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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 C. F. FORD, W. J. WHITE  
and B. J. DOWLING

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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.**

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### **Not our thoughts, but the Word**

**By Dr. John Thomas**

We exclude no one, not even a Jew, Mohammedan, or Pagan. It is not we who exclude, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called "the Word." We did not invent this, and therefore we are not responsible for its definitions and testimonies. We believe that the Deity is its Author, and that He is responsible for all its hard and crucifying sayings, and the exclusion of all from His salvation except the few, whom He condescends to choose. "Many," saith He, "are called, but few are chosen"; "many shall seek to enter in and shall not be able"; and "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." All this is very exclusive; but this is not our "great sin"; if sin it be at all.

All we have to do is to study this Word, and to find out what it teaches for faith and obedience. We endeavour to discover how the Word defines the few that shall be saved, and what it says of "the gate" and "the way which leadeth unto life." We believe that we understand what the Word teaches upon these important subjects; and we tell an unthankful and perverse generation what it says. We, show its "wise and prudent" whom the Word excludes, and whom it does not; and because it excludes them and theirs that "wonder after" them, they hate it; but to conceal their hatred to the Word, they handle roughly in their talk all who show the condemnation that Word fulminates against them. Thus, while they hate God, as evinced in their "casting his words behind them," they transfer their attacks to those who are more accessible; for He is in heaven, but we upon the earth.

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### **The Jews—Past, Present and Future**

A LECTURE.

Never before in history has the question of the Jews occupied such a prominent place in the political world as it does to-day. There has been persecution of the Jews in the past, by one country or another, but to-day we see the persecution, not merely by one country, but by several, so that the poor Jew is hard put to know which way to turn.

Who are the Jews? Let us consider the record concerning Abraham, from whom the Jews descended. The simple Bible revelation is contained in Genesis, xii. 1-3:

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

Here is God's intention expressed, regarding the world—made known in a few brief words, "In thee shall all families of the earth be blessed." Then in verse 7, "Unto thy seed will I give this land." What land? According to the word of God, Abraham had left the land of the Chaldees, and was now in Canaan — Palestine — that country which is so prominently before the public eye at the present time.

We turn to Genesis, c. 22, where the promise is reiterated, and at verse 18 we read that in Abraham's seed shall all the nations of the earth be blessed. So, then, Abraham is to have the land for ever, and through him and his seed all families of the earth are to be blessed. Abraham, Isaac and Jacob (or Israel) all in turn received the same promise, and God separates the children of Abraham from the nations of the world, and declares them to be His own peculiar people, as we read in Leviticus, c. 20-26: "And ye shall be holy unto me, for I the Lord am holy, and have severed you from other people that ye should be mine."

God promised Israel that if they obeyed His voice, great blessings would come upon them. On the contrary, if they proved disobedient, God would bring upon them distress, and great evil. These blessings and curses are set forth in detail in the 28th chapter of Deuteronomy, and in view of what we have to say concerning Israel's waywardness we may cite v. 64/67:

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other, and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Israel were disobedient, and so the time came when they were turned out of the land of Palestine, and their enemies took possession of it. They forgot all that God had done for them—they turned their backs on Him. God was long-suffering, and pleaded with them. He sent prophets to them, but they would not hear. The time came, therefore, when they were punished, even as God said they should be.

First of all the kingdom was divided, into the ten tribes of Israel and the two tribes of Judah. Two or three centuries later, the ten tribe kingdom was overthrown by the Assyrians, and the people taken into captivity. They have remained dispersed unto this day. Another hundred years or so, and the two tribes were taken into captivity by the Babylonians. Seventy years later there was a partial restoration, but not as a kingdom. They were a tributary nation under the Babylonians; and so remained until in the days when Christ appeared they were under the iron hand of the Romans.

Jesus found them dark-minded and rebellious. Their crowning act was to kill the Son of God, and in thus filling up the cup of their iniquity God's righteous judgment came upon them. In the gospel according to Luke xxi. verse 24, we have the prophetic words of Christ concerning the Jews and the Holy City: —

"They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

So it all came to pass. In A.D. 70 the Romans came and took Jerusalem from the Jews, who had rebelled against their authority. It was a terrible event—the Jews were slaughtered in great numbers; and the survivors were eventually driven forth from the land. Since that time, for nearly 2,000 years, right down to 1917, the Holy Land has been desolate—trodden under foot of the alien. And what of the Jews? Have they gone entirely? No, not entirely; but what a fulfilment there has been of those curses which God said should come upon them if they were disobedient to His word, as recorded in Deuteronomy xxviii.

Every curse in that chapter has been fulfilled to the very letter. What a history it has been—infamous cruelties practised by the nations, from time to time, in the hope of destroying this weak and defenceless people. In various countries in ages now past they have been denied the right to own or till the soil; schools have been closed against them; Governments have passed laws restricting the number of marriages; the crusaders made the rivers red with Jewish blood; in fact, words cannot describe the torture and suffering of the poor Jew down the ages; and this country of ours was no exception to this rule of persecution. In modern times, Russia, Poland and Germany have all lifted up their hands against the Jew, so that their sufferings beggar description.

Had they been an ordinary nation, they would have disappeared completely, or they would have been absorbed by other peoples. But we are not dealing with an ordinary nation—we are dealing with God's people—MY KINGDOM—so that even although scattered in the land of their enemies, they are beloved for Abraham's sake. We have God's assurance on this point recorded in Leviticus xxvi. 43-44:

"The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God."

The average person does not understand this Divine standpoint in regard to the Jew. They consider that the Jew is an ancient people, clinging in an old-fashioned way to the Law of Moses; but whose history as a nation is finished. Although they have been scattered among the nations of the world, they have not lost their identity—they have never become absorbed by the country in which they have sojourned. There is only one explanation, and it is recorded in the prophecy of Isaiah, "Ye are my witnesses, saith the Lord, THAT I AM GOD."

Yes, indeed, they are God's witnesses, and their sufferings have been permitted by God because of their disobedience to His word.

"You only have I known of all the families of the earth—therefore I will punish you for all your iniquities."

In Jeremiah xxx. 11, we have another Divine statement concerning this matter:

"For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

So the national sufferings of Israel are but the correction, in measure, which God has caused to come upon His people, and there is a time coming when God will say "ENOUGH"—and the heaviness of the Divine hand upon them will be lifted. We see this, for instance, in Jeremiah xxxii. 42:

"For thus saith the Lord: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Again Jeremiah xxxi. 10 and 28:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. . . . And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build and to plant, saith the Lord."

When will this time come? The time when the Jew will receive all the good which God has promised? If we turn to just one more reference in Jeremiah, we have the clue. Jeremiah xxxiii. 14-16:

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness."

Here we see that the good promised to Israel will be realised at the time when the Branch of Righteousness will be made to grow up unto David.

When the Kingdom of Judah was nearing its end at the hands of Nebuchadnezzar, King of Babylon, the prophet Ezekiel made a remarkable utterance as recorded in chapter xxi. 25-27:

"And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him."

Here we observe the prophetic utterance that the Kingdom should be overturned, but only for a set period—until he should come whose right it was. It is easy to determine who is the one here referred to, because when David was king, God promised that he should have a seed who would sit on his throne for ever. This promised seed was the one referred to by Ezekiel as being the one whose right it was to sit on David's throne; and if we refer to the gospel according to Luke i. 30-33, we shall see that it was none other than Jesus himself: —

"And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

This is the interpretation given by the Apostle Peter, as recorded in Acts ii. 29-30: —

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne."

Now see how all these facts can be easily welded together. Ezekiel says the Kingdom shall be no more until he comes whose right it is. This one is none other than Jesus, the seed promised to David, and concerning whom the Angel told Mary he should have the throne of his father, David. When this time comes, Israel will again be established in their own land. This coincides with the end

of that period spoken of by Jesus when he said, "Ye shall not see me until the time comes when ye shall say, blessed is he that cometh in the name of the Lord," at which time the desolation of the Holy Land would be ended, for Jesus also said, "Jerusalem shall be trodden down of the Gentiles" only until the times of the Gentiles be fulfilled.

So we see the restoration of the national fortunes of Israel is connected with the return of Christ. What then? Let us turn to Ezekiel xxxvii. 21:

"And say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land."

Yes, God will fulfil His word, because the Jews are the subjects of a Divine covenant. Therefore for this reason, although God has corrected them in measure, He will not make a full end. Having delivered Jerusalem, there will still be countless Jews scattered among the nations; and therefore the next thing will be the deliverance of these also. The prophecy speaks of them as being "hissed for." But let us appreciate that the Jew as we now know him, will not partake of the glories of the age to come. Very few Jews to-day have any real regard for the things of God. They are just as hard-hearted and stiff-necked as they were in the days of Christ.

Had the Jews had their way, they would have elected to have become part of the nations with whom they have sojourned. But God has decreed they shall be separate — they are His peculiar people, separate unto Himself — His Kingdom.

The trouble in Germany and Poland to-day is part of the Divine means of stirring up the Jew from his complacency, and causing him to turn his eyes towards the Land of Promise. God will restore Israel because of His covenant; but, as He declares through Ezekiel, "I do not this for your sake, O house of Israel, but for my holy name's sake, which ye have profaned among the nations whither ye went." Again, "Not for your sakes do I this, saith the Lord God, be it known unto you, be ashamed and confounded for your own ways, O house of Israel." The result will be as expressed by the prophet Zephaniah iii. 19, 20:

"Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Zechariah declares that in that day it shall come to pass "that ten men shall take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you."

There is just one other phase of the subject which we must mention. We have already pointed out that God covenanted with Abraham that "in him and his seed ALL FAMILIES of the earth shall be blessed." We might at first sight imagine that the seed referred only to national Israel. But it is Paul who tells us definitely that the seed is CHRIST—that in Abraham and Christ shall all families be blessed. This explains much that might otherwise be difficult to understand.

When Christ returns to the earth before he sets up his kingdom, he will raise from the dead this faithful remnant of all ages, and fashion their bodies like unto his own glorious body. Now included in this number will be some Gentiles, for whilst Jesus preached the gospel to none but the Jews only, the Apostles were afterwards commissioned to preach salvation to the Gentiles also, Paul shows how this is done in his letter to the Galatians iii. 27-29:

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in

Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

The promise is, that when Christ comes, the faithful of all ages will be made **KINGS** and **PRIESTS** and will reign on the earth. This was the promise made specifically to the disciples, by Christ—that in the regeneration, when the Son of Man shall sit on the throne of His glory, "ye also shall sit on twelve thrones, judging the twelve tribes of Israel."

So we are told that under the glorious reign of Christ and his glorified brethren, all the world will be brought to righteousness before God, and peace and security will prevail. Picturing this time, in fulfilment of the covenant made with Abraham, the Psalmist declares "His name shall endure for ever—his name shall be continued as long as the sun, and men shall be blessed in him—all nations shall call him blessed."

And so, welding these ideas together, the Apostle Paul, in that beautiful 11th chapter of Romans, tells us that: —

"God has not cast away His people which he foreknew—but rather through their fall, salvation is come unto the Gentiles."

and at verses 25 and 26:

"For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob."

Well can we echo the words of the Apostle when he declared, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out."

F. C. WOOD.

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

### VII. — PAUL AND TIMOTHY.

Returning to a consideration of the sending of the epistle from the elders at Jerusalem, we are told (Acts xv. 23) that it was addressed to the Gentile believers in Antioch, and Syria, and Cilicia. The mention of Cilicia seems to imply that the Judaizers had caused their influence to spread beyond the frontier of Syria. Silas was one of those sent with Paul on his return journey to tell the believers "the same things by mouth" (Acts xv. 27).

Paul and Silas came in due course to Derbe and Lystra, and found the young man Timothy, who was destined to play such an important part as a co-labourer with Paul. Timothy was before us on a previous occasion, when Paul suffered brutal treatment at the hands of the mob at Lystra. As to how far Timothy came under Paul's influence at that time we do not know. Possibly his mother and grandmother acted as hostesses to the apostles in their temporary sojourn in this district. Paul's injunctions to Timothy later on, are sufficient evidence that he did not take this young man as an intimate associate without being very sure of his character.

