVID M. WILLIAMS, *Rec. bro.*

**NEW TREDEGAR (Mon.).** — *Workman's Lesser Hall. Breaking of Bread, 11 a.m.; Sunday School 2.30; Lecture, 6 p.m.* After two years' interval we are afforded the pleasure once again of reporting that one more has started on the race for eternal life, with "a good hope through grace" after the "answer of a good conscience towards God," by baptism into Christ. Our new brother, WILLIAM MARTIN, is aged, but although a "babe in Christ," has nevertheless come to us with a carefully studied conviction, that although he had walked previously in what was popularly deemed as circumspection, for about fifty years, whilst being of the Church of England, yet it was not the way which leads to eternal life in the Kingdom of God. The baptism took place at Newport, with the assistance and attention of those of like precious faith there, on July 30th. We rejoice with those who rejoice, and pray our brother will together with us be found faithful at the end of the race. — A sad but necessary duty has also fallen upon us in having to withdraw our fellowship with bro. David Jones for continued absence from the Table of the Lord, — We continue our efforts in the ministration of the Gospel, in the hope that even in this last hour there may be wandering eyes which will turn to the lightstand if it is kept trimmed and burning brightly. — IVOR MORGAN, *Rec. bro.*

**NOTTINGHAM.** — *Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m. Bible Class, Wednesday, 7.45 p.m., at The People's Hall, Heathcote Street.* Owing to the increase in the size of the meeting, the Bible Class will in future be held at The People's Hall, instead of at 6, Rolleston Drive, as formerly. We are pleased to report that sis. G. E. Mynott is now out of hospital after her operation, and is gradually regaining strength, but regret to say that sis. H. Elston has just gone into hospital for a severe operation. We pray that God's blessing may be with her, and that, if it is His will, she may soon be restored to health. — Since our last report, we have had the help of bro. J. R. Evans (Clapham), and have also been pleased to have the company of sis. J. R. Evans (Clapham) and sis. Smith (Northallerton). — J. B. STRAWSON, *Rec. bro.*

**PEMBERTON.** — *Chatsworth St., Pemberton, Wigan. Sundays: Sunday School, 2 p.m. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Since our last writing we have been assisted in the service of the Truth by bro. S. Shakespeare, of Dudley, to whom we are greatly indebted. Visitors to the Breaking of Bread have included sis. Shakespeare (Dudley), bro. and sis. Hart (St. Albans), sis. Edwards (Birmingham), sis. S. Heyworth (Rochdale), sis. D. Jannaway (Southport), and bro. T. Bailey (Preston). — B. LITTLER, *Rec. bro.*

**PRESTON.** — *Kimberley House, Long Lane, Ashton-on-Ribble. Breaking of Bread, by appointment.* During the second week in August I spent two very enjoyable evenings in the company of bro. and sis. Hart, of St. Albans, who were on holiday at Bispham, about twenty miles from here. It gave me great pleasure on August 30th to welcome the following visitors: brother and sister Park and sisters Betty and Evelyn Harrison (all of Pemberton), and bro. Park gave us words of exhortation. In answer to replies from advertisements offering *The Bible Companion*, copies of the *Declaration, Paul Stephanas*, and *An Unprecedented Time of Trouble* have been sent out along with that booklet, but as yet have had no requests from the receivers of same for further information. However, suitable booklets will be sent out at intervals in order to keep the Truth before them. I hope (God willing) to

have the privilege of declaring the Truth to a large Methodist Men's Class at Chorley, a small town nine miles from here, some time this winter. —With love in the bonds of the Gospel, sincerely your bro. TOM BAILEY.