The action of Paul in circumcising Timothy on the face of it presents a difficulty, having in mind the apostle's attitude concerning the same matter in connection with Titus. The cases were, of course, entirely different. Concerning Titus, those who raised the issue were Christians endeavouring to place the yoke of the Law of Moses upon believers, thus calling in question, within the ecclesias,

the divine principle, there is neither Jew nor Greek in Christ Jesus (see Gal. iii. 26-29). As a true follower of Christ, Paul was bound to resist such an attack on a fundamental principle of the Truth.

On the other hand, Timothy was being chosen as a companion to Paul, in his work of preaching the Gospel "to the Jew first." His method of introducing the Truth was at its inception to find some common ground with those to whom he spoke, and therefore we find him entering the Jewish synagogues with this object in view. As one who had been a student of Gamaliel, an authority on the Law, he could easily obtain a hearing with the Jews; but to try to engage in this work in company with the son of a Jewess and uncircumcised would place an unnecessary handicap on his labours. In this case, Paul's words in the 1st Epistle to the Corinthians (ix. 20-22) are applicable: in short, to the Jew he became a Jew, to the Gentile a Gentile, "all things to all men, that I might by all means save some."

The association of Paul and Timothy in the work of the Truth is beautiful to contemplate, and, concerning this companionship, Paul wrote, "Ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Phil. ii. 22). In another place he speaks of Timothy as "my own son in the faith" (1 Tim. i. 2). Not only did Paul address two epistles to him personally, but he is mentioned in five others, namely, 1st and 2nd epistles to the Thessalonians, 2nd epistle to the Corinthians, and also those to the Philippians and the Galatians. He was with Paul on the greater part of the journey now being considered, he was with him at Ephesus, and on his last voyage to Jerusalem. He comforted Paul in prison at Rome, and was besought to hurry to Rome on the occasion of the second imprisonment before it was too late to see "Paul the aged" alive.

The route to Paul's travels on this occasion is not given in detail. Sufficient for us, therefore, to know that "they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily" (Acts xvi. 4, 5).

We see, then, that the epistle from the elders at Jerusalem served a much wider purpose than merely silencing the Judaizers. It formed a basis of faith or a statement of first principles for the newly founded ecclesias. This phase of the matter comes out in Paul's second letter to the Thessalonians, chapter iii. verse 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." A reference, undoubtedly, to the decrees or ordinances of Acts xvi. 4.

The method of applying these "decrees" as demonstrated to the Thessalonians shows the necessity for definite action on the part of all the members of an ecclesia when the commandments of Christ are called in question either by word or deed.

Withdrawal always involves heart-searching, but in certain circumstances it is a duty demanded of us as members of the body of Christ. The first principles of the Truth were confessed and accepted as a rule of conduct before immersion, and a wilful repudiation of them, either by denial of their veracity, or disobedience to the commands upon which they are based, necessitates separation. This is the plain teaching of the Scriptures. The method of procedure is also clearly shown in the Apostle's writings.

The course of the travellers was now set through Phrygia and Galatia, and Paul's epistle to the Galatians sheds some light upon part of their journey. He reminds the Galatians (iv. 13), that it was bodily sickness that caused him to preach the gospel to them, at the first. We do not know the nature of the malady which afflicted him at this time, but the kindly treatment of him by the Galatian believers was a very sweet memory to the apostle. They received him "As an angel of God, even as Christ Jesus" (Gal. iv. 14), and would have plucked out their own eyes for his benefit, if possible.

Apparently the travellers proposed to go into Asia, but the Spirit forbid them doing so, and eventually they came to Troas. At this stage, Paul had a vision of a man of Macedonia praying for him to go and help in that place.

It will be noticed that at this point in the narrative the writer of the Acts associates himself with the company:

"And they passing by Mysia, came down to Troas.

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

"And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them" (Acts xvi. 8-10).

The implication, of course, is that Luke, the author of the Acts of the Apostles, now joined Paul, Silas and Timothy in their travels.

C.W.

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## Editorial

### THE DISTRESSED JEWS' FUND

About fifty years ago the Jews were in great distress. Bitter persecution raged against them in many countries, especially in Russia and Palestine, then under Turkish rule. So great was the affliction, that the *Jewish Chronicle*, in December, 1881, described it in these words: "The calamities that have befallen Israel are the greatest and most serious which have befallen and threatened our people since the destruction of Jerusalem." Our brethren and sisters of those days were greatly moved by these events, and many pages of the *Christadelphian* were devoted every month to reports and comments by bro. Roberts and others, and suggestions, for it was felt that an opportunity was thus provided to earn the blessing promised in Genesis xii. 3. Individual donations were invited for the relief of the Jews, and collections were made by various ecclesias at frequent intervals. The money thus provided was sent to Mr. Laurence Oliphant, a gentleman of some position and influence in political and social circles, whose great sympathy with the oppressed Jews caused him to remove to Haifa, at the foot of Mt. Carmel, and devote his time and means to helping them.

Thus came into existence the "Distressed Jews' Fund." The arrangement with Mr. Oliphant for the distribution of the Fund continued until his death in 1888; and a little later a similar arrangement was made with an American lady, resident in Jerusalem, Mrs. A. E. Davis, who was devoting herself to assisting the poor Jews in the Holy City. Her letters to bro. Roberts, acknowledging receipt of remittances, and giving particulars of how the money was used, appeared in the *Christadelphian* every month in 1893 and the following years, and give a very interesting account of the prevailing conditions, and the good that was being done by the efforts of our brethren and sisters. In her first letter, undertaking the distribution of the Fund, she writes: "The most I have been able to give hitherto has been a few piastres (*i.e.*, half-pence) at one time, and for this these poor souls have called down the blessings of Israel's God upon my head. I have always felt it to be an honour to be allowed to assist these chosen people of God. It has never been any sacrifice, but an esteemed honour." Mrs. Davis continued the work till increasing age and weakness caused her to return to America, and her friend, Mrs. Edith Dickson, the wife of the British Consul at Jerusalem, undertook the distribution of the Fund. Most exact and business-like accounts of Mrs. Dickson's disbursements are to be found in the *Christadelphian* for 1906; here are examples: —

"Paid to RAHEEL TODOLANO 23 piastres. Lives in what is called the 'box colony,' the huts being chiefly composed of petroleum tins and boxes. Her room, or hut, fell down during the storm, and this money is to help her build it up again."

"A BLIND JEWESS, 26 piastres. This poor woman has lost both eyes recently from ophthalmia."

"43 JEWESSES AND 2 JEWS relieved at the Consulate. 281 piastres, 20 paras. These poor creatures all came from the Morocco quarter, which is one of the poorest and dirtiest parts of the city."

"To CHAIM AND HIS WIFE, 17piastres. 20paras. Both blind."

The assistance given seems small, but it must be remembered money had a much greater purchasing power then, than it has to-day. In recent years, various charitable organisations and hospitals have done much to improve the terrible conditions of those days, and no doubt that has been the chief reason why for many years past the Distressed Jews Fund has been remitted annually in a lump sum to a Jerusalem hospital.

For some time, however, we have been considering whether this is the best method of dealing with the Fund. The objections are: —

1. The money is held back and allowed to accumulate until the end of each year.
2. The persons who benefit are not only Jews: Arabs and other Gentiles are quite rightly treated at the Hospital (though the Jews no doubt predominate).
3. Donations to a hospital are added to the general funds of the hospital, and may be used, not directly for the benefit of the patients, but in payment of rent, salaries, etc.
4. The Jewish patients are not necessarily "distressed"; some may have their own businesses and occupations waiting for them on their discharge.

It is evident that, in these circumstances, to speak of the Distressed Jews Fund is a misnomer; it would be more correct to describe it as a Jewish Hospital Fund, and even so the use of the word Jewish is misleading.

The question then arises, Can we use the Fund so that it shall actually benefit and relieve distress among the Jews? That there is need, great need, is common knowledge. To-day, in the words of Nehemiah (i. 3), "the Jews are in great affliction and reproach" everywhere, and enquiries at various Jewish organisations in London show that "a great door and effectual is opened unto us" (1 Cor. xvi. 9) here. We are assured that there are always numerous cases of urgent needs in which our assistance will be gratefully welcomed. Here is an opportunity to lighten the affliction and show our sympathy with the distressed Jews, to whom, as Paul wrote to the Romans (xv. 27), we are debtors.

We have decided, therefore, that in future our Distressed Jews Fund will be dealt with in this way. It will not be as easy as it is to dispose of one sum annually by a few strokes of the pen; it will need constant enquiries and attention to details of administration, but with the promised aid of brethren and sisters, and given health and strength, we shall devote ourselves to the task. If the work is of God (and who can doubt it!) it will prosper. The extent of the help we are able to render will depend upon the support of our readers, and that, we are sure, depends upon their circumstances, and not their will. Circumstances are of God, so whatever the result it will be well.

Acknowledgments will be made as hitherto, by a cover note, and particulars of disbursements published monthly. The Fund will not be allowed to accumulate: as remittances are received, they will be used promptly; and every penny will go to individual distressed Jews—nothing will be paid towards any costs of administration, such expenses as there may be will be borne by the *Berean*.

#### AND DISTRESSED BRETHREN AND SISTERS.

But while it is our duty and privilege thus to help the distressed Jews, we must not overlook our own distressed brethren and sisters. We are exhorted to "do good unto all men, especially unto

them who are of the household of faith, *as we have opportunity*." Much is done by regular collections for a "poor fund" by many ecclesias, but there are not a few who find the general expenses of their meetings absorb all their resources, and cases are frequently coming to our notice of brethren and sisters who are cheerfully enduring real hardships rather than make their needs known. A brother wrote us a few weeks ago, "I am surprised and distressed to hear that many of our brethren and sisters have only such a bare pittance to live upon, as is described by bro. Chant" (see letter, September *Berean*, page 340). At the request of this brother, we made enquiries, and found several such cases, which, by his practical sympathy, we were able to assist. This brother and two others who wrote asking for further particulars, all apologise for "troubling" us, but far from being troubled it gave us real pleasure to be of service. We have enlisted the help of several brethren and sisters who have readily promised to aid us by making the necessary enquiries, and advising as to the distribution of such sums as may be sent to us during the coming year for this purpose. We trust our readers will not hesitate to use the opportunity that is thus offered (see Gal. vi. 10).

What a happy thing it will be for us, if the Lord, coming suddenly, finds us actively employed in bearing one another's burdens.

C. F. F.

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### **"Let every man abide in the same calling wherein he was called"**

(1 Cor. vii. 20.)

It is a fundamental principle of the Truth "as it is in Jesus," that an immersed believer continue in the faith, "grounded and settled," and be not "moved away from the hope of the gospel." He must abide in the high and heavenly calling to which, in the goodness of God, he has been called, if he is desirous of being established "holy, unblameable, and unreprouvable" in the sight of the Lord when he comes to judge the saints. This is highly reasonable, for, having his mind enlightened, and being redeemed from the bondage of "sin and death" by obedience to the teaching of the Word of God, it is natural for such an one to abound evermore therein with thanksgiving, not supposing for one instant that, after being morally quickened by the truth, growth to perfection could be accomplished without it. Nevertheless, whilst the importance of abiding in the calling of the Truth can scarcely be over-emphasised, this is not the calling that the apostle directly referred to (as some have affirmed) when he uttered the words which head these remarks.

This is quite clear from —

- (a) A general survey of the chapter, which is not devoted to the exposition of first principles;
- (b) the fact that no one is already *in* (wherein, "en hais" = in which) the truth when he hears the gospel's joyous sound;
- (c) that the Corinthians were (to say the least) sufficiently enlightened about the obvious necessity of remaining related by faith to the "only Name given under heaven whereby men may be saved," without having to specially write to Paul upon the matter (see v. 1).

The calling in which a man is, when called of God, can be none other than the civil affairs and domestic duties attendant upon a lawful existence in the present evil world.