**RHONDDA (Glam.)**.—61, *Kenry St., Tonypany. Breaking of Bread, 3 p.m., at 4, Railway Terrace, Penygraig.* Loving greetings in the Name of Jesus. It is some time ago since you heard from us here in the Rhondda, and we still have little to report. We continue to sow the seed, but "how few receive with cordial faith the tidings which we bring"—how very few, indeed. We have two that have shown a marked interest, and we pray that some day, before it is too late, they will put on the All Saving Name of Jesus. On Saturday, August 29th, we spent a very enjoyable day in the company of the brethren and sisters of Newport, at their Sunday School outing. We sincerely thank the brethren for their assistance, which enabled us and our children to be present at such an occasion, and can assure them that the time spent will long remain a glorious memory. It seemed good for such a short time to be away from the world and its people, and enjoy the company of those of like precious faith, and our prayer is that we may be numbered among those who shall enjoy the glories of the Kingdom, soon to be established. — Your sincere brother in the patient waiting for the Kingdom, W. A. NUTT.

**ROCHDALE (Lancs.)**. —19, *Tonacliffe Terrace, Whitworth.* Loving greetings. We still try to encourage people in the way of the Truth, but find little response. Our work seems to be to keep ourselves unspotted from the world and all its allurements, which are many (a sacrifice, some would say). We are to be living sacrifices, keeping as far away from the world and its works as we can, for truly it lieth in wickedness, and is soon to be destroyed. The further we keep away from the world, the nearer we get to Christ—what an exhortation! Christ is coming. May we receive the Well Done, the Joy and the Glory. — On August 22 we had the joy of meeting many of like faith at the Kew Fraternal—what an upbuilding and profitable time. We also enjoyed the fellowship and meeting of the West Ealing Ecclesia on August 16th. Back again in isolation, we feel that such gatherings are feasts, and great helps to us on our pilgrimage to the Kingdom. Thanks and praise be to Him who ordereth all things, and doeth all things well. —Faithfully your brother in the Master's Service, T. HEYWORTH.

**ST. ALBANS**. —*Sunday: 11 a.m. and 6.30 p.m. Wednesday: 8 p.m., Pikesley's Hall, 34, St. Peter's Street.* We have now arranged for three lantern lectures to be given, God willing, at the Central Hall, Victoria Street, as follows: "The Bible and Modern Discovery" (bro. W. Jeacock), on Saturday, October 10th, at 8 p.m.; "Palestine—from Desolation to Prosperity" (bro. M. L. Evans), Thursday, October 15th, 8 p.m.; and "Britain in Egypt and Palestine" (bro. E. A. Clements), on Thursday, October 22nd, 8 p.m. We shall be very pleased to have the company of any of the brethren and sisters on these occasions. A line to the Recording brother will bring full details of travelling facilities, directions, etc. — On Saturday, Aug. 29th, we had another ecclesial outing to Nomansland Common, and had a pleasant time, in the bonds of the Truth, with a good company of brethren and sisters from other ecclesias, bro. Widger giving an address at an informal meeting. —S. JEACOCK, *Rec. bro.*

**SHERINGHAM (Norfolk)**. — 1, *Westons Terrace, Beeston Road.* Greetings in Jesus' Name. Since our last report, bro. and sis. Dale, of Halifax, have spent a week with us, which all have greatly enjoyed; also the visit of bro. W. J. Webster (Seven Kings). It is a great blessing to be able to spend even a few hours in conversation with those of like precious faith. I am pleased that I have been successful in loaning another copy of *Christendom Astray*; this is the first one that I have been asked for, and as it has gone to a place about six miles from here, with the option of any interested person borrowing it, I am hopeful that someone may become interested in Bible study through its means. Surely, in view of the wonderful signs of the times around us, the Lord cannot delay his coming much longer, and then patient faith will be rewarded, faithful endurance be ended, and the long looked-for Crown of Life awarded to those who have "continued" in all things. —Your brother in the Hope of Israel, ARTHUR STARLING.