Hence the apostle says: "Is any man called *being circumcised*? Is any called *in uncircumcision*? Art thou called *being a servant*?"

It was the question how believers should behave in these several callings, now they were the servants of God, that doubtless perplexed the Corinthians, and prompted them to seek apostolic advice which is permanently recorded here in this chapter, that it might not be for their benefit alone, but for "the admonition and learning" of all in subsequent times who should manifest like precious faith.

Judging by the apostle's remarks, the marriage problem figured prominently among their difficulties. What should be the right attitude towards this divine institution by those anxious to spend and be spent in the service of the Lord? In answer to this question, Paul indicates to them the advantages of a single life: that it is a condition less distracted with cares and responsibilities, and therefore more convenient than a married one, especially in view of the persecution of the ecclesia obtaining at that time (verse 26). "It is good," says he, "for a man not to touch a woman . . . I would that all men were even as I myself." But notwithstanding the benefits peculiar to a state of celibacy, the apostle bears in mind the important fact that it is not given to all to be able to do without the institution of marriage; thus, in order to avoid casting a snare upon his brethren, he declares also: "But every man hath his proper gift of God, one after this manner, and another after that. . . . if they cannot contain, let them marry: for it is better to marry than to burn."

The case of a man whom the truth found attached to an unbelieving wife is also dealt with: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away . . . but if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace."

To those called in circumcision, Paul says: "Let him not become uncircumcised;" if called in uncircumcision: "Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, *but the keeping of the commandments of God.*" And to summarise the whole matter, as it were, he declares: "Let every man abide in the same calling wherein he was called." The point of this text is easily apprehended when the remarks which drew it forth have been digested, but, unfortunately, it is sometimes isolated from its proper setting, and wrested to set forth some meaning which cannot otherwise be fairly attributed to it. Those who use it thus, generally desire to justify the pursuit of occupations considered by others as being of a very dubious character for a saint to be engaged in. They claim, in effect, that this passage gives them apostolic sanction to follow a certain trade or calling, though it be enshrouded with the mists of doubt and offence.

It is not within the province of this article to discuss the merits or demerits of the ways in which some obtain a livelihood, but whatever these may be, it ought not to be urged that this quotation of Paul embosses them with the seal of legitimacy. As we have indicated, it is true that what was under the apostle's immediate notice, was the natural or civil duties of the Corinthians, but in telling them to "abide therein," it is apparent that his words were not used in the nature of an absolute command, but rather to signify that a saint should not, because of his newly-acquired privileges in Christ Jesus, consider himself discharged from all ties and obligations pertaining to the present order of things. This appears from the succeeding verse (v. 21). In speaking of a man called being a servant (slave), he says: "Care not for it: *but if thou mayest be free, use it rather.*"

Hence it is patent that we are at liberty, when it may be lawfully accomplished, to change our calling, and this we should not hesitate to do where the truth is in danger of being compromised.

If careful attention is given to all the facts of the case, it cannot be reasonably maintained that the abundance of inspired testimony which enjoins the utmost circumspection on the part of brethren and sisters in Christ, even in following pursuits which are quite harmless in themselves, is here indiscriminately brushed aside by the apostle. Even without venturing beyond the limits of the chapter under consideration, we are reminded that God regards not our outward conditions, but implicit obedience to His commands only is acceptable in His sight. "Ye are bought with a price; be not ye servants of men" (v. 23).

And so we apprehend, in endeavouring to rightly divide the word of truth, that, if married or single, circumcised or uncircumcised, bond or free, in abiding in our several callings, it is with the manifest understanding that we do not become the servants of men, so as to do for their sakes that which is unworthy of him who bought us not with silver or gold, but with his own precious blood.

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R. F.

Speaking the truth may be a very good thing, or it may be a very bad thing. Its merit depends on the spirit which prompts it, or which is shown in its utterance. Speaking the truth in love is always well; but speaking the truth in unkindness, or with a purpose of giving pain, or even in thoughtlessness, when it may do harm to others, is never well. Let us be slow to speak evil of any one; don't listen to scandal and above all don't "pass it on." Unless we can honestly say, "love prompts the utterance" or "I believe God would have me say this as a means of good," we had better keep silence.

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## CORRESPONDENCE

Greetings to the Household of God. The signs of the times are both manifold and inspiring. Esau and Ishmael are still persecuting poor Jacob, and when we remember the Prophet Isaiah's enquiry, Who is this (the multitudinous Christ) that comes from Edom with blood bespattered garments from Bozrah? we know they will persecute to the bitter end. The general situation is ominous (for the world), and a serious urge to us to be ready to participate in the judgments written. Praise ye the Lord! We congratulate the Editors of the *Berean* on their joint efforts to adhere to sound doctrines, which some brethren are prone to dilute, which has robbed brethren Dr. Thomas and Robert Roberts of much fruit, and brought about the present rift in the body. —With love from all here, to the brethren, your brother in Christ,  
Wanganui, New Zealand.

E. W. BANKS.

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Loving greetings in the bonds of Israel. Brother F. C. Wood's letter utters a timely warning, and will be endorsed by every brother and sister who "count *all* things loss for the excellency of the knowledge of Christ Jesus . . ." For there is nothing more sure than that a more trying time than the last is fast approaching us. It is an absolute necessity to our future wellbeing that we utilise these present days of peace in the strengthening of our principles. Not to seek excuses to justify work upon machines which are essentially "war-birds of prey" by saying, "After all, we do not know for certain that these will ever be used for war." A brother who adopts that line of reasoning now, will be an easy victim to temptation when the world goes mad. As a brother who, in pre-immersion days, moved amid the carnage and wrack of the battlefronts, the thought that a brother of Jesus helped to make those hideous monsters of destruction is sad. Even those worldly-minded munition-makers could say they made them to defeat the enemy. A brother of Christ could not seek that excuse. Yet I saw British soldiers killed and mutilated by British-made shells that "fell short." When the next war comes I shall picture the events of my experiences in the last, stumbling amid torn limbs and steaming flesh, with screams and curses from the wounded wreckage ringing in the ears. What excuse could be offered for any brother who helped to make the things that caused that horror?

Now then is the time for calm thought. If unemployment be the incentive to get work, even on munitions, aeroplanes or the like *now*, the personal safety of one's skin will be the temptation *then*. If we sacrifice our most sacred principles now, in times of ease, how can we hope to withstand the hardships (and maybe worse than mere hardships) *then*!

The issue is plain. We must endure hardship as good soldiers in the service of him whose reward will be everlasting, and not the temporary baubles of mankind. —Affectionately your brother in Jesus,  
Bristol.

A. E. CHANT.

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Fraternal greetings in the bonds of the Covenant. Bro. F. C. Wood's timely warning and exhortation in the December issue, prompts me to send you a record of a personal experience which has been helpful to others in considering the vexed question of munition making. After being released from farming in the autumn of 1916, the "Committee on Work of National Importance" sent me a list of "approved" firms to approach for the purpose of undertaking other work. (It may be mentioned that the Pelham Committee—to give it its better known name—concerned itself with all classes of

conscientious objectors, and discrimination was, therefore, necessary in selecting suitable occupations.) Noticing that a well-known London firm of optical instrument makers (harmless sounding enough) required men, I went in company with another brother so placed, to interview the manager on the subject. Almost his first enquiry was: How do you stand regarding the Army? In reply, we pointed out that we held War Office Certificates of Exemption as Christadelphians. Looking at us with steady gaze, his next words were: "Oh, I see. Well, if you are Christadelphians, you will not want to make what we are making." Upon our enquiring the nature of their employment, he said: "That I am not permitted to tell you; we are on secret Government work, but I repeat—if you are Christadelphians you cannot engage in what we are doing!"

Did we require further parley? No, realising that if this Gentile, who apparently knew something of "our profession," could tell us our rightful position, further discussion was unnecessary. Later it transpired that the firm concerned was manufacturing gunsights for battleships.

During the ensuing twenty years that man's words have often come to mind—"if you are a *Christadelphian*." If only we remembered that in all our ways, how many miserable failures should we each avoid. Not only on war questions, but in the daily life from our uprising till our seeking nightly repose. Only those who earn their bread in the world of men know the strength required to be in it but not of it. That strength comes not from the frail, erring results of human endeavour, but from Him who has overcome the world and has said, "Be of good cheer, my brethren and sisters," because *we are Christadelphians*. — Your brother in waiting for the King of glory,  
Wallington, Surrey.

M. JOSLIN.

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Greetings. I am writing a few lines to encourage you and your co-editors in the good work of the Lord in which you are engaged, believing you are humble instruments in the hands of God. I greatly admire the unflinching adherence to the Word and the doctrine of the Holy Scriptures of the *Berean*, as well as the writings of our beloved forerunners brethren Dr. Thomas and Robert Roberts. Your remark about the first importance of the words of Christ is quite clear to me, and strictly in accordance with the Apostles' teaching; and it has surprised me to find some who cannot understand your remarks upon God's manifestation. I have referred them to the first volume of *Eureka*, where it is fully explained, and on the lines of your remarks.

I was glad to see your reference to the wearing of rings and chains, etc. What have the humble and meek to do with such things! Gold rings on brethren's fingers are hall-marks of *worldly* "respectability," and quite out of place amongst those who are "not of the world," and it gives offence to many. The sooner we cease walking as other Gentiles walk in this matter, the better for all of us, and the service of the Truth particularly.

Carry on with the good work, brethren; don't be discouraged by the indifference of any. You have the opportunity, and it is your duty to hold fast and show forth the faithful word which has been delivered to you, and strengthen the weak ones, and encourage us all in the glorious gospel of salvation.  
Coulsdon, Surrey.

MAURICE SMITH.

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Greetings in the Name of Jesus our Lord. I wonder whether you could find time and space in the *Berean* to insert a few words of comfort, exhortation, and encouragement for those brethren and sisters who are married to aliens—and particularly for the sisters—the Abigails who are tied to Nabals. The woman being the "weaker vessel," and her desire being by nature to her husband, is in a most difficult position, so far as her walk in the Truth is concerned. The brother or sister happily married in the Truth, both being guided by the same principles and ideals; both desiring to be a true helpmeet the one to the other, may extend sympathy to such a sister. The brother or sister whose spouse, though an alien, is tolerant, or considerate, towards his or her partner's principles and beliefs, may extend sympathy with a little more understanding than the first, but neither of them can fully appreciate the

truly sad and extremely difficult position of the sister who is compelled to live with a husband of the class referred to by Peter in his second Epistle, chapter 2, verse 12.

Let us try to enter into the feelings of the sister who is scoffed at when she does her readings or ventures to speak of the things of God, and that in an alien household, and in some cases in entire isolation; when no kindness in thought, word or deed is shown to her by him with whom she is in closest contact; when every obstacle is placed in the way of her getting to the breaking of bread; and when insistence in partaking of the most necessary of feasts is met with unpleasantness and moods which are most trying. Let us remember such sisters in our prayers, for there are many such in the Household, some of whom are babes in the Truth, and have not developed that spiritual robustness of character which will enable them to withstand these trials.

Happy are we in the knowledge that "Whom the Lord loveth he chasteneth," and that He will not try us above that which we are able to bear, but we need to be constantly reminded of these great truths, and some words of comfort, and the prayers of the saints will be a very great help to those we refer to above.

We enjoy the magazine very much indeed, and I wish to thank you, on behalf of sister Childs and myself, for your and your co-labourer's labour of love. —Sincerely your brother in Israel's Hope,  
Guildford. A. COCHRAN.