**SOUTHEND-ON-SEA**. —11, *Byron Avenue (Corporation buses and trackless trams, 1d. stage to Stadium, thence through Sycamore Grove).* *Breaking of Bread at 6 p.m., except where otherwise announced, and the 1st Sunday each month.* There is little to communicate this month, as

we have had few meetings since last news, on account of being absent from home; but we were pleased to welcome to the Table bro. and sis. Wicks (of Holloway). We understand a brother visited our house on the date we announced "no meeting"; we are sorry for this, but we, with our family and another brother of our meeting were spending the week-end at St. Albans, where we joined in the ecclesia's outing. So once again let us ask those who may intend to visit us to let us know beforehand, and we can then let them know if it will be convenient. —WM. LESLIE WILLE, *Rec. bro.*

**SWANSEA.** —Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. We have been pleased to welcome at the Lord's Table since our last report bro. George Morse (Newport), bro. and sis. Evan Evans, bro. and sis. H. Evans, sis. Muriel Bullen and sis. Clare Kleiser, sis. E. Pinchin, and sis. F. Morse (Clapham); and sisters Annie, Alice and Nellie Cockcroft (Oldham); bro. Evan Evans speaking words of exhortation, which were very greatly appreciated. Bro. H. L. Evans lectured in the evening, a good many strangers being present; the address (being a splendid demonstration of the Truth in Christ Jesus) was enjoyed by all. On August 23rd, we are pleased to record, sis. W. Kleiser was welcomed back into fellowship after a satisfactory interview. —W. J. MORSE, *Rec. bro.*

**TIERS CROSS (W. Pembrokeshire).** —*Deer Park. Breaking of Bread, 2.30 p.m.* We have been greatly cheered Zionwards by the company of bro. and sis. Strawson (Nottingham); bro. Strawson's exhortation was very encouraging; also bro. M. L. Evans and sis. Mona Evans, sis. Wilson and sis. O. King (Clapham); our three sisters Cockcroft (Oldham) (their company was all too short); also our beloved sis. Mabel Thomas (Clapham), to whom we are very thankful for the exhortations she sends, as also to our sis. Strawson (Nottingham). We have enjoyed the correspondence about hymn 62 in the last two *Bereans*. Will any brother or sister visiting Wales please let Tiers Cross come into your mind? —H. THOMAS.

**WELLING (Kent).** — *Scouts' Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* Greetings. We continue to endeavour to keep the lightstand burning here. We have had one stranger, but with no known result. From the first Sunday in October we hope to hold our meetings (Breaking of Bread and Lectures), in a new hall over Messrs. Hummerstone's Estate Office, at Welling Corner, which will be in a more central position. The following have visited us since our last report: brethren D. L. Jenkins, R. A. Parks, H.T. Atkinson, R. Hodge, sis. V. Hawley, brethren C. Wright, E. A. Clements, C. W. Kitchen, sis. O. Hissey, bro. C. Parks, sis. N. Rangelcroft, E. Irish (Clapham), bro. and sis. E. Perry, Snr. (Putney), bro. F. Beighton (Seven Kings), bro. A. E. Headon (Holloway), bro. C. A. Ask (W. Ealing). We thank the brethren for their faithful services. —J. E. HARRINGTON, *Rec. bro.*

## CANADA

**HAMILTON (Ont.).** —*C.O.O.F. Hall Wentworth and King William Streets. Memorial Service, 11 a.m.; Lecture, 7 p.m.; Sunday School, 9.45 a.m. Wednesdays: Bible Class, 8 p.m.* It is with pleasure we report that on April 15th, JAMES K. FOTHERINGHAM, son of our bro. and sis. John Fotheringham, was baptised into the Saving Name of Jesus, after a good confession and statement of his knowledge of the things of the Kingdom and the Name of Jesus Christ. May our new brother fight the good fight of faith, and so obtain the crown that fadeth not away. It is with much sorrow that we report the death of our beloved sister Mary Sophia Spragge, who fell asleep in Jesus on May 14th, aged 84 years. Our sister formerly lived in Philadelphia, U.S.A. She was laid to rest to await the Resurrection Morn, when there will be a joyful reunion in the Kingdom of God. Our sister was laid to rest in Guelph Cemetery, bro. J. P. Vibert speaking words of comfort from the Scriptures. — We have been pleased to welcome at the Table of the Lord the following: bro. and sis. L. Sparham (Chatham), bro. Tackaberry (St. Catherine's), sis. Phyllis Turner (Winnipeg), bro. and sis. W. D. Gwalchmai (London, Ont.), sis. Birch, sis. Baker, Junr., bro. McGee, and sis. Round (Toronto). —E. D. COPE, *Rec. bro.*