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Bro. JAMES HUGHES (Melbourne) says that as the political situation becomes more mixed up and perplexing to "the man in the street," it becomes clearer and more significant to the household of Christ, showing unmistakably that his return to the earth is at hand. — Bro. R. C. GALLIER (Brisbane) writes: "The *Berean* gives us great pleasure, and it is my advice to all the Brotherhood to subscribe for it, even if it requires a little sacrifice, as every page conveys the Truth in its purity. May the great God of the universe bless the work you and your companions are performing in the Master's service. Hold steadfast without wavering, brethren, and the reward will be life for evermore." — Bro. S. M. HARRISON (Lichfield) is confident the return of Christ is very near. (We believe that this is the conviction of the brethren generally. —ED.) — Bro. STARLING (Sheringham) would like to urge all brethren and sisters in isolation to avail themselves of the offer to loan books on the Truth by the Librarian of the "Timothy Library," from which he has obtained great benefits. — Bro. J. D. BAINES (Montreal) points out that at the coming of Christ at this time, Christendom will be caught red-handed in apostasy and rebellion against Deity and His Son. (Yes, that fact stands out in all the turmoil of the nations: witness the atrocities taking place in Spain in the name of Christianity. —ED.) — Bro. S. STANWAY (Coalbrookdale) writes: "I should like to thank all who contribute to the *Berean* for the spiritual food they provide, which we greatly appreciate, and find it helpful in these days of our probation. May God's blessing rest upon this good work." (Similar letters from bro. H. P. CHRISTMAS, Bury St. Edmunds; bro. J. W. Eagleton, Norfolk; bro. OLIVER CLEE, Coventry, and others.)

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## Reflections

How frequently we hear and use the words, "The Truth," and speak of ourselves and others as being "In the Truth"; they are probably on our lips and in our thoughts many times every day. They are beautiful words; we love to listen to them; and if when we hear them used, or use them ourselves, or think about them, our minds dwell affectionately upon their significance, then we are not far from the Kingdom of God, and very far removed from this present evil world. For the words, "In the Truth," may be merely a phrase, but if we are "In Christ" (and that is their true significance), then we are "new creatures" (2 Cor. v. 17).

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There is a danger, especially, perhaps, to those who take an active part in the various duties attached to an ecclesia, that it may become simply a hobby; and the arrangements entrusted to them may occupy their minds to the exclusion of the earnest study and meditation upon the teaching of the Spirit, which is so necessary if we are to be found "in Christ" at his coming.

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And as everything depends upon our being found in him, we need constant watchfulness lest we fall into the ways of the world around us, which has nothing in him, and which looks upon religion as just one of life's many phases; having its proper place on Sundays, but not to be brought into the other activities of life. We are liable through our daily contact with the men and women of the world (unconsciously, perhaps) to look at things from their point of view; and this tendency, if not strenuously resisted, will cause our minds gradually to be dominated by worldly ideas, with the result that the thinking of the flesh will regain its ascendancy, and we shall cease to be "new creatures."

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If we are indeed "in Christ," then the Truth can never be to us only a department, so to speak, of our lives. The divine principles which govern it will never be far from our minds, and the thoughts which arise from such a frame of mind will continually influence us every day of our lives. In the Preface to *The Bible Companion*, bro. Roberts points out that "our salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections exhibited in the Scriptures. This process takes a life-time for its scope, and untiring vigilance for its accomplishment."

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A robust faith, bearing these things in mind, and always being influenced by them, will escape many errors and temptations and perplexities; and the syren-like calls of the world will fall upon deaf ears. But, alas! the flesh is weak, and the mind forgetful; and it is so easy to persuade ourselves that what we desire to do is right, or at least not very wrong, and that we must not be too narrow-minded. The mistake in this reasoning is one into which we are all liable to fall: it is that of measuring ourselves by one another instead of by our great example. The question is not what do the brethren think about it—(although that must not be ignored: see 1 Thess. v. 22; 1 Cor. x. 32)—but what have the Scriptures to say about it?

\* \* \*

It is written, "Through thy precepts I get understanding; therefore, I hate every false way" (Psalm cxix. 104), and we are "in the Truth" because we have got understanding; surely, then, we ought to perceive false ways, and hate them. Who can deny it is a false way which would explain away or ignore any of the precepts of the Apostles? And what can be more false to our profession of holiness than to countenance or excuse anything which tends to glorify this present evil world and encourage the pride of life which dominates it?

\* \* \*

Are we not looking for the day which shall do away for ever with all these things? When "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isaiah ii. 11). We cannot yield to the allurements of the world without defiling our garments. The world's ways are sinful, and the wages of sin is death. Let us who seek for glory, honour and immortality, remember the warnings of the Apostle Paul concerning the ways of the world:

"Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. i. 32).

Holiness, without which no man shall see the Lord, demands that we shall be guided by the whole counsel of God. Let us beware of the leaven of an apostate Christianity, of whose professors it is characteristic to select such parts of Scripture as suit their feelings and desires, and to discard or ignore the rest. To quote the words of Dr. Thomas, "Against such a spirit may God defend the saints."

In writing of Jesus as "undefiled" in Heb. vii. 26, the Apostle was not describing his nature whilst in the flesh, as the preceding and following verses show. He was referring to the priesthood of Jesus, as it is written, "he ever liveth to make intercession for us. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." To speak of Jesus as undefiled whilst in his mortal nature is an error tending to the clean flesh heresy.

\* \* \*

The greatest comfort we can have during these days of our tribulation (for tribulation is the lot of all who are to enter the Kingdom, although they may also be waiting in patience) is the realisation of the reality of Christ, and the ever-present assurance that he is their high-priest and mediator. The priesthood of Christ can only be realised to the full by those who are the humble and meek, and are therefore conscious of their shortcomings and unworthiness, and absolute necessity of his mediation. To such the invitation is to draw near to God "with full assurance of heart." These are divinely selected words, —*full assurance*; let us take courage then brethren and sisters, for we are living in times, and nearly all in circumstances when we sorely need both courage and assurance.

\* \* \*

Let us also remember that he who counts upon the divine favour apart from the divine appointments will find himself eventually in the position of Nadab and Abihu; for it is decreed "I will be sanctified (that is honoured, held sacred) in them that approach unto me."

\* \* \*

From the fly-leaf of an old copy of "The Ways of Providence": "*This book will help to increase your faith and trust in God in a wonderful measure. Read it! Study it! Think about it! and you will be helped greatly in your endeavour to attain the Kingdom of God.*"

\* \* \*

A New Year resolution: Resolve to devote at least twenty minutes every day (half-an-hour will be better) to read systematically a work on the Truth. Start, say, with "The Ways of Providence," and when that is finished read similarly "The Visible Hand of God." A little time devoted to reading regularly will accomplish much more than reading occasionally, without any system, and leave a more lasting impression upon the mind.

C.F.F.

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## **"Kiss the Calves"**

In Hosea xiii. 2, we have the curious expression quoted as our title. A Jewish writer, R. David de Pornis, in his work originally published in Paris entitled "Isemach David" gives the explanation thus: "Children were burnt in one of the chancels called in Jeremiah, vii., 31, the 'high places of Tophet' (the term 'high places' should be 'chancels'). Molech had seven chancels. Its face was that of a calf. Its hands were stretched out as those of a man who stretches out his hands to receive a present from his friend. The priests kindled fire within it, for it was perforated and hollow. Every man came in after the value of his offering (or korban). He who came in with a fowl entered the first chancel, he who came in with a sheep entered the second, with a lamb the third, with a calf the fourth, with a heifer the fifth, with an ox the sixth, but he who came in with his own begotten child, him they caused to enter the seventh, or most holy. He entered and kissed the calf face of the god. The fire was kindled, and when Molech's hands were red with flame the child was set by the father, within its hands: what time the priests beat drums and smote them with a mighty sound so that the voice of the young one might not come forth and his father hear it and his bowels yearn upon his son. The idol was made of brass. Tophet was so called from Toph, the Hebrew for a drum."

What a commentary upon human nature that, in spite of all the great works that God did in the midst of them the Israelites, because it was the fashionable religion in the countries around them, turned away from the purity of the Truth to this kind of cruel and abandoned practice, believing that

they got great merit to themselves by so doing. "They have built the high places of Tophet in the valley of the son of Hinnom to burn their sons and daughters in the fire" (Jer. vii. 31).

The punishment was not a bit too severe which the later verses of this chapter describe.

G. H. D.

Amongst spiritual fruits love reigns pre-eminent, and home is the place where it should always be in evidence. Not that the spirit of love should be kept exclusively for home use, but if it exists there, it will spread outward and onward, to bless alike those who possess it, and all with whom they come in contact.

## Distressed Jews Fund Report

FOR THE YEAR ENDING SEPTEMBER 30TH, 1936.

	£ s. d.
Plymouth Ecclesia	1 18 1
Bedford Ecclesia	0 5 0
Bedford Ecclesia	0 5 0
Horns Cross Ecclesia	3 0 0
Cambridge, N.Z	1 0 0
Ilford Ecclesia	1 0 0
Birmingham Ecclesia	4 11 3
A Lover of Zion	2 10 0
Horns Cross Ecclesia	0 14 0
A Brother and Sister (Shropshire)	0 5 0
Motherwell Ecclesia	1 10 0
H.P.K.	2 0 0
Plymouth Ecclesia	2 0 2
Montreal	1 0 0
"Elpis Israel"	0 7 0
Eastleigh	2 12 0
Plymouth Ecclesia ....	2 3 6
Anon	3 0 0
Hamilton, Ontario ....	1 0 0
H.W.T.	6 0 0
Brimington	2 0 0
Private Gift	0 5 0
Elpis Israel (Dudley)	0 7 6
Lover of Zion	1 0 0
Coventry Ecclesia	2 0 0
V.I. (balance of remittance)	0 18 2
Anon. (Gal. i. 3)	2 0 0
Erie Ave. Ecclesia	2 0 0
Anon. (Denison House)	0 10 0
Elpis Israel	0 10 0
O.E.O.	4 5 9
Plymouth Ecclesia	2 10 0
Zionwards	0 2 6
A Sister (Bournemouth)	0 10 0
Coventry Ecclesia ....	2 0 0
Elpis Israel	0 10 0
Plymouth Ecclesia	2 8 3
Clapham Ecclesia	<u>112 13 5</u>
	<u>£173 11 7</u>

A cheque for £173 11s. 7d. was forwarded to the Zionist Organisation on November 11th, for allocation as follows: —

To the Hadassah Hospital, Jerusalem	£50
To the Hadassah Hospital, Tel Aviv	£50
To the Special Relief Fund for Distressed Jews ....	<u>£73 11 7</u>
	<u>£173 11 7</u>

This was acknowledged by the Zionist Organisation on Nov. 16th, 1936.

W. R. MITCHELL, *Finance Bro. Clapham Ecclesia.*

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## **Land of Israel News**

*"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" (Isaiah xxix. 17).*

### NEW COLONY FOR PALESTINE.

The American B'nai B'rith has made a grant of £20,000 to the Keren Kayemeth for the purchase of land for a new agricultural settlement to be named after Alfred M. Cohen, President of the Organisation.

An area of 4,000 dunams is to be reclaimed for the purpose, and a large number of German-Jewish and other immigrants will be settled.

\* \* \*

Eighty million pounds have been sent to Palestine by Jews since the end of the World War, it was reported in New York, at the meeting of the National Council on Palestine.

\* \* \*

For the three years 1930-1932, the total number of capitalist immigrants into Palestine was 1,138; for the three years 1933-1935, the number of such immigrants grew to 14,683. Most of this class of immigrants invested their money in a productive way.

\* \* \*

At a meeting of the Executive of the Jewish Agency, the distribution of the 1,300 labour certificates for the current six months was decided upon. Of that number 600 will be for Poland, 300 for Germany, and 400 for various other countries. The larger part of these certificates, 850, are for Chalutzim now in training, while 450 are for other labour categories.

\* \* \*

Work is now progressing on the Nahlath Yehuda sand dunes (just outside Rishon-le-Zion). About 32 acres have been granted for housing for 125 refugee families, the area being part of 450 dunams which belonged to the Turkish Government before the Great War, and on which the Keren Kayemeth began desert afforestation in 1920 to prevent the sands from shifting further. Some of the refugees are engaged on levelling the sands.

Another 75 refugee families are to be settled in the neighbourhood of Petach Tikvah, where, it is hoped, they will be absorbed into the orange industry.