**MONTREAL (Quebec).** —*Allies' Hall 618, Charron Street. Sunday School 10.00 a.m.; Breaking of Bread, 11.00 a.m.* We again have much pleasure and cause for rejoicing in that one more has found the pearl of great price. Bro. Davis, of Gaspé, Quebec, who only recently accepted the Truth himself, has much cause for rejoicing, and we with him, in that his wife, sis. JESSIE DAVIS, has now put on the Saving Name of Jesus Christ. After an interview by brethren Dubeau and Baines at their own home, sis. Davis made a good confession, and was baptised into the Saving Name of Jesus, and received into fellowship. We have been pleased to welcome into our midst bro. and sis. Gwalchmai, of London, Ont. We are indeed thankful for our brother's labour of love while with us. Also we have had the pleasure of visits from sis. Aue, of Rutherford, N.J., U.S.A.; bro. Webb, of Pembroke, Ont.; sis. Louie Briggs, sis. Mary Briggs, and bro. Grant, of Toronto. —Thanks are extended to the Editors of the *Berean* for the helpful words found therein, especially the "Signs of the Times." They present the European situation very plainly, often including more than we derive from the Press. —W. G. TINKER, *Rec. bro.*

**OSHAWA (Ont.).** —280, *Verdun Road.* We are happy to report the obedience to the faith of KEITH CARL GLECOFF (formerly Pentecostal) and FRANCIS MARK BARNARD (formerly Jehovah Witness). Through the kind co-operation of the Toronto Ecclesia, which is about 32 miles from here, our two new members were baptised at the Kimbourne Hall in that city, before a large number of brethren and sisters and several interested friends (two of whom were from Oshawa). We pray they may run the race faithfully and well, and at last receive from the Lord the gift of immortality, and an abundant entrance into His glorious Kingdom. — We are glad to have our bro. C. Tackaberry back from St. Catharine's, where he was in isolation for about six months. During this time he was able to visit the Hamilton Ecclesia a number of times, and so refresh the spiritual man. — We still continue our weekly advertisement of the Truth here, and bro. Tackaberry is still continuing his efforts which he began whilst in St. Catherine's — that is, advertising the only true Gospel, and offering free literature. Both here and there the response has been very encouraging, when we remember this is the day of small results for our labours. We have enjoyed visits from the following to our little meeting: bro. and sis. Jackson, sis. Sisson (Toronto) and bro. E. C. Cope (Hamilton), the two brethren assisting us in the good work, for which we thank them. —Sincerely your brother, GEO. ELLIS.

## NEW ZEALAND

**HUNTLY (Auckland).** —*Hakanoa Street.* Loving greetings to all of like precious faith. We have very great pleasure in reporting that since our last intelligence was sent, three more, after a good confession, have been baptised into the Name of the Lord Jesus. Their names are NINA HOOD (October 26th, 1935), HAROLD CONNOLLY (December 21st, 1935) and JAMES GRAHAM (April 4th, 1936). The first-mentioned is the daughter of sis. Hood, of Otorohanga, and meets with her sister and mother, who are in isolation; bro. Harold Connolly is the son of sis. and the late bro. Connolly, of Cambridge, and meets with the ecclesia there; bro. James Graham is in isolation, living at Thames, about 85 miles from Huntly, and although in delicate health has been able to meet with us once a month. We pray that they will run the race faithfully, and with us receive the victor's crown. Last February we had the great pleasure of meeting sis. Foley, of South Perth, West Australia, who was on a visit to New Zealand. —With love in the bonds of the Truth, your brother in Israel's Hope, ALEXANDER SURGENOR.

## UNITED STATES

**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.* The Semi-Annual Business Meeting of this Ecclesia was held on Friday, July 10. Under the energetic supervision of bro. S. M. Livingston, a tea-meeting was arranged immediately prior to the Business meeting. Considering the distance some of the brethren and sisters have to travel to the meeting hall, and the time of the tea being 6.00 p.m., it was very satisfactory and well appreciated. It has been decided to hold tea-meetings four times during the

year, two of them to precede the Business meetings, and two in between, to be followed by Fraternal meetings. — Again the fact has been impressed upon us that "in the midst of life, we are in death." Sister Perry fell asleep July 23rd, and was laid to rest in Inglewood Cemetery, on July 27th, bro. E. Round speaking comforting words at the interment. And on August 1st sis. Gertrude Hughes fell asleep, and was laid to rest in the Valhalla Cemetery, August 4th, bro. Warrender conducting the service. Sister Hughes will be remembered by many of the brethren and sisters in England. The sincere sympathies of the Ecclesia extend to the families of the bereaved. On July 12th Mr. JOHN C. LITTLE was baptized into the Saving Name of Christ. Bro. John Little is the father of our bro. Frank Little, who, although an invalid and physically unable to be at the meetings regularly, still holds fast to that "which hath great recompense of reward." We sincerely hope they will both be brethren of the Lord Jesus Christ in the fullest sense. We are also pleased to record the acceptance into our fellowship of sis. Marian O. Iredell. The times are getting more troublous, but the "Signs of the Times" more encouraging. — A. E. SMITH, *Rec. bro.*

**PORTLAND (Oregon).** —614, *Maigly-Tichner Building. Breaking of Bread, 11.15 a.m.; Lectures, 7.30 p.m. Wednesday Evening at No. 1212 N.E. Brazee Street.* Love and greetings to all brethren and sisters. It is with deep sorrow we report the death of our beloved bro. William R. Thomson (aged 81 years; immersed in Melbourne, Aus., 36 years ago), who fell asleep in Christ on Sunday, July 12. Our brother was on a visit to Vancouver, B.C., where he spent an enjoyable time with the brethren and sisters there, being present at both Sunday morning meeting and Sunday evening lecture, falling asleep suddenly after the lecture. We trust our Lord Jesus will soon be here to raise those who are asleep, and that our brother will hear the words, "Well done"; he was laid to rest in the Multnomah Cemetery, the writer spoke comforting words from the Word of God concerning the resurrection. — Since the last intelligence sent from Portland, bro. and sis. John T. Randell, of Vancouver, B.C., have moved to this city to reside. We trust our Lord will bless us in our endeavours to forward the Truth. We would all welcome with joy any visitors, or any brother and sister who would like to make their abode here. We have welcomed to the Table of the Lord bro. and sis. G. Newton, of Vancouver, B.C., also sis. A. Smith, of Vancouver, B.C., formerly of Detroit, Mich. Bro. G. Newton refreshed and comforted the brethren and sisters here with the word of exhortation. — We are trying to spread the good tidings of great joy. May the Lord bless us in our efforts, also the efforts of all of like precious Faith. — JOHN T. RANDELL, *Rec. bro.*

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## AUSTRALIA

**Brisbane, Queensland.** — Samuel Gallier, Ipswich Road, Moorooka.  
**Canberra, Federal Capital Territory.** — O.E. Dye, "Naioth," Coranderrk St., Reid.  
**Cessnock, N.S.Wales.** — H. G. James, 13 Ann St., Cessnock.  
**Coburg, Victoria.** — James Hughes, 6 Riddell Parade, Elsternwick, Melbourne.  
**East Launceston, Tasmania.** — J. Galna, 5 Lanoma St.  
**Inglewood, Victoria.** — W. H. Appleby, Sullivan Street.  
**Lambton, N.S.Wales.** — D. T. James, The Reservoir, Hartley St.  
**South Perth, West Australia.** — Miss M. Jones, 24 Brandon Street.  
**Sydney, N.S.Wales.** — R. H. Baxter, Albert Hall, 413 Elizabeth St.  
**Wagga, N.S.Wales.** — C. W. Saxon, Sunnyside, Coolamon.  
**Wongan Hills, West Australia.** — E.J. York, Evington Vale.