A third area has been assigned for fifty families near Kfar Saba, where 350 dunams were acquired from Arab owners some time ago. The area has been divided between the refugees and German immigrants, and the latter are to have 200 dunams. Each family will have two dunams, and will be assisted to develop farmsteads.

\* \* \*

A hundred and fifty young Polish Jews recently set out on a "Liberation March" to "the Land of Promise." They were without passports or visas, hoping that the Governments of the countries en route would, out of mercy, not cry "they shall not pass!" Their whole commissariat occupied a small canteen car, the youths counting on the Jewish communities they would encounter on their march. Above them, as they strode along, waved a number of Magen David banners and streamers bearing the slogans: "March of Salvation" and "Liberation of Eretz Israel." But they got only a short distance on the long, long trail from Warsaw to Jerusalem. The police ordered them to disperse. They refused, and a baton charge put an end to their remarkable adventure. The march had behind it the impelling force of hunger and despair. Nothing could illumine more vividly the dreadful conditions in which hundreds of thousands of Jews in Eastern Europe drag out a sordid and wretched struggle for survival than this attempt to break out from their economic and spiritual prison!

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### **Mark xiii. 29**

Patriarchs and Kings, Prophets and Apostles have desired to see the days in which we live, for we may take as being addressed to ourselves the words of the Lord: "When ye shall see these things come to pass, know that it is nigh, even at the doors." We need not look for any further sign of his coming; probably no further sign will be given us. The Turkish and Russian signs and the Papal and Jewish signs may become more pronounced as events develop; and the "sea and waves" may roar with ever-increasing noise and violence; but not because it is necessary in order to warn Zion's watchmen that the night is over and the Sun of Righteousness is about to arise. They have already fulfilled their mission in that respect as foretold in the prophets and the Apocalypse. If our brethren Dr. Thomas and Bro. Roberts were alive now, with what burning words of exhortation would they rouse us to the tip-toe of expectation; how they would urge us to watch, as we have never watched before; to trim our lamps and see that they are furnished with oil while there is yet time. God has given us these signs that we may be prepared and not taken unawares, as at the unexpected coming of a thief in the night. If we hope to be admitted to the Marriage Supper we must act henceforth as if we had already heard the call: "The Bridegroom comes."

C. F. F.

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### **Signs of the Times**

#### **Troubles at home and abroad. War preparations**

Political events are being completely overshadowed by the domestic crisis in Britain, but it is unwise to allow ourselves to lose our sense of proportion. It is true that the circumstances are extraordinary and without parallel in modern times, but we may be sure that their solution will not jeopardise the unity of the British Empire, for it is assuredly not without significance that it is recorded that *all* the young lions are associated with the merchants of Tarshish in the attempted defence of Palestine against Gog. We may perhaps note how the incident illustrates the progressive decline in the value of the materials composing Nebuchadnezzar's Image, ranging from the head of gold to the iron and clay feet, each stage marking a further advance in the power of democracy. Nebuchadnezzar's will was supreme, and knew no limitations of any description. So far from being compelled to accept the advice of his ministers, he was able to decree their wholesale execution without any real cause whatsoever. But to-day, the power of democracy is such that the greater part of the world is ruled without any kings at all, and the majority of those that remain are constitutional monarchs scarcely more than figureheads, and bound to accept the advice of their ministers. It is evident that the clay element is strong in the world to-day, and will presently be such a source of weakness in the confederation of nations against Christ that the smiting of the image on the feet will bring about its downfall. Men will fight for a king, and will support him in adversity if they believe in his "Divine right," but when democratic ideas are paramount, a defeat in war almost inevitably involves revolution and a change of government, as happened in all the defeated countries in 1918. So, the lack of success in the war against Christ will result in internecine wars of appalling ferocity, for it is written that the

"strength of the kingdoms" will be overthrown, "every one by the sword of his brother," (Hag. ii. 22), resulting in the supremacy of the anti-typical Zerubbabel.

Although it is not desirable to give Britain's domestic crisis an importance which is unwarranted, it is doubtless helping to hurry things along to their appointed conclusion.

When one nation is preoccupied with its own affairs, other nations utilise the opportunity of making moves which they would be chary of doing in other circumstances. An outstanding example of this was the flouting of the Black Sea Treaty by Russia during the Franco-Prussian War, for she knew that the Western Powers were necessarily so engrossed with their own affairs that they would be able to do nothing more than make verbal protests. So now it would seem that both Germany and Italy have felt emboldened to give active assistance to the Spanish rebels, contrary to international agreement, relying on Britain's internal difficulties to so occupy the world's attention that their behaviour may be scarcely observed, let alone rebuked in any practical manner. And, of course, it is perfectly true that the vast majority of the human race at the present moment are considerably more interested in the whereabouts of a certain American lady than they are in the fate of the Spanish people.

General Franco's troops have not found the conquest of Spain such an easy matter as was generally supposed, and they are no nearer capturing Madrid (at the time of writing) than they were a month ago. If, however, Germany and Italy are to lend substantial aid to General Franco without hindrance, it would seem that the establishment of a Fascist regime in Spain cannot be indefinitely delayed. A Fascist bloc consisting of Italy, Germany, Spain and Portugal could scarcely be viewed with equanimity by non-Fascist Powers, especially if they had interests in the Mediterranean. Already it is said, Russian steamers have been stopped and examined; if so, it would not take much to cause a European crisis of the first magnitude. It is in fact a feature of the times that statesmen are not now discussing disarmament, but whether it is possible to delay the outbreak of a world war for another three or four years. The Marquis of Lothian says war is "almost certain during the next three years," and this appears to be an almost universal view. The prophets tell us the nations are to beat their ploughshares into swords, and we have Lord Melchett saying exactly the same thing in modern phraseology: "We scientists are now being called upon to forge big guns instead of agricultural implements." Russia is making similar preparations, it being declared at the Soviet Congress (Nov. 26): "We will exchange tractors for tanks, and scythes for guns at any time we are needed." So substantial are Russian preparations, that Germany has deemed it desirable to make a treaty with Japan in order that, in the event of a war against Russia, Russia will have to defend both her Eastern and Western borders simultaneously. Sir Stafford Cripps remarks that Britain will be driven into an alliance with Fascist Powers of Europe, and thus into antagonism against Russia. But even if she does, she may find herself deserted, for, as the *Manchester Guardian* reports, there is scepticism as to the permanence of Russo-German enmity. A German-Russian entente is quite likely, and would find widespread support amongst the German military leaders and industrialists.

Such a situation naturally makes for intensive war preparations, and already we see British statesmen warning Pacifists that they are a peril to the State (e.g., Mr. Ernest Brown, at Edinburgh), and hinting at conscription unless recruiting improves. Already, too, the clergy have begun to do the part assigned to them in prophecy in "sanctifying war." The Archbishop of Canterbury says, "The use of force by the State is the ministry of God for the protection of the people." This sanctification of war can only increase its intensity when it comes, for, as Mr. Baldwin said at the Lord Mayor's banquet, these new wars will have the character of those wars of religion which were believed to belong to the centuries of mediaeval Europe, being sustained by intellectual faiths that will enforce their intellectual creed to the death. It is all caused by fear, said Mr. Baldwin, and although he realises he must exercise every endeavour to prepare Britain for it, he says, "I am conscious all the time of the folly of all of us." In the same speech he remarked that whilst these things are happening, "we are still finding and burying the bodies of the men who fell in the war"; a statement peculiarly reminiscent of the prophecy in Ezek. xxxix. 11-15.

As a final commentary on the world's madness in these matters, we may mention that during the month the French Radical Party approved a scheme for military conscription of Frenchwomen, and a Bill is likely to be passed through Parliament very shortly. The report says, "Women conscripts was one of the very few subjects on which there was any agreement."

The increasing isolation of Britain is rightly regarded as a sign of the times, and the recent Belgian declaration of neutrality was another step in this direction, although it may not have been readily apparent. There is a strong Flemish movement in Belgium which is frankly Fascist in character, and has for its object the creation of a new State, including Belgium, Holland and Luxembourg. The latter object may not mature, but already the Belgian Government has gone part of the way to meet the Flemish demands by declaring a permanent neutrality — in effect a breaking away from the Franco-British influence which has been paramount since 1914. How this operates in international politics, and causes more fears and re-arming, may be seen by referring to one result only. If Belgium is in alliance with Britain, Britain would receive forty minutes' notice of a German air raid; if she was not, she would have no warning at all, "which might make all the difference between the saving or the wiping out of London" (*Daily Telegraph*).

Such is the state of the world at the end of 1936; it will readily be conceded that our anticipation twelve months ago that 1936 would be a critical year, has been justified. We need not make a similar prediction about 1937, for it is only too obvious that things will get worse and worse until a crash comes. Will 1937 be the year of redemption? We cannot say, but the signs are so marked, that we should indeed be foolish if we did not live in daily expectation of it. Let us not feel alarm at the awful condition into which the earth is falling, but remember it is all under Divine control, and that "He that putteth his trust in me shall possess the land, and shall inherit my holy mountain" (Is. lvii. 13).

W.J.

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### **What If—?**

Like Israel, we may deceive ourselves as regards our standing towards God if we content ourselves with a merely technical compliance with the instructions of the House of God. Is there no possibility that we may presume too much upon our knowledge of the Truth, and our baptism, and our breaking of bread from week to week? These ways are Divine, and in their right place indispensable; but what if at the same time it is man more than God that is before our eyes in the doing of these things? What if we sing and pray merely as the right sort of thing to do without opening the heart to God in all sincerity and fervency and fear? What if the glory of God be but a phrase on our lips, and a sentiment in reality foreign to our hearts? What if we shut up the bowels of our compassion towards those who suffer? What if with plenty in our hands, we think only of our own need, and our own comfort, and our schemes are shaped and burdened only and continually with our own cares and our own interests? What if we never help the heavy burdens under which so many around us are staggering to the grave? What if we practice a habit of absolute indifference to the yokes and the oppressions and difficulties which are crushing to the earth our neighbours on every hand?

Is it not obvious that in that case we are in the exact position of Israel, "delighting in Jehovah's ways" after a fashion, but to no profit, because He takes no pleasure in us?

R. R.

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### **Ecclesial News**

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

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

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

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

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

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

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

(Colossians iv. 9).

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**BEDFORD.** —53, *Harpur Street. Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* Some few months have elapsed since last reporting the activities of this little ecclesia; but we have not been idle in the proclamation of the Truth; but, alas, there are few who have willing ears or the desire to hear the glories of the age to come, and the rewards promised to all those who are willing to seek for the hidden manna; nevertheless we take courage, knowing that if we only do our part faithfully our Heavenly Father will bless our efforts in His own way as He sees fit. We are pleased to report that we have been assisted by faithful exhortation and lecture by the following brethren, and we take this opportunity of thanking them for their labours of love: J. R. Evans, E. C. Clements, F. Kirby, H. M. Doust, M. L. Evans, E. J. B. Evans, A. K. Clements, W. P. Lane, D. L. Jenkins, W. E. White, S. Tarling, S. G. Warwick, F. W. Brooks, L. J. Walker, F. C. Wood, E. A. Clements, H. W. Hathaway, H. Kirton, R. W. Parkes, C. Parkes, R. C. Wright, H. L. Evans (all of Clapham), S. Burton (Dunstable), and bro. Robinson (Bury St. Edmunds), most of whom have been helpers on more than one occasion during the year. Visitors are as follows: bro. A. V. Sweeting, bro. Redman, sis. E. Pinchen, sis. Mavis White, sis. M. Evans, sis. G. Squires (Clapham), bro. Stanley Hughes, sis. Hughes (Dudley), sis. Burton (Dunstable), sis. Brooks (St. Albans), bro. Goodwin (St. Albans), bro. and sis. Hewetson (St. Albans), sis. Johnson (Nottingham), sis. Walshaw (Colchester), sis. Young (Hail Weston), sis. Robinson, bro. Neal and bro. Christmas (Bury St. Edmunds), sis. Wright (Bishops Stortford), the three sisters Lewingdon (Cambridge), sis. Tarplee (Birmingham), and bro. and sis. Mettam (Welwyn Garden City). Please note, time of morning meeting has been changed to 11.15. — W. H. COTTON, *Rec. bro.*

**BRIGHTON.** —*Y.M.C.A. Lecture Hall Old Steine. Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* We have been much encouraged by the continued attendance of a number of strangers at the lectures, who are manifesting a real interest in the things concerning the Kingdom of God and the Name of Jesus Christ, and we hope in the near future to report a few immersions. The average attendance of strangers at the lectures during the past year has been eleven, but we realise although one may plant and another water, God alone giveth the increase. We have been pleased to welcome to the Table of the Lord since our last insertion brethren E. C. Clements, W. R. Mitchell, H. T. Atkinson, L. J. Walker, E. A. Clements, M. Joslin, F. W. Brooks, bro. and sis. H. L. Evans, bro. and sis. Hathaway (Clapham), bro. and sis. Townsend, bro. and sis. W. A. Rivers, sis. E. Devaine, bro. G. J. Barker (Holloway), and sis. Carter (Ilford). We thank the brethren for their willing help in the service of the Truth. —E. JONES, *Rec. bro.*

**BRISTOL.** —*Druids Hall, 8, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Bible Class, Tuesdays, 7.30 p.m.* During the month of November we have been blessed with the help of Clapham speaking brethren, who have greatly strengthened us with uplifting words of exhortation at the Master's Table, Each Sunday evening we have all travelled the six miles to Shirehampton, in our effort to preach the Word to our neighbours in that district. We feel very grateful

to the Clapham Ecclesia for the help and encouragement they have given us in providing the speakers, and also to our bro. F. G. Ford for providing the streamer, "Oh that the salvation of Israel were come out of Zion." This was very appropriate for our addresses, and added just that additional dignity to the hall that helped to impress the strangers with the necessary reverence required at such meetings. The speakers were brethren F. Wood, M. Joslin, J. Doust, W. R. Mitchell, of Clapham, and bro. C. Cambray, of Newport. Our average attendance was ten adult strangers and nineteen children, and each of the speakers very ably set forth the glorious news of the Creator's purpose with the Holy Land. Three copies of *Christendom Astray* have been lent, and each visitor was presented with a *Bible Companion*, *Declaration*, and a pamphlet. One was interested enough to ask the brethren to visit him and explain further details. We are now awaiting results from that quarter. The Sunday School has been increased as a direct result of the effort, to thirty-three members, and we earnestly pray that our Father's rich blessing will be upon the Sunday School teachers, that they may so instruct these young ones that it will lead them to the Kingdom. We are not letting the matter drop with the close of the effort, but have arranged, God willing, to follow up with printed matter, so that every house (2,000) in the district shall have brought to their notice the opportunity of getting in touch with the brethren and sisters who will endeavour to instruct them in righteousness. Visitors to the Lord's Table: brother and sister Tandy (Weston-s-Mare), brethren F. Wood, M. Joslin, J. Doust, W. R. Mitchell, and Torode (all of Clapham), bro. C. Cambray (Newport) and bro. F. Coney (Bournemouth). We shall be very pleased if any brethren who are passing through or near Bristol will visit us and help us with the word of exhortation. —Your brother in the patient waiting for Christ, A. G. HIGGS, *Rec. bro.*

**BURY ST. EDMUNDS.** —Greetings to the Household of Faith. Since September we have been making a special effort to attract the stranger to our lectures, which, with the valuable help of London brethren in the matter of lecturing and transport, we have been having weekly. Apart from a well-attended Lantern Lecture, the attendance of the alien has been small, but we labour on in the knowledge that our Father gives or withholds the increase as He sees fit. In the New Year we purpose, God willing, arranging the lectures fortnightly, and we shall be always pleased to see any brethren and sisters that can support our small number of five. Needless to say, without assistance from our beloved co-labourers from a distance, we could not carry out our rather full programmes, and our sincere prayer is that all who have in any way helped us may receive a rich reward at the hands of the Master whom we all strive to love and serve. —Your brother in hope of eternal life, H. P. CHRISTMAS.

**COLCHESTER.** —*Oddfellows' Hall, George Street, off High Street. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m.* We sorrowfully regret to report that our sis. Elizabeth Goodwin fell asleep in Christ on November 23rd, and was laid to rest in the Colchester Cemetery on Nov. 28. After undergoing a serious operation, and progressing favourably, she was transferred to a Convalescent Home at Clacton-on-Sea, but upon reaching it she collapsed and died peacefully. We pray that she may be among that number who will experience joy unspeakable at the return of our Master. Being a small company, we shall greatly miss her. —We again wish to record our recognition of the efforts of the brethren who have visited us in the service of the Truth: brethren S. Tarling, H. Southgate, J. Warwick, F. Brooks, T. Wilson, H. M. Doust (Clapham), and S. Burton (Luton). We have also been pleased to see around the Table of the Lord bro. and sis. Mercer (Holloway) and sis. G. Burton (Luton). Will brethren and sisters please note our change of address of meeting. —L. WELLS, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Sunday: Breaking of bread, 11.30 a.m. Lecture, 6.30 p.m. Bible Class, Thursday, 8.0 p.m.* We are pleased to report that our meeting is increased by two, bro. and sis. Dale having come to reside in Coventry; we hope it will be to the spiritual advantage of us all. Our gain will be a loss to the Oldham meeting. We have had the company and fellowship of the following: bro. G. Tarplee (Birmingham), bro. and sis. Hingley, bro. D. Hingley, sis. P. Jakeman, and bro. and sis. Hughes (Dudley). We thank the brethren for their services among us. —OLIVER CLEE, *Rec. bro.*

**CRAYFORD (Kent).** —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays, 8 p.m., Bible Class at Toc H. Hall, Ironmill Lane, Crayford.*

Here, as elsewhere, we have experienced general antipathy to the Truth, and whilst we have had a number of strangers at our lectures during the past year, some having attended for several weeks, we are unable to report any real result at the moment. Nevertheless, we have been greatly encouraged by the enthusiasm of one another in the hope which is set before us, also by the help of the speaking brethren and other visitors who have met with us during the past twelve months. Since last reporting, we have been very pleased to welcome the following visitors to the Table of the Lord: brethren D. L. Jenkins, R. C. Wright, E. A. Clements, F. W. Brooks, P. Kemp, H. T. Atkinson, J. R. Evans, E. J. B. Evans, F. Morse, M. Joslin, and Newall; also bro. and sis. W. E. White, sis. B. White, sis. M. White, sis. N. Kitchen (Clapham), bro. and sis. J. R. Hodges (St. Albans), brethren W. Buck and D. J. Hunt-Smith (Sutton), and bro. and sis. J. L. Young (Putney). We thank them all for the pleasant and encouraging times spent together in the work of the Truth. — E. R. CUER, *Rec. bro.*

**CROYDON.** — *Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays (at Y.M.C.A., North End), Bible Class, 8 p.m.* During the past month we have been pleased to welcome to the Table of the Lord: brethren W. R. Jeacock, D. L. Jenkins, W. P. Lane, and P. Walpole, sisters Maud White, P. Crosskey and H. Denney (all of the Clapham Ecclesia). Brethren Jeacock, Jenkins and Lane gave the Word of Exhortation on the occasions of their visits, and we thank them for their help. —If the Lord will, we are holding a lantern lecture on "Palestine" in the Y.M.C.A., North End, Croydon, on Monday, 11th January, at 8 p.m.; and two lectures (one a lantern lecture) at the Sanctuary Tea Rooms, Addington Road, Selsdon; the first on Friday, 15th January, and the second on Wednesday, 20th January, both commencing at 8 p.m. Brethren W. R. Jeacock, M. L. Evans, and L. J. Walker have kindly agreed to take these lectures, and we shall appreciate the support of any brethren and sisters who may be able to attend. — As mentioned in last month's Intelligence, we are also holding, if the Lord will, a Tea and Fraternal Meeting, at the Horniman Hall (Y.M.C.A.), North End, Croydon, on Saturday, 23rd January. Tea at 5 p.m.; meeting at 6.15 p.m. Programmes will be circulated in due course to all ecclesias in and around London, and we shall be pleased to have the company with us of all brethren and sisters in fellowship. —ARTHUR A. JEACOCK, *Rec. bro.*

**FRANCHE (nr. Kidderminster).** — "*Eureka*," *Bridgnorth Road.* Greetings in Christ. Since last writing, we have been pleased to welcome around the Table of the Lord bro. and sis. T. Hughes, of Dudley. Bro. Hughes gave us the word of exhortation on the occasion of their visit, and a profitable time was spent in conversing upon those things which concern our eternal salvation. We welcome any who may be passing through these parts. —With love in the bonds of the Gospel, faithfully your brother, H. W. PIGOTT.

**HOVE (Sussex).** —*The Gymnasium, 114a, Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesdays, 7.30 p.m.* We have been pleased to welcome to the Table of the Lord during the past month: bro. G. M. Clements, sis. Crumplin, sis. K. Ellis, bro. W. E. White (Clapham), bro. G. H. Denney and bro. Mercer (Holloway), bro. W. Goodwin (St. Albans), sis. W. Brooks (St. Albans), and bro. A. A. Jeacock (Croydon). The average number of strangers has amounted to eleven during November, for which we are thankful, especially as a few are continuing their attendance. —E. F. RAMUS, *Rec. bro.*

**ILFORD.** —*Mayfair Cafe, 96 Cranbrook Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. M.I.C. and Eureka Class, Tuesday, 8 p.m., 27, Wanstead Park Road, Ilford.* Since our last report we have been pleased to welcome to the Table of the Lord bro. and sis. F. R. Wright (Holloway), bro. E. C. Clements, and bro. and sis. C. F. Clements (Sutton). Each of the brethren assisted us in the work of the Truth, and we now record our appreciation of their service. In addition to this, our *Eureka* Class has greatly benefited during the quarter by the assistance of brethren L. J. Walker, E. A. Clements, and D. L. Jenkins (all of Clapham), and bro. G. J. Barker (Holloway). We are also very pleased to state that our numbers have been increased by bro. and sis. Matthews, and bro. and sis. Gardener, from Bridgend. The brethren have found employment here, and consequently have removed to this part. We trust we may be a source of mutual encouragement in God's service. Will

correspondents kindly note the new address of the Recording bro., as stated on the cover of this issue.  
—P. J. A. COLIAPANIAN, *Rec. bro.*

**IPSWICH.** —78, *Rosebery Rd. Breaking of Bread*, 11.15 a.m. *Lecture, monthly.* We continue to hold our lectures each month to proclaim to all that have ears to hear the glad tidings of the Gospel, although there seem to be few of that type in this town. According to the reports of brethren that travel about the country in the service of the Truth, the same state of affairs prevails nearly everywhere. Surely a sign that we are living in the latter days, when men shall be lovers of pleasure more than lovers of God. It is for us to hold fast to our Glorious Hope, knowing that the time when the Master shall reveal himself, taking vengeance on them that know not God, is very near. Since our last report the following brethren have been with us in the proclamation of the Truth: H. W. Hathaway, M. L. Evans, H. L. Evans, D. L. Jenkins, P. G. Kemp, S. Tarling, and L. J. Walker; also we have had the pleasure to meet around the Lord's Table: sis. Hathaway, bro. and sis. H. L. Hayward, bro. and sis. Ivor Milner (Clapham), bro. N. P. Christmas, bro. and sis. Robinson (Bury St. Edmunds), bro. and sis. Padbury (Birmingham), and bro. and sis. Wade and bro. W. Wade (Colchester)— With love in the Truth to all the faithful, your brother in Christ, W. P. HAYWARD.