## CANADA

**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Guelph.** — J. Hawkins, 9 Elizabeth Street.  
**Halifax, N.S.** — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.  
**Hamilton, Ont.** — E. D. Cope, 120 Flatt Avenue.  
**Hatfield Point, N.B.** — J. Ricketson, Hatfield Point, Kings Co., N.B.  
**Lethbridge, Alberta.** — Sydney T. Batsford, 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.

## Notes

POOR FUND. The receipt of ten shillings (anonymously) for those in need is hereby acknowledged; it has been applied as desired.

ALBERTA GOVERNMENT COVENANT. —A copy of this document, with a long covering letter, has been received from Bro. S. T. Batsford too late to be dealt with this month.

HYMN BOOK. —Bro. E.H. Linggood, 22 Carlton Avenue, Stone, Nr. Greenhithe, would like to obtain a copy of the old Hymn Book, with music and tonic-sol-fa notation.

ECCLESIAL NEWS. —Will recording brethren please note last day for receiving ecclesial news is the 7th of the month. Several letters received after this have had to be curtailed in order to find space.

SPECIAL EFFORTS, FRATERNAL MEETINGS, ETC. — London (Putney) October 3rd; West Ealing (Acton) October 14th, 28th, November 4th and 18th: Clapham, October 21st, 28th, November 4th and 11th; St. Albans (Lantern Lectures) October 8th, 15th and 22nd.

IN ISOLATION. —Bro. H.T. Smith has been transferred from Wigmore (see Cover Notes, September *Berean*) to: The Government Instructional Centre, Hut No. 5, Breckfa Camp, Llansawel, Trelog, Carmarthenshire.

BRIGHTON. —The brethren are anxious to trace the whereabouts of Bro. W. J. Shaw who was baptised about 14 months ago. There are good reasons why any brethren or ecclesias who may be in touch with bro. Shaw should communicate with bro. E. F. Ramus, the recording bro. of the Hove ecclesia, at address shown on page 2 of cover.

"TIMOTHY" CIRCULATING LIBRARY. —Many additional works are now available for borrowing under this plan. The library contains most of the standard works on the Truth, many early volumes of the "Christadelphian" Magazine, and several volumes of the "Christadelphian Children's Magazine" published 1907-1916. All who have no other access to these invaluable writings are invited to write for full particulars to Librarian, 101 Kingsmead Road, Tulse Hill, S.W.2.

OUTING TO BRITISH MUSEUM. — The 41st visit of the South London (Clapham) Bible and Mutual Improvement Class will take place, God willing, on Saturday, October 24th. Parties will leave the Entrance Hall from 1.45 to 2.45 p.m. Tea at 4.30 p.m. at the Zeeta Cafe, 138 Victoria Street, S.W.I (close to Victoria Station). After Meeting, at Denison House. Brethren and sisters in fellowship are affectionately invited.

AN INHERITANCE OF LIES. —By the Will of Mrs. Rebecca Lidstone, of Sumatra Road, West Hampstead, she left £110. 5s. to the "Most Rev." Arthur Hinsley . . . for masses for the repose of her soul and those of certain relatives and "for the most abandoned souls in purgatory."

EZEKIEL xxxvi. 35. —Read this text and then this extract from the *Jewish Chronicle* (4/9/36): "The colonists of the Emek, the vanguard of the return to Zion, the reclaimers of the malarial swamps, have turned a pestilential wilderness into a garden of God."

PALESTINE. —"What has been characterised as a War of Extermination has not only not daunted the Palestine Zionists but has actually led them to intensify their efforts. It is estimated that by 1947 there will be as many Jews as Arabs in the Country." (*Time and Tide*, 4/7/36).

PALESTINE. — In the *Jewish Chronicle* a sermon entitled "When Redemption Comes" states "We cannot believe that we can no longer rely upon the innate sense of justice which animates England to implement the terms of The Balfour Declaration, but let us state quite clearly that our right to our land depends not upon any political document but upon the Divine Promise that it is the land "which the Lord thy God giveth thee", and the nation to whose lot it falls to carry out that promise is but the instrument of Divine Providence. Our redemption will come; no power on earth can deny us our land."

Are present events making the Jew realise already that dependence on Britain may be a leaning on an arm of flesh which is liable to break?

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