**LONDON (Clapham).** —*Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11a.m.; School 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road), Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with much sorrow that we report the death of our beloved sister Rosa Tuttle Jannaway, who fell asleep on 12th November, only fourteen months after her husband, our bro. F. G. Jannaway. Sister Jannaway was laid to rest with her husband in Streatham Cemetery, on 17th November, after a probation of 58 years, having been baptized on 10th March, 1878; she would have been 78 years old on New Year's Day. Sister Jannaway was a "mother in Israel" in every sense of the word, and will be chiefly remembered for the loving and faithful manner in which she shared the work of bro. Jannaway in all his great services in the Truth, and ministered to his needs at all hours of the day and night, particularly during those trying war days when he worked so hard for the brethren. To know Sister Jannaway was to love her, and we all sadly miss her, but we look forward to that time when we shall be united, we trust for ever, in the Kingdom of our Lord. Our loving sympathy is extended to sis. Eva Thirtle, who for over 30 years lived with bro. and sis. Jannaway; we pray that she may find comfort and strength in her great need. On 2nd December, our sister Rose Hayter fell asleep after a short illness, and was laid to rest in Streatham Cemetery on 8th December; our sister Hayter was not so well known perhaps as sister Jannaway, and laboured in the vineyard under much difficulty, but it can be said of her, as it has been said of others, "she hath done what she could," and we are assured that our "labour is not in vain in the Lord." — On Sunday, 6th Dec. we were delighted to be able to assist another to put on the name of Christ in the appointed way, namely Mrs. SARAH ELIZABETH ANN VINING (formerly Church of England). Our new sister will be in company of our brethren and sisters at Eastleigh, and we pray they will mutually help each other to gain the coveted prize of eternal life. The following visitors have been welcomed at the Table of the Lord: sis. Hallett (Bridport), bro. Mitchell (Holloway), sis. M. and P. Squires, bro. and sis. Burton (Luton), bro. and sis. Wells and sister Warren (Colchester), bro. and sis. F. Coverley (West Ealing), sis. Woolhead (Birmingham); sis. Feltham (Leamington), sis. Warwick (Putney), bro. Restall (Edinburgh). — F. C. WOOD, *Asst. Rec. bro.*

**LONDON (Putney).** —*Christadelphian Hall, 47, Upper Richmond Road, East Putney. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class at 8 p.m.* Greetings in the Name of Jesus. Once more we have to report a further diminution in our numbers, bro. and sis. F. Jeacock have now moved to North London, and will consequently meet with the Holloway Ecclesia. This change will take effect as from the beginning of the New Year. We are very sorry to lose them, but our loss will be counterbalanced by the benefit experienced by the North London Ecclesia, to whom we commend them most heartily. — In addition, our sisters E. and E. M. Hunter, who moved out of London some months ago, have now settled down in Hampshire. They will be in isolation, and desire to correspond with those of like precious faith. Our sisters have not been long in the Truth, and letters from brethren and sisters will be a source of comfort and encouragement to them both; and those brethren and sisters

who live near them, and even those afar off, are asked to remember them. Their address is "La Charmotte," Beech, Alton, Hants. Since last report, we have been grateful for the visits in the service of the Truth of the following brethren: M. Joslin, C. N. Hatchman, H. L. Evans, D. L. Jenkins, E. A. Clements, W. P. Lane, A. L. Deadman (all of Clapham), F. Beighton (Seven Kings), and G. H. Denney (Holloway). Brethren Jenkins, Beighton and Clements also gave us words of exhortation. In addition, we have welcomed to the Table of the Lord the following visitors: bro. and sis. Miles, sis. Cordial, brethren Douglas and Gare (Clapham), sis. Barratt, Junr. (Sutton), bro. R. Jeacock (Croydon), bro. D. L. Denney (Holloway), and sis. Crist, of Toronto, Canada. —Sincerely your brother in the One Faith, J. A. BALCHIN, *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. At the end of our ecclesia year, a ballot for serving brethren in the various offices took place, resulting in the following change: the Recording Brother for the next twelve months will be bro. F. Lewis, "Camden Villa," 2, Tennyson Road, Newport, Mon., to whom all correspondence appertaining to the ecclesia should be sent. —Sincerely your brother in the bonds of the Covenant, DAVID M. WILLIAMS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Wednesday, 7.45 p.m., at the People's Hall, Heathcote Street.* We are pleased to report that bro. E. W. Shaw (husband of our sis. Shaw) and sis. H. Smith, having realized the unscripturalness of the position they were in as members of the Corn Exchange, have, after satisfactory interviews, become members of this ecclesia. If the Lord wills, we are to have further Special Lectures in the Old Lenton Street Hall on Mondays, December 7th and 14th. Since our last report, we have had the help of bro. W. R. G. Jeacock (Clapham) in the work of the Truth. —J. B. STRAWSON, *Rec. bro.*

**OLDHAM.** —*34, Union Street. Sundays: School, 11 a.m.; Breaking of Bread, 2.30 p.m.; Lecture, 6.30 p.m. Wednesday: Bible Class, 7.30 p.m.* We have been pleased to welcome to the Table of the Lord the following: bro. T. Heyworth, sister J. Heyworth and Sophia Heyworth (Rochdale), bro. W. Southall (Birmingham), bro. Wesley Southall (Dudley), bro. M. L. Evans (London), bro. and sis. S. Shakespeare (Dudley), and bro. and sis. H. T. Atkinson (London). We thank the brethren who have assisted us in the work of the Truth for their acceptable labours. — We are glad to report that one more has put on the Sin-Covering Name of the Lord Jesus Christ in the waters of baptism, after a good confession of the first principles of the Truth. On Monday, Oct. 26th, we baptised Mrs. ELIZABETH ANN BROWN (mother of bro. H. Brown, of Billingham), of Langley Park, Durham. Our new sister is the result of the labours of her son and now brother. We hope that she will continue the race, firm unto the end, and receive the gift of Life Eternal at the Judgment Seat. Sister Brown is in isolation at Langley Park; the nearest brother being bro. H. Brown (her son), at Billingham, and sis. Smith, at Northallerton. —W. COCKCROFT, Jn., *Rec. bro.*

**PORTHLEVEN (Cornwall).** —*Peverell Terrace. Breaking of Bread, 3 p.m.* Greetings of love to all our brethren and sisters. We have been very thankful to God for the visits which we have received during the past few months from brethren A. and B. Nicholls, bro. Alfred Nicholls, Junr., sis. Williams, sis. Dorothy Wilkins (all of Plymouth East Ecclesia), bro. and Jones, sisters Gwen Squires and Ayesha Young (Clapham), brethren Christmas and J. Neal (Bury St. Edmunds), bro. and sis. Wells (Colchester), and bro. and sis. F. E. Williams (Holloway). Being in isolation, we shall deem it a great pleasure to see all who can make it convenient to visit us. We also tender our thanks for all letters of exhortation received. —(Sisters) A. and E. HOSKING.

**ST. ALBANS.** —*Sunday: 11 a.m. and 6.30 p.m. Wednesday: 8 p.m., at Pikesleys Hall 34, St. Peters Street.* On Saturday, November 28th, a very successful meeting was held at the Central Hall, at which bro. W. Southall (Birmingham) spoke on "Our Plain Duty as to Military Service, Munition Making, etc." The meeting was primarily arranged for ourselves and near-by ecclesias, but we were agreeably surprised at the large attendance of brethren and sisters from so many other ecclesias. We

thank all who came for the support they gave us. Bro. Southall clearly exhibited the scriptural principles of conduct required of us in all forms of military service and in the making of munitions. He emphasized the necessity of being well versed in the scriptural teaching on these points, in view of the probability of the introduction of compulsory service. His remarks were followed up and confirmed by brethren Wharton and Hone. —During the past year we have had a continuously good attendance of interested visitors at the lectures. It has not been our custom to refer particularly to the brethren and sisters who visit us, but we have been appreciative of the company of all who have supported us by their presence at the meetings. We thank all the brethren who have laboured for us in the work of the Truth, and hope for their continued co-operation while the door of the kingdom remains open. The signs of the times are emphatic and clear, and we may expect the end of our labours at any moment; but at the same time, whole-hearted zeal, co-operation, submission to, and affection for, the Truth are urgently needed if the Son of Man is to find the Faith on the earth when he returns. —S. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall, 686, Green Lane. Sunday: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* On November 7th last we were enabled to hold at our hall a tea and meeting, when a profitable time was spent by all. The subject considered was, "What doth the Lord thy God require of thee?" Bro. H. Cheale spoke on "To love mercy," bro. Douglass on "To do justly," bro. Brooks on "To walk humbly with thy God," and bro. E. A. Clements suitably concluded an upbuilding evening, speaking on "Be ye therefore perfect, even as your Heavenly Father is perfect." — We have been pleased to welcome during the month the following visitors: sisters Corfe and Higgs, brethren W. E. White, W. R. Mitchell, L. J. Walker and C. Gill (Clapham), bro. and sis. Barker (Holloway), sis. R. Nicholson (West Ealing), and bro. Mettam (Hitchin). — WM. J. WEBSTER, *Rec. bro.*

**SUTTON (Surrey).** —*The Hall, Clanricarde House School, Cheam Rd. Sunday: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible and Eureka Class (alternately), 8 p.m.* We regret to say that brother S. W. Flower has suffered the loss of his eldest son as the result of an accident. He was 23 years of age, but not in the Truth. Our sympathy is with our brother and his family in their bereavement. The following visiting brethren and sisters have been welcomed at the Lord's Table: bro. and sis. Glover, bro. and sis. Kirby, brethren Walpole and Woodall, and sisters Clement, Sr., Denney, H. Denney, Horner, V. Southgate, M. White, and L. Walpole (Clapham), bro. and sis. Beardon (Holloway) and bro. Beighton (Seven Kings), the last-named exhorting and lecturing for us. —G. F. KING, *Rec. bro.*

**SHERINGHAM (Norfolk).** — *1 Westons Terrace, Beeston Road.* Sincere greetings to all in the One Faith. There is not much to report from this little corner of the Master's Vineyard this month; the soil still seems to be very barren and unfruitful, but that, perhaps, is because we are in too much of a hurry to see visible results of our four years' sowing, forgetting momentarily that God Himself is never in a hurry as regards time. We have had no communication from either of the two persons with whom we got into communication on our journey home from the London Fraternal. We have been again encouraged and helped by the letters from brethren and sisters, all of which we treasure, and they are oftentimes read and re-read; and we have had the great pleasure of the company of bro. Christmas and bro. and sis. Robinson (Bury St. Edmunds), and sisters Potter and Quantrill (Wymondham, Norfolk), and spent a happy and profitable time together by utilising it as a Bible Class; the very first time that bro. Woodhouse and I ever had the opportunity of doing so, and it was a very welcome change for us, also the sisters from Wymondham. — Sincerely your brother in Christ Jesus. — ARTHUR STARLING.

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.* Since our last communication we have had the pleasure of the company of the following brethren and sisters who have met with us at the Table of the Lord: bro. and sis. W. Southall (Birmingham), sis. Muriel Bullen (Clapham), bro. and sis. George Morse and bro. Cambray (Newport), and bro. and sis. John Evans (Clapham). We are thankful for the exhortations ministered to

our spiritual needs, and for the assistance we have received in the proclamation of the Truth. —W. MORSE, *Rec. bro.*

**WHITWORTH (Rochdale).** —19, *Tonacliffe Terrace*. Greetings in Jesus' Name. There is little to report in this part of the Vineyard. The Word of God is held in light esteem, people having turned unto fables and false comfort, and they love to have it so. Nevertheless, the time will come when they shall hear and obey the Laws of the Holy and Just One, for when God's judgments are in the earth then they will learn righteousness. We continue to sow the good seed of the Kingdom, trusting some may accept the Truth 'ere the Master comes. We thank all who have written comforting letters, exhortations, etc., to the isolated sisters at Rishton, Chatburn and Whitworth. We look forward to the arrival of the *Berean*, and our thanks are due to all who have helped to make it such a success. Since our last report we have welcomed at the Table sister K. E. York (Coventry) and sister M. Cook (Rishton). —Faithfully your brother in the Master's service, T. HEYWORTH.

## CANADA

**BRANTFORD.** —*Christadelphian Hall 44, George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Thursdays: Eureka Class, 8 p.m.* July 1st saw us at Grand River Park for our Sunday School outing; and September 9th, Labor Day, we journeyed to London for the Fraternal Gathering; both events being much enjoyed as usual. On Nov. 6th we had another "good time," when bro. WILLIAM ROBINSON (20) was baptized. Bro. William is brother to our bro. Garfield Robinson, and this item of Intelligence will especially interest bro. Hope Johnson, of Montreal. Visitors at the Table include bro. and sis. Beasley, bro. and sis. Jackson, Sr. and Jr., and sis. Luff (Toronto); and from Detroit bro. and sis. Albert, Ernest and Herbert Styles, and sis. Emily Goddhardt; and from Iroquois Falls, sis. Clifford Styles and Esther Hickman. Brethren Albert and Ernest gave us the word of exhortation and lectured. —H. W. STYLES, *Rec. bro.*

**MONTREAL (Quebec).** —*Allies' Hall 618, Charron Street. Sunday School, 10.00 a.m.; Breaking of Bread, 11.00 a.m.* Sorrow has once again overtaken us. It is with deep regret we report the death of our sister Jessie Davis, who, after a very short period of probation, has fallen asleep in Jesus. Only in our last intelligence did we report with joy that she had found the pearl of great price. The joy is now mingled with sorrow over our sister's death. While we sorrow, we also joy over the fact that the Lord hath seen fit to take her away from this vale of tears. Her probation was very short, but we feel that in the short time she lived the new life it was in obedience to the Master's calling. May that crown of life be hers in the great day not far hence. We would pray God's richest blessing on those who are left behind, and that He will smile upon our bro. Davis in his warfare for righteousness. Our brother's location is far from a pleasant one; he is in the midst of the demoralizing effect of Satan's host, and practically alone to face all comers. We pray for him, that he will be strengthened for the fight. —Our visitors have been bro. Gwalchmai, of London, Ont., who both exhorted and lectured for us. It has been decided to follow our brother's message up with a series of lectures which, we hope, will bring forth fruit. Several attempts have been made in the past, but without result. A special effort is being put forth, and it is hoped it will be crowned with some success, as this portion of the vineyard is very harsh ground. We ask your prayers for guidance and direction in this work. Kindly note that all correspondence in future should be sent to bro. J. V. Richmond, *Rec. bro.*, 2051, Wellington Street, Montreal. Best wishes to all the brethren and sisters are expressed by—W. G. TINKER, *retiring Rec. bro.*

## NEW ZEALAND

**CAMBRIDGE (Waikato).** —Greetings to all our brethren and sisters in Christ Jesus. We are very pleased that, in the mercy of our Heavenly Father, we are able to report the obedience, after a good confession, of BRUNO BRANDT (formerly Lutheran). Our new brother came to a knowledge of the Truth through reading *Christendom Astray*—tangible evidence of the power of the writings of our dear brother Roberts, as an exposition of the faith as once delivered to the Saints. We do indeed thank

our Heavenly Father for the encouragement hereby experienced, for His great mercy and loving kindness to us, giving Him all the glory and honour due unto His Name. Although bro. Brandt is on a farm 26 miles away, he is able to meet with us at the Memorial Meeting every other week. —With love in the truth to those of like precious faith, your brother in Christ, HERZL P. CONNOLLY, *Rec. bro.*

**WHANGAREI.** —We are pleased to report that MAURICE CHARLES BANKS (21), son of bro. E. W. Banks, of Wanganui, was immersed into the Saving Name on July 1st, 1935. We had previously sent this notice, but it has apparently miscarried. We continue our weekly public effort in the proclamation of the Truth, and at times have quite encouraging audiences, but after a while they drop out again. Truly, the things of the Truth are not appreciated in these days, which, above all others, should be full of interest to all who have any thoughts of the future; but perhaps they have not, hence lack of interest. Love to all of like precious faith. —K. R. MACDONALD, *Rec. bro.*

## UNITED STATES

**CHICAGO (Ill.).** —*Sheridan Hall 1920, Irving Park Blvd.* Greeting in the Master's Name. It is with pleasure we report, since last writing, that on May 12th, 1935, we helped T. A. MACDONALD, and, November 16th, Mrs. GRACE SPROUL, to put on the Sin-Covering Name. And with great rejoicing, in February, 1936, bro. and sis. David Gray and daughter (sis. G. Gray) came into our fellowship. We are also glad to report that sister Sara Gimined, after two years in Akron (Ohio) has returned to Chicago. It is with much sorrow we report that bro. Oliver Martin and wife, Gladys Martin, have left our fellowship, to meet with the Advocate Meeting. —A. S. BARCUS, *Rec. bro.*

**DENVER (Col.).** —*Charles Bldg., 15th and Curtis Sts., Room 221.* Greetings in the Lord's Name. At the close of another year, as we greet those of like precious faith, through the facilities of the *Berean*, we praise, honor, and glorify our Father in Heaven for the many blessings and peace we have enjoyed throughout the year. The seed we have sown, either because of poor soil, unskilled sowers, or because the thoughts of men are not turned toward God, our number has not been increased, but since God gives the increase, His will be done, for we know our labor is not in vain. Visitors since our last report who have added greatly to our knowledge and understanding, and whose presence made the joyful periods of our peaceful year, were bro. and sis. Barcus (Chicago), bro. and sis. Waddell and sis. Mary Grafton (Los Angeles). Sis. Grafton has spent the summer with us, and her presence at the meetings, Bible Class, and sister meetings will be greatly missed when she returns home. —With love in Christ for those who are his, —A. A. DOUGLASS, *Rec. bro.*

**LOS ANGELES (Calif.).** —*Engineers' Hall 1438, Oak St. Sundays: School, 9.30 a.m.; Breaking of Bread, 11.00 a.m.; Lecture, 7.30 p.m.* Our last intelligence recorded the baptism of brother John C. Little, on July 12th. It is now our sad duty to state that our new brother fell asleep, and was laid to rest on September 19th. He was buried in Forest Lawn Cemetery, bro. G. F. Aue taking charge of the service, and speaking words of comfort and exhortation on the occasion. During his brief period of probation, brother Little was very sincere in his love for the Truth, and regularly attended the Sunday morning meeting. The sincere sympathy of the ecclesia is extended to his son, brother Frank Little, who, at the time of writing, is in a hospital on account of physical infirmity. — Bro. B. A. Warrender and family have moved to Santa Barbara. Brother Warrender was one of our indefatigable workers in the service of the Truth, and will be greatly missed. We know, however, that the work will be continued in Santa Barbara, and also that at stated times we shall have the pleasure and benefit of his presence in the Los Angeles meeting. On Friday, Oct. 2<sup>nd</sup>, we held a tea-meeting, followed by an illustrated lantern lecture on Palestine. A very good attendance was recorded, and an exceptionally pleasant and profitable time was conceded by those who were present. On October 3<sup>rd</sup> bro. T. Lloyd-Jones and sister H. H. Berryman were united in marriage. A series of three special lectures were arranged at Long Beach by the Lightbearers' League during October. A large number of strangers attended the lectures, and it was so encouraging that the League decided to give two extra lectures.

While, of course, the principle is recognised that we may sow, but God giveth the increase, it is encouraging that on account of the interest shown it is deemed advisable to give extra lectures that at first were not anticipated. —A. E. SMITH, *Rec. bro.*

**WORCESTER (Mass.).** —*Levana Hall Sawyer Bldg., 393, Main St. Breaking of Bread, 10.30 a.m.; Sunday School 12 m.; Lecture, 7 p.m.* Since our last report our labors in the Master's Vineyard have been blest by the addition to our ecclesia of the following: on July 24th, Mrs. LILLIAN HOWARD, formerly neutral; and on October 25th, ANDREW MARSHALL, Jr., eldest son of our bro. A. Marshall. Our heart's desire is that these who have now put on the Saving Name may run well and receive the reward of the Crown of Life that fadeth not away. We have had the pleasure of welcoming the following visitors to the Table of the Lord: bro. and sis. Walter Dean, sis. Miriam Dean, bro. and sis. Rankim and bro. Leonard Rankim, all of Newark, New Jersey; Bro. and sis. Kenneth MacKellar, bro. and sis. Strong, bro. and sis. Ricketson, bro. and sis. Wilson, sis. Esther Wilson, bro. and sis. John McFadden, bro. and sis. Coye, bro. Connolly, and sis. Olive Munzenivaier, all of Boston; sis. A. Duncan and sis. Emma Fox, of St. John, N.B., Canada; and sis. Fanny Ricketson, of Hatfield Point, N.B., Canada. Brethren Dean, Ricketson and Wilson favoured us with the word of exhortation. Our lectures are being well attended, and we are looking for results, if the Lord will, for Jesus said: "No man can come to me, except the Father which hath sent me, draw him" (John vi. 44). —RUSSELL A. WAID, *Asst. 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.** — J. V. Richmond, 2051 Wellington Street.  
**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 211 Slade St., Belmont, 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. M.A. Tunnell, 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, 15586 Normandy 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.** —F. P. Bayles, 514 S, 42nd Street.

**Pomona, Cal.** —Oscar Beauchamp, 261 West 8th Street.

**Portland, Oregon.** —John T. Randell, 608 N.E. Russell 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.** —Russell A. Waid, 75 Olean Street.

**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

1937. —The January issue has been sent to all old subscribers, and to all whose names are on the 1936 Free List. Further issues will only be sent against subscriptions received, or applications for a Free Copy to be continued.

BACK NUMBERS. —These may be obtained from the publisher (from 1930 to 1936 inclusive).

DISTRESSED JEWS' FUND. —The following amount has been received and handed to the Finance brother of the Clapham Ecclesia: Motherwell Ecclesia, £1:10:0. The following amounts have also been received and will be used as explained in our Editorial (see page 11): J. D. Baines, 20/-: C. Stanway, 10/-.

SPARE CLOTHING. —A sister would like to hear of cases of need, and will be glad to receive parcels of clothing for distribution. Address: 18 Rickman Hill, Coulsdon, Surrey.

HYMN BOOK. —Bro. A. Cochran would like to obtain an old Hymn Book in tonic sol-fa. Write: Clifton Villa, Markenfield Road, Guildford.

BOOKS WANTED. —"My Days and My Ways", and "Without the Camp", Write: B. G. Faherty, The Shaw, Shaw Lane, Shifnal, Salop.

NEWPORT (MON.). —Please note change of Rec. Bro., who is now bro. F. Lewis, Camden Villa, 2 Tennyson Road, Newport, Mon.

COLCHESTER. —The ecclesia here has removed to Oddfellows Hall, George Street (off High Street).

INDIA. —We acknowledge receipt of P.O. 7/6 from "T". It has been used as directed.

ANON. (Plymouth Post Mark). —We have received 20/- for the Free List. Many thanks.

HALIFAX. —Bro. G. E. Dale has removed to Coventry, and will, in future, meet with the brethren there. There are now none in fellowship in Halifax so far as we know.

WOLVERHAMPTON. —Bro. C. A. Brooke would like to express gratitude and thanks to many brethren and sisters for their kind expressions of sympathy at the loss of his much loved wife, whose companionship in the "Truth" covered 54 years. "And thou shalt be missed because thy seat will be empty."— 1 Samuel xx. 18.

JEWISH CHILDREN IN GERMANY. —It is said that Jewish children, though excluded from the provision of milk in the schools, are nevertheless compelled to go up and ask for it so that the lesson of their being publicly refused may be duly impressed on their school fellows. —Sir Norman Angell in *The Times*.

REMARKABLE. —Bro. Brooke draws attention to the peculiar application of Job xii. 18, 19, 21, part of the daily readings for December 10th to the notable event of that day (the abdication of King Edward VIII.). Also apropos is Mark vi. 26, part of the "Second Lesson" for the day of the Church of England.

IS IT A PORTENT? —The *News Chronicle* asks this question concerning the utter destruction by fire of the Crystal Palace, which was built in 1851 "for the promotion of universal happiness and brotherhood, and the elevation of our common humanity."

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